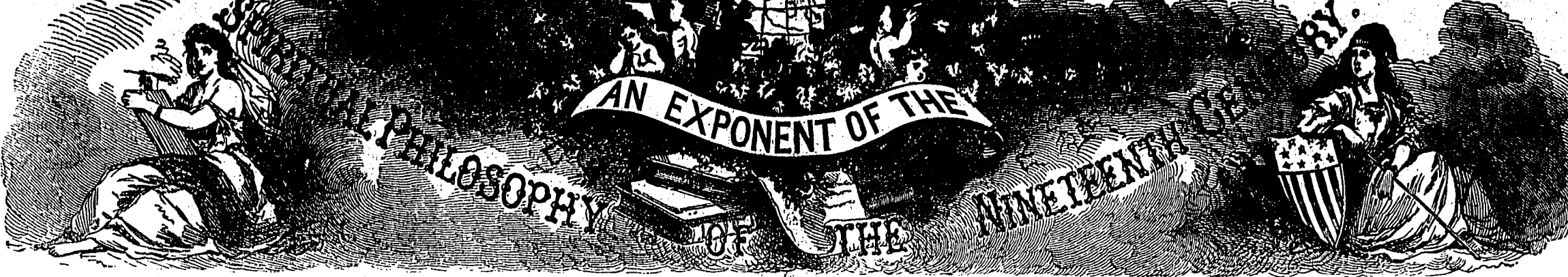


BANNER OF LIGHT.



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TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena: The Daggy Mystery; Dr. Rothermel's Mediumship; Séances with W. R. Colby. Literary Department: Crime and Retribution.*
SECOND PAGE.—*Poetry: To Him who Waits. Mrs. Ada Foye in Denver. Free Thought: Balance of Trade—Hear the Other Side! A Leaf from Memory. The Tribute of a Friend to Dr. A. S. Hayward. Woman's Intuition. To Investigators.*
THIRD PAGE.—*Poetry: "Everything Beautiful in Its Time." Banner Correspondence: Letters from Massachusetts, Illinois, Maine, Maryland, and New York. November Magazines, etc.*
FOURTH PAGE.—*A Special Offer. The Future of the Nations. How to Live Long. Remarkable Verification of a Spirit Message. Fraudulent Manifestations. The Children's Lyceum in Boston. Movements of Platform Lecturers, etc.*
FIFTH PAGE.—*News Notes and Pithy Points. Decease of Mrs. Underhill. New Advertisements, etc.*
SIXTH PAGE.—*Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Shelhamer-Loungley.*
SEVENTH PAGE.—*Verifications of Spirit Messages. New Publications. Mediums in Boston. Miscellaneous Advertisements.*
EIGHTH PAGE.—*Meetings in Boston, New York and Elsewhere, etc.*

Spiritual Phenomena.

The Daggy Mystery.

We some time since published accounts from a special correspondent—also extracts from the reports given in the secular press—concerning certain "mysteries," but which we claimed to be spirit manifestations, occurring across the "Domitium" line, in the home of Mr. George Daggy. Some of our readers may be curious to know whether or not this mystery has ever been cleared up, and why the manifestations came to such an abrupt ending. The following report, made by Mr. Grant, Principal of the Brockville Public School, is forwarded us by our correspondent, Percy Woodcock, Esq., "Waterloo," Brockville, under date of Oct. 29th, and shows plainly that although a year has passed, the occurrences remain as much a mystery to those who witnessed the phenomena as ever.

There has been—Mr. W. informs us—no repetition of the manifestations, from the fact that Dinah McLean, the little Scotch orphan girl, who was supposed to be the medium, was taken away immediately after by the Manager of the Orphan's Home of Brockville, who, for some unknown reason, has kept her in close seclusion ever since. This official is reported to follow an alternate course in accounting for the occurrences—at one time denying the statements of the witnesses that they ever took place, and anon attributing the phenomena to "the devil."

For the benefit of the skeptical Mr. Woodcock writes us that "Mr. Grant is a thoroughly practical man, and a strict Presbyterian, and consequently cannot be accused of being a Spiritualist."—Ed. B. of L.

PERCY WOODCOCK, Esq.—Dear Sir: In compliance with your request I herewith send you enclosed an account of my recent visit to the scene of the now celebrated Daggy Mystery. I went fully determined to find out, as far as possible, how the neighbors, who had ample opportunity to witness the manifestations, now look on the whole matter since the excitement has had time to die out. I was particularly interested in it, as I had a few years ago lived among those people, and knew them intimately, and knew to whom I could apply to get a fair and unbiased statement of the whole case. I began my inquiries at about ten miles distant from the scene, and there found all disposed to look on it as a cunning fraud, got up for the purpose of attracting attention and country popularity. On being questioned as to their grounds for so believing, the invariable answer was "Dinah was a ventriloquist, and Mrs. Daggy her cunning accomplice." On being further asked, Did you visit the place during the time these things were going on? the answer was always, "No, but some one told me so, and I believe it." This was, of course, not at all satisfactory to me, though it seemed to satisfy them well enough. I felt like saying to myself, It may be all perfectly true for aught they know.

When I had come within a few miles of the place I made careful inquiry as to the reputation of the Daggy family for veracity, and found that, without a single exception, their character was above suspicion; and what surprised me not a little was, no one there felt at all disposed to blame either Dinah or Mrs. Daggy for any share in the strange doings about their house. All who had taken pains to investigate for themselves, and refused to receive anything on the testimony of another, were fully satisfied that all the strange doings were due to some invisible agency. What that agency was they did not, of course, presume to conjecture. Coming then to the immediate neighborhood, I called on Mr. Alex. Smart, a man of undoubted veracity, who during the last year represented the township in the County Council, and found him, as one might expect, deeply interested in the matter. He had spent several evenings there; had conversed with the invisible, and searched the building, but failed to find any cause to believe there was a fraud being practiced, and came away utterly at a loss to explain how it was all done. He was not very well satisfied with some of the answers given by the invisible, as he had hoped that he could get answers to anything he might ask. In this, however, he was disappointed, as the knowledge of the invisible seemed limited.

I next called on Mr. Wm. Stark, an old man, than whom none stands higher in the whole country as a thoroughly reliable man, and found that he had decided that the invisible was a messenger of Satan, who had been permitted to tempt the Daggy family just as Satan himself had been allowed to tempt Job long ago. I then called on Mr. Arthur Smart, who figures so prominently in your own narrative, and found that he was willing fully to corroborate all that you have written, and, if necessary, to attest to its truthfulness on oath. He said he was a

very unwilling witness, and had spent many days and nights trying to unravel the mystery, and was still as much at a loss as ever to account for the many strange things he had heard and seen. I can assure you I attach considerable importance to his testimony, for I have known him many years, and never heard him even accused of either falsehood or superstition, but on the contrary his name was a synonym for all that is upright, honorable and reliable. On being asked to state what he had seen or heard for himself, he said he had not seen anything actually moving from place to place, but had abundant proof to satisfy him that things were done in his presence which could only be accounted for on the supposition that an unseen agent was at work. He sat in front of a little cupboard at a distance of not more than four or five feet. He sat directly facing it, and saw Mrs. Daggy put in two pans full of bread which she had just taken from the oven. After so doing, she took a pail and went out to milk, while he continued to sit facing the cupboard. In about ten minutes Mrs. Daggy, in coming in with her milk, found one of the pans full of bread out in the back kitchen, and on expressing her surprise, he opened the cupboard and found only one there. This, he said, was the first thing that fairly staggered his unbelief of the presence of the invisible.

As Mr. Daggy was often away from home following his thrashing-machine, Mr. Smart was frequently called in to stay with the family at night, as they were afraid to stay alone. On one of these occasions, while they were sitting around the stove in the evening, a match was heard falling on the floor, which was unaccounted for, then another and another, and this continued till the floor of the room was pretty well covered. Mr. Smart watched with all the care possible in order to see the matches leave the safe, which hung against the wall, but failed to do so, nor could he see them till within a few inches of the floor. After the shower was over, he examined the safe and found it empty. He then proceeded to gather up the matches, and got enough to fill the safe. These and many similar things he told me with all the fervor and earnestness of one stating a solemn fact.

Having completed my inquiries at Mr. Smart's, he volunteered to accompany me to the residence of Mr. Daggy. On arriving at the celebrated spot, we found Mrs. Daggy sitting by the stove nursing her child. I at once entered into conversation with her on various topics, and found her a woman well-informed on current events. I would rank her in point of intelligence rather above the average of those in her station. On coming to the purpose of our visit, I found her willing to talk, but not at all anxious. When I put the question that had frequently been put before, "Did you ever see anything actually moving from place?" the answer was promptly given, "Yes, often, quite often." I then said: "Tell me some of the most remarkable." She said: "One day, just after dinner, I and Dinah were standing at the window on the side of the room opposite to where the dining-table stands, when we saw it slowly turning over toward her till it fell on its side. It then made a second turn and lay with its legs pointing to the ceiling."

