

VOL. 72. { COLBY & RICH, 9 Bosworth St., Boston, Mass.}

BOSTON, SATURDAY, OCTOBER 1, 1892

{\$2.50 Per Annum, } Postage Free. } NO. 4.

THE LAD AND THE MERMAID.

At the silvery edge of the summer sea, her tail in the

waves at play. A mermald tair, from her salt sea lair, sat combing her hair one day: And as she combed she spied a youth—a youth of me-

dium size-Whose freedom from guile made the mermaid smile as she smote him with her eyes.

as she shote him with her eyes.
"Come hither, good youth; come bask awhile in the sunlight of my smile.
And I 'll sing you a song twelve verses long, in my best subaqueous style;
A song of my home down there in the sea, a mile beneath the waves.
And the gens versue that the cean green doth brightly bear in its caves."

Then she sang to the youth, in a wooing voice, of life

on the ocean's floor; How fast sped the time in that watery clime, afar from the billows roar; And when she felt her victim was fast in the mazes of

her charm, She said: "Come with me to the depths of the sea." and coaxingly grasped his arm

But it happened this youth knew well the plan of Neptune's scaly daughter;
He knew of the guile there is in the smile of a mer-maid out of water.
He cast about her a herring net: "Excuse me, ma'am," said he;
'You could make it go with some folks, I know," and he tore her away from the sea.

Alack! for the mermaid rash; her scales are rapidly growing dim. The hot, dry air takes the curl from her hair; she's no longer in the swim. But day by day, in a side show tent, she 's now to be seen instead,

Where she sings her song to the surging throng at shillings two per head.

- Puck.

The Spiritual Rostrum.

AMERICA.

A Lecture given on Soldiers' Day (Aug. 25th, 1892) at the Ashley, O., Camp-Meeting, by G. W. KATES.

[Reported for the Banner of Light.]

" My country, 't is of thee, Sweet land of liberty, Of thee I sing Land where my fathers died, Land of the pilgrin's pride, From every mountain side Let freedom ring!"

What sweeter notes can be added to the symphonies of time than those which glorify freedom, and inspire the minds of generations with the spirit of liberty that shall usher in progress, and only thereby unfold true civilization? Should every one love his native country? Should patriotism enslave the person to a devoted obedience to the will of a sovereign? What are the metes and bounds of patriotism?

Home and native land have been, with all peoples, the sweetest and dearest of sentiments. Is it only a sentiment, or a factor of life created by laws of heredity, that makes it a necessity?

These problems contront us a the devotion of ancient tribes and modern na tions to their rulers, flags and customs.

panoply of war and glory of conquest, never | can citizen, no matter what his religious perenjoyed to any degree the satisfaction of achievement. What humanity has done silently, and without ostentation, has lived to bless their fellows down the ages.

The Czar, the Emperor, the Queen, have cause to fear rebellion and anarchy. And so do plutocracy and monopoly rest on uneasy beds in dread of the avenging hands that may be raised by those who have given health, strength, home and life itself to create pampered pride and autocratic dominion. Wars, orusades and riots have cursed the world since man was evoluted. And lo! in this so-called Christian era nations, like schoolboys, are daring each other to make the slightest menace! Internal discords are gnawing at the heart of society and commerce. Discontent and rupture are being fermented in a caldron at white heat. Volcanoes of anger are ready to burst forth almost without warning. And this is our boasted era of Christian civilization! And this is America, where liberty and equality are guaranteed!

Oh! most potent human force, put some wondrous power at work to quell all this tendency to disaster, that the spirit of peace and prosperity may bless the nations as wars and strife have never done! Let immaculate justice reign supreme! The gods have never satisfied human needs by peaceful arbitrament; and hence we appeal to humanity to use higher qualifications of genius than have ever been displayed by the ruling powers. Humanity has that genius which is greater and purer than that possessed by the gods of all time.

Love for native land must be born of higher sentiments than racial pride alone. Patriotism is of no value when lofty principles are lost sight of. The great conquests have been to add territory for the ruling power, to strengthen the military arm and increase the volume of treasure. To bless a subjugated people, or establish a great principle of civilization, are the lesser quantities in a war estimate. Religious wars, to propagate a so-called

gospel of peace, have been the most cruel. We might find much of good in the outcome of national warfare, but the evils have been so much greater that it is safe to say all patriotic sacrifice has been loss instead of gain to

progress We cannot see much gain in the forms of monarchy, except as the royal powers have been shorn of prerogative.

We will not trace that slight evolution of the ages in the older countries, nor dwell with a discussion of present attitudes and future indications. Our theme calls us to witness the life and progress of a republic. There is a more fruitful lesson in witnessing what the people have done and contemplating what they can do, than in studying the history of royalty

suasion, color, or previous condition of servitude.

Is America a new country? Did Columbus discover it? These questions are pertinent. The Columbian anniversary leads us to look at history. The revealments of ancient deposits show that a prehistoric race once trod the hills and vales of North America, where the frozen masses during the ice age swept the vast expanse and made these same hills and vales. The civilization of that prehistoric race is found to be the peer of the middle ages. The connected hemispheres were separated by the convulsions that destroyed what is called the continent of Atlantis, and by a violent separation of continents, in some mysterious manner, completed the decadence of the western tribes. But the Caucasian of the East and Mexican of the West, and most likely the American Indians and Asiatic tribes, had their origin in the Atlantian era. There are native legends among the Mexicans of a land toward the rising sun, and among the Northeast Indians of tribes in Greenland. The encyclopædias tell us the Aztecs were living in Atzlan in the eleventh century. In 1090 they commenced their journey toward Mexico.

Iceland was discovered about 860, and colo nized by the Norwegians in 874. About fifty or one hundred years later they planted colonies in Greenland: An Icelander in 1001 was driven by a tempest out of his course, and landed in the locality of Rhode Island, where he then found people that we recognize from the description to have been Esquimaux. There is but little doubt that the Western Hemisphere was known thousands of years ago by the tribes of Asia, and was perhaps more closely connected geographically than now, which caused them to fail in the discoverv of ocean divisions; and mechanical appliances were unknown by which they could arrive at an earth sphere. Indeed, it has been a comparatively modern settlement that the world is spherical and not flat. Ptolemy, Copernicus and Galileo were fot permitted to prove the earth's rotundity, an ether space, and constellations of planetary worlds, because it was

considered anti-scriptural. Christopher Columbus was imbued by an intense desire to navigate the unknown seas. He fully expected to reach the east coast of Asia, and not find more than ocean islands. But he touched and explored the islands of an unknown continent, embracing the richest of nature's treasures. On the 12th of October, 1492, the western world revealed itself but faintly to the wondering eyes of Columbus and his companions. You are familiar with the history. He landed upon the small Watling Island, in the group called the West Indies. He supposed these islands belonged to that part of eastern Asia called India; hence they are called West Indies. Though he made three more voyages, and coasted along South America, he died ignorant of the great value of his discovery. A startling fact is related by the Encyclopædia Britannica: "If Columbus, resisting the counsel of Pinzon, had kept his original route, he would have entered the warm current of the Gulf Stream, have reached Florida, and thence perhaps been carried to Cape Hatteras and Virginia. The result would probably have been to give the present United States a Roman Catholic Spanish population, instead of a Protestant English one-a circumstance of immeasurable importance. Pinzon was guided in forming his opinion by a flight of parrots toward the southwest." Never had the flight of birds more important consequences. In 1607 the first permanent settlement of the English in North America was made on the banks of the James River in Virginia. In 1620 the first English colony was established at Plymouth, Mass. In this year, also, the first negroes were imported into Virginia-brought by a Dutch vessel. In 1682 William Penn established a colony in Pennsylvania. With from three hundred to four hundred years to develop a newly-discovered country, is not the result most marvelous? Aladdin is outdonel Travel with me across the continent from Atlantic to Pacific, from Lakes to Gulf, and there we will find continuous signs of thrift and progress. Tongue, pen nor brush can do justice to this mighty work of men! It excels the labors of all the gods of fable! America has civilized the world! She has been a mother of arts, science, mechanism and philosophyl Upon her fair bosom have been nourished the children of genius, who blest the world with a progress and oivilization never dreamed of! In the midst of America stands the United States as the ideal government. It is the pivot now around which revolves the great wheel of progress

Literary Department.

LED.

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CHAPTER VII-CONTINUED. "In nothing. Indeed you have not!" protested Mildred.

"But you have certainly avoided me," he replied.

Mildred could not dispute the fact, so she was silent.

"If I could only know what the trouble is I might be able to offer suitable apologies."

At that moment Eunice entered the room. She started nervously a little as she saw Mr. Chase and Mildred seated upon the sofa, the face of each wearing an unmistakable sign of embarrassment. Her face flushed instantly, and she exclaimed,

"Ah! I see I am de trop !" and she turned from the door.

"Indeed you are not! It is nothing!" and she seized Eunice's hand, and drew her into the room.

"Nothing indeed!" exclaimed Mr. Chase, attempting a laugh. "Here I am in misery, not knowing what I have done that Miss Symonds should avoid me, and when I ask for an explanation, she says 'nothing' with such charming assurance! Do come to my assistance, Mrs. Mayne, and help me solve the riddle!"

Mr. Chase, in his eagerness to conciliate Mildred, did not see the mistake he was making in calling upon Eunice to assist in this delicate matter. Mildred's heart throbbed excitedly. She saw that Eunice was very angry, and knew instinctively the anger would re bound on herself.

"I have not the honor of Millie's confidence," replied Eunice, and she left the room. Mildred forced herself to turn to Mr. Chase. and her lips quivered as she said :

"You have not offended me, Mr. Chase. I suppose I have given you reason to think so; but, indeed, that is not the reason." "Then there is a reason?"

He was looking down upon her now with a face that was very pale, in which a little nger and a great d of wounded pride were blending. Mildred met his gaze with flushed cheeks.

"Yes, I remember, and I must say you do live up to it. Eunice seems as free as the wind."

"I think we will sit down and talk it over," said Harvey, as Eunice entered the room.

The question of remaining a few weeks longer was proposed to Eunice. A gleam of satisfaction passed over her face, but so quickly that Harvey caught but a glimpse of it. He wondered a little at it.

"Ohl it's a matter I cannot settle," said Eunice; "I must leave it to my guides."

Harvey felt a little uncomfortable. Eunice appeared to be losing her individuality. She referred everything to her "guides," even in questions of what garments she should wear. Eunice sat for a few moments apparently in deep thought.

"My guides say that I am to stay here for a time longer. They will impress me when to leave Haskinsville," she said, finally.

"Very well: but what is your wish in the matter?" asked Harvey, pointedly.

"Mine? oh! I shall do as my guides say, of course," she replied.

"If your guides had said you must return to the city with me would you have done so?'

Eunice colored, and hesitated a little be-

fore replying. "Certainly I would," she said.

Mrs. Haskins looked from one to the other doubtfully, and as she looked up she saw Ned coming across the kitchen-garden.

'You are welcome to stay, Eunice," she said in a tone which indicated that she meant it; but there comes Ned. I'd like to know if he can hear or see anything about it. Of course he does n't know what we have been talking about, as we have just begun to plan for it; but perhaps he can see something for you."

She reached her head out of the open window and called: "Ned! come in here a minute, will you?"

Ned came in obedience to the summons. He ooked at the tr

One can readily understand the love for home and mother, no matter if the latter be deformed physically, and the former be but a rude hut.

Duty and sacrifice beget love. The greater the obligation, all the stronger becomes the sentiment of devotion. No one comprehends the value of good things unless attained by trials and labor. None can love country who are but bounteous receivers of the toil of serfs, or simply the slaves of a will that grinds souls and bodies upon the rack of labor without comforts and foods to assuage the waste of tissue and harrowings of mind, while the whole personal self is dwarfed, and untimely sent but half made up into the realms of eternity.

The relations of subject to ruler are changing, but the relations of child to parent never will change through all the mons of eternity! Unnatural relationship will be banished by earthly environments; but nature ordains that consanguinity shall perpetuate devotion. We may hate our monarch or civil official, and yet love the rocks and rills of our native land enough to sigh for its sweet influences. We may love our parents, but dislike the home place; yet the home attracts us because love ties are there. Let any one dislike the scenery and climate of his native place, and no monarch will possess virtues or magnetism sufficient to hold his presence there as a dweller. There is no naturalness in the relationship of subject and king. Empires and principalities are forced by the subjugation of people by cannon, swords, prisons and fagot piles. Whether re ligions employed a similar force to gain dominion is not our province now to discuss, but we must say that an autocratic state or religion depends upon the mental and physical subjugation of the races of men.

Fear of punishment compels obedience to each the State and Church! Rebellions in each have occurred; and reforms been accomplished. The angels of heaven, we are told, rebelled, and instituted war in order to establish the authority claimed by the opposing gods. What can be expected, then, of humanity, who clash with regard to authority, and are selfish enough to desire a kingdom? The cue of dominion came from the excarnated hosts who were not evoluted beyond the plane of human crudity. The divinity of those in spirit-life, made to appear so, was the begetter of an idea that divine right to rule could be established on earth-hence popes and kings were created. The gods have grown to authority by force, and yes humanity have ofttimes dethroned them. The divine right of kings has been trampled upon by a long suffering people, and these sacred rulers ignominiously lost their heads. Pagan Rome made the throne of the Cæsars tremble, and dröve therefrom to death been short-lived. Great warriors, by all the who seek to curtail the freedom of an Ameri-

hroughout historic time The land of the free and the country of pro-

> gress is America. To thee, oh! fair continent of the West, have millions of souls turned their eyes and directed their hopes.

What thankfulness to the great Giver of all good has silently and vocally been given when upon thy soil have stepped these yoke-bound serfs, who realize that then and there they are free men and women, with every inalienable right guaranteed to the enjoyment of "life, liberty and the pursuit of happiness!" Magic words, these, that have enticed the children of earth to leave native land and king, and find in North America a better home and a better government. Not only are physical freedom and mental freedom guaranteed, but there shall not be enacted any "law respecting an establishment of religion or prohibiting the free exercise thereof." Who can claim this to be an exclusively Christian nation, when the first constitutional amendment, made necessary by religious encroachment, incorporated the words just quoted?

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Read that, and impress its meaning upon every Sunday-school and church-meeting in Amer ica, and every nation of the globe, and then read it to Congress, and ask by what right they have agreed to refuse an appropriation and a government exhibit at the approaching Columbian Exposition, unless the doors thereof are closed on each Sunday? Then read it to the Directors of the Columbian Exposition, and ask them if they can conscientiously close on Sunday to accommodate the Presbyterians, Baptists, Methodists, or any sect, or from any mercenary spirit, to satisfy bigots in Congress? Each day is a Sunday to some nation, and in Chicago the time is not exact with San Francisco or New York. Let each nation close

its exhibit on its Sunday, and the American Christian his exhibit on his Sunday, but keep the gates open.

That will be in accord with our Constitution and be just to personal and religious freedom. Congress disobeys the Constitution when it enacts anything contingent upon the observance of a religious Sabbath.

The slow encroachments upon personal and religious freedom call for a protest from the spirits of the signers of the Declaration of Independence and from Washington and his armies! No doubt they are watchful that America shall never become a nation to tyrannize the people as George III. did, from whose authority they rebelled. No doubt but they will protect to the generations that freedom for which they fought and sacrificed!

It was a proud act, yet boasted of, when from the old church in Philadelphia, where our forefathers worshiped, was taken down the statue of King George. Equally will they many of its occupants. Tyrants have always all be dethroned from the pedestal of honor pursuits.

" Columbia, the gem of the ocean! The home of the brave and the free, The shrine of each patriot's devotion, A world offers homage to thee! "

If we extol America, we must broaden our view and enlarge our vocabulary. We must find adjectives to enlarge upon America as a beautiful and a bountiful land, America as a government, America as a country filled with factories and homes, America as the great agricultural country, America as the producer of literature. We must consider America politically, socially, commercially, fraternally. We boast of peace more than war. Our standing army and naval squadrons may not rival foreign powers, yet, in necessity, from the plow and workshop come the warriors who are ready for any foel We are an unconquerable people, because we are bred to a diversity of

[Continued on second page.]

"I will tell you now, Mr. Chase; 1 think 1 ought, now the matter has gone so far." He was looking wonderingly at her.

"The first day you came here it seemed to me you were surrounded by a great black cloud; and wherever you moved, the shadow kept on just before you, and I had a strong impression of some coming trouble, something coming upon us as a family through your coming here. I could not explain it or drive it away, and it made me afraid of you."

"But the last time I saw you, you were unusually kind to me. How was that?"

"Yes, I remember. I felt perhaps 1 had been unjust, and then --- one of the family rallied me about it, and I felt so embarrassed I thought I would keep away from you."

Mildred looked up into his face with a sudden sense of relief.

"There, now! I have confessed," she said, smiling a little ruefully.

"'Pon my word, I don't know what it all means," exclaimed Mr. Chase. "I am not aware of anything in particular except my attachment for you. I am sure enough of that!'

Mildred had arisen as he uttered the last words. She hastily interrupted him. He saw that she did it purposely, too.

"I am sure you have meant to be friendly, Mr. Chase, and I have not meant to be unfriendly, I entreat you to believe that."

The entrance of Harvey caused the conversation to cease. Harvey, looking at Mr. Chase, saw that he was seriously disturbed and annoyed. He also noticed Mildred's agitation, and wondered if Mr. Chase had been annoying her; and as Mildred passed out of the room he looked after her with a questioning glance, which he directly turned upon Mr. Chase.

He saw in that gentleman's face a blending of perplexity, chagrin and defeat, which darkened the usually smiling countenance.

CHAPTER VIII. "My Guides."

The June roses were blooming. The work on the new railroad was progressing rapidly. The time allotted for the visit of Harvey and Eunice had passed. It found Harvey ready and eager to go back to business.

But Eunice was not well. She was pale and nervous, and although she had always had a preference for the city, yet now she seemed reluctant to return to its gaieties...

"Eunice thinks she may get stronger if she stays here a few weeks longer, Harvey," said Mrs. Haskins; "our sweet summer air may do her more good than the city with its hot, stifled places. Had n't you better leave her a spell?"

"I will agree to anything Eunice wishes," said Harvey. "You know, mother, I always used to say my wife should be free to do just as she pleased in everything."

"Just sit down here a moment and see if you can have one of your spells, will you?"

Ned fingered his old straw hat nervously. and murmured something about "work of importance.'

'Well, this is important, too. I'll tell Rufus I kept you."

Ned felt he could hardly refuse; beside, he felt the drowsy influence coming over him which always preceded these controls. At last he spoke:

"The same lady comes here who always says she is your mother," he said, addressing Mrs. Mayne.

Eunice did not speak, but Mrs. Haskins said: "She is welcome. What has she come to say ?"

Mildred was entering, but paused in the doorway that she might not disturb them.

"She turns to Mrs. Mayne and says, kind of troubled like, 'Eunice, you had better go home with Harvey.'

Eunice flushed and paled alternately. Harvey looked troubled. Millie looked from one to the other wonderingly, not knowing what subject was being discussed.

"Is that all?" asked Mrs. Haskins.

"Not quite. There's a dark cloud hanging over Mrs. Mayne's head. The mother points her finger toward it and says, 'Go home, and it will be dispelled; remain, and it will grow larger and darker.' Now she has gone." And Ned woke from his trance.

'That's all. You can go now, Ned," and Mrs. Haskins sat back in her arm chair, looking exceedingly puzzled. Not a word was spoken for some moments.

'My guides tell me to stay, and I think I had better do so." There was a very decided ring in Eunice's voice.

"Is n't your mother among your guides?". asked Mrs. Haskins.

"No."

The answer came from Eunice very abruptly. "That is strange! I should think she would

be the most interested of all," and Mrs. Haskins thoughtfully picked up a stitch she had dropped.

"Do you suppose what's-his-name, Watsemequomo, and Socrates, care more about your welfare than she does?" Sec. Asher

There was an absolute silence.

"Mind you, Eunice, I am not saying this because I want you to go away; it's only that I want to inquire into these things. I say again, you are welcome to stay, but you may be sure of one thing: if I see any signs of that dark cloud gathering, and I can do anything to dispel it, I shall certainly do to for your sake as

with a questioning glance. What did she suspect? Sender Concerns of the

Mrs. Haskins's face told her nothing, but Harvey could see his mother was inwardly disturbed. He said, gratefully,

"1 am sure you will do all in your power, mother; but, as I said before, Eunice shall do as she pleases."

And Eunice chose to remain.

When the farewolls were being uttered Harapart from the others. There was a deep anx lety on his face as he said,

"Mother, I feel a strange impression of something not just right. If you feel that I am needed here at any time will you send for me? I shall depend on you to do it."

There was an emphasis on his words which Mrs. Haskins could not misunderstand.

You may rely on me, Harvey; I will do it." Harvey felt assured by his mother's words, and departed, trying to force himself to believe his fears were idle imaginings.

CHAPTER IX. Alida.

Eunice went directly to her room; but Mrs. Haskins and Mildred remained a few moments on the piazza, looking after the receding stage.

"It looks a little mixed to me. Millie." said Mrs. Haskins, as she leaned thoughtfully back in the old-fashioned settle. "Still, I will do my best by Eunice. I do wish she had n't such queer notions about her guides, as she calls 'em.

'Now there's Ned. His guides keep him straight and out of trouble, and yours appear to, so far. Maybe hers will; but somehow I have my misgivings. It is n't that I want to distrust Eunice, either, only I don't like to see things working the way they are."

Mildred was pulling a rose to pieces as she listened, and pressing the petals against her pretty lips, which had grown quite grave.

"I'm sure you mean all right, auntie, and so do I, only I think she misunderstands me sometimes; but now Harvey is gone she may feel differently"; and then for the first time Mrs. Haskins read in Mildred's patient face how much she had quietly suffered from Eunice's unjust words.

Millie brushed the rose-leaves from her lap and went to her room. She leaned by the open window, looking thoughtfully out and down the pleasant road. Place the matter which way she would, she felt sorrowful and oppressed. Eunice misunderstood her in relation to Harvey, and also to Mr. Chase.

She bowed her head upon her hands, and prayed that her dear mother might be her guide, for she felt there were to be dark and trying times before her. She struggled to regain her composure, and, wiping away her tears, descended the stairs.

She met Eunice in the lower hall, who noticed the traces of tears upon her cheeks, and said, sneeringly:

'Really, Millie, you show a great deal of emo tion! One would almost think your husband had left you for an indefinite period.'

Millie's pale cheeks flushed. Indignation and sorrow were blended in the glance with which she confronted Eunice. For a moment she looked straight into her black, shining eyes, and then, with her head lifted proudly as Eunice had never seen it before, she passed her without replying.

