

heard many a mother say of her departed little one, "Ah! she was never the same child after she had been vaccinated."

EMINENT MEN OPPOSED TO COMPULSORY VACCINATION.

William Ewart Gladstone, Sir Thomas Chambers, John Bright, M. P., Sir Wilfrid Lawson, W. E. Forster, M. P., M. P., Herbert Spencer, Joseph Cowan, M. P., Prof. F. W. Newman, Moncure D. Conway, Dr. Garth Wilkinson, M. P., Lord Clifton, P. A. Taylor, M. P., Sir Jervoise Clark, Marquis of Townshend, Viscount Barrington.

When such eminent thinkers and political leaders as the above, with a host of others ranking high in the estimation of the world, are with us in opposition to compulsory vaccination, we may know that its days are numbered.

Banner Correspondence.

Massachusetts.

BOSTON.—A correspondent writes: "The friends of Mrs. M. A. Brown, the medium who resides on the corner of Dudley and Washington streets, convened on Wednesday evening, the 11th inst., to celebrate the seventh anniversary of her Indian spirit 'Lulu's' control. Some of those present had attended each celebration, as it has pleased 'Lulu' to have them annually, and she considers them her affair; she made an interesting opening speech of some length, and then invited others to follow, beginning with a man she called 'Scratch Brave,' who was followed by Gen. Wiswell, and then Mr. J. B. Hatch of the Shawmut Lyceum made some appropriate remarks. Dr. Lawrence, instead of making a set speech, had a photograph which he had brought to do the talking for him or for any one else, and it was put to good use; quite a number talked and sung into it, and had their speeches and music reproduced, as is the feature of that instrument; it was an interesting and amusing part of the festivities of the occasion. The whole affair was a very pleasant social entertainment."

LEOMINSTER.—Mrs. Fannie Wilder writes: "I am pleased to learn from the reports of proceedings at the Boston meetings that some of our old workers are often lending their influence there, for they have a strength and a power to give, and it helps to support the influence of our new mediums and to educate them. I hope they will continue so to do, assisting the brothers who are trying to carry on the good work, and are willing to help the new mediums which the angel world is preparing to come before the public. We all know they need the best of influences thrown around them—the influences of noble-minded men and women who have had some of the discipline which they are to pass through to help them to form a character of their own and to draw a class of enlightened spirits around them, in order that they may be known by their works as they go forth to teach the people of these beautiful truths."

We are very desirous of bringing before our friends and investigators a good materializing medium; have corresponded with some, but get no reply that will favor us yet. Of course we cannot incur the expense of mediums who are drawing large prices, but are willing to do the very best by one gifted this way that we can, if such will come here. We want one who has a heart in the work, as we have a class of good, honest truth-seekers, and are well supported by a liberal element. Would be glad to correspond with any such medium.

Allow me to return thanks to the editor of the *Banner of Light* for his kindness in the past. Our yearly course of meetings is nearly through; should we continue on another year, which we hope to in our small way, we shall as ever hail the good words of the *Banner* each week with pleasure. It has long come to us, and we should miss it much were we to be deprived of it."

LYNN.—Mr. and Mrs. G. W. Fowler write: "While sojourning at Sunapee Lake Camp-Meeting, having 'done' Lake Pleasant and Queen City Park Camp-Meetings, we were pleased to meet, with many others, A. W. S. Rothermel, the physical medium, of Brooklyn, N. Y. For, while his mediumship had been endorsed by such men as the late Epes Sargent, John Wetherbee, and others, its genuineness and his honesty had been called in question by many, and we must say that we were quite skeptical on both these points. Having, however, never met the gentleman, we were introduced to him across the breakfast table, and he at once impressed us as being both a gentleman and an honest medium, and upon further acquaintance and at his sittings afterward, our impressions were fully confirmed. While there were those who attended his sittings who were unable to define the forces which produced the manifestations, all united in the expression that it was impossible for the medium to produce them."

We were so highly pleased with Mr. Rothermel in every way, that upon our return home we invited him to our house. He arrived on Monday evening, Oct. 2d—after we had given him up as coming—at 7 o'clock. We had the circle-room prepared, and twenty of our friends invited, some of whom had already arrived. After a hasty tea, he hung his curtains in presence of a portion of the company, and the balance being seated, he was introduced and the manifestations began, he having been securely tied and the knots sewed in the presence of all. We will not give a detailed account of the manifestations, as they are known to most of our readers, but will say that, with the conditions, were of the most satisfactory character. Our sittings were composed of some of the finest people in the city, and they all united in pronouncing the manifestations wonderful, and beyond question perfectly genuine. Another sitting was arranged for Tuesday evening at the same place, with mostly different attendants; many who came as great skeptics went away impressed with the honesty of the medium, and a very different opinion of spiritual manifestations. We have noticed with pleasure the endorsements of Mr. R.'s mediumship by the officers and friends of Cassadaga Lake Camp-Meeting in your columns, and it is with no less pleasure, prompted also by a sense of justice to him and his guides, that we thus publicly give our indorsement, and could obtain, if necessary, a score or more names, also.