This occurred at about one o'clock p. m., on a clear, sunny day, when no one was near except herself and family. I examined the table carefully. It was about eight feet long and three and a half feet wide, and a very heavy, strongly-built table. She told me many other things which were equally surprising and inexplicable; and told them in such a way as to satisfy me that if a deception had been practiced, she had no share in it. I remarked in a jesting way that these things had advertised the family so well that they would be known wherever they went. She answered with tears in her eyes that she knew that, and that was all she was sorry about. She said she was sorry to find people so much disposed to warp the facts, and to blame her. If they would only tell the truth she would not care.

I went, like many others, hoping to find a clue to unravel the mystery, but came away more at sea than ever, and fully satisfied that unless the Spiritualists can explain it no others can.

Yours sincerely,
ROBT. GRANT, Teacher.

Dr. Rothermel's Mediumship.

To the Editor of the Banner of Light:

Five séances have been held in our home by Dr. A. W. S. Rothermel. Those who have met the Doctor need no words of mine to give him a high place in their regard as a gentleman and a thoroughly honest medium; but this may meet the eyes of many who are not acquainted with him. We had the pleasure of meeting him at the Clinton camp-ground last summer, and while there witnessed some of the wonderful demonstrations that occur through his mediumship. While what we saw at the camp were unquestionably genuine and convincing, we find those in our own home, surrounded by our friends and neighbors, even more satisfactory, if possible. His occult telegraphy is one of the most satisfactory means of communicating it has been our good fortune to see; every message bears the unmistakable impress of the characteristics of the spirit who sends it, and thus is doubly convincing; even the peculiar phraseology of speech is faithfully transmitted through this instrument. The physical demonstrations occurring through this medium are unquestionably the most convincing we ever witnessed. By them many skeptics were dumfounded, and led to confess that no power but spirit could accomplish the results obtained through his mediumship. The Doctor is always securely bound; from time to time during the

séance he comes into the audience, and has his bonds examined, and they are always found intact. Skeptics are allowed to go in the cabinet; while there the demonstrations go on just the same, much to their surprise and confusion, and the discomfited committee who are sent through the room in search of confederates return to their seats puzzled and chagrined, declaring there was no one in the cabinet or rooms.

The Doctor's controls allow more privilege of investigation than those of any medium we have met.

Dr. Rothermel kindly gave us a full-form séance; a few friends and our own household, fifteen in all, constituted the circle. I could not do this subject full justice, so will give only a few facts. One of the medium's controls called to us to look sharp, as Emma Hirsch (another control) was about to materialize outside the cabinet, near our feet. Our attention was soon attracted by a bright light on the carpet about five feet from the cabinet and about three feet from where we sat. Soon a luminous vapor seemed to rise from it, that as it arose and expanded developed into the form of a beautiful woman clothed in white and draped with lace. She advanced into the room, assumed an attitude of invocation, as though she would ask aid from on high, then manipulating the atmosphere about her with the lace that fell from her form, she passed gracefully to a vase of flowers, and selecting a few, gave them to members of the circle. She then retreated toward the cabinet, and dematerialized about three feet from the curtain.

Dr. Rothermel's power as a psychometrist seems to be unlimited. By means of it he locates coal, gas, oil, water, mineral—in fact anything. We had a little experience with him and know whereof we speak; it was through his power as a psychometrist that gas was located for Summerland.

While here the Doctor created quite an excitement by finding an Indian skeleton through the direction of his guides. While riding one afternoon at the foot of a bluff, some four miles from town, he was suddenly directed to stop the horse, get out and walk up the hill-side. He did so, and was stopped by a voice, saying: "Dig me out." This was repeated three times before the Doctor comprehended what he was to dig for; but after digging about six inches he struck a portion of a human skeleton. He then called to his companion to fasten the horse and come and help him. As they had no tools and the soil was very compact, they only removed a skull and a few small bones, which they brought to town as vouchers of their story. A party went out from town the next morning and unearthed the rest of the remains, which proved to be those of a large Indian, about seven and one half feet tall. That they had lain there many years was proven by the fact that as soon as the air struck some of the bones, they crumbled and could not be removed. The fact that Dr. Rothermel has never been west of Chicago, and had not been in that locality since he came here, puts a quietus on any theory but that of spirit-power or influence in finding it.

Dr. Rothermel is at present in Sioux City, but expects to return here shortly. I will add that as a medium for all classes and conditions of people, we have never met his equal, and the good wishes of all who came in contact with him here will ever follow him wherever he may go.

Yours for the dissemination of light and truth,
MRS. F. W. TOWNT.
Hamburg, Ia., Oct. 22d, 1890.

Séances with W. R. Colby.

To the Editor of the Banner of Light:

On the 31st of September, 1890, I had a sitting with Mr. W. R. Colby, at which I received much satisfaction from a guide whom Mr. Colby calls Dick Booth. After sitting by a table about five minutes, Mr. Colby said: "Come, tell me all about it," at the same time taking up two slates placed together he held them at arm's length not more than two minutes, then placing them before me I separated them and found both the inner sides covered with writing that answered all my questions, and advised me very satisfactorily. I allowed Mr. Colby to read the writing, he saying that I could rely upon what Dick said, and what he did say or write has proved true to the letter.

We sat conversing a short time, when suddenly Mr. Colby, his arm resting on a pile of slates, said: "They are writing." To me it seemed impossible for him to get writing in this way, yet another very good message came, as follows: "We all join in love. Father, Billy Archer, Dr. Lowe, Peter Zimmer, Fred Seymour." Of the spirit last named I received a fine portrait, which I highly prize. This message was written in three colors, with flowers also on the slate. Billy Archer is well remembered in Cleveland, O., and is a friend and guide to me. Peter Zimmer is my brother-in-law, who passed to the higher life from Chicago; he is remembered in Paterson, N. J., and Chicago. Dr. Lowe was a professor in Indianapolis, Ind. Fred Seymour is well known in England, O.

About a week later on, Mr. and Mrs. Colby called upon us; we all joined in a little circle after tea; the spirit Peter Zimmer again came and wrote. About a week later, I received by the same process at a private séance with Mr. Colby, held in full light, a message and a beautiful portrait of Miss Laura Spangler, a close companion of my wife, in her veiling and communion dress, all in different colors of crayon and done in about two minutes. I took home the portrait, and my wife at once recognized it as a good picture and true likeness of her once dear companion. This fine portrait can be seen for a short time at the parlors of Mr. and Mrs. Colby, 443 Shawmut Avenue, Boston.

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light,

BY CORA WILBURN.

CHAPTER IX.

A Birthday Event.

Still time sped on its relentless march, leaving its impress on furrowed cheeks, care-lined brows and silvered hair, but deepest on the suffering heart the remorseful spirit had left the ineffaceable signet of its retributive, avenging power—that power that no human effort can evade.

On Felicia's sixteenth birthday an almost regal feast was spread in the palace home, whose sweet name of "Eden Rest" had long since been buried in oblivion, for it had proved a gilded prison and a living tomb to the hapless Rose, who willingly would have bowed her head and died were it not for her daughter's sake.

Philip Almay, or Deltano—as he persisted in being called—as time passed on grew more violent in temper and more hard of heart, especially toward his meek and unoffending wife. Absent frequently on his secret expeditions, he returned sometimes exultant with the joy of gain, at other times moody and discontented. In the latter case he would indulge in frequent libations, which, serving to arouse the evil of his nature, made of him a very fiend.

He had long ceased to love Rose; only for the sake of his child, who clung to her with the most absorbing, filial love, did he tolerate her presence. Her pale cheeks and wan, drooping figure were a perpetual reproach to him; but he never lost the opportunity of taunting her severely, of directing the most stinging sarcasms toward her, of manifesting an utter and absolute disregard of her feelings. He became, to all intents and purposes, her tyrant and tormentor.

But while he thus cruelly and deliberately inflicted sorrow, he was himself tormented by the accusing phantoms of a guilty conscience. He lived in the hourly dread of detection. A form, menacing and fearful, stood ever by his bedside, whether from this world or the realms beyond the grave he knew not; but it wore the semblance of Teresa's figure, the marble coldness of her despairing face. Her eyes burned into his very soul; her blue lips unclosed with a sepulchral whisper:

"Give me my child!"

He was haunted by this avenging Nemesis, and a thousand strange, wild, maddening thoughts passed through his brain when left to solitude even for a passing moment. Still in the prime of life, his countenance was worn and haggard; his bloodshot eye betrayed his mind's uneasiness; his jet-black hair was interwoven with many a silver thread; his motions were quick, abrupt, apprehensive. He was a cruel master, a household despot, whom all feared and none held in esteem.

Rose had become a pale and languishing invalid, whose only earthly joy was in the love of her adopted child. She no longer had recourse to art to conceal the ravages of disease and grief. She withdrew as much as possible from society, and under the true plea of illness her "wretched looks excited no comments dangerous to her husband's name and honor. Beneath the balmy influence of that summer clime her insidious malady could make no very rapid progress; she lingered on from year to year, not suffering much pain, but growing wan and feeble as the weeks and months sped on, sometimes with a hectic glow upon her cheek, a fatal brilliancy within her eye. Long since the nut-brown curls had given place to the smooth, plain bands that fully revealed the sharpened outlines of her features. She was dying gradually of consumption, said the world and the physicians. God and the angels knew she was dying of a broken heart.