Even then Eunice felt no compunction for having disturbed Millie. She glanced cautiously around to see if any one were near, well knowing that if Mrs. Haskins had heard her words she would have defended Millie against them, but she saw no one.

Nevertheless she had a listener, for Mr. Chase stood on the piazza, unobserved by either of them.

He caught the intent of Eunice's words. His face darkened as he exclaimed to himself, "Ah! is it so, my lady? Let us see what I shall do about that little matter! So it is Harvey himself who is standing in my way, is it?"

He entered the parlor unannounced. A quick glance at Millie's innocent face instantly disarmed his suspicion. He resolved to watch.

During Harvey's visit it had been the custom of the family to hold what is called a family circle every week. Into this meeting Mr. Chase had frequently tried to enter, but Harvey had efforts to establish Sabbath and sumptuary

place in the circle. Mr. Chase managed to place his chair between those of Eurice and Millie: seeing this, by a quick movement, Millie placed herself between Mrs. Haskins and vey found time to take Mrs. Haskins a little Ned. This evidently disturbed Ned, for, as soon as he was entranced, he deliberately arose and asked for a space between Mrs. Haskins and Millie, which was readily granted him.

Meanwhile Ned, although entranced, re mained quiet. Mrs. Haskins was wondering if she had really done the right thing, and Millie was striving to overcome her dislike to Mr. Chase's coming.

It seemed finally as if Eunice's guides were intending to take the matter in their hands, for after a severe and prolonged shake, which chilled even the sympathetic Mr. Chase, she gave utterance to one of those wild and prolonged whoops.

The effect on Mr. Chase was electrical. He sprang to his feet instantly. Eunice caught hold of his hand and pulled him back into his chair. He had never seen Eunice under control, and did not understand it. [To be continued.]

AMERICA.

[Continued from first page.]

Military genius, commercial ability, agricul tural knowledge, scientific culture, poetic fire, inspiration to construct literature, and a sweet domestic character, are all embodied in the typical American! He may be plebeian, and not servile to aristocracy; he has the soul that shall find birth into the glories of intercourse with the best and highest in the eter nal realms.

Nations must lay aside strife and warfare to insure progress. The idea of disarming all the nations found birth in the mind of an American. Its realization must come; for, in the very nature of the deadliness assured to warfare by modern inventions, the nations will not risk extermination. The only recourse of safety will be by arbitration. And yet this spirit of exterminating an enemy dominates the minds of men in high places-even in this Republic.

An ex-President of the United States said. on Decoration Day: "Let it be understood that whoever makes war with America will never make war again. When America is driven into war. let the war end only with the annihilation of the power that caused it."

Self-reliance is a good thing; but many a man has gone to destruction by a conceited ability. Nations should protect their citizens and their homes; but counsels should always be for the culture of peaceful pursuits. War is glorified too much! Christian peoples should forsake the Mosaic treatment of enemies. The spiritual era must be ushered in, and America will therein be a leading factor.

The dominion of Church over the State has been another damning influence to the nations of the world. It took many centuries for any people to break away from this spiritual autocracy as the supreme temporal ruler. But, gradually has it been coming, until Rome itself looks elsewhere than to the Vatican for authority. The American colonies suffered under the yoke of both civil and religious oppression. A free church as much as a free government was desired. Our Puritanical forefathers enacted some religious laws that restricted freedom, and those "Blue Laws" gradually became obsolete; but many were not repealed; modern Puritans seek to enforce them. The bra zen claim is made that this is a Christian nation. Christianity and churchianity are not frequently separated. The mistake is too often made that the interests of the latter constitute the life of the former. A reverent spirit leading to the use of the words "God," "Providence and "Anno Domini" in State papers; the employment of chaplains to pray in Congress and in the armies; and the inscription. "In God we trust "upon coins, gave many an idea that Church and State are slightly removed. Hence,

His entrance necessitated making another weight and power to the needs of the time

which reguire our watchfulness. No matter what the sect which asks for a there should be in each case a positive dental. No American oltizon should ever be taxed to all humanity. support a sectarian schooli A non-religious public school is the only one over which can justly float the American flag. Bibles, prayers, sormons or scances have no business in a pub-

lic school during the sessions thereof. The impeachment of an oath, and denial of competency to testify because one is infidel to the Christian religion and refuses to kiss the Bible, are of frequent occurrence. By what right have courts to doubt conscience from the standpoint of a denial of personality in God or saving grace in Jesus? Spiritualists and freethinkers have been adjudged incompetent as witnesses, because of their religious opinions or rather infidelity to Christianity.

Coins are inscribed. "In God we trust." They are supposed to possess intrinsic value, and hence there is a paradox in the statement. Some one has said they are not full value coins, the dollar being alloyed a few cents' worth, and it is for the shortage that God is trusted. These poor coins are fought for to obtain hap-

piness, but in the fight untold misery is created. These God-inscribed coins have been incentives to theft, murder, lewdness, debauchery, and all the crimes in the calendar. American politics create untold criticism, and being constructed upon special molds are fruitful of thought and action. I am personally opposed to any invidious criticism, but a calculating and weighing of capacities and possibilities is an American birthright. Political freedom is a great source of personal development. Party politics is the source of personal servitude, when leaders of its machinery whip in the voters with a lash of authority. We have also seen the evils of party lines geographically drawn. Sectional selfishness is but an aggravated form of personal selfishness. The spirit is toward despotism. The wise and inspired Washington said: "Toward the preservation of your government ... resist with care the spirit of innovation upon its principles, however specious the pretexts.... And there being constant danger of excess [in parties] the effort ought to be, by force of public opinion, to mitigate and assuage it." Public opinion must mitigate the excesses soon, for with each national election the contest grows in

bitterness. Yet the American character seems able to abide by defeat, and resume the even tenor of its way. There would not be much use in fighting a battle or a political canvass if the Lord is on one side. A prayer-gauge should determine. As each side prays to the Lord to help, only the one that wins has had the petition favored. In a late national convention the minister prayed that "the standard bearer might be one chosen by the Lord, and a man after his own heart." I do not know whether the minister meant a man after his own heart or the Lord's. Most likely the nominee gratified the minister the most. Political bedfellows are very incongruous sometimes, but to sandwich the Lord is ridiculous nonsense.

The social customs and lack of morals which endanger life, health and good order are within the sphere of government to restrain and punish, and perhaps government is responsible therefor. Yet, if home and church would develop moral character, the State would have no cause to restrain and punish. Government deals with effects-the home with causes. The church has taught vicarious future unfoldment -but men and government create possibilities for the future by carefully executed present acts.

Some writer has said: "A lack of reverence is one of the prime defects of American character. Sacred things and sacred places are no longer held in such respect as in days gone by." I should call that an unfoldment instead of a defect. All places and things have been found to be sacred-at least to the use thereof; formidable in America than all its armies, for might be enthroned, are watchful yet. hence reverence has become an inborn quality

has been breathed into the nostrils of the chil- was eternally, it is to be hoped, forbidden in this dren of America, and they have become living souls, conscious of the inborn divine quality State appropriation to support its schools, that shall cause the Ohrist-spirit to be made manifest, not incarnate in one person, but in

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Geographic America is a theme requiring artistic illumination more than pen portraiture. And nothing reveals its marvels more than the eye whilst we stand upon magnificent summits, and rest in the shade of fertile valleys. The Alleghanies, the Rockies, and old Lookout are all in speaking distance with the gods. Why go to the Alps and Himalayas when you have not seen our own country's fair and proud upheavals? Why hunt for the Garden of Eden when you can easily find the Yosemite Valley? Why visit in foreign lands man made parks when in our own Yellowstone we have grandeurs of nature so inspiring that awe unspeakable ensues as we realize the place is God-made!

The magnificence of lakes and riv rs is not excelled. America is a natural ; ar of wondrous grandeur, telling of God-pomer or the bounty of nature, as you may see it; but man, with genius equalling or excelling the fabled gods, is clearing away the débris of past ages, which God and nature could not do, and is permitting new forces to work and achieve added beauty.

Oh! to live a hundred or a thousand years hence in America, and see the magic work of the generations to follow! And yet we may expect to do so. From our spirit-homes we shall come and assist this utilization of dormant forces to unfold the possibilities of concention.

Agricultural America is able to feed the world. That is all which needs be said to tell of the fertility of our soil and thrift of our farmers. Yankee thrift has been gained by shrewd advertising, and hence there need be no wonder that the Church and social charities are patronized less for the good done than for personal gains. But from whatever motive, let all good work of aiding the poor and needy go on until there shall be no chance for mendacity and suffering.

Literary America has attained a high standard in the practical more than the æsthetic and transcendental. But its poets have possessed the divine fire not excelled in the Orient. In volume the literature is immense, and the quality is not to be despised. With large public libraries in nearly every community. there need be no failure to become acquainted with the literature of all ages, and the vonng American is being so schooled; his greedy brain grasps it all with fixed resolve. The age of ignorance is fading away, and

with it go myth, dogma and creed. The scientific age is coming, and with it the worship of the true, beautiful and good.

Progressive America is the theme for our prescience. Let us cease, for a time, the retrospective, and turn our attention to the introspective and prospective.

It has been the proud boast that we have in this Republic no titled aristocracy nor corpora tions of monopoly. The latter can be said no longer, for a time at least. The former is very nearly a ridiculous statement. Aristocracy is a usurping quality, and its insidious ways are keenly cutting the sensitive natures of the poorer classes. Millionaires are multiplied, and many times millionaires are frequent. Think of it! A man controls corporate labor and product, based upon a capital of nearly two hundred millions of dollars!

Railroads, steamboats, coal mines, vast factories and extensive highways are under his direction, upon which he can place a tariff that millions of people must pay! He not only controls the output of his plants, but can make a corner, and bull or bear the wheat, corn and other agricultural products of thousands. He can almost control the results of commerce throughout the world!

A dozen such men combined would be more they could tie up the resources that a nation

free land. But the emancipation of slaves as

property in fee simple did not entirely banish slavory. It became the beginning of another form. Ignorance and poverty combined will never arise from the level of obedience to a task-master.

There is freedom to labor, and freedom to starve! One may take his choice.

The hard conditions of human relationship make it obligatory. Upon this soil will be builded an issue that shall shake the foundations of government until cemented by equality, fraternity and justice!

Citizenship must have an intelligent evolution. The black man, enslaved in body and enslaved in ignorance, when physically freed was given citizenship, became a law-maker and a law-executor. The better portion of humanity, the purer and wiser element, the mothers of mankind, they who have done the most to civilize and refine the human race, are denied suffrage and legislative and executive power

Woman needs emancipation! The Declaration of American Independence will not be complete until sex is eliminated-or until the word "men" is construed to have no sex meaning-and all people are held to have been and "are created equal, with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

Citizenship, then, for women! Abolition, then, of servitude from the lives of women. Abolition, then, of servile labor from all who must toil for physical support. The marriage, then, of commerce, trade and production. The ushering in, then, of brotherhood, peace, prosperity and a true republican government! All hail! to the day when in America will be found the government of all the people, for all the people, and by all the people.

The tide of immigration has brought pauper labor and capital to our shores. The cities and broad lands are being filled with competing classes. These ignorant laborers, these lowlyminded, no matter what their station-be it even that of an escaped criminal from some foreign power-can here find refuge, home and labor. From these and the sturdy toilers that came across the seas, came the yeomanry and land-holders of our nation. We are only Americans by growth--yet nativity has added new claims. All these can become citizens; but the women who helped defend the logcabins on the frontier, the women who helped at Concord and Lexington, the women who toiled as men during the Revolution, and all their daughters, are denied citizenship. We can now justly say, hold up the immigration tide, turn back the paupers, the criminals, the scum of foreign nations, and let us give full opportunity to these who have for about four centuries sought to develop this fair land. That may sound a little haughty, and smack of caste privilege, yet there is justice in it to the toilers of ages.

True, we have turned the Indian who roamed these forests and fields toward the West, and almost driven him from the earth. And he at an epoch of time in the past doubtless came from the North, and drove to the South, into Mexico and Peru, that civilized race who have left tracings of their lives and customs only in the mounds of the Mississippi valley.

The stronger have always oppressed the veaker. The Anglo-Saxon race forced their way into this vast domain by strong conflict. They won! But what elements and powers are now at work to once more change the civilization of this hemisphere and alter the constitutional government of this nation?

Will it be racial? Will it only be political? Will religions have powerful support to enforce the mighty greed for power? However it may be, right shall prevail !

America has a destiny! It is not a Divine rovidence embodied in a creative personality that watches over nations: The vast host of excarnated patriots of both sexes who loved and fought for this fair land, that here Liberty

The great Spiritual Congress controls events

seemed unwilling to invite him.

Mr. Chase thought now was his opportunity. He felt sure that through Eunice he would obtain the desired invitation.

Mr. and Mrs. Haskins had become exceedingly interested in these meetings, and in the Spiritual Philosophy. Mr. Haskins had admitted there was "something to it." Millie had already manifested a sensitiveness that gave promise of fine mediumship. She was becoming clairvoyant, and occasionally wrote messages, her hand being controlled independent of her own volition.

Ned, too, grew wonderfully, and, entranced. uttered words of wisdom and truth which were food for thought to all except Eunice.

Eunice seemed to bring into the meeting a careless, frivolous spirit. To her Spiritualism was a pastime, not a religion. While the other members of the family seemed strengthened and uplifted by what they learned during the hour they sat together, in her there appeared no evidence of a spiritual or interior growth.

Neither did there seem to be any indication of a development in mediumship.

While not wishing to criticise severely, Mrs. Haskins could not help seeing that although and State are widely different. They have Eunice had a great deal to say about "guides' and "influences," and although she seemed to submit herself unconditionally to them, yet all their advice seemed to run in the same groove lation the hidden hand of this enemy to a true with her inclinations; and she seemed disposed to follow these advices blindly, even though they had on several occasions involved her in considerable trouble. It became an open question with all except Eunice of how far they should trust the spirits. Mrs. Haskins, Millieand Ned had sought knowledge and aid sincerely, and nobly had the spirit-world responded to their call.

On the first Thursday evening after Harvey's departure, Mr. Chase had called at the very hour they were seating themselves for their little meeting. He had avoided doing this previously, but he felt sure he would be able to make an entrance on this particular evening.

He had a double motive, a part of which was to advance a little plan of his own concerning Eunice during the opportunities these meetings would afford him. Besides, he felt a little curious as to the methods of carrying on these circles for development.

He paused in the hall with hat in hand. A , is shade of annoyance passed over Mrs. Haskins's face, but Eunice did not see it, as she was als turned from here and a test A M that all' Directly following this annoyance Mrs. Has-Riskins began to reprove herself, and to question if Mr. Chase might not get some good

in this little meeting? She permitted her be nevolence to overcome her prejudice. Going toward Mr. Chase she said:

We were about to hold our family meeting. You can remain if you choose to do so." a Alexandra Sale

a constitutional amendment recognizing in the manded by superstition. The same writer United States Constitution that God is the deplores that the American boy too frequentsupreme ruler.

Among the things which now threaten our nation may be named: "God in the Constitution" and monopoly. The God party in politics are active; and its insidious head peers out of hidden recesses. Capital is usurp ing legislation, and grinding labor to the uttermost, surely forcing a conflict. Do I mis-take the force of the "God in the Constitu-a diminutive "rough and ready, go-as-yoution" support? I believe not. I see it mak- please" sort of fellow, but he often evolutes ing headway in all the States. It is not a de- into the wise statesman, philosopher or scienwork for it. Catholics and Protestants find can be build the healthy mental structure to here a joint interest. But there are too many freethinkers! Liberal thought has marched he may go to the heathen with a helping hand, almost silently, and the great masses are infidel! The Church is honeycombed with doubt- him many wholesome lessons. But the soil ers. Even the pulpits have servants for pay, and climate of America are more fruitful than some of whom will not entirely sell their souls, other continents for the evolution of human but will be on the side of right in extremity! possibilities, hence we grow self-reliant, and

The question needs but little argument to settle what should be. The functions of Church nothing that is dependent upon a mutual interest. Each can thrive better upon distinct and separate lines. But in politics and legis-Republic will be found. It creeps even up to the White House and into the President's Cabinet, and there seeks ways and means to ends. It may be but the closing of the doors of a village post-office on Sunday, yet it is an item of value. Soon may come the stoppage of all Sunday mails. It may be but the reference to Jesus as the Savior of the world in a President's message. It is a precedent to cause such reliance for justice in formulating all legal documents.

The nine demands of Liberalism express the true needs, and it should be the desire of every loyal citizen to secure the perpetuity of what was fought for and gained in the Revolution for Independence!

Washington said: "The government of the United States is not in any sense founded on the Christian Religion." He was not an infidel, yet saw that such a government was best, and was emphatic in asserting the absolute civil. foundation.

Grant said: "Keep the Church and State forever separate." He was not an infidel; but he knew that the wedding of such powers would surely lead to monarchy and despotism. He fought to keep the Union intact as a Republic. Heed well his words, for he seldom spokel Lincoln said: "To the end that a government of the people, by the people and for the people shall not perish from the earth."

laws, and church influence organized to secure of justice, and not an acquired obeisance dely speaks of his father and mother as "the old

man" and "woman"; and falls away again from the natural reverence, and deplores that the minister is no longer held in the high esteem with which our ancestors held him.

The small boy does many things wrong, but he occasionally shows greater sagacity than

funct hope! A dozen religious sects hope to tist. He lays the physical quality first, and secure it—and depend upon their churches to upon that he builds; and only on such quality make him a genius and a blessing. But though and seek to convert him, the heathen can teach perhaps a little arrogant.

Reformers of all characters are apt to think they should convert the world to their way of thinking. Missionary work is frequently needed near home. Older nations and older people should not endeavor to keep the younger in the tread-mill of past ways and ideas; and the younger should not despise advice from the older. "Young America" is a youth typical of all that is progressive. The many sides of this character would afford food for reflection and entertainment. He is a reserve force, and we can well rely upon him. Like all others he must run the gamut of experience, but when his feathers are clipped he will remember the "I told you so " of his elders, and then relegate himself to be an adviser from experience.

Let the ideality and reason of the youth have play, and he will discover who and what is entitled to reverence. The sense of justice will be born, and the sphere of life enlarged. There is life and health in the free exdestroys possibilities in the world of spirit more than aborting physical powers in the earth-world.

American philosophers have changed religions from a sole interest in life after death, to a decided claim upon life now and here. Let us not fall into the error of solely cultivating spiritual forces. See that these evolute from the healthy physical. America shall yet give birth to a race of people whose unfoldment shall be upon the higher planes that foretell the true civilization and the true brotherhood. which only will precede an age of science that will obliterate war, pestilence, disease, poverty, orime, ignorance, misery and slavish toil. He was a liberal thinker, a lover of human. for long ages, is the great monument to superity, and was advised by spirits. His word, add stition and religion. The breath of freedom

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must possess in war. They could easily force a monarchy. But that monarchy could not survive. The people would soon overthrow it. Plutocracy in America threatens the institutions of freedom more than kings could possibly. Anarchy is a foul excrescence, but it expresses the desperation of a down-trodden people. It is not a means to a desired end. The results will be destructive. Yet the horizon of peace is clouded by the cyclone of such destruction. May better advice prevail and help come from some source.

There can be no Christian civilization while there are starving poor living in attics and cellars, with all the foulness of vermin, damp and darkness making their lives hardened to misery and their souls callous to joy. There can be no Christian civilization while palaces of pomp, display and hauteur establish a resident class whose vanity makes labor an indignity, and who gild their lives by forcing misery and squalor upon others. It is not charity that is wanted, it is justice.

It is requited labor that is clamored for. Capital has its rights, and capital is storile unless it employs labor. The joint relation is manifest. It is the business partnership of these that will make reciprocal justice. Protection, reciprocity, free trade, will require no legislation when capital and labor properly combine:

Agriculturists and mechanics in America enjoy many benefits that other nations do not permit, yet the menace upon their rights makes it necessary to combine. Political alliance with dominant parties only gives them chaff, whilst the kernel of value goes to the demagogue and trickster. There must be issues of merit and necessity to originate a political party. The signs of the times are that moneykings have had control of votes and legislation long enough. Labor is asserting itself, and will seek justice at the ballot-box. Strikes, riots, anarchy will not prevail. Pinkerton officers may shoot strikers who menace property, but no policemen nor soldiers can deny the pansion of all powers. There is nothing that rights of the ballot-box to an American citizen. There will redress be found, and the party of people who are the bone and sinew of the

land will gain legislative power and reforms ensue. But it is only a question of time when they, too, will become corrupt if power is positive. The balance-wheel which regulates the machinery of American politics is change of party power and change of officials.

The real nature of the nation was once not firmly established. Rebellion was a right exercised a century previous. It was then discontent with monarchy, but later it became a discontent with the limitations of a republic. Human slavery was the prime cause. Millions of treasure and thousands of lives were saori-The life of these terrors to the human race, ficed upon the altar of opinion and efforts of coercion. The republic prevailed, and human property

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and shapes destiny more than has been dreamed of. Into its hands and unto mortal wisdom do we commend the safety of our constitutional rights, and the progressive unfoldment of all that conduces to the growth of the nation, its homes and its people.

> " Our past is bright and grand In the purpling tints of time. And the present of our land Points to glories more sublime. For our destiny is won, And 't is ours to lead the van Of the nations marching on-Of the moving hosts of man. Yes, Columbia, great and strong Shall forever lead the van, As the nations sweep along To fulfill the hopes of man.'

PAMPHLETS RECEIVED .-- A Key to the Mystery of the Ages; or, Philosophy of Civilization. By Leonard S. Crafts. 8vo, pp.221. Dexter, Me: Day & Bunker.

Evidences of Man in the Drift. A Description of Certain Archæological)|Objects Recently Discovered3in Massachusetts, Connecticut, New York, Pennsylvania and New Jer sey. Read before the American Numismatic and Archieo gical Society March 28th, 1892. By Francis Worcester Doughty. 8vo, pp. 18. New York : Privately Printed.

Independence and Memorial Day. An Oration. By Luther R. Marsh. With Portrait. 8vo, pp. 24. Middletown, N. Y. Telepathic Suggestion the Key of Power. By Charles M. Barrows. 8vo, pp. 16. Boston: L. Barta & Co.

Spiritual Lectures. By Dr. N. F. Ravlin of San Francisco, Cal., author of "Progressive Thought on Great Subjects." Fogether with a Portrait and Biographical Sketch of the Author. 12mo, pp. 73. San Francisco, Cal.: Carrier Dove Print.

Seed Thoughts from Robert Browning, selected by Mary E. Burt. Charles H. Kerr & Co., publishers, 175 Dearborn street, Chicago.