We understand Mr. Rothermel intends exercising his mediumship in Brooklyn and adjacent cities the coming season, and we predict for him not only a complete and full vindication of his claims, but an excellent work for the cause of Spiritualism, whereby many skeptics and doubters may be convinced not only of the immortality of the soul, but that, with necessary conditions furnished, our friends may and do return to us, giving proof positive of their ability to give us that blessed assurance which so many are reaching out after to-day."

EAST BRAINTREE.—G. E. Pratt writes: "Although it is several months since you have

received any word from our Society, we have not been wholly idle during the warm weather. We have held several successful meetings in Hayward's Grove, one of the prettiest of its size in Massachusetts. These meetings have been addressed by those excellent workers, Joseph D. Stiles of Weymouth, Mrs. S. Dick of Boston, Mrs. N. J. Willis of Cambridgeport, and Mrs. Carrie F. Loring of East Braintree. These meetings were a success in every respect, and much good seed was sown which no doubt will spring up and bear good fruit. Some of our church friends becoming somewhat alarmed lest their young people should become infatuated by attendance upon our meetings, organized a week-day grove prayer-meeting to intercede the God they worship to avert so great a calamity, and to instruct them in their interpretation of truth. The result was that our meetings were more fully attended than before. Our regular hall meetings were opened on Sunday, Oct. 8th, Mrs. Carrie F. Loring, one of our own number, occupying the platform. In the afternoon she was controlled by Rev. Fiske Barrett, formerly a resident of South Braintree, who gave a discourse upon 'The Incoming Tide; or, What Shall the Harvest Be?' replete with encouragement and instruction. Evidently seen from the standpoint of the spirit side of life, the work being done here, as well as over all the country, is of vastly more importance, and its effect more full and complete than we have ever realized or conceived. In the evening she gave some items of her experience in Spiritualism, which were very interesting. Both afternoon and evening she gave excellent tests of spirit-presence and power, nearly all were recognized. During the day more than thirty tests were given, some of the spirits taking control and giving communications to their friends."

CHelsea.—Writing from the Soldiers' Home, Cornelius Bradford says: "Since my last letter the veterans have been entertained with an address from Mrs. M. A. Ricker, the talented and popular speaker, giving her experience while in the Methodist Church, how she became a Spiritualist, and some of her experience since. She also spoke of the interest she has always felt in behalf of the soldiers. The address was much to their comfort and edification. Father Locke also addressed them, giving an account of visits to two hundred prisons; the narrative was one of great interest."

We have also been visited by Mrs. M. E. Lawton, Mrs. Wheeler and other ladies, who distributed flowers and fruit to the inmates, all being thankfully received and duly appreciated; and by Miss Radd, of the Shurtleff School, in Chelsea, accompanied by one hundred and one pupils who distributed flowers, mostly in the hospital ward, and sang several of their school songs, greatly to the pleasure of the sick veterans. Post 11, G. A. R., of Charlestown, under charge of senior vice-commander Knowles, visited us and were greeted with an address of welcome made by Gen. J. A. Cunningham, the Superintendent, after which they looked over the Home and were well pleased to find everything in good order. After the Post had looked over the Home they gave an interesting entertainment, consisting of songs and readings, which were most heartily received and appreciated."

J. W. Fletcher has given us an interesting account of his travels in Egypt, describing the manners and customs of the people of that country, and relating many incidents and stories, all being very instructive and entertaining."

Indiana.

INDIANAPOLIS.—C. F. Pidgeon writes: "Since your kind notice of my mediumship for answering sealed letters, the good friends of the faith have overwhelmed me with letters to be answered. I had as many as I could attend to very well before. Now, as I am working at my business, that of a printer, and have only the evenings in which to answer these, I will do the very best to answer them all; but I shall have to give those which have a remuneration enclosed the first chance. The larger number of the letters received are 'most fearfully' secured, but no remuneration enclosed. Now what I wish to say is this: If those persons who send no remuneration will state that they are unable to send anything, and not that they 'will remit when the letter is answered,' I will give their letter a sitting as freely as I would give them a cup of water. Also, if they will be kind enough not to throw out an insinuation by saying, 'If this letter is read I will know it,' I will not return their letters without a sitting."

The First Society of Spiritualists in this city is growing very rapidly. I did not know there were so many Spiritualists here until you published the account of my sittings. They are now coming to me by dozens. I cannot be grateful enough to you for making mention in your columns of my humble efforts to enlighten the people in the great and enduring truths of Spiritualism as demonstrated by the phenomena occurring through my mediumship. Accept my best and most sincere thanks. I am going to Manila, Oct. 7th, on my third visit to that place, to give a sitting at the residence of Dr. Spencer, a gentleman who occasionally contributes to the columns of the *Banner of Light*, and where several have been by my sittings convinced of the truth of these things."