Felicia was bewilderingly beautiful, with her tall and graceful form, the undulating charm of movement that was her peculiar characteristic. Her eyes, of deepest brown, were liquid wells of thought and feeling, imbued with all the tender softness of fresh youth, and all the flashing, Oriental splendor of her mother's native Spain; her fair face was flushed with the delicate tint of the rose-leaf; her small mouth was ruby red, gemmed setting for two rows of purest pearl; her golden hair, rich and abundant, fell in a waved and curling mass over brow and shoulders. With her small feet peering from beneath her white or azure robe, with her diminutive hands, sweet smile, and voice of entrancing melody, she was the secretly worshiped idol of many a gallant cavalier, the envied and admired of all.

Philip loved her as well as he knew how to love; he was never violent to her; he never struck her in the fits of his intoxicated madness; but mingling with his affection for her were sordid, mercenary views, worldly plans, in which neither her heart nor her wishes were at all consulted.

Felicia feared more than she loved her father, although Rose had never revealed to her the extent of his baseness. She felt intuitively that he was not good and true. For this, and for his harshness and cruelty to her gentle mother, she dreaded, and, when she could, avoided him.

On her birthday *fete* there was a large assemblage of the gay and wealthy of the town. Felicia, magnificently attired, was the cynosure of all eyes, but her young and light heart was ill at rest. A few whispered words had chased the rose-tide from her cheeks, and stayed, as by an icy hand, the exultant sense of enjoyment with which she had entered upon the dance and given the merry song. Her father, on presenting a strange gentleman to her, had said:

"This is Señor Elvino de Arcabano, my daughter."

Then bending to her ear, he whispered:

"I intend him for your husband."

A sudden chill crept over her. She looked full in the face of the cavalier, and an expression of scorn and indignation passed over her speaking countenance.

He was a man of her father's age; his coarse black hair was whitening, and his fierce, small, glittering gray eyes glowed like serpent orbs beneath his thick black eyebrows; his narrow forehead was wrinkled, his sallow face was seamed—not as by the hand of time, but rather with the manifold sins of a life of excesses. The same signs spoke from every separate feature. His mouth was gross; his nostrils dilated and quivering; his tall form stooped, as if an invisible weight pressed on his athletic shoulders; his voice was shrill and discordant, and a long, white-sprinkled beard added to the fierceness of his looks.

Rose, who had gone through the formality of welcoming her guests, had retired to her chamber, being too fatigued to remain longer exposed to the blaze of light and the buzz of the company. She had not seen the dark and ominous face of the Señor Elvino de Arcabano.

The stranger engaged Felicia's hand for the dance. She was about to refuse; but an angry gleam and a stern command in her father's eye compelled obedience to his wishes. Again she shuddered, as the Señor touched her hand; the pleasure of the evening was thenceforth spoiled for her.

The young Felicia was yet heart and fancy free. Only in her dreams had she met with her ideal of love and goodness.

The costly chandeliers dispensed their myriad rays of light; the mirrors, wreathed around with myrtle leaves and orange blossoms, reflected the bright and varied scene. The young and the beautiful were dancing; the older portions of the invited chatting leisurely, discussing politics and news. There were the exhilarating strains of music, the joyous peal of youthful silvery laughter, the loud ha! ha! of whiskered and bearded Don, exclamations from elderly señoras, and a general hilarity, which penetrated even to the chamber of the mistress of all this luxury.

Poor Rose, weak and languid, reclined upon her couch, while the diamonds on her bosom were bathed in the sad, swelling tear-flood of her eyes.

"Vain, empty pageant!" she sighed wearily: "vain, gaudy mockery! that scoffs at retribution, duty, death or God! I am dying slowly! Soon this worn-out frame will be at rest. But, oh! Felicia, my child! my blessing! what then will become of thee when left alone with him?"

Ma'm'selle Florie, who had long since married, and was settled in a household of her own as the Madame Victoir Triny, often called and spent the day or night with her former kind lady. She had attained to the worldly importance she coveted; she had fine clothes and jewels in plenty; for the extensive shoe business carried on by her dapper and enterprising French husband proved lucrative in the extreme. He was very fond of his vivacious Florie, and she carried her head erect, and walked the streets with a majestic step, accompanied always by a black female servant, and a boy in some sort of harlequin suit which her own inventive genius had fashioned, and in which he looked like the trained monkey in the menagerie.

Sitting by the couch of Rose she gently fanned the invalid, and pointing disdainfully to the mulatto girl Anita and the child Ponchita, who were loitering about the room, she said:

"Madame, what for will you have these negroes round about you all de time when you are not good in health yourself? Dey annoy—dey fret—dey worree you. Anita, march! go out! leave dis chambre! Ah! I forget; I speak one lang widge you are much too ignorant to comprehend. Go away from here; leave your mistress in peace and take yourselves off to something useful, you great, staring, idle, good-for-nothing apes! you villainous Hottentots! you light-skinned, gaping owls! Off wid you both!"

This tirade was delivered in broken and voluble Spanish.

Anita and her companion left the room, muttering audibly:

"Mon mari" (my husband), said the parvenue lady, fanning herself vigorously, "he will not permit me to make familiar wid le domestics. He say: 'Monsieur Victoir Triny,' he

Also, TWO LECTURES: God's Love, Purpose and Plan; and Restitution. By H. L. SUYDAM.
Price 15 cents. Sent out a limited time long ago.
For sale by COLBY & RICH.

Message Department.

SPIRITUAL MEETINGS

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

The Hall used exclusively for these meetings will be open at 2 o'clock; the services commence at 8 o'clock precisely. J. A. SHELLHAMER, Chairman.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. LONLEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon the subjects of thought, and labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in a well-developed 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 harmonize with the teachings of the Bible as much of truth as they perceive—no more.

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

Natural flowers are gratefully appreciated by our angel visitants. Therefore we solicit 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 J. A. SHELLHAMER, Editor, BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. SHELLHAMER-LONLEY.

Report of Public Séance held Oct. 7th, 1890.

Spirit Invocation.

Oh! thou Infinite Presence, thou Divine Spirit, whose splendor vitalizes the universe with light and power, our Father and our Mother God, in whom we live and move and have our being, we worship thee in spirit and in truth. Thou whose name is love, whose law is justice, we, thy children, recognize the grandeur of thy life, and would become receptive to thy teachings, and take into our hearts some knowledge of thy law and its rules. We behold thy presence and thy matchless works in the glow of color and the peerless form of these blossoms which the dying year has produced. We recognize thy smile in the sunbeam, and also in the star that shines brightly from the firmament. Thou art indeed the Omnipotent, Supreme and Everlasting Intelligence; and oh! thou Gracious and Glorious One, we would gain instruction, and come into the knowledge of the eternal truths, through the inspirations that thy angels have graciously bestowed upon us. We are, at this time, in sympathy, in harmonious unity unto the place where thy bright and beautiful children of divine worlds do dwell, that we may receive of them inspirations and instructive forces, that we may gain a stimulus of power that will quicken our own perceptions and unfold our understanding of the things of the eternal life. We desire to come into concord, this hour, with the brave, true souls of the immortal world, who, like apostles of freedom and defenders of truth, go forth to place and labor early and late for humanity's weal. Oh! may we, our Father, learn of them, and be so elevated by their example and their precepts as to ourselves put forth further and grander thought for the benefit of human lives.

We ask thy blessing, and the blessing of all pure and good souls, to rest upon each one now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUEST.—W. L. C. writes: *Dear Spirit Pierpont, will you and your co-laborers in the spirit world be interested in the cause of human liberty, strive to have little glorified spirits of the firmament Proclamation and the constitutional amendments accrue to the education and uplifting of the colored people, so that nothing will be lost?*

ANS.—It is the intention, and certainly the desire of the friends of progress, of human freedom, and of the exercise of human right in the spiritual world, to so lend their influence to the struggling masses of earth as to assist them to rise above the fetters of injustice and of oppression, and to unfold and exercise their God-given powers of liberty and of spiritual progress. It is the desire of all spirits who have been interested in the march of human nature along the hills of time, in the unfolding of the human intellect, in the emancipation of those who have been held in bondage, to so assist in the cultivation of liberal thought and in the dissemination of truths as to bring to all classes that are oppressed, or have been held in bondage, the night and the opportunity for seeking their shackles and reaching out to a larger degree of freedom and of happiness. The colored race of the South is not left deserted by the spiritual hosts who have followed it all along the way, from the very beginning of slavery, through the struggles and trials, and eventually the triumphs of that conflict, which brought to this race a largeness of freedom such as it had not before, until those spirits upon earth and from the battlements of heaven labored with voice, with influence and inspiration to break the black man from his state of bondage to a condition in which he might truly say he was the owner of his own soul, the possessor of his own life forces, and these are not unmindful, we say, of his present condition.