Neglect of the hair often destroys its vitality and natural hue, and causes it to fall out. Before it is too late apply Hall's Hair Renewer, a sure remedy.

Passed to Spirit-Life,

From his home at Barton Landing, Vt., on the morning of Sept. 1st, Daniel Buchanan.

Calmity and peacefully he entered the new state of being, firm in the belief that we shall meet again amid fairer con-ditions, where mortal suffering comes not, and "all is well." B.

From the home of her son in Charlestown, Mass., Mrs.

From the home of her son in Charlestown, Mass., Mrs. Hannah C. Parshley, aged 64 years. Mrs. Parshley was born into the land of the living Aug. 3d. She was one of the genial souls that uover grow old. She was a close peruser of the BANNER OF LIGHT; she kept pace with the times and was an intelligent reader of social religious and political news. Looking on death as simply an entrance to snother life, she went forth calmiy and fearlessly. "Do not try to keep me, they are waiting," were among her last words. Ble will be missed by relatives and friends, though they realize that she was ready for the transition, and continues her interest in them. Funcest services at the home of her son, Mr. Cleveland Parshley, by the writer.

From Corning, Ark., on the 10th of June, Ethel Ester

(after a short illness from congestion of stomach), siged 18 years. She was a beautiful and intelligent girl, good, kind and obedient, and beloved by every one. E. D. E.

[Oblivary Notices not over twenty links in length are pub-lished or atuitously. When exceeding that number, twenty emits for each additional knewill be charged. Ter woords on an aper-age muke a link. No poetry admitted under the above heading J

BANNER OF LIGHT.

The Reviewer.

THE SOL. OF LILITH. By Marie Corelli, author of "A Romance of Two Worlds," "Adath," "Theima," "Vendetta," "Worm-wood," Etc. 12mo, pp. 356. Now York: Lov-ell, Coryell & Co. For sale by Colby & Rich, Boston.

Journeying over the Syrian desert, El-Rami, the master mind of this deeply-interesting story, meets a band of famishing Arabs. One of its number is Lilith, a sick girl, who soon after the meeting dies, but who eventually becomes the central figure of the narrative. Zaroba, another of the band, barely escapes following the girl into the land of the invisibles, but recovers through the care taking ministrations of El-Ràmi. At this point the story takes a strange departure from the province of all the known laws of nature. By means of a knowledge of occult trans-mission possessed by El-Rámi, Llith is forced into a state of semi-earthly existence, in which she is held by the extraordinary will-power of El RAmi, and a potion of a mysteriously-compounded fluid occasion-ally administered to her from a small vial he constantly has with him. For a period of six years she is kept in dualistic condition, during which she utters, while in communion with El-Rami, exceedingly lofty truths, and startles him with her wondrous revelations. This El-RAmi is a strange, strong character. He is all thought; all persistent penetration in realms of the infinite unknown, constantly striving to reach the unattainable, yet skeptical withal in a painful degree regarding all he acquires.

The dead but living body of Lilith reposed in an apartment no feet ever entered, save those of El RAmi and Zaroba, who watched and guarded that body, the presence of which was a profound secret to every one on earth but those two. It is past the hour of midnight when the reader is introduced to El-Rami and Lilith in communion. The former approaches the door of the room of Lilith. He fixes his thoughts upon it. A key turns in the lock, the door is opened, 'and a tall old woman, bronze-skinned, black-eyed, withered, uncomely, yet imposing of aspect, stood in the aperture. 'Enter, El-Ramil' she said in a low yet harsh voice. 'The hour is late; but when did ever the lateness of hours change or deter your sovereign will!' She preceded him into a small anteroom, provided with no other furniture than a table and a chair: one entire side of the wall, however, was hung with a magnificent curtain of nurple velvet bordered in gold. On the table was a slate and pencil.' Zaroba was stone deaf. El-Rami, drawing these implements toward him, wrote:

" Has there been any change to day? "

Zaroba replied: " None."

She has not moved?'

"Not a finger."

El-Râmi moved toward the velvet curtain. Zaroba drew a small pulley, and the rich, soft folds parted noiselessly, displaying an apartment hung from top to bottom with silken hangings of royal purple, em broidered all over with a curious arabesque pattern in gold. After further description of this apartment, the appearance of Lilith is given:

in gold. After further description of this apartment, the appearance of Lillith is given: "Pillowed on a raised couch, such as might have served a queen for costiness, she lay fast bound in slumber; a matchiess piece of loveliness, strifess as marble, wondrous as the ideal of a poet's dream. Her delicate form was draped loosely in a robe of purest white, arranged so as to suggest rather than conceal its exquisite outline, a slik coveriet was thrown lightly across her feet, and her head rested on cushions of the softest, snowlest satin. Her ecceed-ingly small white hands were crossed upon her breast over a curious jewel—a sort of giant ruby cut in the shape of a star, which scittilitated with a thousand sparkles in the light, and colored the under tips of her fingers with a hue like wine, and her hair, which was of extraordinary length and beauty, almost clothed her body down to the knee, as with a mantle of shimmering gold. To say merely that she was lovely would scarcely describe her, for the loveliness that is generally understood as such was here so en-tirely surpassed and intensified that it would be diffi-cult if not impossible to express its charm. Her face had the usual attributes of what might be deemed perfection—that is, the lines were purely oval, the features delicate, the skin most transparently fair, the lips a dewy red, and the fringes of the closed eyes were long, dark and delicately upcuried; but this was not all. There was something flow and radiance to the whole countenance and suggested the burning of a light through alabaster—a creeping of some sub-tle fire, brough the yelus which made the fair body

to the whole counfenance and suggested the burning of a light through alabaster—a creeping of some sub tle fire through the veins which made the fair body seem the mere reflection of some greater fairness within. If those eyes were to open, one thought, how wonderful their lustre must needs be! If that perfect figure rose up and moved, what a harmony would walk the world in maiden shape! and yet, watching that hushed repose, that scarcely perceptible breath-ing, it seemed more than certain that she would never rise, never tread earthly soil in common with earth's creatures, never be more than what she seemed—a human flower, gathered and set apart—for whom? "

El-Ràmi entered the apartment, followed by Zaroba, and stood by the couch in silence. A fierce, rebellious

"She ceased.

There is one other occupant of this house in London—Féraz, alluded to above—a brother of El-RAmi, who is clairvoyant and clairaudient, and as ideally spiritual as El-Râmi is realistically material. Both Zaroba and Féraz are firmly held in El-Râmi's powerful mental grasp subservient to his every desire, and attend him with the utmost degree of devoted faithfulness. Féraz eventually discovers his brother's secret and becomes enamored by the loveliness of Lilith. A scene of terrific anger on the part of El-RAmi follows; after which he so influences the mind of Féraz that Lilith passes into forgetfulness.

Through all this long period of six years Lilith longs for freedom, and implores her enslaver to give it her. But self willed and obdurate, he denies her what she so much desires, and she remains between two states of existence, without power to live as she would in either. In the course of the story a prominent character is an aged monk, who strongly rebukes El-RAmi for thus holding the girl simply to gratify his selfishness, and tells him the time will come when he can no longer do so.

At last the form of Lilith dematerialized, or rather

crumbled away, and she was free. Of the fate of the other characters we must refer the reader to the book, which it is needless for us here to say is a remarkable one.



CHICAGO.-Our correspondent, Jos. Maille, formerly of New Orleans, now of the World's Fair City,) writes us that having received a communication from the local Young Men's Christian Association, in which he was looked upon as a *possible* convert, he replied in a let-ter from which we present the following extracts:

"I must here state that my views there ex. pressed [in a previous conversation with a rep-resentative of the Society] concerning 'a per-sonal Savior in Jesus Christ' somewhat dif-fered from the tenor of your note of to day.

fered from the tenor of your note of to day. "I said whether it was Jesus Christ or any-body or anything else, there was no doubt in my mind that there is an almighty power gov-erning the human race—call it God or any-thing else! I do not accept the theory of lay-ing one's sins or offenses on anybody else's shoulders; nor the confession, private or pub-lic, of such sins as a correct theory. I may be wrong, but 1 do not think so. My watchword and practice is: Educate the masses out of su-perstition; teach them to rely principally on as impassive as if cast in bronze, and it broke forth in words wild and fierce. El-Râmi turned upon her, and she shrank from the glance of his intense eyes. He sincere prayers. In so far as the mediumistic faculties of Jesus Christ are concerned, I think that he was a great man, if he really lived; and if not, was a great man, if he really lived; and if not, why then the noble qualities attributed to the person so called are worthy of imitation by the highest as well as by the lowest of human beings. I am a thoroughbred 'Bob Ingersoll,' with the exception that I have implicit faith in the immortality of the soul or spirit, judging by my own personal experiences."

These many years you have worn the harness, and have drawn the big load faithfully, and feel that, I doubt not, the good angels will con-tinue to ald you through life." TWO IN ONE FAMILY. A Partial List of Standard Works,

Massachusetts.

WARWICK .- Evorott II. Hastings writes: "The good work is going on here. Lake Pleas-ant is not far away, and it helps to leaven the old conservatism and rabid orthodoxy that have supervened here, as in all small coun-try towns. We are not looking in manifes-tations, either. In one family the Psycho-graph is in successful operation, and lengthy and beautiful messages are received from many well-known townspeeple who have passed to the spirit-side, most of them very characteris-tic of those giving them; some of whom have been away from earth life nearly half a cen-tury. We also have a fine tipping medium, two writing mediums, and one highly gifted in clairaudience and clairvoyance. In still an-other family mysterious physical manifesta-tions occur." The good work is going on here. Lake Pleas-

Kansas.

Kansas. ELK FALLS.—Dr. A. C. Williams writes: "A Mr. Baumont has recently been, here with a series of tricks pretending to expose Spirit-ualism, and he is raking in the shekels, judg-ing by the way he was patronized here. He says in his advertisement that he is exposing one of 'the greatest humbugs of the age,' and that one can learn more at his exhibition than by ten years' investigation otherwise. Won-derful! He does it all alone, unless some dupe in the audience offers to assist.

in the audience offers to assist. I have spiritual literature I will mail to any address for postage; also spiritual papers, and other literature, and copies of my 'Warning Cry,' containing my picture."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes that he recognizes the communications of C. F. Haller and Amanda Clark, both of Providence, and David Brayton of Fall River, Mass.-pub-lished some time since in the Banner "Mes-sage Department."

For the Banner of Light.

TEMPERANCE. Dedicated to the Earnest Workers in its Cause.

BY MRS. M. BRADBURY.

Brothers. sisters, we are with you, In the great work of to-day,

Battling for our loved ones' freedom

From the power that holds full sway, Rum, that "hydra headed " monster,

That is desolating earth;

If you'll aid us in our labor,

We will soon produce a dearth. Fathers, mothers, sisters, brothers,

Will you idly fold your hands, While the monster crawls among you Blighting, cursing household bands?

Up and onward; do n't get weary Working for your brothers' good;

For the angel-world is with you In a common brotherhood.

See the youth around you falling!

- Will you calmly close your eyes To the great and growing evil, And your ears to orphans' cries?
- Listen, friends; I'll tell my story: Once I walked this earthly plane, Once I had an earthly father-

Father only in the name:

For the demon rum controlled him Blighted all my childish years.

Crushed my pure and gentle mother, Soon she left for brighter spheres.

I her darling-doubly orphaned-Left to struggle here on earth,

By the hand of my own father Soon received my spirit birth.

There I met my angel mother, Kind and gentle as of yore; Ever turning to the loved one Dwelling on the earthly shore;

Hoping there may flash some starbeam O'er his rum beclouded mind, Rousing up his inner nature, Urging him the truth to find.

For we know the sad awakening That awaits him on this shore; When he sees his earth-life wasted, He will then his life deplore. Brothers, sisters, don't be silent,

Raise your voices loud and strong, Stop the direful Liquor Traffic!

Very Interesting History of Husband and Wife. Both Have Had a Very Sad and Seri-

ous Experience.

But all is Joy and Brightness in Their Home Now.

Never to our knowledge has the old adage of a silver lining to every cloud been so wonderfully exemplified as in the home of Mr. James Meehan and his excellent wife Mary.

The facts in the case are so remarkable that we shall give the whole matter in the exact words of the persons interested. It seems that Mr. Meehan, who resides at 57 Granite street, Quincy, Mass., was the first to be suddenly taken sick.

"I was taken sick with liver disease and ulceration of the bowels," he says. "My heart was also affected. I was confined to my bed three months.

"A consultation of physicians was held, and I was pronounced incurable.



MR. JAMES MEEHAN.

"After that I stopped taking their remedies, and began the use of Dr. Greene's Nervura blood and nerve remedy. "Previous to this I could not sleep, my nerves were

excitable and spasmodic, my stomach would not bear food, vomiting almost constantly. Soon after beginning this remedy I slept better, and my stomach would bear light food.

"1 continued to gain until 1 could get out. I now work all the time, and feel that Dr. Greene's Nervura blood and nerve remedy saved my life."

It is needless to say that his faithful wife, Mary Meehan, was profoundly thankful for the unexpected recovery of her husband to health and strength through the wonderful curative virtues of this great medicine. But even in the midst of her great joy she herself was prostrated by an alarming attack of rheumatism.

' It is only just, and may be of great service to the afflicted," she says, "that I should state publicly my serious trouble and how I was cured.



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waved her away, and she retired to a corner, and crouched upon the floor, took up a triangular frame of ebony, and busied herself drawing glittering threads in and out with marvelous dexterity. She made a weird picture in her yellow cotton drapery, her rough hair gleaming like silk in the light, and the shining thread-work in her shrunken, withered hands.

An idea of the method and character of El-Ràmi's communings with Lillth can only be imparted to our readers by an illustration from the book. We therefore transcribe the following account of what followed the scone we have briefly sketched; El-Rami had approached Zaroba, apostrophized her. pityingly. upon her desolate condition, willed her to sleep, and back to her youth and native land:

"With one more glance at the now soundly slumber-

to her youth and native land: "With one more glance at the now soundly slumber-ing Zaroba, he went back to the couch, and gazed long and earnestly at the exquisite maiden there re-clined—then bending over her, he took her small fair left hand in his own, pressing his fingers hard round the delicate wrist. "Lilthi Lilthi' he said, in low, yet commanding accents. 'Lilthi' Speak to me! I am here!' Then pressing the fragile wrist be held still more firmly be-tween his fingers, he touched with his other hand the girl's brow, just above her closed eyes. A faint quiver ran through the delicate body; he quickly drew back, and spoke again: "Lilthi' Where are you?' "The sweet lips parted, and a voice soft as whis-pered music responded: "I han here!' "And a smile irradiated the fair face with such a light as to suggest that the eyes must have opened; but no, they were fast shut. "El Rami resumed his strange interrogation. "Lilthi' What do you see?' "There was a moment's pause; then came the slow response: "And y things; things beautiful and wonderful.

response: "Many things; things beautiful and wonderful. But you are not among them. I hear your voice, and I obey it, but I cannot see you—1 have never seen

" Where my pleasure led me,' came the answer in a sleepy yet joyous tone. ' My pleasure and-your

a sheepy you how the the second state of the s

stopped, and trailed off into drowsy murmurings-' be-yond Sirius I saw-' "She ceased, and smiled; some happy thought seemed to have rendered her mute. "El RAmi waited a moment, then took up her broken

"El RAmi waited a moment, then took up her broken speech. " 'Far beyond Sirius you saw-what?' " Moving, she pillowed her cheek upon her hand, and turned more fully round toward him. " I saw a bright new world, she said, now speak-ing quite clearly and connect-diy, 'a royal world of worlds; an undiscovered star. There ware glant oceans in it; the noise of many waters was heard throughout the land, and there were great oities mar-velously built upon the sea. I saw there pinnacles of white and gold, spires of coral, and gates that were studded with pearl, flags waved and music sounded, and two great suns gave double light from heaven. I saw many thousands of people-they were boautiful and happy; they sang and danced, and gave thanks in the everiasting sumbine, and kneit in crowds upon their wide and truitful fields to thank the giver of life

New York.

WATERTOWN.-F. N. Fitch, Corresponding Secretary, says: "Since writing you

week before last the interest in Mr. F. A. Wiggin's work has been constantly increasing. He has given at least one form of manifesta-He has given at least one form of manifesta-tion never witnessed here before, the answer-ing of sealed letters, and in each instance, without exception, entire satisfaction was given. He has given the ballot test twice, and it was pronounced equal to anything that the world-renowned Mrs. Ada Foye did when here, and she was the marvel of the whole city.

world remowned hirs. Age roye did when here, and she was the marvel of the whole city. Since he came we have observed a marked change in the character of the audience, or, more correctly, an addition thereto of people who are attracted to the Temple by the elo-quence of the gentleman and the large fund of information he imparts. Taking it altogether no person has ever offi-ciated at the Temple who has given such un-bounded satisfaction, or from whose efforts such excellent results immediately commenced to follow, as Mr. Wiggin. When he was en-gaged he was an entire stranger to every one here, and the society greatly regrets that it engaged him for only one month; it is impossi-ble to retain him longer, as his time is filled for the following year; but the trustees will engage him to return at the earliest opportu-nity."

Maryland.

BALTIMORE.-A correspondent writes: "] have seen both the notice of Mr. Green's séance in THE BANNER, and that given by The Ledger of this city-which latter you have re-printed. At that seance some of the best manifestations that were ever witnessed were pro-duced. The lady medium in question (Miss Gaule) is exceedingly fine, and has done much good for the Cause in our city. She has a most excellent chance (and improves it) of meeting in parlor scances the finest and best people. The home of Mr. Green is a charming, exquis ite home, surrounded by harmony, grace and loveliness, and peopled by a family who are deeply interested in this grand truth. Young and old eagerly watch the coming of THE BAN-NER, to see what tender messages it contains."

New Hampshire.

HENNIKER.-Dr. A. H. Richardson writes white and gold, spires of coral, and gates that were studded with pearl, flags wared and music sounded, and two great suns gave double light from heaven. I saw many thousands of people-they were beautiful and happy; they sang and danced, and gave thanks in the everlasting subshine, and knell in crowds upon their wide and fruitful fields to thank the giver of life immortal.' "' Life immortal!' repeated EI-RAM! 'Do not these people die, even as we?' "' Tjeere is no death, neither here nor there,'she said, steadliy. 'I have told you this so often, yet you 'I send my remittance, now due, and wish

Angels will the sound prolong!

Aphorisms,

From Baroness Adelma von Vay's DielSphären Zwischen der Erde und Sonne.

Specially Translated for the BANNER OF LIGHT by W. N. Eayrs.

"To learn to wait is a great achievement."

"Man. murmur not at the shadows and sorrows of life. Were there no night the day would lose its beau-Without shadows, no light; without sorrow, no ty. joy. What would the day be without the night? the sun without the clouds? An insupportable monotony."

"Men have lost their faith in spiritual signs and tokens, but there are coming upon the earth to day wonderful times. The gracious and righteous God will reveal himself to the world and compel man to believe. What men call wonders are simply the operations of spiritual laws."

"Happy is that man whose heart and whose conscience are so clean that he can with satisfaction at all times face himself."

"Oh! friend, give yourself moments of quiet meditation and reflection; for in them you may hear the rustling of God's angel.'

"The less display you make of your piety the better; only hypocrites flaunt their virtue in the sight of men.'

"If you go to church to be seen of men, it is better that you stay at home."

"Gratitude is the sister of Love."

"He who requites evil with good, sin with virtue, is the stronger man, and comes out of the battle of life a conqueror; for light subdues the darkness; truth destroys error."

"The God in good men is stronger than the devil in bad ones."

" Let not the gossip of the world make any impression on your heart, whether that gossip be to censure or to praise you. The shortsighted judgment of the world is of no consequence to you. Prove your conscience, and then let it speak."

"To laugh with the lips while the heart is weeping; this is the story of life on earth."

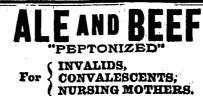
"The more simply and quietly you serve God the better."

"Many men display courage in great matters but cowardice in trifles."

"There is this difference between moral and physical courage: the beasts possess the last; but moral courage is the mark of the noble and unselfish man alone."

"The only misfortune is that which hurts the soul Men often call fortunate that which, in reality, is the greatest misfortune."

"Ohl man, of half the trouble and suffering you have to bear you are yourself the cause,'



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Physicians Prescribe it. Your Druggist Sells it.

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were added the more acute pains of sciatica

"It was with the greatest difficulty I could keep about my house. I tried many remedies without relief. Having in mind the great benefit my husband received from the use of Dr. Greene's Nervura blood and nerve remedy, I concluded to resort to it. To my great joy it was completely successful, and by the use of only three bottles I was entirely cured, and my health has been perfect since."

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A Delightful Tooth-Powder.

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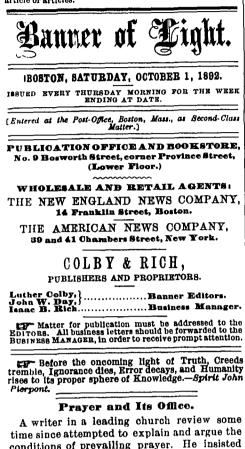
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BANNER OF LIGHT BOOKSTORE. SPROMAL NOTION.

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conditions of prevailing prayer. He insisted that the prayer shall be offered by men who are in their lives and tempers consecrated; that it shall be offered for things that are truly worth having by the individual, and are vitally precious to society; and that the petition shall have in view the dignity of the Supreme Being to whom it is offered. The man who prays must be consecrated, pure in life, simple, sincere and earnest, willing and able to postpone his private desires to the will of the holiest and best. His prayer must be, not for any outward perishable things, not for any personal gift or private advantage, not for wealth, fame, power, or temporal emolument-but always for something which shall dignify and ennoble a spiritual or rational man, and always for something which the human race holds dear. And it must be offered in the spirit of an extreme simplicity and sincerity, and in a lowly trust that the being to whom it is addressed is infinitely wise, just and good, and wise, just and good enough to withhold the gift should it be harmful or unbecoming.