Now, while a certain degree of liberty has been afforded to that race, we know that it is restricted in certain portions of your country, that it is held in social bondage, that it is ostracized by certain classes, so that every step it takes toward gaining independence of thought and expression for itself, toward gaining an education for its people, toward rising to a plane of equality with the white, is hampered and crowded upon on every side; but we also know that the note of warning has been sounded over the land, that the cry of this people has reached a higher power than that of earth, that the rulers of governments and dominions; that it has had a spiritual hearing that will attend to the cry and we believe that the time is coming when the black man on every portion of this continent will be allowed that freedom to exercise thought and speech and conscience which he as a human being has a right to demand.

But we would say to this friend who presents the question that there is much to do by the Old Guard, by the abolitionists, who still remain in the body, by the friends of freedom and progress everywhere on earth, or in the spiritual world—before the race can be uplifted to that higher state of unfoldment and of knowledge. We have to meet arrogance and opposition on every hand. That has been the fate of the liberalist through all the history of the race, and it is still his fate to meet these signs of persecution and ostracism day by day all along the way, but progress has still its rights, and they will lead the liberalist on in his work unto the perfect end, when success shall come.

Your correspondent might wish to know, Mr. Chairman, what we think of legislation upon this subject; and personally we believe that legislative power should be invoked and enforced, to protect human beings in the exercise of their God-given rights; therefore, we can truly say that spiritual intelligence and power is at work in the very strongholds of the governmental affairs of this nation, and in other places, and that something in the way of a measure for the protection of the people of this nation who are most in need of protection should be adopted by-and-by. The election bill which of late has so agitated the people of this country, we believe to be a step in the right direction, and we also have no doubt that such measures will be presented again and again, with persistent force, until their rights are fully recognized, and until they are received by the people at large, through the representatives which are provided for the country at your seat of government.

Q.—*A late number of the London Times says that the McKinley Tariff Bill (just passed) is a demonstration of hostility against Great Britain. What view do the spirit world intelligences take in regard to this question?*

A.—The spiritual world, that is progressive and advanced in its ideas, and unfolded in culture, stands always for the largest liberty for the human family, stands always on the defensive side, for the protection of the oppressed

and those who are in need of care, enlightenment and instruction. Spiritual intelligences differ, however, upon the important questions of the day, according to the views of things, and somewhat according to the natural bent of their own lives, consequently you might not receive an united response to such a question as tending to a large body of spirits, such response being to one direction, yet you find thousands of spirits united upon the spiritual side, as we have said, according to their lights. Personally, we are in favor of this bill of protection which has just been adopted by your American people, because to us it appears necessary that the natural resources of this country should be developed for the interests of its people, because we believe in home industries, which are encouraging to the people, and because we believe in creating and maintaining a home market for the productions of this country. We believe, then, in a certain measure of protection as outlined in the Tariff Bill, because we do not think it at all important or necessary that this land should be thrown open to the free importation of foreign goods and commodities. You have here a home open to the world, this nation has freely welcomed all who come to its shores with the desire to dwell here, and to become a part of the integral nation.

Millions upon millions of human bodies must be fed and clothed; millions of human intellects must be stimulated and unfolded; but in this gigantic country, with its immeasurable resources, you have the means of affording to these countless numbers of human beings that supply which they demand. It is therefore right and necessary that you go to work and open up your resources, develop the natural wealth of the country, establish and maintain manufactures, and every sort of institution that will supply labor to these needy ones who are sighing for employment; and if you are sincere, and careful to work according to the best thought of the day, you will certainly find under the system of protection that the American people will only rejoice because of the added struggle, because of the large industries, because of the manifold results of these industrial establishments that will flow forth to the people.

We do not say that what has been provided and adopted by your Congress is the very best that can be devised. This is an age of progress, and we expect to find all along the way of life something better than we have seen before, to learn some higher lesson than has appeared to our minds in the past, and to behold larger views of life than have opened to our sight previously; therefore it may be, that, in the future, wiser forms of thought, a grander system of production or of government will open before your sight as a people. This we look for, and we think in a later century such you will surely find. We do not think the adoption of the Tariff Bill a demonstration of hostility toward any nation, but rather a manifestation of thoughtful regard for the people of America.

Q.—*An earnest inquirer wishes to know how many years of mortal time will it be from now before the people of earth will understand the laws of harmony and order, so as to lose their angularities and be rounded out in beauty of spirit?*

A.—It may not be possible to state precisely just how many years of your time shall elapse before the entire race of mankind will have so unfolded in harmony of spirit, so grown in rapport with one another, as to rise above or slough off the angularities of the past, and to become really a family of brothers and sisters. There is much hope for the race; the day is sure to dawn, even in mortal life, for humanity, when love shall rule and justice hold sway, when peace like an angel of light shall fold her wings above the human heart, and bring only sweet blessing to each life; but we must remember there is still much of ignorance, of folly and of error in the human family. We must remember that ignorance is to be banished by the divine light of knowledge, and that as rapidly as human minds can unfold to accept the truth, and to rise above the conditions of folly and of error. We must remember, also, that it is an age of progressive growth. We have, as a race, all along the ages, been obliged to cope with all sorts of adversities and unhappy conditions, we have had limitations on every side, but we have steadily outgrown these unhappy states, and have stepped up to higher degrees of understanding, of wisdom and of knowledge. Man has achieved grand results in his efforts and in his works, but we are by no means at the height of attainment; there are yet vast mountains to climb, and here in mortal life one must overcome the conditions of heredity before he can outgrow the angularities that have become a part of his nature; step by step must all rise: line upon line and precept upon precept, must be enforced to the human understanding, must be enforced to see the true beauties of a higher or more divine life, and to become satisfied with the follies and passions of the merely physical existence.

We have, however, Mr. Chairman, listened to the discussion of a question similar to this in the spirit-world, and we have heard human intellects express the idea that in about fifteen hundred years of time the planetary conditions of this earth will have so improved, that man-kind shall have facilities for maintaining existence here, will have so developed into beauty as to bring to the children then born upon the planet such hereditary conditions as will yield to them a higher or more ennobled nature, and that these angularities, asperities and unbecoming traits of character and disposition, which exercise themselves now through-out members of the human family, will have disappeared.

We only give this to you as we have heard it from other spirits. Personally, we say, that not until human ignorance has given way to knowledge, and the human understanding has been quickened with a vitalized thought of the divine life, not until man recognizes fully that all men are his brothers, and all human beings children of one Infinite Spirit, will the harmonies of mankind be outgrown or cast aside.

Q.—*(By a Reincarnationist.) In the child while encased in the mother are seen movements, and this seems to indicate life. From what source is this life, if there is within the body no spirit?*

A.—The embryo form is undoubtedly vitalized by the presence and the magnetic forces of the spiritual intelligence that is to possess the form in the external atmosphere. Wherever there is motion, there must be life. Life, in the child, before it has been born upon the earth, is undoubtedly gathered in part from that warm, pulsating life from which it draws its physical existence, the mother, and in part and largely from that attending intelligence which is to take possession at the time of birth. We expounded these matters somewhat fully at our last séance, and therefore will not enter into the discussion of the subject to-day.

Q.—*(By the same.) In a healthy child birth shows it able to feel, to see, to feel pain, and to cry when it is troubled. What has developed these powers in the newly-born child? Some say it has been taken possession of by a spirit, and has acquired instantly all this power; if so, why such slow development all the years after?*

A.—The various organs and senses of the infant form are set in operation at the time of birth, because acted upon by that vitalized spiritual intelligence of which we have spoken. The healthy child, and especially one that is born under favorable conditions, which are in part from a home of a healthy nature, exhibits the full operation of those senses which belong to the external organism, because the spirit may exercise itself to the fullest extent that it can while in contact with such a tiny form.

Your correspondent wishes to know why the slow development of the child to the period of youth, and on to that of maturity? The cause of this is always works by slow processes and by gradations of unfoldment. It is true of every development of life in this universe of ours. The mentality of the child must have an opportunity to unfold, to come into harmony with the external life of this planet, and to grow gradually into this life, so as to become a part of it for that time through which it shall remain upon the earth; therefore is the slow but sure development; therefore is

the character unfolded and strengthened through years of growth; therefore is the child so slowly gaining a new conception of the external forces of planetary life through this organic form, while appropriating to itself day by day the knowledge and the power that it receives from this outward life.

Q.—*How can a person who is susceptible to impressions from spirits distinguish between those impressions and the workings of his own mind?*

A.—It is not always possible for an individual at once to distinguish between the operations of his own mentality and the mental impressions that come to him from external intelligences. A very susceptible person may be influenced by spiritual minds that approach him from the other side of life, and he may also be exercised by the operation of intelligent minds psychologically exerted upon him from the other side. One, to determine if it is the result of his own mind, must reason closely upon the subject, must understand if the thoughts that impinge upon him would naturally be produced by the circumstances of his own life, or his surroundings, or by any train of ideas which has passed through his mind upon previous occasions. If he is unable to discover this, then he may fairly conclude that the impressions which he receives are produced by external intelligences, and he must study closely in order to understand from whence these come. We do not advocate the necessity of mortals always receiving instructions or guidance or impressions from external intelligences, to the exclusion of the exercise of their own judgment and reasoning powers. You are spirits to-day just as much as you ever can be, and you are endowed with mentality, and need to be unfolded in perception and in power. Now, if you allow others, either on earth or in the other world, to think or to advise you upon subjects and questions that you ought to think out for yourselves, then your mental nature will be dwarfed; but, on the other hand, while accepting the assistance and the counsel of wise intelligences on either side of life, you, at the same time, reserve the right to exercise your own judgment and reason, to think out the thoughts that need to be expressed through your own individuality, you will stimulate your mind, and your will unfold in mental capacity, and you will quicken your spiritual perceptions, so as to prove a thinker and a worker for yourself. The mediumistic individual who receives frequent impressions, will, we have no doubt, after a time, if he pays heed to his thought, learn to distinguish between that which emanates from his own mind, and that which is imparted by some external force.

Q.—*(By Inquirer.) We are told, almost universally, that we are building, through our acts while on earth, our spirit-homes in the hereafter; what, then, is to be understood by the declaration of numerous spirits that they are preparing our future homes for us?*

A.—You are constantly sending off from your lives, physically and spiritually, magnetic energies, which are substantial forces to spirit-intelligences. It depends upon yourselves largely whether these emanations are of a bright and beautiful appearance and quality, or if they prove to be dense and unlovely. These magnetic emanations, that are, you must remember, substance to the spirit intelligences, may be gathered up by your spiritual attendants and utilized for constructive purposes, or the other way around. You are building your homes, you are weaving the robes of your spirit-forms to wear by-and-by, you are sending out the material that is to go into the construction of these homes and these robes, and consequently you supply that which your spirit-friends have to utilize. When you pass to the other life, if you find a home that is unattractive, that is incomplete, that is not agreeable to your sense of beauty, remember it is the best that could be provided from the material which you have supplied. If, on entering the spirit-world, you are conducted to a beautiful home, that is symmetrical in form and proportion, whose furnishings are sweet and attractive, whose associations are delightful, then it is because your life on earth has been one of beauty, because your character has been noble, because you have lived in harmony with the relationships of life, because you have thought of others more than of self, and the emanations from your earthly existence have been such as to supply the material for the building of a beautiful home in the spirit-world.

Q.—*(By the same.) Are the occupations in spirit-life always congenial, and free from the anxieties that attend all earthly callings?*

A.—Well, friends, if a mortal can satisfy himself with the thought that all the employments of the spirit-world are congenial and free from anxiety, irrespective of the merit or the desires of the spirits who follow them, he will find his thought on this subject a great mistake. Advancing spirits, progressive minds, the spiritual world, that have overcome the weaknesses of the flesh, that have risen to a plane of spiritualized life which is expansive, find their employments congenial and free from anxieties; but there are many individual spirits who are following pursuits in the spirit-world—that is, in a world not invested with this physical covering, and yet which may be closely allied to these material interests and external callings—which are far from congenial, and which should have been in the prime and vigor and maturity of a useful life. I realize that more now since I have been out of the body, but through various circumstances and a sense of depression the physical failed me, the nervous forces became exhausted, a sort of torpor just akin to death took possession of my body and brain, as well as of the various organs, and the general circulation suffered. For many reasons, I am glad to be out of the material form, and if I had the choice of remaining where I am, with my dear son, whose loss I deplored deeply, or coming back here, to enter earth-life and its associations, I should hardly know how to decide. There are dear ties of earth drawing me backward to the mortal life. There is one whom I love, and whom would surround with the happiest of thoughts. I bring my greeting and affection, and I would say to all who care for me, or who might perhaps like to hear a word from me, if they could believe that spirits can talk intelligently through this sort of an avenue, I shall remember each one. I shall not be afflicted with the depression of mental and bodily afflictions, because the shadows are cleared away, and I think I can come back into contact with your external lives, to take an interest in them, and I hope to help you along in them by some good influence, or some impression that I may give to you in the interior part of your natures.

I don't understand these things very well, friends; I don't know how to express myself, but I feel that I ought to do it in some way. If I had understood these things, if I had realized more concerning the spiritual nature, and the spiritual activities of the life after death, I might have been spared some of the pain and the despondency that assailed me before I passed from the body. If I had realized more of this spiritual part of life and of our nearness to the things of immortality, I might have accepted the fact of my boy's decease with more equanimity, and perhaps have been less vitally affected by it, but we are all made up according to our own peculiar natures, and I presume each one has to gain experiences for himself, and to learn the lessons that he needs to learn. I hope my friends will be glad to know I have come back—not simply believe it; I want them to know it. I want them to know that Orson sends his love, that I bring my own love, and that our friends who go to other worlds do live, and can return to manifest themselves in some way, and to perhaps have an influence upon the friends whom they still love on earth. I don't so much ask them to receive this as I do request they be always investigating Spirituality for themselves. They are not competent to advise them how to go to work, but I think there must be avenues enough of communication between the two worlds for my friends to find some of them, and thus get into touch with the life beyond and their people.

I am from Northampton, Mass. Dwight A. Graves.

question, it is impossible for us to give the proof of such a law, and of such a human memory, and human memory, as exercised through physical organisms, is faulty, is evanescent, and cannot always be depended upon; and yet, human memory is of the utmost importance to mankind, and serves its purpose well on earth, as in other worlds. We are taught that memory never dies—it is an inherent force or faculty of the spirit, it belongs to the vital intelligence itself—therefore, after the experiences of external existence are past, are all appropriated by the spirit, memory asserts itself, and reproduces to the understanding and the inspection of man all the scenes, the events and the experiences that have gone before.

We shall not attempt to give any evidence of the existence of such a law. We have no doubt many laws exist in this vast universe of ours that man does not yet dream of, his finite mind is not capable of accepting, because he does not understand their one vital; and yet, as man is a progressive spirit, he may go on from age to age, gaining higher understanding, grander unfoldment, greater knowledge, so that law after law will appear to his mind, and he may study and observe its operations.

Our friend has asked for at least four reasons why such a law as that of reembodiment should exist, and we reply: The needs and necessities of humanity into contact with external intelligences for coming into demand with external forces, that man is in demand with the same, may also demand the existence of such a law for certain intelligences; planetary attractions for the human spirit may also demand it, and the facility and opportunity of gaining expression through matter for that spiritual intelligence which had been deprived or defrauded of its birthright through the accidents which nature sometimes affords, may also demand it; so that he who has been known as an individual, and who has received one vital inspiration or stimulation of the brain from the external, physical life, and who goes back into the spirit-world less than a child in intellect and understanding, may gain that vital hold upon the things of life and of spiritual comprehension that it requires and that belongs to it.

It matters not whether you have been embodied once or a hundred times, or whether you believe it or deny the existence of a beneficent law in this direction, if you can be convinced that there is a law, and that loves and social attractions remain forever established, that there is life for you after death works its change in the mortal form, if you can understand that there are reunions on the spirit-side, with those that are spiritually akin to you, this will be a great study, that may entertain your mind, and bring you happiness and peace, preparing you for the study of other lines of thought in the great beyond.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. SHELLHAMER-LONLEY.

Report of Public Séance held Oct. 3d, 1890.

(Continued from last week.)

Maria Hersey.

My friends, Mr. Chairman, are living in Buffalo, I have not been able to come to the séance, but I have knocked at the door many times and have spoken words, hoping they would be heard. I have visited mediumistic persons in that vicinity, trusting I might be recognized; but for some reason I have not been able to accomplish my desire. I was told to come here and give my name to you, and announce to my friends that I am anxious to reach them. They said that if I did this, it would probably give me power to reach my friends more directly in their own home life, and at least gain an experience through mediums and seeking to manifest. Well, I did come here, and I came a number of times, but could not get in, and I sometimes thought I would give it up; but to-day the way seemed open and I was glad to come. I had a weakness of the lungs, and a general sense of weariness through all my system, for a long time before I passed from the body. That does not affect me now as a spirit, for I have long since outgrown those physical conditions that for a little while seemed to hold me, even after I became a spirit.

I have met kind friends in the spirit-world, and they, too, would like to be remembered. One beautiful being, who may perhaps be recognized by the name of Olive, wishes me to say "Eye hath not seen nor ear heard the beauties and the wonders of the spiritual life, which shall open to the progressive soul, as it passes onward, having gained knowledge and understanding through the experiences that have come to it, and been prepared for higher unfoldments and keener comprehension, because it has profited by the discipline that it has met." And this is a hint to our friends to profit by their experience, and to grow under discipline, in order that they may realize the true value of the spiritual life when it opens to them. Maria Hersey.

Dwight A. Graves.

Not a great while has elapsed since I went from the body. I realize that, in one sense, Mr. Chairman, I had no business to go out of the body; that is, I was, comparatively speaking, in my prime and vigor and maturity of a useful life. I realize that more now since I have been out of the body, but through various circumstances and a sense of depression the physical failed me, the nervous forces became exhausted, a sort of torpor just akin to death took possession of my body and brain, as well as of the various organs, and the general circulation suffered.