An eminent liberal thinker and preacher comments on this view of prayer on this wise: He says that, on the above conditions, it is adverse to both parties, since even splitting easy to understand why prayer should not be the difference is an equal censure upon both. either generally or frequently answered. For, But conciliation, if it succeeds, allows of a proves of their visiting it? According to our them for reasons of his own. We learned, national constitution correctly argues The he asks how many times in the whole long history of the world has prayer been offered by perfectly holy men and women, for gifts purely spiritual, in a temper perfectly sincere and disinterested, and in a spirit of utter submission to the will of the holiest and best? It is safe, he thinks, to say that nine hundred and ninety nine prayers out of every thousand deserve no response, and, in truth, condemn the asker. As a matter of course they are unanswered. They are but foolish breath flung out into the bleak and wintry air, which absorbs them. But again, on these conditions, he thinks it easy to understand how genuine prayer should be answered. When human beings, in a spirit of perfect consecration, in mood entirely simple, sincere and disinterested, in the temper of lowly trust, of entire submission, ask for some really good thing, for health, knowledge, wisdom, serenity, patience, an uplifted and de voted spirit-will not such supplication be granted? Let a man pray with all his heart and life, all over and all the time, for goodness, intelligence, reasonableness, composure, fortitude, power to forgive his enemies and bless his friends-will not that prayer, from the nature of things, be granted? Let one pray in this manner for wealth, not that he may lead a selfish, idle or luxurious life, but that he may bless the world in which he lives-let him in this spirit pray for power, not that he may exalt himself above his fellows, but that he may lift the lowliest to the level of something higher than himself-will not such prayer be granted? Of course it will, not arbitrarily, but in accordance with the conditions of na ture. There is an unsounded, unfathomable abyss of power lying outside of us all. Over and above all the strength that is used, the mind that is put forth, the will that is exerted, there are endless and bottomless spaces of possibility, containing the pledge of all performance, the promise of all the future. Men have dreamed ever since the time of the ancient Hebrew prophets of a golden age in the future. The poets of Christendom have taken up the strain. In our best literature we have been encouraged to look forward to an age when slavery and war and hopeless poverty and the manifold calamities and crimes of men shall be at an end. Yet there is not, therefore, to be a new race of men on the planet, nor are the natural and social relations of men to be reconstructed. While the world lasts the same economical laws will hold. Sympathy will be of the same stuff, and the responsibilities that men sustain to each other will be precisely the same that we recognize as noble and bind-

our being something else. When man is truly natural, when he is fairly himself, when the latent capabilities of his being are called forth then the world will be regenerated. It is only as the individual strikes in with this universal force and uses these vast capabilities of power that he succeeds. He must open the doors and windows just as far as he can. Every living creature needs the universe to give fullness of life. And the office of prayer is to put the individual in concurrence with the universal, to enable the separate man (or woman) to become receptive of these awful powers, that are ready to shelter him and bear him on triumphantly.

Conciliation and Arbitration.

From Australia comes another plan for the solution of current difficulties. The first device for relief was the ballot method, which has achieved immediate popularity in this country. The next and last one is contained in a public document of great intrinsic merit and interest, entitled a "Report of the Royal Commission on Strikes," published by the government of New South Wales. It is pronounced by competent authority one of the most remarkable and valuable contributions that has ever been made to the literature of social economics. The appointment of the Commission grew out of extreme agitation over the labor question, and in its membership both sides of the controversy were fully represented. The Report, however, was unanimously adopted by the seventeen members. It deals with the great struggle between capital and labor in a spirit broad enough to make its conclusions as applicable in the United States as in Australia. The labor question is admitted to be the great social problem of the age. It is maintained that in this controversy the capitalist stands outside the arena, though intensely interested in the issue. The exact antagonism is between the direct employer and the employed. A very broad and important distinction is to be drawn between all those demands of the wage-getting class which directly affect their comfort, and those which are put forth in defense of their labor organizations, and in assertion of their right to extend the operation of those unions and their confederation. The federation of labor and the counterfederation of employers, says this Report, is the characteristic feature of the labor question in the present epoch. Now the union of men in a trade has developed into a union of different trades together, and practical sympathy has taken the form of aiding a strike by striking also. Obviously there is no limit to this extension of any strife except the limit of the labor organizations themselves. The effect of this organization of labor has been to draw all employers together.

Thus the industrial community is being organized into two vast camps, jealous and suspicious of each other, and preparing for a possible conflict which, in a few months, may destroy the savings of many years. The distinctions to be observed in examining the cause of strikes are likewise to be observed in treating of their cure. No better method of dispersing the mists that envelop a controversy of this kind can be found than a friendly conference. The difficulty is very often easily cleared up in this way. It is this experience that leads to the conclusion that the very first thing to be done in order to permit of the settlement of a labor dispute is to try the effect of conciliation. Conciliation and arbitration, however, are by no means interchangeable terms. The function of any conciliative agency is to get the parties to a dispute to come to a common agreement voluntarily, before any opinion has been pronounced on the merits or any instructions are given. The function of arbitration is distinctly to determine the merits and to give a positive decision to be abided by.

Yet it is well to avoid the declaration of such a decision if it can be done, for the reason that decisions are generally more or less friendly settlement on a mutual agreement. and leaves no opening for discrediting the understanding or the impartiality of the arbitrators. In England boards of conciliation have been voluntarily established, and have lasted for several years. They have done good work, and often difficult work. Still, the service of conciliation would be greatly assisted if there were an established organization instituted by the State, and always ready to be called into action by either of the parties to a dispute. Such an institution, clothed with the authority of the State, would stand before the public as a mediatory influence always and immediately available; and public opinion would be adverse to those who, except for very good cause shown, refused to avail themselves of its good offices. The Board, say the Commission, should be a representative one; that is, it should contain persons sympathizing respectively with the two interests involved. If a complete agreement should not be reached by conciliation, then all points remaining unadjusted should be referred to the permanent part of the tribunal, which should then resolve itself into a court of arbitration. All disputes should, if possible, be settled within the trade itself; and there would be the greater probability of this being done if it were known that, failing a settlement, either party could force the case before the State Board of Conciliation.

thirty years than the world has over witnessed in the same space of time in any direction occupations, conditions and states of those who have passed from earth-describes the many manilons" in the "Father's house."

The text containing these words should be the hope and promise of Christianity, but it has been converted into bitterness, turned into doubt and despair; mon and women have been driven from its promise by the conviction of theological creed and dogma. The promise of Jesus has been deserted for the two-headed creed of the Council of Nice, and in the place of the Sermon on the Mount and the Golden Rule. The mind turns from these to whatever in the universe can declare a full and certain promise. They who listen to the voice of inspiration from the other world can scarcey realize how gradually, yet certainly, those ides of the spirit have been flowing toward them. The mansions of the Father's house, instead of being far away, have drawn nearer to their habitations. The visible dwelling is no longer the limit of our home; physical limitations are no longer the boundary-line of the household; the links have been extended, the dwelling has been enlarged, the bending skies and the green earth have united their habitations.

We advance toward the future life no longer in the dust and doubt, in the darkness and oblivion. The pathway leads upward, to the light, to the open doorway of life eternal. The words of Christ are fulfilled, and now these many mansions" are declared. We know of a certainty that our loved departed ones live and can minister to us; that the dark shadow line that separated us from the inner and other world has been broken; that the mist has been removed, the veil of uncertainty taken from before our eyes. If we cannot see into their abodes, they have taken on material raiment to walk in our earthly dwellings. They have drawn nearer to us, and with something of their divine life, their palpable presence and love and light have brought these mansions to our very sight.

An Issue that will not be Silenced.

The Sunday closing of the World's Fair is far from being a settled question. The discussion widens as the snap decision announced becomes better understood, and the indications multiply that the great public are less and less disposed to submit to the dictation of bigotry entrenched in the forms of ecclesiasticism. That, in fact, is the simple truth about it. Among the representative journals, religious and secular, that have taken up the discussion in opposition to the decision to close the Fair on Sundays, we find in the Universalist Monthly a most sensible and convincing article, which deserves the widest possible reading by persons of every shade and shape of belief. We are told that in Chicago and its environs are half a million workingmen, whose only leisure day, whose only opportunity of seeing this wonderful treasury of the world's achievements, with all its masterpieces of beauty, and invention, and knowledge, will be on Sunday. The question is whether it is either fair or wise to cut them off from such uplifting and enlightening influences.

There will be in Chicago, beside these, every Sunday, a host of visitors over forty or fifty thousand strong. To assume that they will go to church both morning and afternoon is to show deplorable ignorance of human nature. The saloons, the pool-rooms, the dance halls, the gambling hells, the low theatres, and all the vile resorts will be open all around, and will reap an extra harvest out of Sabbatarian saloon-keepers do, and for this reason are proone's conscience forbids his attending the Fair I. Incidentally we may here mention the

and broad discussion of the whole subject of the American Sunday; and happily presents whatever. Spiritualism distinctly portrays the the broader view, generally entertained, without antagonizing the narrower view which has been persistently insisted upon by religious fauatics.

It is exceedingly difficult to lay down a rule of discrimination which can be followed in regard to the observance of Sunday or in regard to Sunday openings. Provided certain important ends are kept in view, says The Herald, the wise course seems to be to mark the character of the day and yet give the largest possible liberty to the individual. Bishop Potthe articles of the Uhristian Church are taken | ter has come nearer to pointing out the happy medium ground than any one else, and his paper will undoubtedly have much weight in favor of the removal of the unfortunate condition which Congress attached to its gift to the Exposition.

Evidences of Prehistoric Man.

The existence of prehistoric races of men has revealed itself in the soil of Brooklyn, N. Y., if reports are true, and there appears to be no good reason to doubt them, as the evidences presented can be seen and handled in the home of their discoverer, Mr. Francis Worcester Doughty, 340 Hoyt street, Brooklyn, who has long been a devoted student of American archeology, and best known as a numismatic writer and coin collector. Last March he read before the American Numismatic and Archaelogical Society a paper entitled "Evidences of Man in the Drift," which attracted considerable thought, and has since been printed in

pamphlet. The Brooklyn Standard Union, of which Murat Halstead is one of the editors, recently sent a representative to Mr. Doughty's home, who in that paper subsequently gave an interesting report of his visit, occupying, with illustrations, over a column :

"If science only knew what I have got to tell, this little house would not hold the crowd of scientists to see the specimens I have been taking from the ' drift' of Brooklyn," was the startling announcement made to the visitor. "But science," continued Mr. Doughty, "is naturally timid, and loth to accept any new departure from the regular order of things. The prevalent idea of these specimens to which I allude, is the human head, either in profile or full face, and reversed they present the head or body of an animal, thus becoming the totem or tribal mark of the tribe to which the specimen belongs, the use of which still prevails in the totem posts of the Alaska Indians, which are covered with the heads of men and animals."

The materials composing the drift specimens to which Mr. Doughty referred, and which he proceeded to exhibit, comprised, first, hewn stone; second, the clay-iron stone, so-called, of the drift, which Mr. Doughty has demonstrated to the satisfaction of every scientist with whom he has come in contact, are not natural concretions, as hitherto supposed, but archæological objects of the highest interest, representing the art ideas of races older than the dawn of history itself; and third, pressed clay, which is found generally in oblong slabs. Mr. Doughty has many examples of each, and they are both quaintly curious and deeply interesting. Some of the designs are but faintly discernible to an unpracticed eye, while others stand out with a distinctness that is startling when the antiquity which is claimed for them is considered. The age of these objects is far greater than the oldest Egyptian monuments, or the remains of the cavedwellers of Europe.

The Standard Union closes its account by saying, "A visit to Mr. Doughty's museum would convince any observing, intelligent person that he has certainly struck a rich vein of most remarkable specimens of human handiwork which, if the teachings of science are true, have great antiquity."

The Poet Whittier,

It is understood that the biography of John bigotry. If the churches do not know this the G. Whittier will be written by his literary executor, Mr. Samuel T. Pickard of Portland, moting the Sunday closing movement. If any Me., assisted by Mr. Chase of Providence, R.

on Sunday afternoon, he is at liberty to stay fact that our friend Whittier was at heart away. But should not the same liberty of going a Spiritualist-knowing the facts for a long there be granted to those whose conscience ap- time, but declining to publicly acknowledge

Important and Manificant.

The "diploma" doctors of this State have been endeavoring for the last sixteen years to obtain the passage of a sumptuary law to prevont healing mediums in Massachusetts from practicing their divine gifts in the healing lineby and through the same law that brought the humble Nazarene so prominently before the world as a healer.

The medium Paul, in the twelfth chapter of Second Corinthians, vividly portrays the spiritual gifts of such as "healing by laying on of hands," the speaking in unknown tongues, "but by the same spirit," etc.

The Spiritualists of this day fully endorse and practice these gifts, to the detriment of the Pharisees of the present era. The glorious works go on notwithstanding all opposition—as did the works of the Christ, though the high priests denounced him as an impostor; and the bigots of his day made loud prayers against him at the corner of the streets, in order "to be heard of men!"

Knowing these facts, as well as their results at this era-when "the agitation of thought' is really proving to be "the beginning of wisdom "-the BANNER OF LIGHT desires to call especial attention to two valuable mediums in this city, whose powers have been exercised heretofore in private with the most potent results, as this paper has an abundance of evidence to prove; and now these mediums propose to come before the public in a modest way to heal the sick and give encouragement to the weary and heavy laden."

Not only these mediums, whose advertisements appear the present week in our columns, but there is another pure-minded, refined medium in this city, who is at this time doing a wonderful work in the healing line. We have noticed this fact in a previous number; but this gentleman says he has no sort of reason to advertise, as he has more than he can attend to daily at his residence, 22 Berwick Park-his applicants being the most highly respectable people in this city.

But as to the matter in hand. We have known for a long time of the qualifications of the two mediums we notice below, and are willing at any time to attest to the truth of our statement, notwithstanding the outrageous declarations made in last Sunday's Boston Courier to the effect that Spiritualism is not what it purports to be, namely, a demonstration of the power of the spirit over and above the material things of the present age. Here is evidence to the contrary :

The spirit-guides of Mrs. M. T. Longley have at length decided to utilize a portion of their medium's time and gifts for the consideration of private letters upon personal matters such as health, mediumship, etc., etc., as will be seen by her advertisement in another column.

The reason for such action on the part of Mrs. Longley's band is the incessant appeals this lady receives from various sections of the country to exercise her medial gifts in those directions. Spirits Dr. John Warren as medical adviser. John Pierpont as counselor on spiritual matters pertaining to mediumship, etc., Lotela as delineator, and others, comprise the band whose work undoubtedly will be useful in their chosen field.

Mrs. W. P. Thaxter we have known for several years as a high-toned, moral woman, who is alive to the distresses of humanity, and is desirous of alleviating their condition, which she has done through her spiritual gifts for a series of years, gratuitously, although not in a financial condition to do so; consequently, by advice of her spirit and earthly friends, she has (though reluctantly) consented to sit for the public twice a week, at No. 3 Berwick Park, as will be seen by her advertisement on our fifth page. Ample reference will be given as to this lady's reliability.

A Relief for Idleness.

It is indeed lamentable to think of there being upwards of two millions of able-bodied men in this country idlers and tramps. It owing, of course, to the derangement in industrial occupations in consequence of lack of confidence in currency matters and for other vital reasons. Yet there is one opening that is never crowded, and one field that is never full. It is farming. Here in rocky New England, as our personal observation attests, there is a famine among the farmers for help. In many parts it is harder to obtain this needed help than it is to do all the rest of the work together. Farmers do not know which way to turn in order to secure their annual harvest. Many farm products are suffering to be gathered in. No one; certainly, need starve so long as there is work to be done, especially when that work is required on the land. But not all idlers are fitted for such work, and a great many refuse to do it on any terms. Yet the vacant places are plentiful, and can be had if they are earnestly sought for. Hard and dirty as farm work is, it at least is honest and healthy, and the human conscience is smitten with no kind of remorse after it is performed. Nature possesses a store of varied medicaments for those who dwell with her in her tranquil retirements. Even the hardest stragele with the soil is sure to bring invigoration instead of exhaustion. Not so the struggle in the crowded streets, the close mechanic shops, the factories and the foundries, and the other places where the competitive strife is all the time going on. At this season of the year labor is in constant demand in the country, and we point to the fact in a spirit of fraternal sympathy only.

g what we ought to be, not by force of | change in theology in the last twenty-five or

The Mansions in the Heavenly House.

It was as startling to his hearers when Jesus told them of the "many mansions" in his father's house as it is to-day to orthodox Christians to be told by Spiritualists that there are many states in spirit-life, and that people are not condemned to one place of misery, or elected to one place of happiness. It constitutes a great lack of spiritual perception that orthodox Christians believe in but two future states, a place of endless misery, and a place of supernal happiness, without any degrees whatever. The Roman Catholic Church, it is true, modifles this by the intermediate state called purgatory, yet Protestant theologians have never adopted the conception of different degrees or states in the spirit-life. Paul is mainly responsible for incorporating this essentially Jewish idea into the early Christian churches, which was adopted and made authoritative by the Council at Nice in 325.

Some thirty five years ago Theodore Parker declared a pending revolution in religion through the presence of Modern Spiritualism. Earl Russell saw the "little cloud in the west, By. Balla not larger than a man's hand," and said it was nen, will understand them enough to destined to change the entire theology of the to them; and the better society, the age. His words have been literally fulfilled perfect love, will come in by force of already. Spiritualism has wrought a greater

national constitution, correctly argues The however, a few days since, from a reliable Monthly writer, the liberty of conscience is source, that while on his deathbed he made guaranteed to all, and the establishment of the remark to a personal friend, that he had any one religion or its ordinances over those whose faith is different is forbidden. Shall orthodox Protestants, then, forbid Catholics, Jews and liberals of one sort and another to ed, who was herself quite a poet. frequent the Fair on Sunday, whose consciences do not at all disapprove of their visiting it on that day?

Let each man's conscience, says this writer in The Monthly, regulate his own action. But when it invades the liberties and equal rights of a neighbor, it travels out of its proper province. If the Sabbath was made for man, then surely the Sunday which was made by man can best be kept in the way in which it will do most good to humanity. Whatever refines the mind; whatever makes the appreciation of beauty stronger and more delicate; whatever makes a man acquainted with the speaking spirit-life, where his spiritual form is rapidly marvels of God's creation; whatever calms the nerves and clears the brain, does something to make a man better fitted for the performance of his duty to God; does something to make a man more Christian, and more inclined to that such as he never dreamed of in his earthly higher spiritual life which is the great end of the Sunday. They are all steps-some higher, some lower-in the celestial staircase; and religion, when it is wise, looks upon none of them as common or unclean.

Admirably said and completely convincing. This fuss of a comparative handful of men who mistake formalism for religion, is the veriest twaddle in the line of profession, while in practice it answers in no way such an end as it assumes its ability to attain. This is in no sense a matter of religion as that word is com- but they are the really profitable part. Every monly understood. It is simply a matter of public morality. All turns on the deciding of continued improvement by reason of the point whether that morality is best served by opening the Fair on at least a part of each Sunday of its continuance, or by closing it altogether on that day, and thus playing into the hands of a body of sinister and corrupting influences that stand waiting with their pernicious lures to tempt refused and ejected crowds to their degradation and ruin with the active misplaced and fatal help of those who pretend to believe they are thus doing God service. It is a plain insult to the intelligence and healthy morality of the time, and as such deserves only to be denounced and discarded by all good citizens in the name of honest common sense and common morality.

It has been felt that Congress did not reflect the deliberate thought of the country, says last Sunday's Boston Herald, when it attached the condition of Sunday closing to its grant of assistance to the Chicago Exposition; and Bishop Potter's article on this general subject will do much to express the better sentiment of our people which was shut off by the condition attached to the gift of Congress.

seen and had a lengthy conversation with the spirit-daughter of the late Senator G. W. Morrill, a young lady whom he had highly respect-

Friday, Sept. 23d, we had a sitting with a reliable medium, and the demise of Mr. Whittier was incidentally alluded to, when the spirit in control remarked that he had seen him when he first entered the spirit-world, and that Mr. W. seemed much surprised-not realizing the change; everything appeared so natural to him: and he remarked: "I am very sick; I don't think I can possibly recover." When told that he had already departed from his physical body, he could not for some time comprehend the fact, until he saw his father and mother, who welcomed him to their home in recuperating. "When he renews his vitality," said the spirit-communicant, "he will meet those of his numerous friends who have preceded him; and will receive a grand ovation life."

How to Sustain a Spiritual Paper.

One way, and a most effectual one, by which large class of professed or sympathizing Spiritualists can help on the cause they hold so dear, is to sustain well-established spiritual papers by contributing to their legitimate advertising department. Advertising is to a newspaper what the freight trains are to a railroad: they are not only a substantial part of the business. branch of the reading department is capable prosperity of the business department of a paper. A steady growth of the advertising business of THE BANNEB could not fail to enlarge its limits of practical usefulness and increase very greatly the measure of its interest for those who habitually resort to it for the satisfaction of their appetites for reading of a spiritualistic character.

Local Organizations,

And the necessity for their support, are trenchantly treated by E. J. Bowtell, on our fifth page. At this time, when the fall brings on the lecture season, his recommendations are specially applicable. THE BANNER has always urged the importance of these local gatherings upon the people. Get up neighborhood meetings, friends, everywhere where the effort is practicable.

Re-opening of the Lyceum.

The Children's Progressive Lyceum will recommence its sessions on Sunday next, at 514

E Cold weather is approching, and coal is already six dollars a ton !---- and liable to be advanced, owing to the mercenary combination of the coal barons. \ Is it not high time to orush this unjust monopoly? It is worse than the cholera plague that threatens the nation! Why does not the General Government at once take action in this important matter? This is what everybody is asking except the 'barons" aforesaid.

By Our thanks are returned to Mrs. M. J. Stewart and Mrs. Isabella Brown, Everett, Mass., Minnie M. Rand, Waltham, Mass., Hattie C. Mason and others, for choice flowers for our Free Circle table.

25 An extract from the Biography of the late Mrs. J. H. Conant will be found under the heading "Spiritual Phenomena." The work is for sale by Colby & Rich.

AP Mrs. H. S. Lake, whose eloquent and incisive loctures have been enthusiastically received at the various Unmps, re-opens the Fraternity meetings at the First Spiritual Temple (corner Exctor and Newbury streets, Boston;) next Sunday, Oct. 3d, at 2:45 P. M.

His paper in the October Forum is a candid | Tremont street, Boston.

Pigs and a Midistert

A lively writer for the Sanday Courier of Boston shows up a recent case of profound "madizval" bigotry-this time uncarthed in the good State of Maine-in such a clear out style that we cannot refrain from affording our readers a perusal of what has given us a hearty laugh:

"There lives in Maine a clergyman who has been endeavoring to persuade his congregation to expel as a heretic an estimable lady who has boldly announced that she does not in the least believe that a flock of actual devils entered into the swine of Gadarine ec. centricity. She is prepared to concede that there might have been pigs which ran violently down a steep place into the sea; but as to believing that there were any devils concerned in the transaction, she finds herself wholly unequal to that intellectual gymnastic. The entire community is in a ferment. The lady is beloved by her neighbors, and it is to be feared that the undoubtedly well-meant zeal of the pastor-who seems to possess far more theology than common sense-may in the end work rather to his undoing than to hers.