For many reasons, I am glad to be out of the material form, and if I had the choice of remaining where I am, with my dear son, whose loss I deplored deeply, or coming back here, to enter earth-life and its associations, I should hardly know how to decide. There are dear ties of earth drawing me backward to the mortal life. There is one whom I love, and whom would surround with the happiest of thoughts. I bring my greeting and affection, and I would say to all who care for me, or who might perhaps like to hear a word from me, if they could believe that spirits can talk intelligently through this sort of an avenue, I shall remember each one. I shall not be afflicted with the depression of mental and bodily afflictions, because the shadows are cleared away, and I think I can come back into contact with your external lives, to take an interest in them, and I hope to help you along in them by some good influence, or some impression that I may give to you in the interior part of your natures.

I don't understand these things very well, friends; I don't know how to express myself, but I feel that I ought to do it in some way. If I had understood these things, if I had realized more concerning the spiritual nature, and the spiritual activities of the life after death, I might have been spared some of the pain and the despondency that assailed me before I passed from the body. If I had realized more of this spiritual part of life and of our nearness to the things of immortality, I might have accepted the fact of my boy's decease with more equanimity, and perhaps have been less vitally affected by it, but we are all made up according to our own peculiar natures, and I presume each one has to gain experiences for himself, and to learn the lessons that he needs to learn. I hope my friends will be glad to know I have come back—not simply believe it; I want them to know it. I want them to know that Orson sends his love, that I bring my own love, and that our friends who go to other worlds do live, and can return to manifest themselves in some way, and to perhaps have an influence upon the friends whom they still love on earth. I don't so much ask them to receive this as I do request they be always investigating Spirituality for themselves. They are not competent to advise them how to go to work, but I think there must be avenues enough of communication between the two worlds for my friends to find some of them, and thus get into touch with the life beyond and their people.

I am from Northampton, Mass. Dwight A. Graves.

Lydia Davis.

I am not sure whether I feel something of the condition of the spirit who has just left, or whether I feel my own feeling in coming back to a medium. I have come into the atmosphere of a medium since I went away from the body, but not this one. I have come into the atmosphere of a dear medium who is present, one who brought me helpfulness and strength from spirit-life in the past, and through whose presence I am perhaps assisted to come here to-day, but I feel a little weakness, and I am tired, in trying to speak. I understand that it is only a temporary condition which will not remain with me, or with your medium, only I wish I could have been stronger to say all that is in my heart to utter.

I desire to bring my love to my dear companion, and to say that the time is not far off when he, too, will join the angels and meet our loved ones face to face. Sometimes the world does not understand our experiences or our associations; it does not comprehend our manner of life; but the world cannot realize the realities of individuals, and it has no right to decide or to pass judgment. Perhaps I am not saying just what I intended to say when I came here, and I hope to do better some time in the future. I came here partly for experience and strength, partly because I am trying to answer the request of a dear one, and for other reasons. I bring my greeting and my love. I wish to say I am satisfied, and by-and-by I may be able to say more.

I want to send a special word to my boy, Charlie, to tell him that he will see things different by-and-by; he will have experiences and learn of spiritual things so as to understand them more fully than he can at the present time. They may seem somewhat absurd to him now—I mean those ideas and claims connected with Spirituality; he may not receive them with patience, as he may do some things when the experiences of life come to him, but he may come to show him the realities of another world. I come to do good to him and to our dear ones, and to say I shall do my best to make their lives happy and pleasant and useful; and I may be able to exercise an influence by-and-by, such as I have not been able to in the past. Tell Charlie that I am glad to have his life prosperous, and nothing will please me more than to see it one full of goodness and of use. Give my love to Margie. Tell her she, too, will see things by-and-by that have not come to her yet. I want all the friends of Haverhill and Bradford to know that life is sweet to me now, as a spirit, even more than it was to me as a mortal, because I can take hold of it with more practical results than I could before. Lydia Davis.

Stephen Fuller.

[To the Chairman:] Stephen Fuller is my name, sir. I have been watching individuals coming to you at a number of these meetings, and I have seen some of them who never succeeded in giving anything through your instrument. It has interested me to watch these proceedings, and more than once, yes, a good many times, I have seen the persons who approached, just as they came up to the medium, seemed to forget their names. Well, I don't know as they forgot their names exactly, but they would slip away from them and then they could not come in; because the door-keepers on the other side tell us we must have our names ready, so that people will know who we are. I spoke mine first, because I did not want it to slip away.

I did not know what kind of machinery this might be, or what might happen after I got hold of it, but I seem to feel pretty good, so I'll tell you that I come to reach friends in Chicago, and friends and relatives in other parts of Illinois. I would like to reach Mary Elizabeth Fuller and Lottie Foster, if I can. I think I may be able to just by sending a line from this place. I want to tell them they need not think they are alone so much as they seem to be, because while they may be, so far as mortals are concerned, they have spirit presences with them. I have seen some of their plans, and I know something of what they hope to do by-and-by.

Now, there's Lottie; she don't want to be confined to her present place all her life, and sometimes she gets a little restless, and wishes she could get out into new lines. I think she will, after a while, make changes that will answer her demands. Some of them will perhaps be pleasant to her, and she has had, and some of them will bring her shadows of course. I was rather a restless man when on earth; that is, I had much surplus vitality or energy that I could not use up in the rats that I was obliged to travel in. My friends would tell you they never knew me to be easy five minutes in my life; not even when I was asleep, I take it. I suppose it is a wonder to them how I ever got easy enough to die. Well, I did. But I tell you I was not long about it, and I was not long in making up my mind just where I stood after I got through with it. I've seen looking around from place to place on both sides of life since then, trying to discover just where I could make the best use of my powers. I am pretty well satisfied—not altogether, but fairly well satisfied by my present state—and I hope to do better by-and-by. After a while I think I may get back to my friends and give them something. I want to do it in a physical way, to bring some tangible evidence to their exterior sight and hearing, because they are skeptics. There are some that would not believe, I suppose, if a man "rose from the dead," as the saying is, and stood before them. But we dead people are pretty lively, and we try to see where we can knock some knowledge and information of this life into the brains of some that we have known in the past.

Sarah H. French.

Some of the spirits who have been talking to you have been gone only such a little while; one said he had been gone only four weeks—a young man—and I was a young girl when I went away; but it seems a long time for me to have been trying to come to you, Mr. Chairman, to say just a few words to attract the attention of my friends here on earth.

That is where I was when I died, sir. I was in my nineteenth year, young to pass away from earth; but after all it was best, because I have found such an added life, such an influence of strength, such endurance in reaching out, as I did not have here. I had desires and ambitions, as I suppose every one does have, even beyond what I could express or work out, because I felt limited, as we all do at times, that I could feel so much since I went out of the body; and all the while it comes to me that I am gaining, and that my life has a wider scope to manifest my powers, as I feel I ought to do. I have not much to say, only to bring my love, and to tell my friends I am happy, and I have no desire to come back here to live. I do look around once in a while to see how things are going, and if everybody is getting along well, and I try to help those I can reach with some silent force; my greatest work I know is on the spirit-side, and I am to gain my experience there.

Violet, to Wm. H. Smith.

I am permitted to send a few words of cheer to my dear father in the earth-life. I am not very familiar with the things and passing events of this mortal state; that is, not as much as some spirits are who have had a long experience with it and a vital hold of the material interests of earth. The experience that I have had has come to me in the spirit-world, and I have been reared and educated, and brought to a knowledge of life as I find it; but I have strong attractions toward the earth-life, and affectional ties that draw me back to the earth-life, even though I had no discipline upon its soil.

I am attracted to those to whom I feel I belong. I love to come to the home life, and to influence sister and brother, and to make known something of the spiritual nature of humanity. I do not feel that I accomplish much in this line because they do not realize, they cannot as yet understand; but I keep trying I shall be able, after a while, to make an influence felt that will draw their attention to spiritual things.

My dear father does know and understand that spirits can return. He knows that his little girl lives in the other life, and that she

has been gaining experience and knowledge, growing into womanhood and coming into contact with the forces and conditions of the higher world. He likes to feel that I can come to him and bring my affectionate influence, and I say to him: Dear father, we would love to have you know that we are with you, that when the shadows rest upon your heart, your spirit-friends come to lift them and to leave in their stead the sunshine of love and peace. I know that you sometimes need a word of advice and cheer from beyond, and I tell you today to be of good hope, do not be cast down, because there is brighter yet to come; you will find a fuller experience by and by, and you will understand that the angels are bringing to your life those teaching and those magnetic forces which will help to unfold your understanding and to make your spirit grow. I believe that the time is coming when those around will see and welcome those truths more than they do to-day, and when they will come to ask for the which the angels alone have to bring. I love them all, and I bring them sweet blossoms from the angel-world to perfume their way.

My father is William H. Smith. His home is in Somerville, Mass., at the present time. I am his daughter Violet.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 10.—Olive May; J. B. Hadley; Jacob Fuller; Frank Miller; Emily Hayes; Elder Benjamin Walker; Sarah Crocker; Capt. James Duncan; John Andrew Ryan; S. H. Britton.