The amazing thing about the matter is that in this day and generation it can be taken seriously. It is one of those things which an ordinary mortal would regard as a jest in rather poor taste, which no one would for an instant look upon as other than a thing to smile at. That the peace of a community should be destroyed by so silly a thing indicates that the Middle Ages are by no means over."

ST Mrs. H. S. Lake, who reöpens the meetings at the Spiritual Temple (Back Bay), Boston, next Sabbath, has of late been doing excellent work in Washington, D. C. The National View of that city says of her:

"A cultured elocutionist and a cogent, incisive reasoner. Whether inspirational, as alleged, or only extemporaneous, as a speaker on any other platform Mrs. Lake would be world renowned. Be that as it may, she challenges close attention and deeply interests the thinker, and has no superior and but few equals on the spiritual rostrum."

83 Prof. J. Jay Watson of New York expects soon to start for Philadelphia, Baltimore and Washington, and promises to take notes of his experience on the way for the benefit of the readers of THE BANNER .---- We shall print next week a tribute to the worth and work of the late MRS. A. LEAH FOX UNDERHILL, from the Professor's kindly pen.

107 Read what the veteran Dr. A. H. Richardson says of THE BANNER and its work, on our third page.

Cholera and the Stars.

It is stated that the disease began its westward march about the time Saturn entered the sign Virgo, which rules the intestines, and has moved on as the planet progressed through that part of the zodiac. There will be general abatement as Saturn gets into Libra, but not entire disappearance for some time yet.

The character of the disease will change-indeed according to European reports is already changing. The symptoms at first were violent pains in the stomach and adjoining organs, while now the kidneys are greatly affected; in fact, they are almost absorbed.

Some physicians maintain that cholera microbes come out of the earth, and so get into the water and food, and finally into the bodies of human beings These microbes are dormant, like locusts, for a regular number of years, and then at stated periods revive and do the work of death allotted. Virgo is what the astrologers characterize as an "earthy" sign, and Saturn rules matters connected with the ground.

Our Municipal Systems.

To show how our modern municipalities are man aged or governed, it is stated by a writer in The Forum that Boston's Board of Aldermen consists of twelve members, and its Common Council of seventy-five members, making eighty seven in all. These eighty-seven men control the appropriations of the city, whose assessed valuation is over eight hundred and fifty million dollars. Yet of these eighty-seven men there are sixty-two who possess no visible property and pay no taxes: and of the city's seventy three thousand registered voters less than two fifths pay any property tax. The writer pertinently asks if it is not just here, and not in any particular system of administration, that lies the explanation of our extravagant and unbusilike city governments. Is it not an accepted po litical truth that men who have property will be more careful in voting for expenditures, a part of which they themselves have to pay, than those who have not?

NEWSY NOTES AND PITHY POINTS.

INOIN BUMMER. INGIN SUMMER. Just about the time when fail Gets to ratitlen' the trees. An' the man that knows it all "Spicians frost in every breeze. When a person tells hisself That the leaves look mighty thin: Then that blows a meller breaff Ingin summer hyere again.

Kind ub smoky-lookin' blues Spins acrost the mountain side; An' the heavy mornin' dews Greens the grass up fur an' wide. Natur' rally 'pears ez ef She waz layin' off a day-Sort uh drorin' th her breaf 'Fore she freezes up to stay.

That brilliant lecturer, Mr. Murray-ex pastor of the old Park Street Church, Boston, Mass .- will, it is announced, soon address the people of the country or topics of interest.

A TIP FOR NEW YORK REPORTERS: Some intelligent man has quite a field before him: let him catch the cholera and write up his experiences

Conductors' voices are heard calling out at Jaffa: All aboard for Jerusalem; train starts in five minutes!" Several railroads are started there that will bring these old biblical cities in touch with the mod ern world; the poetic prophecy will soon be fulfilled,

" And from ' Dan ' the tourist hie To ' Beersheba ' by the rail!'

No more enthusiastic celebration of Columbus Day, October 21st, will be carried out than by the children of the public schools of the land.

Those who possess a bad heart wag a lying tongue.

THE EIGHTEENTH TRIENNIAL FAIR, under the auspices of the Massachusetts "Charitable Mechancs," will open at the fine building of that Association, on Huntington Avenue, Boston, Oct. 5th. Its intended display will involve a wide field, and by it the progress of our country during four centuries of mechanical and manufacturing improvement will find a surprisingly correct epitome.

SIGNIFICANT .- We saw two one-horse teams standing opposite the Crawford House yesterday, one labelled "Saw Dust"- the other "Welcome Soap."

CHOLERA PREVENTION OF 1830.—Dose three times a day with pure cider vinegar, one tablespoonful; com-mon table sait, ½ tenspoonful. *Choiera Cure* —I in cramps, give once an hour, mixed with water, thick as molasses, one tablespoonful of fine starch, ten drops of laudanum. Half of this is a dose for a child. Without cramps, one dose is enough. Keep the body warm by every means possible.—Ex.

The Century has sent a man to Europe to gather the latest data with regard to railway crossings. The magazine is soon to have an article on this subject. and kindred topics, which relate to "Good Roads."

The London Times says: "It may almost be said that what Scott did for Scotland, Whittier did for New England. The most salient features of his verse were those also observable in his personal character-sincerity, simplicity, earnestness and manliness."

A Yarmouth captain thought himself a handy fellow with a paint brush. He decided to put the name of his schooner on her bow, and as he could not reach high enough from the float, and did not wish to swing a stage, he leaned over the bow, and thus did the let-tering. He went ashore after doing the work on one side, to view the effect from a distance, and this is what his astonished eyes beheld: "3100 Ww-Hart-ford (Ct.) Times. ford (Ct.) Times.

Sunday last was the eighteenth anniversary of Rev. Minot J. Savage's becoming minister at the Boston Church of the Unity.

Capt. E. G. Colby, a prominent citizen of Wakefield, died at his home in Greenwood Saturday, 24th ult., aged 78 years. He was a native of New Hampshire, and was captain of Company I, 8th Regiment, New Hampshire Volunteers.

A little kerosene in the water for washing clothes and dishes will cleanse them better than anything else in the world.

The new shapes and colors of jardinières for holding plant pots are a feature in the china shops, both in Boston and New York, this season. Hydrangeas, chrysanthemums and palms now form an important feature of interior decoration.

Profestor — "What terrible affliction did Homer have?" Pupil-" He was a poet, sir."-Roston Bea-

At a recent meeting of longshoremen in Boston, Congressman O'Neil was instructed to do all in his power toward restricting immigrants coming to this country, as immigration was a drawback to labor interests

ing, has entered heavy damage suits against Cols. Streator and Hawkins; and the grand jury at Pitts

burgh has found true bills against Lieut.-Ool. Streator, Col. Hawkins and Assistant Surgeon Grim (of the 10th Regiment, National Guard of Pennsylvania), charged with aggravated assault and battery in connection with his case.

BANNER OF

New York has done well. It has kept the "commo bacillus" out of the city thus far, and it is to be hoped It has put a period to that infernal "comma,"

The G. A. R. celebration at Washington, D. C., was a grand success. Sixty thousand men were in the ranks of the procession; the business meetings were well attended; Capt. A. G. Weissert of Milwaukee, Wis., was chosen Commander-in-Chief, and Capt. J. M. Piper, of the department of the Potomac, Senior Vice Commander. The next encampment will occur t Indianapolis, Ind.

Patrick Sarsfield Gilmore, the famous bandmaster, lied at the Lindell House, St. Louis, Mo., on the night of Sept. 24th. He was essentially a musician to the people, not to the cultured few; as a popular leader he had no equal.

The health authorities of the city of Washington, D. C., in 1832, were so impressed with the connection of cholers and drink that they closed the saloons for three moths.—*The Voice*, (N, Y_{*})

One hundred years ago the 22d of September was the "First Day of the year 1 of the Republic," following the Revolution. It was also the centennial of the Cannonade of Valmy," the first triumph of the Republican arms. The two events have just been celebrated appropriately in the city of Paris.

Alas for him who never sees The stars shine through his cypress trees! Who, hopeless, lays his dead away, Nor looks to see the breaking day Across the mournful marbles play; Who hath not learned, in hours of faith, The truth to flesh and sense unknown, That life is ever lord of death, And love can never lose its own. —John G. Whtt -John G. Whittier.

In Brazil and Spanish America young monkeys oasted form the favorite dish. The cook scoops out a hole in the ground and makes a small bake oven, in which the monkey is done to a turn, flavored with arious herbs and vegetables.

The festival of Rosh Ha-Shana, the Jewish New Year, the year of the world 5553, was signalized in New York, Sept. 23d, by trouble in a Jewish synagogue, in the heart of the foreign quarter, whereby, through a fire panic, a thousand people tried to escape at once from the edifice; many were killed or injured, mostly women.

Great privation exists in Hamburg because of the ravages of the cholera and the almost total suspen-sion of business there. It is whispered that Paris is not telling "all she knows" about the plague at the French capital. England has not yet hoisted the "yellow flag." New York news at time of going to press was favorable in the extreme.

The beautiful poem, "I Live for Those who Love Me," was written years before the individual to whom our London contemporary, Light, attributes it, was born.

Ayer's Sarsaparilla, sending the brain pure blood, makes sound both mind and body.

Movements of Platform Lecturers.

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

Mrs. A. H. Colby-Luther may be engaged for No-vember, '92, and January, '93. Address Crown Point, Ind.

Mrs. Ada Foye is engaged during October at Cin-cinnati, O.; November and first two weeks of Decem-ber at Conservatory Hail, Brooklyn, N. Y. Her per-manent address is P. O. Box 517, Chicago, Ill.

Mrs. M. W. Leslle, speaker and platform test me-dlum, having returned from Cassadaga, would like to corresputed with societies anywhere in New England. Terms liberal. Address 642 Tremont street, Boston. Terms liberal. Address 542 Tremont street, Boston. W. J. Colville speaks in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn, Friday, Sept. 30th, 8 P. M., and Saturday, Oct. 1st, at 10 A. M. and 3 P. M.; he will meet friends in New York at Dr. Dewey's rooms, 117 West 42d street. Oct. 1st, 8 P. M., and then proceed to Baltimore, where his engagement with the Society meeting in Wurtzberger's Hall, North Exeter street (near Gay), commences Sunday, Oct. 2d, at 11 A. M. and 8 P. M. He will devote Monday, Tuesday, Wednesday and Thursday of each week in October to Washington; his courses of lectures in that city will be given in Perkins's Hall, at 609 F street, N. W., Mon-days, Wednesdays, and Thursdays, 8 P. M., Tuesdays and Thursdays, 3 P. M. All letters, etc., for Mr. Col-ville, till further notice, should be addressed 609 F street, N. W., Washington, D. C. Mrs. Mary A. Charter was well received at Lake Busenet Acuse.

Mrs. Mary A. Charter was well received at Lake Pleasant, Queen City Park, Burlington City, Vt., Plattsburg, N. Y., and Brattleboro, Vt. She is at pres-ent in Greenfield and Deerfield. Oct. 4th she returns to Boston; 12th will be in Gardiner and Bath, Me.; 29th in Boston; Nov. 1st, New York City and Brooklyn, N. Y.; thence to St. Augustine, Fla., for the winter. Address at Greenfield, Mass.

ORGANIZATION AND ORGANIZATIONS.

BY E. J. BOWTELL.

LIGHT.

We frequently hear it said that Spiritualists should organize. We meet with people who insist that to become a power in the land a national organization is necessary. They are very apt to resemble the dog in the fable, who dropped his meat in the stream to grasp the shadow which looked larger. Spiritualism can only become a power in the land by Spiritualists becoming powerful for good in their own localities. This they can best do by supporting their local societies where they have them, and establishing them where they do not already exist. This may pave the way for a national or even an international organization which may develop in the future, and which we may have the opportunity of supporting from the other side of life, where we shall all then be.

To call for national organization, and neglect the organizations we have, is to be like children crying for the moon and refusing their baby food. Spiritualism must spread not from a national centre, but from tens of thousands of centres, each a little circle of earnest seekers after truth. Where there are two or three orten or twelve gathered together in honest investigation, both of the phenomena and of the philosophy, there is truth in the midst of them, for their longing souls have invited its divine presence. So if you would spread Spiritualism give your aid to your local societies. Keep up the homes where truth-lovers from both worlds may meet and communicate. Keep them free for the expression of every possible shade of opinion, that the light of reason shining upon all alike, the genuine may be the more readily distinguished from the false.

The churches, that have taught a little truth mixed with oceans of error, have been maintained at heavy cost by long suffering peoples. Spiritualism does not need elegant structures as an essential-although beautiful temples can never be erected for any more appropriate purpose than that of dedication to its service. The main point is to gather together somewhere, under as good influences as can be obtained. If you are compelled to meet where the influences of the spot are not all that you would wish, bring your own good influences with you. Engage the best speakers and test mediums you can, and if possible in sufficient variety to present, for the approval or disapproval of each individual mind, all shades of spiritual thought. Use your own reason upon all you hear, for each man's reason is the judge of truth and right for himself. If your community is so poor that to engage outside help is an impossibility, still meet. You know not what instruments for good risen spirits may find among yourselves. Our Spiritualism knows no order of priesthood. No one in its ranks is more entitled to be distinguished as Reverend than any other man or woman who is possessed of equal intelligence, and lives up to the same moral plane. Neither individuals nor classes have any monopoly in spirit-gifts. One thing more can be done in almost every place. Spiritual literature can be purchased and spread among investigators. Help your own societies, help your own press, and you will be helping organizations which may sometime unite by mutual attraction and become a power not only in this land of ours, but in all countries of the globe, and on both sides of the mystic river.

Spiritualist Camp-Meetings for 1892.

Camp Progress, Mass.-Grove meetings every Sunday until further notice. (Spring Pond road, off Boston st., Peabody.) NummerInnd, Cal.-The camp-meeting will be held from Sept. 11th to Oct. 2d.

the An airy front room, up only two flights, with water and steam, situate on the corner of Bosworth and Province streets, is to let. Terms moderate. Apply to Colby & Rich, 9 Bosworth street, Boston, tf



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Mrs. W. P. Thaxter. Of No. 3 Berwick Park, Boston,

At the earnest solicitation of her numerous friends, will give

will give **Two Sittings** (By appointment only) Tuesday and Thursday of each week. Diseases diagnosed, with advice. Also Spirit Com-munications given. tf Oct. 1. Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Bend leading symptom of patient. Fee \$1.00. Business mail only. Address 34 Sydney street, Dorchester District, Boston, Mass.

MECHANICS' FAIR. Mechanics' Building, Boston.

Oct. 5 to Dec. 3. Daily, 10 A. M. to 10 P. M. Six acres of displays, comprising an exhibit of the latest and best specimens in all lines of our New England indus-tries.

ADMISSION 25 CENTS. Oct. 1.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & BICH, Publishers. Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal remedy, Half size, by mail, 50 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH-BURNE, Olmatedville, N.Y. For sale by COLEY & RICH. is July 2. PSYCHOMETRY. CONSULT with PROF. 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 195 4th street, Milwaukee, Wis. 4w Oct. 1.

A STROLOGY. -- Would You Know the Future ' Accurate descriptions, important changes, and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Oct. 1. 1w* 67 Revere street, Boston.

College of Therapeutics.

Prof. Buchanan being about to remove to Los Angeles, Cal., will give the last course at Kansas City, beginning Oct. 1st, 1892, lasting, as usual, six weeks (fee \$25), and teaching a complete scientific practice, inde pendent of drugs.

Cremation .- The monthly meetings of the New England Cremation Society have been recommenced after vacation.

Many members have filed a formal statement with the Society setting forth their desire to be cremated after death, and a circular will doubtless soon be issued giving instructions as to what is necessary to be done by the family of a deceased member preparatory to cremation. Boards of health of the large cities were recommended to take immediate steps to establish city crematories, in view of a possible cholera epidemic. It is, indeed, a grand idea.

Vaccination ---- for Cholera !- The hard-worked "system of "vaccinating" for everything is now being set at work on the cholera. The Boston News an-nounces that the "French scientist, M. Pasteur, of the cure for hydrophobia fame, is now juggling with what he calls 'cholerale vaccine,' and after experiments upon animals finds that his new discovery com pletely protects them from cholera virus." It is said he will try the new cure on criminals as a starter. He should get his cholera cure out of the experimen tal stage before he is allowed to use his new contriv ance on men.

Miss Harriet F. Monroe of Chicago, Ill., is the writer of the World's Fair dedicatory ode. She is about twenty-four years of age. She was commissioned to write the ode by the Ceremonial Committee of the Fair, at a compensation of \$1000. The New York World for Sept. 25th prints the ode in extenso It will be read in part in the course of the dedication exercises by a woman (name not yet made public), and sang in part by a chorus of five thousand voices-musical accompaniment conducted by Theodore Thomas

The general sentiment of this country to-day Keep out unclean and illiterate immigrants, 10 **í**8: matter what country they come from." By a United States law applying the educational test, undesirable foreigners would be left at home. The cholera scare will set our people to thinking, and then it is to be hoped such a law will be placed upon the national statute books.

THE BANNER will contain next week an original poem by Matilda H. Cushing of Hyde Park, Mass., entitled "We Build for Eternity."" It was suggested by hearing Mrs. Della E. Davis sing a selection at a Monday evening reception of her own and the friends of Andrew Jackson Davis.

THE VETERAN SPIRITUALISTS' UNION acknowledges with thanks the receipt of nine bound volumes and nine pamphlets for its library, from John F. Hayes of Roxbury, Mass.

New Orleans, Ln.- Read the announcement of the Association work at 59 Camp street, made under list of "Spiritualist Meetings."

Commodore Melville thinks that it is possible to go to the North Pole on foot.

The Cambridge (Mass.) city government is considéring the proposition of establishing a crematory for the disposal of the city garbage. It is the proper thing to do, neighbors; burn it up.

Capt. W. A. Andrews, who sailed from Atlantic City, N. J., in the sixteen-foot dory "Sapolio," arrived at Lisbon, Portugal, Sept. 21st-after an Atlantic voy age of two months and one day.

St. Peter -- "What's the trouble. Michael, over there?" Michael-"Oh, it's Lief Ericson and Co-lumbus at their old quarrel."-Jury.

Hon. Nathaniel S. Berry, New Hampshire's war governor, celebrated his ninety-seventh birthday Sept. 8th, and is in the enjoyment of excellent health.

HOMESTEAD OUTCOMES !--- Bergman, the anarchist who shot and wounded H. C. Frick, manager of the Homestead works, was found guilty at Pittsburgh, Pa., Sept. 19th, and sentenced to twenty-one years in the penitentiary.----On the other hand, Private Iams, who was hanged by his thumbs and otherwise pun-

Married.

At Onset Bay, Mass., Sept. 17th, by James H. Young, Minister, H. Newton Stansbury and Hattie C. Staf ford. Mr. and Mrs. Stansbury will reside in Boston during October. Their address will be hereafter given IN THE BANNER.

NEW THOUGHT .-- The contents of the October num ber are led by the fourth chapter of "Spiritual Alps.' U. G. Figley contributes "Soul Secrets," Allie L Lynch "Thoughts," mainly on inspiration, and "The Efforts to Build up an Aristocracy in this Country are considered at some length by W. D. Hull. "Hulled Kernels" are as thoughtfully spiritual and suggestive as in former numbers, their author, Mattle E. Hull, following them with a poem entitled "My Inner ished by his officers for applauding the attempted kill. | Room." Chicago, Ill.: Moses Hull & Co.

DINIERES (For Holding Plant Pots)

We have just opened many new shapes and colors of Jardinieres (with and without Pedestals), from Mintons, Wedgwood, Burmantoft and Doulton, adapted for windows, vestibules and conservatories. All grades and sizes, from the moderate cost to the most expensive

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allery) will In st Reading be se st Parisian Lamp silk a

or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. In the DINNER SET ROOM (3d floor) are many new stock patterns of dinner ware, from the low cost up to the Royal Worcester, which can always be readily matched, an advantage appreciated by experienced housekeepers.

Jones, McDuffee & Stratton. China, Glass and Lamp Merchants, 120 FRANKLIN STREET, BOSTON.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.-Information and assistance given to inquir-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by ry of the following International Committee: America, Mrs. M. Palmer, 3101 North Hroad street, Philadelphia; Aus-tralia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Yan Stratton, Middellaan, 632; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortonson, Ade, Christianis, England, J. Allen, Hon. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essez; or W. C. Robson, French Correspondent, 166 Rye Hill, Newcastle-on-Tyne. 2 Manchester street, Brighton, Eng.

October.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at

Andrew Jackson Davis, Physician, will

be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from

8 A. M. to 3 F. M. No new patients after 2 F. M. July 2. tf

J.J. Miorse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby

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A STROLOGY.-Most fortunate dates for all purposes. life writings advice nate dates for A all purposes, life writings, advice, etc.; full descrip-tions free. Send date and hour of birth with stamp. T. A. BEARBE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. Iw Oct. 1.

MRS. H. W. CUSHMAN, 16 Walker Avenue, Examines from lock of hair or answers six questions for SI. Oct. 1.

MRS. M. W. LESLIE, Trance Medium, 542 Tremont street, Boston. 1w* Oct. 1. THIRD EDITION.

IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP OF

MRS. J. H. CONANT

With her Biography;

Together with Extracts from the Diary of her Physician; Selections from Letters received verifying Spirit Com-munications given through Her Organism at the Banner of Light Free Circles; Specimen Mes-sages, Essays, and Invocations from Various Intelligences in the Other Life, etc., etc.

The whole being prefaced with opening remarks from the pen of ALLEN PUTNAM, ESQ.

ALLEN PUTNAM, ESQ. An Earnest, Unequivocal and Individual Example of the Good wrought by Splritualism. Its perusal cannot fail to obser our struggling Media, by reason of the leasons flowing from the early trials and hardships borne by this most re-markable instrument of communion between the worlds of embodied and disembodied mind. Read it, doubters of immortality, and refute its proofs if yoh can! Peruse it, hearts who grow weary of the battle of life, whatever be your creed, and be comforted! Examine it, Spiritualists, and find therein proof-texts, incidents and arguments which cannot fail of bringing to you even a stronger conviction of the verity of your philosophy! In order that there may be no misunderstanding in regard to this book, we would say that it was published some years since under the title of "THE BIOGRAPHY OF MES, J. H. CONANT."

since under the tille of "the biotect is of CONANT." We have now brought out an edition with the more sp-propriate tille of "IMMORTALITY DEMONSTRATED," and make this statement so that these who already possess the work may not again purchase it under the misapprehension that it is a new book. A fine steel plate portrait of the Medium adorns the work. Cloth, pp. 374. Price 1.25. For sale by COLBY & RICH.