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

Oct. 21.—Della Wardwell; John Morse; Francis Remick Putnam; Lloyd Appleby; Belle Hathaway; John Q. A. Holmes; William Goodwin; Carrie Palmer; Cyrus Hosmer; William Clapp.

Verifications of Spirit Messages.

I recognize the message in THE BANNER of Oct. 11th, over the signature of KATIE A. KINSLEY, as from the daughter of Joseph Kinsley of Chelmsford, O., who passed to the higher life in the year 1877, in the 21st year of her age. Over the name "Spirit Violet" she with her sister Mary, the name "Spirit Mary," contributed largely to the columns of THE BANNER of LIGHT, and to the Voice of Angels.

The volume entitled "Life and Labor in the Spirit-World" is largely made up of contributions by these two spirits, and of the sweetest gems in the literature of Spiritualism.

JOSEPH KINSLEY, 1500 N. 7th street, Philadelphia, Pa.

I gladly verify the spirit message of my wife, KATIE E. FLOYD, published in THE BANNER of LIGHT of Sept. 26th, 1890. It is truly characteristic of her modest frankness in earth-life, and as confirmed in many messages she has given during her twenty-five years of spirit life. She came in full form materialized, and conversed with me at Mrs. A. M. Stewart's, Terre Haute, Ind., November, 1878. I have had many tests and communications from her. I am gratified in being able to verify the truth of this message. Many friends and kindred recognize it as from her. I hope the good friends of KATIE will be as true to her messages from KATIE and other dear friends in spirit-life. God speed the works and influence of THE BANNER OF LIGHT.

J. Q. A. FLOYD, 110 North 4th street, Springfield, Ill., Oct. 10th, 1890.

In confirming the message of my spirit daughter, LIZZIE FLORENCE, published in THE BANNER of Oct. 18th, I feel that many thanks are due your paper for the opportunity of spirit life. I send you my messages from week to week, but with more than thanks can I utter in behalf of the noble medium, the "angel messenger," who so truly and lovingly voices the spirit impressions given her. I leave it to the angels to thank, as they only they can.

The loving message of my spirit child carries with it a far greater meaning than the casual reader will perceive. Her spirit is a ministering one, to show that all life—there is no death—as did my once supposed lost child to me, and to show that the angels are materialized, believing that so-called death was the end. It was soon after her passing away, and when her spirit returning in form in her loved earth-home, she said to me: "Papa, I could not do my work on your side of life, but I had to come over to you. Well, my child, what was that work?" "Papa, it was to make a better man of you." The reader can judge the parent's feelings in being thus addressed by his supposed lost child. The gates of the unknown world were opened, and many have been the angels that have returned to me in the form since.

I would say to that unknown friend whose secret desire has been answered by this ministering spirit, that he should not aside his angelic duties. He may have had, and henceforth go on in full faith that all will be well. His mission lies before him—may he heed it.

My spirit child brings words of cheer to me in my much affliction, and I await their fulfillment. In speaking of her dear mother and my late companion, their vocation in spirit-life goes to show that their longed desires while here are being fully realized and carried out in this life when her spirit was materialized. I will say to this: "Wherever my spirit picture goes, there will my spirit influence be felt, provided conditions will allow it to enter."

A. L. HATHEN, Grand Isle, Vt.

In the BANNER of LIGHT issued Sept. 13th, 1890, I find a communication from Spirit FREDERICK PIERCE, whom I recognize as a near and dear relative.

Townsend, Oct. 2d. Mrs. F. A. SWAIN.

New Publications.

NORA, OR A DOLL'S HOUSE. (Et Dukkehjone). A Play by Henrik Ibsen. Translated from the Norwegian by Henrietta Frances Lord. New Edition, Revised. Only Authorized American Edition of this Translation. Chicago: Lily Publishing House.

Henrik Ibsen is a Norwegian dramatist whose works have given him renown in his own and other European countries, and who has acquired distinction within the past few years by the performance at several of our principal theatres of his play known as "The Doll's House," a title somewhat misleading in its character, since, instead of being, as many suppose, of a juvenile character, it is one which severely taxes the strongest mind to witness and to fully comprehend the basis of which being marriage, which the author treats in a peculiarly problematical manner. Its representation in this country was the cause of much discussion upon the merits of the theory it set forth; but though warm and earnest, it has not equalled that it created on its first appearance in Norway in 1879-80, which was so furious that many a social invitation given in Stockholm during that winter bore the words: "You are requested not to mention Ibsen's Doll's House."

THE BLIND MEN AND THE DEVIL. By Phineas. 12mo, paper, pp. 219. Boston: Lee & Shepard.

This work outlines Rider Haggard's in improbable scenes and adventures. The hero finds himself in a subterranean country where total darkness prevails, its inhabitants for the most part slaves of a few, who, having visited localities where light existed, controlled them for their own selfish purposes. The story is of exciting interest, and involves the relation of workmen and capitalists. It is included in Lee & Shepard's "Good Company Series" of fifty-cent volumes.

"Do you know," said the coffin drummer, "that invalids and men long sick are the worst customers we have? Not a cent in 'em. They go on used to staring at death they think their families take it cool. When coffin time comes round, they order just what they want like it was vegetables. The time we bank money is when well people die. The relatives get rattled and prance right up and play the limit. Then we coffin people do live." Nebraska State Journal.

LEGAL DEFENSE.—Counsel—"And all you can do is to confess that you are guilty?" Prisoner (suddenly)—"Yes, sir." Counsel—"Well, then, I'm afraid the only defense left is to offer a plea of insanity." Prisoner (suddenly)—"Bully, Boss! Then you can prove that confession of mine here is a—what yer call it?—Hallucination? an' I'm innocent! Dat's it!"—Judge.

How is your cold? Use Johnson's Anodyne Liniment or it may last all winter; certain fact!

Vermont State Spiritualist Association. The Annual Convention will be held at Hyde Park, Vt., Nov. 14th, 15th and 16th, 1890, commencing at 2 o'clock P. M., the 14th, in Amherst Hall, and on the 15th and 16th, at the State Speakers and Mediums are invited and expected. In addition to the above talent we have engaged A. E. J. of Salem, Mass., a well-known and experienced medium, and his is his first appearance at our Convention. It is to be hoped that the people will come and 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 Convention.

All railroads leading to Hyde Park have granted special rates.

Every one is cordially invited to be present. Those having duties can remain at the Convention, Jan. 1891, at the Waterbury, Vt. For order, L. C. WICKES, Sec'y., Proctorville, Vt., Oct. 11th, 1890.

MAKE HENS LAY

NOTHING ON EARTH WILL MAKE HENS LAY LIKE SHERIDAN'S CONDITION POWDER.

WE SEND BY MAIL TWO SMALL PACKS 50 CENTS POST PAID.

Sheridan's Condition Powder

is absolutely pure and highly concentrated. One ounce is worth a pound of any other kind. Strictly a medicine, to be given in the food, once daily, in small doses. Prevents and cures all diseases of hens. Worth its weight in gold when hens are moulting, and to keep them healthy. Testimonials sent free by mail. Ask your druggist, grocer, general store, or feed dealer for it. If you can't get it, send at once to us. Take no other kind. We will send postpaid by mail as follows:—new, enlarged, elegantly illustrated copy of the "FARMER'S POULTRY RAISING GUIDE" (price 25 cents); toll how to make money with a few hens; and two small packages of Powder for 50 cents; or, one large 2-14 pound can and Guide, \$1.20. Sample package of Powder, 25 cents; five for \$1.00. Six large cans, express prepaid, for \$5.00. Send stamps or cash. I. S. JOHNSON & CO., 22 Custom-House Street, Boston, Mass.

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

"Once Tried, Always Used."

Ask your Grocer for it, take no other.

DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen searching psychometric powers. He has been successful in curing all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Eczema, Paralysis, and all the most delicate and complicated diseases of the blood.

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.

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition, and of the past and future life; physical, mental, and moral; with prescient foretelling; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the imminently married. Full delineation, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps.

MRS. A. B. SEVERANCE, 130 Main Street, Oct. 4. 6m White Water, Walworth Co., Wis.

GRATEFUL-COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has secured this invigorating beverage which is a delicately flavored beverage which may save many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up, and strength restored to the system. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

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PSYCHOMETRY.

CONSULT with MRS. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 130 4th street, Milwaukee, Wis.

DEAFNESS & HEAD NOISES CURED BY ROCK'S INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Complete. Successful where all else fails. Sold by F. H. ECHO, 518 Broadway, New York. Send for book of facts FREE.

Karl Anderson, Astrologer,

Room 8, 84 Bowdoin street, Boston, Mass. Office hours 11.30 A. M. to 6.30 P. M. Evenings by appointment. Feb. 1.

TOKOLOGY, a complete Ladies' Guide in thousands of families, has become a household word. Mrs. N. R. McC. writes: "Dear Dr. Stockham: I shall not attempt to express enough to thank you for the book you sent me. I can tell you how much it has done for me. Our son came almost without warning. I most heartily rejoice when I hear of the success of a 'Tokology Lady.' Bought of agents or direct from us. Prepaid \$2.75. Sample pages free. Alice B. Stockham & Co., 101 LaSalle St., Chicago, Nov. 8.

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 home, elegant, sunny suites and single rooms, with first-class table, reasonable prices. The Valencia, Haight and Castro street cars pass the door. Sittings daily. 14m Oct. 4.

MRS. JENNIE GROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents; a full and complete reading, \$1.00. Magnetic Remedies prepared by spirit-direction. Address 83 Tremont street, Lynn, Mass. 2m Nov. 1.

ASTROLOGY. I practice the science according to the latest and most approved rules of the occult sciences. Satisfaction guaranteed. For terms address JULES WEHRLI, 207 South 3d street, St. Louis, Mo. 13m Sept. 13.

CANCER

and Tumors CURED! No knife! No blood! Free. Dr. Grayson & Co., 101 Elm St., Cincinnati, 17

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays accepted at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours from 9 A. M. to 5 P. M. 17 Oct. 11.

STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter in answer to questions in accordance with my understanding of the science, for a fee of \$1. Consultation fee \$1; at office, 20 Tremont street.

Native-born written at prices proportionate to the detail demanded. Address OLIVER A. MESS GORTON, Box 1664, Boston, Mass. 17m July 19.

Special Inducement for Purchasers.

ALL purchasers of O. P. Longley's book of beautiful songs, "Echoes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, whole lot, \$1.00. Binding \$1.00. Magnificent Reminders of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.12.

For sale by COLBY & RICH.

DIAGNOSIS FREE.

SEND 20c stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATHURST, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m Nov. 1.

Mediums in Boston.

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Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 1581 Washington Street,

(Third floor north of Rutland street.)

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

Special terms for magnetic treatment by the month. Oct. 25.

GEORGE T. ALBRO,

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

Particular attention given to Paralytics, or those paralytically inclined.

Patented Magnetic Paper sent by mail on receipt of \$1.00.

Office hours 8 to 10 A. M. 3 to 6 P. M. 13m Oct. 25.

Lady always in attendance.

MATERIALIZATION!

MRS. C. B. BLISS, Seances Sunday, Tuesday and Thursday evenings, at 8 o'clock. Also Sunday and Wednesday, at 2 P. M. No. 12 Pembroke street, between Brookline and North streets, Boston. Take Shawmut Avenue cars. Nov. 1.

J. N. M. Clough,

NATURAL Electric and Magnetic Physician, Specialties: Diseases of the Lungs, Eyes, Brain and Nerves. Office 301 West Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays will visit patients. 8m Oct. 25.

W. R. Colby,

INDEPENDENT State-Writer, Inspirational Speaker and Clairvoyant Medium, has taken rooms at 42 Shawmut Avenue, Boston. Will give sittings daily (Sundays excepted). Desires engagements with societies in New England for lectures and platform tests. 5m Nov. 1.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. 812 Devonshire street, Boston. No. 8 Washington street, opposite Davis' street, Boston. Nov. 8.

HATTIE C. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2.30 P. M.; Fridays at 8 P. M. Nov. 1.

Mrs. H. B. Fay,

MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Seances Thursday and Saturday, at 2.30 P. M. Wednesdays at 7.30, commencing Nov. 6th. Nov. 1.

Miss L. M. Whiting,

MARRIAGE. Formerly with Dr. Munroe. Has been in constant practice since 1879. Removed to 101 West Park, corner Columbus Ave. and Cambridge street, Suite 19, Boston. Oct. 11.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Trance, from 10 A. M. to 12 M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Oct. 25.

Mrs. J. M. Carpenter

WILL see patients at her residence, 300 Warren street, Boston (Roxbury District), on Tuesdays, Wednesdays, Thursdays and Fridays. (Take Warren street Electric Cars on Shawmut Avenue.) 8m Sept. 27.

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. Nov. 8.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 165 West Brookline street, near Tremont street, Boston. 3m Nov. 1.

Mrs. Alden,

TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Oct. 25.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 84 Bowdoin street, Room 7. Hours 9 to 6. Nov. 1.

F. W. Strickland,

MAGNETIC Healer and Trance Medium, Hotel Gleneden, 414 Columbus Avenue, Boston. Hours 9 to 12, 2 to 4. Oct. 25.

Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation free. Moody House, 1202 Washington street, Boston. Nov. 8.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 23 Tremont street, corner of Eliot street, Boston. Nov. 8.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail, \$1.00. Also examination of lock of hair, \$1.00. Circles Thursdays at 2.30. 104 11th street, Charlestown. Nov. 8.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the store of W. B. Butler & Co. can be made for patients. Sept. 29.

Louis F. Jones,

STUDIO at Hotel Gleneden, Suite 4, Columbus Avenue, Boston. 4m Oct. 18.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Oct. 18.

SIX QUESTIONS answered or reading given by spirit power for 50 cents and two-cent stamps. MARGUERITE BURTON, 147 Washington street, Boston. Nov. 1.

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

Mrs. Kate R. Stiles,

Nov. 1. 43 Dwight street, Boston. 8m

MRS. J. C. EWELL, Inspirational and Medical Clairvoyant, No. 36 West Springfield street, Boston. Nov. 1.

DR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 178 Tremont street, Boston. Aug. 30.

MISS DR. S. BOICE, Electric and Massage Physician, 545 Shawmut Avenue, Suite 11, Boston. Oct. 25.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 205 Tremont street, Boston. Nov. 8.

SARA E. HERVEY, M. D. Consultation free. 69 Clarendon street, Boston. 4m Oct. 18.

A CONDENSED FOOD

BOVININE

EXTRACT from a paper read on "Diet in Intestinal Diseases of Infants," by Dr. I. N. LOVE, St. Louis, Mo., Ex-President Mississippi Valley Medical Association, Consulting Physician, City Hospital:

"As an aid to the nutrition of the child, whatever be the form of food given, I have found great satisfaction in the administration of the raw liquid meat food known as **BOVININE**. In the most delicate conditions of the alimentary canal, in all stages of inanition, I have given the **BOVININE** in doses ranging from five drops to a teaspoonful, diluted with five or six times the amount of water every two to four hours, with marked benefit. We often have to discontinue an milk food, and in such cases I have given the **BOVININE** for weeks at a time exclusively.

"I consider it an invaluable aid in these infantile cases, as well as in all forms of wasting disease of adult life. I base my conclusions upon practical observation in a large number of patients and favorable experience in my own family."

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5m Gives Sittings and Advice by Letter. Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at Hotel Richmond, 207 Shawmut Ave., Boston, Mass. Nov. 8.

Mrs. S. S. Martin,

TRANCE MEDIUM, also Magnetic Healer. Readings by letter. 459 Tremont street, Boston. 1m Nov. 8.

Miss L. E. Smith,

CIRCLES Sunday, Tuesday and Friday evenings, at 8 o'clock. Wednesday at 2 P. M. 341 Shawmut Ave., Boston. Nov. 8.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Oct. 18.

SUMMERLAND,

The New Spiritualist Colony

OF THE PACIFIC COAST.

Building Progressing Rapidly.

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

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

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal. Oct. 18.

This Magnetic Belt is the most powerful Curative Agent ever made for Lame Back, Weakness of Spine and Kidneys, and pains arising from derangements of the abdominal organs. It is Nature's Substance concentrated, and will give immediate comfort and relief to every suffering person. It is made of genuine magnets, and the gentlest of nature.

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has not produced its equal since the days of Paracelsus, the world-renowned physician, who cured all diseases with magnets. Every lady, young or old, should wear this wonderful health-giving Belt and Abdominal Support. Our Book "Plain Road to Health" free. **MAGNETIC BELT CO.,** Central Music Hall, Chicago, Ill. Oct. 4.

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BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE. Address DR. J. S. LECKS, Shirley, Mass. Aug. 30.

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

The Psychograph,

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DIAL PLANCHETTE.

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

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

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

"I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity."

Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was "on" and more ready."

Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.

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

For sale by COLBY & RICH.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. It would be almost too marvellous to be true, were it not that some of the results that have been attained through its agency, and no domestic circle should be without one. All those who desire to develop their latent powers should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

PLANCHETTE, with Pentagram Wheels, 50 cents, securely packed in a box and sent by mail, postage free.

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New Sheet Music.

A BIRTHDAY IN HEAVEN. Song and Chorus. 25c.

SILVER LOOKS. Song and Chorus. 25c.

LITTLE RED SCHOOLHOUSE. Song. 25c.

In the above-named Songs the words are by MRS. W. H. CROWNINGSHIELD. Music by H. P. DANKS. For sale by COLBY & RICH.

New York Advertisements.

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THE NEEDHAM COMPANY was the pioneer of Organ manufacturers, and with the perfection that comes from experience offer their instruments with a larger number of excellencies than any other organ that has been made. Their organs are made at the same price. You will lose money by purchasing any other than THE NEEDHAM ORGAN, which is superior in quality, in construction, in tone and in the excellence of all materials used. LARGEST ORGAN FACTORY IN THE WORLD. Send for CATALOGUE.

THE NEEDHAM P. O. CO., 292 BROADWAY, N. Y. Nov. 8.

DR. T