Gleanings from the Rostrum.

BY A. B. FRENCH.

BY A. B. FRENCH. These "Gleanings" consist of tweive addresses, the first being a memorial one delivered at Lily Dale, upon William Denion. The two that follow are tinged with Drientalism, one being upon "Legends of Buddha," the other treating of "Mohammedi or, The Faith and Ware of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be told. The remaining ad-dresses are: "Joseph Bmith and the Book of Mormon," viewed from a spiritual standpoint; " Conflicts of Life," de-livered before a graduating class at Clyde, O : "The Power and Permanency of Ideas," "The Unitown," "Probability of a Future Life," address at the Thirty-Seventh Anniver-sary of the Advent of Modern Spiritualism, "The Egotism of Our Age," "What is Truth "the closing address being that delivered at Cardington, O, upon Deconstion Day." Izmo, cloth, pp. 299. With Fortrait. Frice §1.06; postage 10 cents. For sale by OLLBY & BIOH. "XXTHAT IS SPIRITUALISM?" An Address

WHAT IS SPIRITUALISM? An Address delivered by THOMAS GALES FORSTER, in Music Hall, Boston, Mass., Sunday afternoon, October 37th, 1857. This address possesses great morit. It is terse and to the point. Societies should circulate this pamphiet in their re-spective localities with a layish hand. Paper 10 cents. For sale by OOLBY & RICH.

Por sale by OOLBY & RICH. **DOEMS OF PROGRESS.** By MISS LIZZIE: DOTEN, suthor of "Poems from the Inter Life." In this book will be found many of the Deautiful Inspirational Poems given by Miss Doten since the publication of her first yolume of poems. Illustrated with a line steel engraving of the talented anthoross. Price \$1.00, postage 10 cents; full gli4, \$1.50, postage 10 cents.

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Message Department.

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held of the Hall of the Banner of Light Establish-ment, free to the public, commencing 01 at 3 o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman. At these Bdances the spiritual guides of MnS. M. T. Lowa-Law will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing the properties of the spiritual guides of the system of the system of the spiritual guides of the system of the system of the system of the system interval of the system of the fact for publication. If the sum of the fact for system of the sys

The Letters of inquiry in regard to this Departmen must be addressed to COLBY & RIGH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMBHIP OF

Mrs. M. T. Longley.

Report of Public Séance held June 7th, 1892. [Continued from last week.] Grace Bonick.

Grace Bonick. [To the Chairman:] Please say that Grace Bonick has come. I thought it might be just as well for me to tell the people in Denver that I am alive, and that I am doing very well. Perhaps some of them think I am not in a pleasant world, where the sun shines and the flowers grow; but I am, and I have been try-ing to learn things that belong to the life of the spirit; things that I knew nothing about when I was here. It is important, they tell me, that I should go to school, though a wo-man grown, and study these things, so as to know how to take hold of life in the best way and make it serve my own growth of spirit and and make it serve my own growth of spirit and mind.

The days were dark to me here. The last days were very dark to me and to one very dear to me. In one sense we are not separat dear to me. In one sense we are not separat-ed, but on the spirit-side we are not together, for there is work for him to do and work for me to do that is apart; and before we can come to the union of the true spirit-life many things must be learned and many things must be performed. That is what is told me; but I am in a pleasant world, and many kind friends give me appourgement and show me how to

am in a pleasant world, and many kind friends give me encouragement, and show me how to make my studies light and pleasant; so I am not unhappy, and I do not feel sad that the life of earth is given up Tell the good people that they know little of the spirit-world. Oh! how much there is to know! How much there was for me to learn! If I had known, how different things would have been! I hope I shall have the power, when I have grown strong and wise enough, to come back here to earth and tell people of the blessed life beyond, and how they must live here so as to find the brightest light, the sweet-est flowers, and all things good, when they pass est flowers, and all things good, when they pass from the body. They told me to come here, because it would

They told me to come here, because it would help me to see clearly how to get back and do some work that belongs to me to do; and also that it would help me to understand the les-sons I have to learn over there. So I thank you for letting me come, and I will do some-thing for you, if I can, in the future.

Daniel Purington.

[To the Chairman:] You don't make objec-tions to an old man coming now and then? [Not at all.] Well, that 's very good. At some places they don't like to have the old people come; they want the smart and young to ap-pear. But we don't feel old when we come here, we feel as if life was young for us; and when you come to think, as the good man said, when you come to think, as the good man said, of an eternity, why, a few years more or less do n't seem like anything to brag of. So I think I am only a child, after all, and I come back here to say that I'm picking up lessons along the way of life, and trying to make them of some use, for I want to get to be as strong and full of knowledge as are some of the wise spirits that are all about us in that bright world

I thought it might do some good down in Brunswick, Me., and wake them up a bit, to let them know that the dead are not dead, but alive. Tell them old Daniel Purington gives them good greeting. He is not feeling had be-cause he went out of the body. You see I had a fall, and it was the cause of my going out, but it got me into a good place, and a good state, so I do not mind. but it got me into a good place, and a good state, so I do not mind. I tell you things are different from what I thought. There is a good deal to life that I never dreamed of. I guess many a soul is sur-prised and struck with wonder upon opening his eyes on the spirit-side and finding such a great life as it is. Why, you cannot take the thought of it all in here, for there is much about it that we never heard of on this side, and I am like a child ploking up things along the way, and trying to find out what they are, and how they will apply to my life and others, just as a little one here, roaming about the lanes, picks up a flower and pulls it to pieces to see what it is made of, and who wants to know what the grasses and plants are for. That is the way we go on there as well as here, pick-ing up information, and trying to get ahead. Well, now, if I have disturbed you I am sorry. I feel that I have done a big thing by coming here. I shall have it to tell of to the friends, and I hope I can help them to come for themselves. themselves.

Mary A. Searle. 'T is sweet to know that there is no separa-tion to loving hearts. 'T is a precious thought to me that though the body decays and returns to dust, the spirit, the real life, continues to live, and to regard its friends with love and sympathy. Oh! this spirit-life opens so much of beauty to my mind. It shows me so much of the good-ness of God-the wonderful care, tenderness and protection of the Heavenly Spirit. Why! I am filled with the thought of this care, and the glorious provision which has been made for mankind; a world of beauty and useful-ness, a life that has its society and its work, where friends unite, but where there is sep-aration that can be called such. Our friends go away from us there as they do here. They leave our homes and go to distant places, but we hear from them, and we know that life is well with them. Therefore we do not feel sad, for we understand that there is no real sepa-ration of loving hearts. I think of my dear ones that I left on earth-

for we understand that there is no real sepa-ration of loving hearts. I think of my dear ones that I left on earth— the precious ones of my family—and how near they are to my soul. Why! I could not go far away; I could not leave them, knowing that they are here meeting with the experiences of earth-life. I do not mean that I have no bright home, for there is a beautiful place where I live with friends; dear brothers and sisters are there; congenial souls have given me greeting; all the loved ones of the Mans-field family that passed away before I did are them and had pleasant times; but what I mean is that I could not care for the welfare of my dear ones here. I send them my love; I give them my thought and care; I want them to feel that there is life beyond, where we shall be rejunited; that they will know their friends in heaven and that their friends will recognize in heaven and that their friends will recognize them.

I am glad to be relieved of the physical body. Its weakness and its sufferings are past. I feel that I can do better with the spirit form that is mine. I am not encumbered with the cares is mine. I am not encumpered with the cares and the trials of the outward life; I feel free from pain and weakness, and am bappy in this spiritual world. [To the Chairman:] I lived in Chicopee, sir,

and I had many friends there beside the dear ones of my own home; and there are loved ones in other places that are closely allied to me. To all I send my love, and tell them I have found there is no death.

I am Mary A. Searle.

Report of Public Seance held June 14th, 1892.

Spirit Invocation. Oh! Infinite Spirit, thy holy presence is about us this day. We realize thy nearness, for thou art within the human heart as much as in every other point of space; but, oh! thou who art the light of the world, thou who art all love and tenderness, the soul of all wisdom, we would in this hour become more fully conscious of our relationship with thee, and realize more deeply in our souls that we are truly a part of thine influitude. May we at this time comprehend that we gather from thee all that we have in life life, that thou art to each human child and to all the universe the All-in-All, the Supreme, Protecting Power.

We thank thee for the privileges and blessings that are ours. We praise thee for the boon of life, with its unfoldments and achievements, with its varied experiences and its discipline. Although at times the shadows may press upon thy human children, and the pathway they have to tread may seem rugged and steep, yo e praise thee that shadows fall as well as sunshine, that trying experiences are given as well as pleasant prospects, for we know that all these things tend to develop the human intellect and the human spirit; we know that every event, dark or bright, helps the spiritual life to expand, and the inner qualities of mankind to reach out nearer and nearer to the diviner life. We desire to come into communication with pure beings those who have experienced the vicissitudes of life, those who have known temptation and have overcome it, those who have risen, step by step, through their own exertions to higher planes of being and accomplishment. We desire to learn of them, that we, too, may grow and reach out for knowledge of higher things. We ask that we may receive gleams of truth from those who have gathered from thy storehouse of great learning and wisdom, that we may come into harmony with loving souls who are full of beneficence and good purposes. May our sympathles expand and reach out to our kind through the influence brought to us by beautiful angels from the world beyond. Oh! give to us peace, that peace which the world can neither give nor take away, that we may be filled with the spirit of concord and harmony, and find ourselves growing into unity with the pure, and the sweet, and the holy of the heavenly life.

that is lovely and sweet, that that seems to may be so circumscribed by associations and be the substantial world and this more like conditions, not only of his home and business the shadow. Now that may seem strange to life, but also because of the lives of others, that is lovely and sweet, that that seems to be the substantial world and this more like of an ubstantial world and this more like of an ubstantial world and this more like of the shadow. Now that may seem strange to in the spirit. because they cannot see spirit, and they can see and ionoh the material things of this world; but when they have bees in the spirit. world is but when they have bees found their principal growth and learning there, they will not wonder that I speak as do now. I bring my love to the dear friends. I want them to know how much I have thought of them to know what we are doing and how we gpirit.home to visit them. If Lucy or Henry could know what we are doing and how we ilve, how often we say that we would like to take some of these good and beautiful things inve, how often we say that we would like to speak of the dear ones here, they would in-they can come into close communication with they can come into close communication with they can come into look forward to and they reme what they are not book for any they have been of an uppleasant nature, be-fore the are not boy for any they and to any speak of the dear ones here, they would in-they can come into close communication with they can come into look forward to and they reme will give them as more delightful ill give them so much to look forward to and they reme will give them as more delightful ill give them so much to book forward to and they reme will elarn of my return are in Mead they reme will learn of my return are in Mead wille. Mary A. Searle. They will learn of my return are in Mead will a do origin the solar state; but the facility and prociate a higher state; but the facility and procease on in spiritual growth and progress. On I this spirit. the real life, continues to they and to regard its friends with love and sympachty. Oth this spirit. He real life, continues to the and to regard its friends with love and sympachty. Oth this spirit. Iffe opens so much of bearty

of these opportunities, just so soon will he be able to pass on in spiritual growth and progress.

INDIVIDUAL MESSAGES.

W. W. Merriam.

[To the Chairman:] How do you do, sir? [How do you do?] I do pretty well. I've come back to see what my folks think about my life and its conditions now.

my life and its conditions now. I suppose I was a positive man, at least I did n't ask the opinion of others, but I acted generally to suit myself, and people thought I was queer because I chose to branch out a little from the beaten lines of custom and prejudice. They said I was n't altogether right, or tried to say it after I went out of the body: but I declare I was sound of mind and right, or tried to say it after I went out of the body; but I declare I was sound of mind, and am same now. I do n't think I was unbalanced in any way, and I am sure I have d't been since I went from the body. I have been studying the laws of life on the other side in association with my father and others, and I have learned many things. Some of them did n't each ne attenent to mo a oth

other side in association with my father and others, and I have learned many things. Some of them did n't seem so strange to me as oth-ers; I think I got glimmerings of them while I was here. Perhaps that was why I was dif-ferent from those related to me, and perhaps that was why they thought me queer. Some things in the spirit-world have appeared very singular to me, and I have taken a great inter-est in their study. I want to express myself forcibly, and say that I do n't think I should have done differently in the settlement of my earthly affairs if I had known what I know now, or if I was to come back in the body and take up the old life again after my recent ex-perience; and so perhaps my friends and ac-quaintances will say, if they believe that I have changed much." I not only direct my remarks to friends and individuals in Long Island, N. Y., at River Head and near places, but also to friends, or those who have known me, in the State of Massachusetts. I hope that they will feel that there is a life beyond this present one of earth, that this mortal life is but a brief span in man's experience, and that the life-lines of an individual stretch interminably on into other worlds and other experiences

man's experience, and that the life-lines of an individual stretch interminably on into other worlds and other experiences. Now, sir, if any of those who have known me really wish to come into communication with me, I promise to do my part in coming to them. I do n't know as I can furnish an in strument, but if they will do what they can in hunting me up a channel through which I can butting me up a channel through which I can communicate, I will be on hand to manifest, and will say what I can that may be of use. Perhaps I did n't always speak smoothly that others might feel tickled, but I tried to live the truth as I understood it, and I shall try to do so now. I am W. W. Merriam.

Ralphie Howes.

[To the Chairman:] You don't know me, do you? [No.] Well, I don't know you, but I wanted to come here, and I brought so many lovely flowers to take home, because I think they will be helpful. I'm a little boy. I'm Ralphie Howes. I'm 'most nine years old now, and I want to say

that she lives, that she has a pleasant home in the spirit world, with its sunshine and flowers and friendly associations. We are anxious to sprend the great truth, to do all in our power to make humanity smile at the thought of death, instead of trembling with fear because of the change they know they must meet. Elizabeth says, "Tell my friends that the passage over was vory smooth; there were no rough places; it was only a step, and I found myself safe in a beautiful home."

Mary E. Kent.

I have been assisted to come here by that dear old Quaker lady, Mary Haynes. My friends live in Richmond, Ind. it is a long ways from here, I know, but to the spirit it seems short. Distance is nothing to speak of, if only we can send our love and thoughts to these on earth.

seems short. Distance is nothing to speak of, if only we can send our love and thoughts to those on earth. I would like to tell my friends that Spiritual-ism opens a broad highway to those who dwell on the other side, over which they may come to their loved ones here, and give them not only an influence and impression, but also in-telligent communications sometimes, and in-formation concerning the life beyond, and how best to prepare for it. I did not know of this when I was here, and I was not anxious to die; but when I found my eyes closing on this mor-tal side, there came to me a great light, and I saw in it faces of those whom I had known. They were full of joy, which gave me courage and comfort, so that I had no pain and sorrow in passing to the spirit-world. I would like very much to have my friends know that I am happy there with Florence and Susie. They send their love with mine, as do many who are mourned for by the friends on this side. If you could see our lives, and know that we have bright homes, sweet associations and pleasant studies, I know you could not grieve for us, because you would feel that that was the real abiding-place, and that you would soon enter it after your time of discipline on earth had closed. My name is Mary E. Kent. Mrs. Havnes gives her greeting to her dear

earth had closed. My name is Mary E. Kent. Mrs. Haynes gives her greeting to her dear friends, and wants them to know how happy she is. Joshua sends his greeting also, and says that he feels in this new life more power-ful to express himself than he ever was on earth.

Sophia French.

Sophia French. I am Sophia French, and I come with Julia to our friends in Boston. We lived in the city of Boston, and we had relatives and friends here. They cannot think we are dead; I can-not believe it is so. I hope they feel that we are living and are active human beings. My people are not Spiritualists, but they are lib-eral-minded and tolerant in their opinions, so I hope that they will take this kindly, and feel that possibly this is true—that we have come back, Sophia and Julia, from the spirit-world, bringing them our love. I had desires and plans in mind while I was here. I wanted to accomplish something, to make of my life something not only useful, but that would be felt, and I was very sorry to have to give up these hopes.and plans, and succumb to disease; but when I found myself on the spirit-side, and saw that schools of art

on the spirit-side, and saw that schools of art were open to me where I might study and try to develop that which was within me, I did not have any more sadness, and I felt that all was for the best.

Julia is not a teacher now, in the spirit-world, because she is not qualified to teach, and yet she is unfolding many qualities of beauty that are utilized in the other world. She wishes me to say that were she to take up the old life she would understand true meth-ods of tuition much better than she did while here trying to train the young mind, but she is doing all she can to help others who are called to such positions in such ways that they may perform a more perfect work. There are many things I would like to say to

I do not like to go over the past in public, nor do I think they would be pleased to have me. If they can find some medium in Boston that I can use to talk through, I shall be very happy to come, for I have much that I would like to say say.

Mamie Williams.

had a new life to take up, and although a part for it weened very natural, yet working out from that life are many lines of employment and luvestigation for the human spirit that are

and investigation for the human spirit that are not familiar to me. I have to become conver-sant with them, and so I am constantly com-ing in reach of something new. This makes the life of the spirit all the more grateful to me and all the more interesting, so I have no time to look back over the past and see my-self here or anywhere else. I lived a long life in the body, and have no complaint to make. The years brought me all I could ask; not, however, but what I had many painful experiences. Sorrows came to me, as to others who live here, but, take it all in all, I do not know as I would have anything changed. They all wound up in an experience that perhaps was exactly what I ought to have had. had

that perhaps was exactly what I ought to have had. I am William H. Cummings. I want to say to my old associates, Do n't think of me as gone to dust. You may say, "Peace to his ashes,' if you will, but do n't think of the ashes as all there is left of a living, active man, for he is alive and full of energy still, and, thank God! he has the power of putting this energy into expression through many channels in another world. I hope, good friends, that you will in-vestigate Spiritualism and learn all you can of its truth. Go and seek means of communi-cation with your near and dear ones in the higher life, for every one is full of love for you, is in sympathy with you, is full of the desire to give you comfort and peace and knowledge from the spiritual life; and if you go to them with the earnest wish to know of their life they will do their best to respond in loving as-surances of their fidelity and affection.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE FUBLISHED NEAT WEAL June 21.-8. B. Brittan; Calvin Hall; Gen. John Hammond; Ida Clapp; Samuel Cooper; Mrs. Julia Foster; Joseph T. Wood, June 24.-Fannie A. Conant; H. S. Finn; George L. Breed; George Kenny; Emily Chace; Levi K. Coonley; Naota, to her medium; Closing remarks by John Pierpont.

Messages here noticed as having been given will appear in due course according to routine date. Sept. 16.—Rev. George F. Tewksbury; Mabel Wing; James Lockett; Robert Stott; Mary Feeney; David Lawrence; Maud Ryder. Sept. 20.—Jessie B. Forguson; Nellie Flotcher; E. B. Bmith; William Hutchina; Kate Lawrence; Robert Davidson; Col. A. B. Meacham.

False Economy

False Economy Is practiced by people who buy inferior articles of food because cheaper than standard goods. Infants are entitled to the best food obtainable. It is a fact that the Gall Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

Spiritual Phenomena.

Materialization in the Early Days.

The public reception room of Mrs. Conant, at about this time [1852], began to be the scene of very unique physical manifestations, varied in character as to violence or quiet humor: some of the most important of which are here recorded. The table used for her sittings was of oak, three feet six inches in length, and very heavy. When the company sat around it in the circle, sometimes it would be made so light by the agency of the spirits that Mrs. Conant could lift it with one hand; at others, the same table was rendered so heavy that four men found it impossible to raise it from the floor. It would frequently-and sometimes without warning, when no séance was being held-be tipped at an angle of forty-five degrees, while the pens, paper, ink, and other paraphernalia which covered it, would be held in place-not an article falling upon the carpet. The individuals generally composing her circle were finally told that if they had the patience to sit and wait for the manifestation, they should see clearly defined spirit forms. They announced themselves possessed of a sufficiency of that quality. One evening when a party of six were gathered around the table, the promise was renewed, and all those present became quiet save Mrs. Conant, who found it impossible to do so by reason of the magnetic draught which was kept up upon her vital powers. The party continued to wait patiently from six P. M. to twelve o'clock, midnight, and at last, as if to reward their faith or persistence, there suddenly appeared behind Mrs. Conant what seemed a fleecy cloud of

Richard Larkin.

[To the Chairman:] I used to live in Lowell. I've got people there that knew me very well; I wish you'd just say to them that "Dick" Larkin has got back here, that he feels about the same as he did when here in the body, and

Larkin has got back here, that the feels about the same as he did when here in the body, and he is n't changed so much that he won't be known, although he has been going on for quite a while, and trying to brighten up and look a little better. I've been around this way a good many times, hoping to get in and say a word to my friends; but somehow I could n't make the right hitch, and I'd about made up my mind I would n't make the attempt again. Sure enough, though, the way seemed to be open, and I was told to step right up and see if I could manifest myself. Sometimes I used to work pretty hard, and then I'd have a laying off spell. I had n't got rested up, you see, but I think I have turned over a new leaf. I don't have laying off spells as much as I did. I keep right at work to see how much I can do, and I'm getting along first-rate. I'd like to tell the folks this, be-cause they don't think I 've got to the very best place in the world. I don't know who has. Some are up higher and in a better place than I am, but I'm pretty well off. I think we get as much as we deserve over yonder. Somehow I think we get the 'full extent of what we do deserve, and it looks pretty good to us, too. So I feel all right, and I would like to have those on this side that thought I was a queer sort of a chap know that I am alive and have not gone to dust; and that I am still going to Iive. When they meet meet mes ome of them will be surprised to find how spruced up I am. Richard Larkin is my name. **Netlie Feters.**

Nellie Peters.

My name is Nellie Peters. I have lived longer in the spirit-world than I did on earth, and that place seems home to me. I have not forgotten the friends that I had

I have not forgotten the friends that I had here, nor the days that I spent with them. Memory holds fast the associations of the by-gone life, and I have many times tried to come to the dear friends and give them something of spiritual influence that would help them. But the old life seems more like a dream than a reality, for the spirit-world is real to me, and L here so many kind friends and tacher gone life, and I have many times tried to come to the dear friends and give them something of spiritual influence that would help them. But the old life seems more like a dream than a reality, for the spirit-world is real to me, and I have so many kind friends and teachers there, so many beautiful associations, so much

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. -- You may present your queries, Mr. Chairman. QUES.--[By F. E. Woodbridge, Jacksonville, Fla.] Is conscience the result of spirit-monitions to us from the outside, or is it the voice of the in-dwelling spirit?

to us from the outside, of is it the obtee of the th-dwelling spirit? ANS.—Conscience, to our mind, is a quality of the human spirit inherent in every individ-ual life, developed more fully in some than in others owing to various circumstances and en-vironments, pre-natal, and otherwise. It may be that a person upon the earth is sufficiently sensitive or susceptible to exter-nal influences as to be acted upon at times by some attendant spirit who guards his life, and desires to guide him according to the higher dictates of right. Perohance this guardian spirit, beholding his charge tending toward for-bidden pathways, may have the power to im-press upon the mind of the friend on earth a consciousness of his wrong-doing, and also the results of his misdeeds. This would be an im-pression of an attendant intelligence, and not the action of the conscience, which is a quality of the spirit.

Every one, we repeat, possesses this quality. Those who are extremely sensitive may per-haps feel the action of this spiritual impulse haps feel the action of this spiritual impulse more strongly than those who are more posi-tive, and who are repellant to the influences and the conditions of spiritual life; yet all pos-sess this quality, and it may become developed in them. As the sensibilities of the individual become unfolded, conscience will make itself felt more and more, until by and by the indi-vidual, perhaps not on this side of life, but somewhere in his experience, will find that it is an inherent guide and monitor, and that it will not be stilled until its exactions are paid to the utmost limit.

Q.-[By the same.] Is progress attainable with any greater rapidity by the individual in spirit-life than when amid the experiences of the mortal existence ?

A .- Yes; all things being equal, the progress

11:1.70

I'm a little boy. I'm Ralphie Howes. I'm 'most nine years old now, and I want to say that I'm all strong and straight, and I've growed since I went away. I'm a good deal better than I was here, because I was n't strong and straight here; but I am now, in the Summer-Land. Do n't you think they'll all be glad to know it? [Certainly.] Oh! I could n't say a word when I tried to come before, but the nice gentleman that stands here to help the people come told me to come right along and it would be all right to-day. I want to send lots of love home. I tried so hard after I got out of the body to have mamma know that I loved her just the same. I did n't want her to cry, and I wanted papa to know that I loved him. Every time I got near 'em I tried so hard to make 'em feel that I had n't died, but that I'd only got away from the poor achey body that was n't strong. [To the Chairman:] Won't you please say that I have a lovely home in the Summer-Land, and the flowers grow there all the time? Everybody is so kind I feel as if I was in heav-en, and I think I am. I go to school, too, and my teacher has helped me so much, I've learn ed ever so many things I could n't learn here. They say I'm getting along as well as if I could have gone into the high schools of this life; so I feel happy, and I want them at home to feel happy to know that I am right there, and have n't gone away and have n't died. My mamma's name is Minnie Howes. Do you want to know where I live? [Yes.] Well, it was in Asshfield. The gentleman says to say it is in Massachusetts.

it is in Massachusetts.

Elijah Upton.

[To the Chnirman:] That was a bright little spirit; as full of intelligence and love as he must have been on earth. I feel happy to step in after one of God's little ones, for the way in after one of God's little ones, for the way seems more peaceful and helpful to me. The ohild spoke of having tried to come before. So have I, quite a number of times; but the door has not been opened for me, although it has been for so many others who have succeeded in making themselves known. I esteem it a great privilege to be able to come here to day, and to send words of greet-ing and remembrance, to those who yet travel the earthly way and have known of me in times past. It seems to me, sir, that life introduces

so much to the thinking mind when it can come to reason upon the things of immortality and to find it is a part of the great eternal world

I had an experience on earth that gave me changes in many ways, so that I gathered to myself information which I did not leave on this side of the tomb, but carried it with me. Some of the things that I took along, thinking they would be useful, I found to be mere rub-bish, and I had to throw them away, for they were taking up in my mind room that ought to be occupied by something better; but other lines of light were mine, and truths and infor-mation of life I have kept, which have been useful to me in my life on the spirit-side. Perhaps the good people of Salem will be in-terested to know I have returned. Tell them that Elijah Upton does not forget the old earth-life and its associations at Salem, or elsewhere; nor does he forget any friend that he has known. I had an experience on earth that gave me

nown.

My companion is with me in the spirit-world.

Mamie Williams. [To the Chairman:] I don't know you. I come in, too, 'cause I see a lot comin', an' I asked a big man if I could come along, an' he says, "Yes, it's a good time for little children to come when the roses bloom." I'm a little girl, I think I was about four years old, somewhere near that, when they shut me up in a box. I didn't stay there—no, I didn't. I slipped out before they put the top on. I've been gone a long time: I don't know how long, but I've been livin' in the spirit world with my auntie. My mamma lives 'round here. She used to live over in Chelsea. Do you know where that is? [Yes.] There's a bridge just over the wa-ter, an' that's where my mamma used to come when she come to Boston, yes. My name's Mamie Williams. Does you s'pose you could find my mamma? [Perhaps so.] Her name's like mine, 'cause she used to say I was named for her. I want to tell her I've got lots of roses in the spirit-world. I have nice times, too, an' I'm gettin' to be a big girl. Won't you say I loves her heaps? [Yes.] That's a nice man. I want to know where Freddie is. I lost him. a nice man.

a nice man. I want to know where Freddie is. I lost him, an' I want to find him, 'cause I 'spect he's gettin' to be a big boy. I used to play with him. Tell him I think he never went into a box, 'cause he's here. I remembers everybody I used to know.

remembers everybody I used to know. I remembers everybody I used to know. There was a nice lady gave me a ten-cent piece. I kep' it all the time. I had a little hole in it, an' 1 strung it. I don't have it now, 'cause it was left on this side.

William H. Cummings.

This is very acceptable to me, the opportu-nity of gaining an experience through your public meeting by coming in contact with the external life, and perhaps by finding the means of sending spiritual greetings to relatives and friends on earth.

friends on earth. I am well known in Lisbon, N. H., perhaps more fully in Lisbon than elsewhere, but also in other parts of the State, and I bring my greeting and respects to good friends and neighbors of the old life. I was a man of act-ive energies, and so came in contact with many individuals connected with manufacturing in-terests and also with vibra income of hubbar Individuals connected with manufacturing in-terests, and also with other lines of business life. I found many opportunities of learning something of my fellow-beings. I hope I took advantage of those opportunities; I think I did, so that in going to the spirit-world I had for a sort of ballast a goodly sum of expe-riences gathered along the way of this mortal evictance. existence.

existence. It seemed to me to be about the right thing to send word of my welfare to those who are on this side. It seemed to me that I ought to make myself known, and have it understood that in general all things are well. True, I inctly apparent. — Biography of I Conant. It is by presence of mind in untried that the native metal of a man is tested.

steam or light smoke, luminous and bright. It rose gradually, expanding itself into a pillarlike form some five feet in height, when it slowly parted, disclosing a human figure, which bowed to them and smiled-the lips moved, but gave forth no sound. The apparition remained in plain sight of all present-including Mrs. Conant, who turned around in order to view it-long enough to be fully cognized as to details of countenance and drapery, and then became enveloped again in mistiness; the cloud of steam or smoke, which before curtained it, closed around it; it sank gradually down to the floor and disappeared. It bore the aspect of a beautiful female, and an enthusiastic. member of the company said:

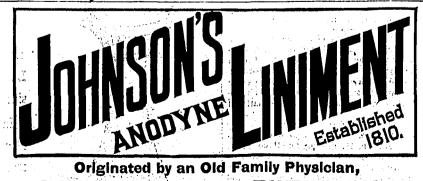
"I feel like imitating the disciples of Jesus on the Mount of Transfiguration, and saying: Let us build two tabernacles-one for the spirit and one for the medium!"

The table then ascended high above the heads of the circle. The company arose and sang the old melody-

"Come holy spirit, heavenly dove,"-

The table keeping time to the music by swaying to and fro. The greater part of the manifestations occurring in presence of Mrs. Conant, took place in a brilliantly illuminated room, but on this occasion the lights were turned down so as to render objects barely visible-the electric rays furnished by the spirits themselves then completed the illumination, so that all forms, such as the above, together with faces, arms and hands, were distinctly apparent. - Biography of Mrs. J. H.

It is by presence of mind in untried emergencies



Originated by an Old Family Physician,

For INTERNAL as much as EXTERNAL Use.

NORTH WATENFORD, ME., Jan. 14, 1891. 1, S. JOHNSON, ESQ. My Dear Shr.-Fifty years ago this month your father, Dr. Johnson, called at my store and left with me some Johnson's Anodyne Limineat on sait. I remember lim distinctly today, and could tell you just how he was dressed on that day fifty years ago. I have sold Johnson's Anodyne Limineat even and I can most iruly say that it has maintained its high standard and popularity from that timb to this. No medicine today possesse the confidence of the public to a greator state than Johnson's Anodyne Limineat even medicine today conserve the public to a greator state than Johnson's Anodyne Limineat even and received it direct from his hand fity years ago. Statending my kind wishes, i remain, a John N. KAND, FOR PURELY HOUSEHOLD USE, ALMOST A CENTURY.

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BANNER OF LIGHT.

1949

MEETINGS IN BROOKLYN.

The Progressive Spiritunitate hold their weekiy Conference at Bradbury Hall, 200-232 Witon street, every Haturday evening, at 6 o'clock. Good speakers and me-diums always present. Beats free, All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fution Street.-Bundays 11 A. M. and 7M P. M. W. J. Rand, Secretary.

Rand, Berrelary. The People's Spiritual Conference; hold overy Monday evening at 50'clock in the Farlors fal Lexington Aronue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests givon. Adminsion free; all are cordially invited. Also meet-ing overy Friday at 3r, M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are hold in Mrs. Dr. Hisko's par-lors, 401 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 5 o'clock. Fraternity Recoms, corner Bedford Avenue and South Second Sireet.—Services held under the auspices of "Bencon Light Ladies' Ald." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroe-der, Fresident, 12 Union Avenue.

The Progressive Spiritual Conference,

which meets at 200 Fulton street (Bradbury Hall) every

Saturday evening, is becoming an important factor in

MINNESOTA.

Minnenpolis .- Mrs. C. D. Pruden, our spiritual

(adviser) lecturer, was called East to the bedside of her sister, who was dangerously III, and given up by the attendant physician; but who through the efforts of kind spirits on behalf of our lecturer. I am happy to state, is entirely recovered—greatly to the sur-prise of the doctor in charge. Last evening (Sunday, Sept. 18th.) her lectures were resumed for the coming winter. The audience was large and noticeable for its inteiligence, composed mostly of those who have grown up in these lectures in the past four years.

mostly of these vers. The internation of the Washington Union was to have built a church this year, but it was thought best to W. E. J.

MICHIGAN.

OCTOBER 1, 1892.

Banner of **D**ight. BOSTON, SATUBDAY, OCTOBER 1, 1899.

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MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.-Bpiritual meetings are held every Tuesday and Friday af-teracon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

The Boston Spiritual Temple, Berkeley Hall, Berkeley Street.-Bervices 10% A.M. and 1% F.M. Mrs. R. B. Lillie speaker for October. Andrew L. Knight, President.

President. The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. John Woods, President; 10a M. Jacobs, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

C. P. Prait, Treasurer. All are invited. **First Spiritual Temple, corner Newbury and Exctor Streets.** - Spiritual Fraternity Society: Lecture every Sunday at 24 F. M.; School at 11 A. M. Wednesday evening Social at 75. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 17 State street, Boston. **Children's Spiritual Lyceum meets overy Sunday at** 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Fails, Con-ductor.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Boeworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 71 Statestreet, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend. Bathers Hard, 2007

Bathbone Hall, 694 Washington Street, cor-acr of Kneeland.-Spiritual meetings every Sunday at 1 A. M. 2% and 7% P. M. Thursday at 2% P. M. N. P. Smith, Chairman.

Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor. Thursday meetings for speaking, psychometric readings and tests, at 3 P. M. Mrs. C. A. Smith, Conductor.

and tests, at YP.M. MIS. U. A. Smith, Conductor.
The Ladies' Industrial Society meets weekly Thursday atternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary.
Harmony Hall, 724 Washington Street.-Meetings will be held every Sunday at 11 A. M., 2½ and 7½ P. M. Dr. E. A. Blackden, Conductor.

Berkeley Hall,-George V. Cordingly, the celebrated medium of St. Louis, Mo., gave farewell meetings in this hall on Sunday afternoon and evening,

ings in this hall on Sunday afternoon and evening, Sept. 25th. Two large and intelligent audiences as-sembled—including several ministers, and numerous church people belonging to different denominations in and around Boston. Mr. Cordingly was assisted by Mrs. D. B. Hill, the wonderful musical medium of Greenwich, N. Y. The exercises in the alternoon opened with a spirit-ual invocation by the guides of Mr. Cordingly; foi-lowed by singing, the auswering of numerous intri-cate questions which were propounded by the audi-ence, and many beautiful inspirational poems, from subjects sent to the desk (on paper). All personal questions were answered by spirit raps. After this phase of mediumship Mr. Cordingly gave some marvelous tests, not a few of which were so re-alistically presented, names, dates, and other accu-rate information being given, that the recipients were moved to tears.

moved to tears. One marked leature of Mr. Cordingly's mediumistic one marked feature of Mr. Country's methamistry of power is his writing spirit messages upon scraps of paper in what is claimed to be the Egyptian language, while he is giving his public tests. These he gives out to the persons in the audience for whom they were de-signed; and at the close of the meetings he translates there

to the persons in the audience for whom they were de-signed; and at the close of the meetings he translates them. Mrs. Hill possesses a wonderful gift as a musical medium, both vocal and instrumental. She sings all four parts of the human volce, gliding from the deep bass to the bird like trills of the high soprano, and from the rich contraits to the pure tenor, in her sev-eral operatic selections, with marvelous ease and ex-quisite finish-exhibiting perfect control and com-mand of the vocal organs. She sings in various for-eign languages, of which she does not in her normal condition speak one word; nor has she ever cultivated her voice or taken a single lesson upon any musical instrument. To say that the audiences were charmed and amazed but mildly expresses the fact. Mrs. Hill started on Monday for St. Louis, in com-pany with Mr. Cordingly, where they will both re-main at his home during the month of October, after which they will travel throughout the West until the end of the year. At the afternoon meeting Mr. Eggleston of New York gave a short address; and in the evening Dr. F. H. Roscoe of Providence, R. I., was present, and elo-quently presented the claims of Modern Spiritualism; also gave several fine tests. At his suggestion, the large andience showed their appreciation of Mr. Cor-dingly's efforts in demonstrating the truths of the beautiful Spiritual Philosophy during his six weeks' stay in Boston by rising and giving him enthusiastic applause. This kindly manifestation was a great surprise to

stay in Boston by rising and prime and picture. This kindly manifestation was a great surprise to Mr. Cordingly; he responded, however, appropriate-ly, closing with a poem. At the conclusion of the evening meeting scores of people flocked around the medium, and warmly grasped his hand-expressing the wish that a blessing from heaven would follow him upon his journey, and that he might again visit Boston next year.

The Boston Spiritual Temple Society reöpens its meetings at Berkeley Hall next Sunday-Mrs. Lillie being the speaker.

have already been prepared. Various committees have been appointed, and greatly increased member-ship is assured. A cordial invitation is extended to all members and friends. IDA M. JACONS, SecⁱV.

Surprise Testimonial Meeting .- Mr. T. Dowsing, who is returning to England by the Pavonia, received at his sistor's residence, 212 Green street, Cambridge-

his sister's residence, 242 Green street, Cambridge-port, a surprise party of friends, when a most intel-lectual and harmonious ovening was spent in music, singing and inspirational remarks by local mediums-Mr. Haines, Mrs. Ackers, and Mrs. N. J. Willis, who, during her inspirational address to Mr. Dowsing, pre-sented him with a sum of money, contributed by the friends, toward his return home. It was evident the guides of the mediums understood the nature of the work to be undertaken by Mr. Dows-ing on his return to England, he having been two years in America to develop the power necessary for it, and hopes are entertained that he will again visit this country. Mr. Dowsing's guides suitably repiled, and a pleasant and harmonious time was enjoyed, all wishing him God-speed.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Music Hall Building, between Seth and 57th streets, on Seventh Ave-nue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President. Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualists Society each Sunday. Mrs. Helen Temple Brigham, speaker. Adelphi Hall, Kiss Street and Broodway

Adelphi Hall, 51st Street and Broadway.-Lectures and clairvoyant tests overy Sunday at 3 and 8 p. M. Mr. John William Fletcher, regular speaker. A. E. Willis Secretary, 288 West 43d street.

Secretary, 268 West 43d Street. **The Psychical Society** meets in Spencer Hall, 114 West lith street, every Wednesday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Carnegie Hall .- Last Sunday, Sept. 25th, was sultry, and as uncomfortable as July weather; yet good audiences attended at each service. In the morning Mr. Howell, who opened the meetings of the First Society Sept. 11th, answered questions propounded by the audience with his usual clear and effective logic.

First Society Sept. 11th, answered questions pro-pounded by the audience with his usual clear and effective logic. At the Psychical Experience Meeting in the after-noon Mr. H. J. Newton spoke at some length upon the "Scientific Investigation of the Phenomena of Modern Spiritualism." He said, in part: "What is truth? It is not an easy matter to an-wer. Pilate put the question two thousand years ago to Jesus of Nazareth. What is truth? he asked of him as he sat in judgment over him, and it has not been fully answered to this day. It was well an-swered for our Cause years ago by Joel Tiffany in his monthly, one of the best exponents of spiritual truths ever published. Years ago, lecturing in a Broadway hall, near Bond street, that gentleman said: When you see a fact as *it is*, you are in possession of the investigation of the phenomena of Modern Spirit-ualism, we are met with the question: How can it be of use? Those who investigate various branches of research and of nature are called scientific methods to the investigators. Yet men of science have at times refused to investigate phenomena of Spiritualism, deeming the province of scientific research purely material; but this view is undergoing change. Prof. James of Harvard College, speaking at Columbia Col-lege last fall, said all subjects are within the domain of the scientist, and should be given proper attention, none more, so than psychic phenomena. What we know is through natural phenomena, and all phenom-ena are natural. There is now no room for the super-natural; it has expired with superstition, and all thinkers accept all upon the piane of the matural. In classifying spiritual phenomena scientifically a difficulty is encountered. No two mediums give ex-actly the same phenomena, and we conclude that we have not yet arrived where we can fully classify them, but we can scientifically investigate. We can get the facts and be sure of them, and thus lay the basis of sound progress. It is not necessary that you beleve the Spiritualism to investigat

aggressive, and has pressed mythological religions Biritualism holds no antagonism to science. She invites its most rigid examination. We must apply its tests so rigidly that we know when we have a man-ifestation—a phenomenon. I remember many years ago I had the boy-medium, Henry B, Allen, (he was al-ways so called, though he was and is as old as I am) at my house. The passage way from the hall to the back parlor has two doors, enclosing four or five feet of hall space. It was usual for Allen to sit in this space, the room being dark. We arranged so that every person should be visible and in the back parlor. I closed the door of the little room next the hall, and nalled a shawl over the entrance to back parlor as high up as my chin. I seated Allen near the shawl, but in the back parlor. Our sitters, Mrs. Newton next the shawl on one side, and another lady next it on the other, the rest seated in the form of a horse-shoe. A dulcimer weighing forty-six pounds was placed in the closed room behind the shawl. We sat one hour and a quarter before any manifestations be-gan, the light being sufficient to see each person plainly, while before when we sat in darkness the manifestations began in a few minutes. We contin-ued sitting, at the request of Allen, when finally the ducimer began to be played upon by the invisibles, and gave forth the most beautiful and exquisite mu-sic Lever heard and the heavy instrument was finatductimer began to be played upon by the invisibles, and gave forth the most beautiful and exquisite mu-sic I ever heard, and the heavy instrument was float-ed up over the shawl, over the head of the medium, placed in my lap and played upon there by invisible ingers. Mrs. Newton put her hand over the shawl and asked that they shake hands with her. A large, strong hand grasped hers, and shook it as firmly and heartily as could any physical hand. Throughout this scance the light was good, and every person was clearly visible to all of us. Mr. Merritt and Judge Cross were present, and can testify of the truth of what I say." Mrs. Katle Fox Kane, now the only survivor of the Fox girls, gave a successful rapping scance, and Mrs. Mott. Knight a slate writing scance, which was pro-nounced excellent by those who received communica-tions.

W. J. Colville at Lynn, Mass.

Sunday last, Sept. 25th, W. J. Colville loctured in Cadet Hall, Markot street, Lynn, at 2:30 and 7:30 P. M., to large and attentive audiences. The afternoon subjects (chosen by audience) were "The Fractical Utility of Spiritualism," "Do Our Earthly Occupa-tions Continue in the Next Life?" "Conscience," and "Materialization." The speaker among other important statements made the following:

and "Materialization." The speaker among other important statements made the following: Consolence, from con and science, means what we all know together. Nevertheless we are variously de-veloped, conscientiously as well as otherwise; there-fore, many unworthy deeds are often attributed to the promptings of conscience which are in reality due to animal instincts over which human feelings have not yet gained ascendency. If conscience can be ed-ucated all that is meant is that while it never differs in kind it varies in measure of expression. Tender consciences are very active and belong to highly educated people, morally speaking, while duil con-sciences prove their possessors to be as yet insensible to what is highest in their nature. All occupations are noble or ignoble in consequence of the spirit in which they are carried on. Nothing material or outward can be morally considered apart from its object and aim. To work to clothe, house and feed the body is natural, but it is not good in the highest. It is far easier to ploture musicians than bootblacks work-ing at their takes must due when ma quits the scene of his mortal labors, but all genus is deathless. It is far easier to ploture musicians than bootblacks work-ing at their trade in heaven; but the music which is mechanically produced simply to supply material necessities does not and cannot do as much good from the psychic side, as the humblest effort done with a slugle eye to the service of God, rendered through blessing humanity. The law of attraction governs all relationships and employments eventually. The many circles in spirit-life mapped out by the ancients long before the pres-

the payobic side, as the humblest effort dono with a single eye to the service of God, rendered through blessing humanity.
The law of attraction governs all relationships and employments eventually. The many circles in splittillife mapped out by the ancients long before the present era, and alluded to by Jesus, whose doctrine confirmed their existence, are formed and kept up as naturally as are all organizations which result from the amaigamation of affinities. The order of splittual life outpit to be this world as well as other world order, for all else is disorder. Confusion, sorrow and sickness result from Lack of orderly arrangement of persons and things. Nothing and no one is intrinsically evil, but selfishiness is so blind that while trying to serve the interest of one it works detrimentally toward all. The terrible fire last week in tenement-house synagogues in New York occurred from lack of concerted action on the part of several small congregations which are nothing but senseless accretions foreign to the canibus of religion, as that a candle may not be extinguished on a lioliday in case of danger from fire and to a lool a work and all the solution is or eligion. The vert accompany trust in divine protection the senseless of dead formalism which seeks to galvanize a corpse from which the split of tender love to all mankind, which will effectually baries by foolish vaniles, he sy callitag a split of tender love to all mankind, which will effectually baries by foolish vaniles. The wild but all realize how near, even though invisible, the split of the deal so divised transfer the work of anger the split of the deal and becomes divinely transfigured. To take the common daily life and make that divine, is to incorporate the split of the split of wells. The well but all realize how near, even though invisible, the split of the deal of the sease of our activities to incorporate the split of the sp

MEETINGS IN MASSACHUSETTS.

Cummington .- On Sunday, Aug. 7th. Mrs. Clara H. Banks gave us a stirring lecture in her usual force-ful manner. The day was perfect, and the hall well filled with attentive listeners.

filled with attentive listeners. Sunday, the 28th, Mrs. Neille J. T. Brigham was the speaker. She is a favorite with our people, and a large and appreciative audience greeted her. She was accompanied by her friend, Mrs. Cushman, who gave several flue improvisations. On the 17th and 18th of September we had the pleas-ure of listening to Moses Hull. On the evening of the 17th he spoke upon the political questions of the hour. On the afternoon and evening of the 18th he proved the truths of Spiritualism by the arguments of the churchists and bible worshipers themselves, making many telling points, which it is greatly to be regretted the church people do not hear. His lecture was preceded by a soulful invocation from Mrs. Banks. FLORENCE SAMPSON.

Onset Notes. [By Our Own Correspondent.]

In my report of the Harvest Festival, mention of a very protty improvisation through the mediumship of Mrs. Kato Osborn of St. Louis was inadvertently omitted. Dr. Storer called upon Mrs. Osborn, who has been totally blind from her fifth year, but whose mediumship is of a very perfect type, communications from spirit friends through her usually presenting all the characteristics of their personality. She rose,

and voiced the following poom: WELCOME TO OUR INDIAN FRIENDS. Welcome, brothers, from the wigwams Of the far-off spirit-land, Indian maidens, squaws and chieftains, In a bright and happy band. You have come with how and arrow Twined with forces strong and bright, Breaking through earth's darkest shadows With your stars of sparking light.

With your scales of sparkning light. With your golden-threaded willows, Emoraid leaves and corai vinc. You have woven barques that glisten "Mid the clouds like wright samshine. Gilding on the crystal river, Swiftly o'er the waters ride, In cances of every color You have reached the ocean tide.

Saturday evening, is becoming an important factor in the Spiritualist cause. The associate and participating members are from the various societies and special meetings of the city, they securing the home talent and the most thoughful in conference work. It is the desire and purpose of the officers to create an interest in all, whether strangers to modern spir-tual thought or supposed to be advanced in the Cause; and if possible to rekindle or light anew a spiritual fire in those who linger in the phenomena as the ultimatum of all spiritual effort. That the result is proving satisfactory is seen in an increased desire to attend the inspirational teachings of the lecture platform, and exercise discernment rel-ative to phenomenal demonstrations. The system of work adopted by the Fresident tends to the humaniz-ing of spiritual thought and teaching, and the spirit-ualizing of humanity; so that when you send to us the coming months your Abble N. Burnham, Ida P. A. Whitlock, A. E. Tisdale and other ripe fruit from the Massachusetts spiritual tree, it will find hearts yearn-ing for the best spiritual tood, and minds receptive to the best inspired thoughts. W. W. S. You have reached the ocean tide. Now the barques are safely anchored, Resting on the Onset shore, Where the Red Man and the Pale Face Meet in peace forevermore. We are gathered here to greet you On this golden Harvest Day: Come to give you warmest welcome By the waters of the Bay. Your reporter desires especially to commend the wise and temperate councels of the guides who, through the mediumship of Mr. W. J. Colville, gave the admirable lecture upon "Materialization, and Kindred Phenomena," reported in THE BANNER of last week. It was an extension of a provious lecture upon "Materialization, Etherealization, Transfigura-tion and Personation," (a subject suggested by Editor Colby, of the BANNER of LIGHT), wherein the charac-teristic features of each form of manifestation were distingtly portrayed.

The second status is a subject subject by Editic Colby, of the BANNER, of LIGHT, where in the characteristic features of each form of manifestation were distinctly portrayed. Spirit phenomena stand or fall together, and when such entranced subjects of spirit control as W. J. Colville and Mrs. Cora L. V. Richmond affirm the reality of all the phases of manifestation above named, describing so accurately the conditions under which they take place, how can any believer in the value of spirit messages through trance mediums deny the facts of materialization, etc.? An excess of caution begets the habit of increduilty, and as that habit is assiduously cultivated by many Spiritualists, they not only come to doubt the positive testimony of competent investigators, but even the testimony of their own senses. It cannot explain it, but its a trick." was the affirmation made to your reporter by one who claims to have been a Spiritualist for forty years. In the sagacious language of Abraham Lincoln, "You may fool some people all the time; but you can't fool all the people, all the time, but you can't fool all the people, all the time, but you can't fool all the people, all the time, but you can't fool all the people, all the time it and honest investigation is sure to bring the intelligue of the transe of the time by their mistrepresentations, but fair and honest investigation is any fact of solence. The forther sare are rapidly changing the woods into gardens of foral beauty, as the Joseph of the year, clad in his garment of many colors, descends to hold regal sway over the harvest season. Again we mourn the mistake of those visitors at Onset who leave its September loveliness without adequate cause, but from the force of habit. It is the most healthful and restful portion of the year.

A special dispatch to the Boston Herald states that a second Harvest Festival will be held at Onset, commencing Saturday, Oct. 1st, and continuing through that day and the one following, Sunday, Oct. 2d. The program includes a supper, speaking, a dance, and services on Sunday, and will close the Onset Bay season.

Spiritualism in Canada.

To the Editors of the Banner of Light:

Though mention is seldom made in the spiritual press on the subject, yet Spiritualism holds its own in Canada in some shape or other, either in public or private. As an occasional public speaker, the writer has many opportunities of ascertaining the ebb and flow of revelation among truth seekers and investigators.

In every city and town spiritual papers are to be found, for there are quite a number of subscribers. Casually walking through Yonge street, Toronto, last week, I noticed the BANNER OF LIGHT exposed for sale in a shop window. I walked in and purchased a copy, and found the bookseller, Mr. Evans, thorough-ly interested in spiritual subjects, and a constant attendant at the Sunday meetings of the Toronto Association of Spiritualists, which has, I understand, a membership of about eighty.

There is not that tolerance in Canada as there might be; Orthodox theology holds its votaries in mental serfdom to such an extent that whenever a more progressive thought or idea is expounded, opposition and bigotry step to the front to battle even with the Truth itself. This must be expected so long as there are extravagantly paid ministers and clergy to doctor the divinity of God, and serve it up as a hotel chef does a dish. Human beings everywhere, from the lowest to the highest, are struggling to rise

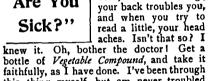
vous, irritable feeling;

this thing myself, but am never troubled now. Do as I tell you, my friend." Prudent women who best understand their

Compound a remedy for all their distressing ills. It removes at once those pains, aches, and weaknesses, brightens the spirits, restores digestion, and invigorates the system.



Grand Hapids.--Mrs. Ada Foye's work for the Progressive Spiritualist Society is something remark-able, and giving a great deal of comfort to those seek-ing knowledge of the continuity of life. The month thus far has been one of the utmost success. The So-clety tendered Mrs. Foye a reception in the h all, and the following week favored their President with like compliment. Dr. U. D. Thomas is our speaker for October, and Mrs. Jennie B. H. Jackson for November, both of our own city. Our Thursday alternoon gatherings are still maintained with increasing success. EFFIE F. JOSSELYN. "Why Are You



ailments find in the

All Druggists sell it, or sent by mail, in form of Pills or Liver Fills, 25Cc. Corre-groundence freely answered. Address in confidence, Lirdie Finktiak Mich. Co., Lirdie Finktiak Mich. Co., Lirny, MASS.

"I know precisely how you feel; it is that ner-Sick?"

Harmony Hall.-Sunday morning, Sept. 25th the second developing and healing circle under the direction of Dr. Blackden was well attended, and sat-

Afternoon.-Services opened with singing by Mrs. Sawtelle, and remarks by the Chairman. Following were remarks, tests and psychometric readings by Mrs. Chandler-Bailey, Mrs. M. A. Brown and Mrs. Wheeler.

Wheeler. *Buening.*-Singing by Mrs. Sawtelle and the audi-ence. Invocation and remarks by Rev. Mr. Morrill. Correct psychometric readings by Mrs. Chase. Mrs. M. A. Brown made remarks and gave tests. Mrs. Dr. Chapman made pleasing remarks. Mrs. Williams read a poem, and Mrs. Chandler-Balley gave readings in psychometry. Closing remarks by the Chairman. Meetings will be held in this hall Wednesday at 3 P. M., and Sundays at 11 A. M., 2:30 and 7:30 P. M. DR. E. A. BLACKDEN, Conductor.

Engle Hall .- The meeting Wednesday, 21st ult. was well attended. G. V. Cordingly gave illustrations of psychic power; Mr. Franks readings, and Mrs. Nettle Holt-Harding remarks and tests.

Sunday, Sept. 25th.-The usual morning developing circle was well attended, G. V. Cordingly conducting

Afternoon.-Remarks and invocation by the Chair man. Mrs. Jennie Conant, Mrs. Buck, Mrs. Howe and Mr. Franks gave tests and readings; Mr. and Mrs. Anderson vocal and instrumental selections and tests; Mrs. Chandler-Balley readings, and Mrs. Mor-rell of New York tests. The meeting was closed by Mrs. Davis

rell of New York tests. The meeting was closed by Mrs. Davis. Evening.-Mrs. I. E. Downing led in an invocation and gave tests; Mrs. J. E. Woods, Mrs. J. Davis, Mr. Franks, Mrs. Chandier Balley and Mr. E. H. Tut-tle gave tests and readings, Mr. Mathews and Mrs. Leslie made remarks and gave tests. Music at each session by Mrs. A. Sterling. E. H.

Fraternity School.-The friends and members of this school will assemble Sunday, Oct. 2d, at the Temple, to continue its studies of our material and spirit-

ple, to continue its studies of our material and spirit-ual existence. This school has for its object the instruction of children in the phenomena and philosophy of Spirit-ualism, and the imparting of physiological truths con-cerning the structure of their bodies. Our appeal is to Spiritualists having children, that they educate them free from religious errors, so that the truths of Spiritualism may be instilled enduringly in their lives; and it is hoped that every Spiritualist in this vicinity will see that we are supported in our work. The school commences at 11 o'clock the first Sun-day in October at the Spiritual Temple, corner of Exeter and Newbury streets, and will be held every Sunday following at that hour. Let there be a good attendance. ALONZO DANFORTH. I Fountain Square, Rozbury, Spir, 25th, 1892

Rathbone Hall .- 2:30 P. M. Dr. N. P. Smith gave psychometric readings: Mrs. J. Wilson gave tests; Mrs. M. E. Smith and Mr. F. Rydell sang a duet; Mrs.

Mrs. M. E. Smith and Mr. F. Rydell sang a duct; Mrs. Neille Carleton presided at the plano acceptably; Mrs. J. E. Conant read articles; Mr. Jay Chaapel spoke on the subject of Spiritualism; Mrs. M. E. Smith, Mr. F. Bydell and C. D. Fuller gave tests. Evening, 7:30.—Dr. Smith opened the meeting with a fine inspiration; Mrs. M. A. Chandler followed in her usual pleasing way with tests; Mrs. E. O. Dickinson in psychometric readings and tests; also Mr. C. D. Fuller, tests; Miss Josephine Webster gave individ-ual impersonations- the meeting closing by a bene diction (rom Mrs. E. H. Howe. The Tennyson Quar-tet favored us with their musical selections. A. J. WEBSTER.

Park Honare Hall .- The meetings held at this

tions.

nonced excellent by those who received communica-tions. In the evening Mr. Howell's subject, "Is a Recon-ciliation Between Science and Religion Possible?" was handied ably and profoundly, and I would be glad to give a brief synopsis, but I have made this letter too long already, and will close with a mention of the fact that we are this season occupying a beautiful Masonic Hall, in the Carnegie Music Hall Building. It is a great improvement upon the hall we occupied last sea-son, and is liked by every one. We are drawing many strangers and young people to our meetings. What we most desire to see is an interest growing up among the outside public. Our worthy and faithful President and Treasurer, Mr. Henry J. and Mrs. Newton, were sadly bereaved, on the 15th uit, by the death of their daughter May, a beautiful and noble young lady. B.

Adelphi Hall .- The lectures at this ball were re sumed last Sunday at 3 P. M., with Mr. J. W. Fletcher sumed last Sunday at 3 P. M., with Mr. J. W. Fictcher as the regular speaker. The platform was elegantly decorated with paims and ferns, while several costly floral pleces added to the general fine effect. The subject was." Our Work," and for an hour the guides spoke interestingly of their proposed plans, and ex-tended the cordial hand of fellowship to all. Mr. Fletcher gave a large number of tests, which were in every instance recognized, and that, too, by total strangers. Many were moved to tears by the cheer-ing messages received from spirit-friends. In the evening nearly every seat was taken, and the guides gave a profoundly interesting discourse upon "The World's Hope," which was listened to with deep interest, and warmly approved. No summary would do justice to the effort, which was a faramatic. scholarly and spiritual treatment of the subject. Mr. Fletcher's hearers are, for the most part, at-tracted to Spiritualism through the interesting tests given, and are certainly among the best people in the city. Miss Grace McCarthy is to be the soloist for a part of the season. She is a very charming singer, and added much to this occasion by her musical selec-tions. Mr. Fletcher speaks next Sunday at 3 and 8 o'clock. He has never been more enthuslastic in his work or in beiter power. A. E. WILLIS, Sec'y. 268 West 43d street, New York City. as the regular speaker. The platform was elegantly

OHIO.

Cincinnati .- We take the liberty to transcribe the following, occurring in the course of a friendly letter from J. Clegg Wright:

letter from J. Clegg Wright: "During this month [September] I have been at work here in this city for the Society of Union Spirit-ualists. My lectures have been the cause of bringing crowded houses each Sunday morning and evening. I have January unfilled, and would accept calls to lecture for that month. I amsorry to see the effort being made by some to discredit the use and value of spiritual phenomena, and cover materialization with contempt. Spiritual-ism to memory appearement, mediums and avirita.

ism to me means phenomena, mediums and spirital-if Spiritualism is not true, materialism is."

place last Sunday-under the management of Mrs. Wilkinson-were, we understand, well attended and interesting. **The Hiciping Hand Society.**—The first meet-ing for the season of this association will be held on Wednesday, Oct. 5th, at 3 Boylston Place. Arrange-ments are being made to make this a most profitable and enjoyable season. Many flue entertainments

Haverhill and Bradford.-The fall and winter series of lectures for '92-'93, before the Spiritualist Union of Haverhill and Bradford, was opened last Sunday by Mrs. Nettle Holt Harding of East Somerville. She gave afternoon and evening addresses, fol-lowed by many tests which were generally recog-nized, and were highly satisfactory to the audencea. They were also of value to close observers of phenom-

ona. The audience in the evening was quite large, in-cluding believers and investigators. There were those present who never before attended a Spiritualist meet-

Next Sunday Prof. J. W. Kenyon will occupy the platform, and will be followed by an able list of in-spirational speakers and test mediums illustrating the leading phases of the philosophy. E. P. H.

Worcester .-- Sept. 25th Joseph D. Stiles occupied our platform. In the evening Mr. Stiles, under control of "King Philip," gave a lengthy poem full of tell

troi of "King Philip," gave a lengthy poem full of tell ing points. Later on "Swift Arrow" gave one hun-dred and twenty-eight names of spirits, anxious for recognition--nearly all being at once identified.
The following speakers are engaged for October: Dr. Geo. A. Fuller, Oct. 2d; Mrs. C. Fannie Allyn, Oct. 2d; Mrs. Juliet Yeaw, Oct. 16th; E. J. Bowtell, Oct.
23d; Mrs. Sarah, A. Byrnes, Oct. 30th.
The Woman's Auxiliary will hold a fair Friday af-ternoon and evening, Dec. 9th, in Union Veteran Le-gion Hall, 366 Main street. Contributions solicited.
5 Houghton street.

5 Houghton street.

Hubbardston .-- Some of the most interesting lectures that have been given in this place were delivered by Mrs. Ida P. A. Whitlock of Boston. The Unitarian by Mrs. Ida P. A. Whitlock of Boston. The Unitarian-society opened its church free Sunday, Sept. 25th, she giving very pleasing and interesting discourses in the afternoon and evening to highly interested audiences. Dr. Benneit of Worcester conducted the meetings. The services seemed to open the eyes of some of the people, and they are quite interested in a further inves-tigation of Spiritualism. This meeting will be followed by others. Miss Lizzle P. Ewer of Portsmouth, N. H., will be here Nov. 20th and 27th. MRS. DR. A. B. BIBHOP.

New Bedford. - The First Spiritual Society of this city will open the meetings for the season of 1892-93 next Sunday, Oct. 2d. The officers nave ocen suc-cessful in securing a new hall for this course—the new Odd Fellows Hall, one of the finest in the State, complete in all of its appointments, with a seating ca pacity of six hundred. We have also engaged some of the best speakers and test mediums in the field, thus affording the Spiritualists and liberal minded of this vicinity an opportunity unexcelled of listening to the promulgation of the Spiritual Philosophy. SEC'Y.

Lowell.-Next Sunday (Oct. 2d) Mrs. N. J. Willis of Cambridgeport will open the season of '92-'93 for

E. PICKUP, Hon. Sec'y.

RHODE ISLAND.

Providence .-. The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, Sept. Columbia Hall, No. 248 Wey Desset street, Sunday, Sept. 25th, at 7:30 p. M. Mrs. N. S. Gorton of this city was the speaker. Mr. J. Carroll gave a poem. Mrs. Gor-ton took her subjects from the audience: "Nature," "Thought," "Life" and "The Object of Life." The themes were handled in a very satisfactory manner-closing with psychometric readings. Sunday, Oct. 2d. – Progressive School at 1 p. M.; ser-vices at 2:30 and 7:30 p. M. Mrs. Abble N. Burnham of Boston will be with us. S. D. C. AMES, Secy.

to wealth and opulence, with but little regard as to the means, whether by lying or cheating or hypocrisy; sometimes by all three, taking little heed on concern what struggling soul has been crushed under so long as money is made.

In the fields of orthodox religions, as in commerce it is the almighty dollar that sways the preacher; and he who introduces sensationalism in the pulpit becomes the most popular and the best paid man.

The spiritual laborers in Welland, a town on the Canadian frontier, eighteen miles west of Buffalo, have nobly and courageously given the inhabitants a kind of spirit awakening. Two inspirational lady speakers were engaged to fire the first shot into the enemy's camp, and a bombardment took place in the shape of three public services, which took the church-going people by storm. Mrs. Lyman and her sister ably expounded the philosophy of spirit communion, and brought the truth home to many. The writer has been engaged to give two trance lectures at Welland on Sunday next, a hall having been specially engaged for the purpose

I am hoping the Spiritualists here in Hamilton, where I permanently reside, will form themselves into a body or association for public work, as our To ronto brothers and sisters have done. There is work for all, and in all places.

In Montreal the work goes steadily along. The few noble-minded men and women there are laboring all the time. May all continue to sow the seeds of truth while the day dawns, so that the harvest may be rich in due sesson. GEO. W. WALROND. Hamilton, Canada, Sept. 20th, 1892.

Cod-liver oil is useful beyond any praise it has ever won; and yet few are willing to take it-the taste is so vile and it lasts so long. Some stomachs cannot take it, and some are burdened with it.

Scott's Emulsion of codliver oil is not offensive : it is pleasant to some, especially children. It is not often a tax on digestion.

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My doctor says it acts gently on the stomach, liver and kidneys, and is a pleasant laxative. This drink s made from herbs, and is prepared for use as easily it ca. It is called

All druggists sell it at two and \$1 a package. If you can not get it, send your addre. for a free sam-ple. Lanc's Family Medicine moyes the bowels cach day. In order to be healthy this is necessary. Address, ORATOR F. WOODWARD, LE ROY. N. Y.

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SPIRITUALIST MEETINGS.

Chicago, Ili.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 104 A. M. and 74 P. M. Speak-er, Mrs. Cora L. V. Hichmond.-The First South Side Spiritual Society meets at 77 Thirty-first strote every Sun-day at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

day at 3 P. M. Bpeaker, Mrs. Emma Nickerson. Warne. Oleveland, O. — The Children's Progressive Lyceum meets regularly overy Bunday, 103 A.M., in Royal Lesgue Hall. Everybody welcome. Charles Collier, Conductor; John W. Topping, Cor. Sec'y, 345 Superior street. Buffalo, N. X. — First Spiritualist Society meets Sun-days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% F.M. William F. Preiffer, President, 2 Gelstin street; L. O. Beesing, Becretary, 846 Prospect Avenue. Baltimore, Md. — The Religio-Philosophical Society Hall, North Excter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street. Providence, B. I. .- The Spiritualist Association holds

tary, 105 East mattern store. **Providence, H. I.**—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2¼ and 7¼ P.M. Progressive School at 1 P.M.

Grand 17 F. R. 1194:05510 Bullovist I F. R. Grand Hapids, Mich.-Progressive Spiritualists' So-ciety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% F.M.; Thursdays, J.F.M. and S.F.M. Mirs. Elle F. Josseiyn, President.

Josselyn, President. Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7/4 r. M., at Knights of Honor Hall, 110 East 3d street. 'J.'M. Olark, Pres.; 'W. E. E. Kates, See'y. Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at Z O'clock. Spring field, III.-The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 24 P.N. at 512 South Sth street. D. N. Lepper, President; Miss H. A. Thayer, Secretary. New Orleans, La.-Association of Spiritualists meets overy Sunday, 74 P.N., at its hall, No. 59 Camp street. Goo. P. Benson, President.

r. Benson, Fresident. San Francisco, Cal.—The Society of Progressive Spir itualists meets every Sunday morning and evening in Wash-ington Hall, 35 Edd. street. Also a Mediums and Confer-ence Meeting every Sunday at 2 P. M. Good mediums always present. S. B. Whitehead, Secretary.

Oskland, Cal.-Mission Spiritualists meet overy Sun-day at 2 and 7% r. w. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall 810 Spring Garden street. Sundays, at 10% A.M. and 7 p.M. Lyceum at 2% p.M. Josoph Wood, President; Benj. P. Benner, Secretary. Keystone Spiritual Conference every Sunday at 2% p.M., Southeast corner 10th and Spring Gardenistreets. Wil-liam Bowbottom, Chairman.