New York.

LA FARGEVILLE.—H. J. Kilborn writes: "Dr. J. K. Bailey gave one or two parlor lectures in this place with good satisfaction to those who heard him. He went from here to Clayton, N. Y., and gave three public lectures in the hall. Being away during Mr. Bailey's stay at La Fargeville, I did not have the pleasure of meeting him, but hope he will make it a point to come and see the Spiritualists of this place again; we will do the best we can for him, though we number but few. The lady medium who is developing for a speaker is advancing slowly, and there are prospects that she will give us (or rather her controls will) some lectures in a short time. We are in need of a good medium here, and hope the lady alluded to will prove such, so that her control may have the means of doing a great work in this place."

Pennsylvania.

ALLEGHENY CITY.—Thomas W. Johnston writes: "Prof. Henry Kiddle, in his able lecture on 'Scientific Spiritualism' says of Zöllner, that he contributed nothing to Spiritualism but his corroborative testimony. I differ with the professor and lecturer very much. Prof. Zöllner's 'Transcendental Physics' has done much to photograph the spirit-world (so called) on the human conscience. The future world, unlike the coming night, is neither ominous nor dark to the theologian or the Spiritualist investigator; it is a material world,

with material men and women, governed just as we are on this earth. Thanks, many thanks to Zöllner! We can now talk of the high school of life with knowledge and confidence since reading his works; the Fourth Dimension of Space is a reality."

PITTSBURGH.—William Fleming, upon renewing his subscription, writes: "I have been a constant reader of the *Banner of Light* since about its first issue. Allow me to say that I have always enjoyed the reading of it, and admired the conservative and noble course that you have ever pursued. You are doing a grand and glorious work in the way of enlightening humanity. Go on; and may the great and good over-ruling Spirit bless and prosper you."

Illinois.

ROCKFORD.—A correspondent writes: "By the following extract from a Rockford paper you will see that the same exhibitions of medical intolerance are being made here as in many sections of the East: an intolerance which you have so repeatedly and so nobly denounced in the *Banner of Light*:"

"At the institution of certain doctors of Rockford a bill has been filed before the grand jury against Dr. J. L. McDonald for practicing medicine in this city. We understand Dr. McDonald is an old practitioner of many years' standing in the East, and has done a large and successful practice since his residence in Rockford."

Dr. J. L. McDonald, who is the victim in this case, is one of the best magnetic healers and electric physicians in the United States, and the whole trouble lies in the fact that he has conducted a large and very successful practice since his residence in this city—a practice that has unquestionably reduced the receipts of the complaining doctors. Since the public in this vicinity have become generally acquainted with the many extraordinary cures that Dr. McDonald has effected (several of which cases the local doctors had long and ineffectually endeavored to relieve) the physicians (?) of Rockford have grown jealous—hence the prosecution. But Dr. McDonald has many warm friends, comprising some of the best citizens here—among whom are many leading Spiritualists—who will stand by him till he comes out victorious, as he is sure to do."

ELGIN.—E. T. Dickinson writes: "A word concerning Elgin may be of interest to some of your numerous readers. We have two healers located here—a Dr. Howard, who has quite an extensive practice, and Dr. W. Anderson (formerly known as 'the Spirit Artist'), who is reported to have made quite remarkable cures. The latest sensation, however, came to us in four telling, sturdy lectures by W. J. Colville, of Chicago. They were all masterly efforts, especially the lecture on 'Egypt; Past, Present and Future.' After each lecture an original poem was given on subjects presented by the audience."

The evening following the last lecture Mr. Colville gave a reception, and entertained the company in a most satisfactory and highly instructive manner by answering questions for one hour; after which 'Winona,' the beautiful and accomplished Indian spirit, gave individual readings of each person present."

We regard Mr. Colville as one of the finest mediums in the West; he is very social in his nature, and well-nigh as entertaining off as on the rostrum."

MENDOTA.—L. Trandley writes: "You have laid the axe at the root of the tree of superstition and bigotry, and humanity that has long dwelt within its deep shadows, is being enlightened and made happy. Therefore I say, God speed the *Banner of Light*, and every sign indicates that he will. The spirit-world continues to send its hosts of beneficent beings to earth, and every old form and many new forms of spiritual phenomena appear to mortals to arrest their attention and convince them that immortality is a fact and another world a reality. We have not had a lecturer here for a long period, but several mediums give our people an opportunity to know of these things, and many avail themselves of it."

Ohio.

CINCINNATI.—E. D. Babbitt, D. M., of this city, writes that "Mr. George H. Geer is speaking to fine audiences at our hall for the month of October."

WILLIAMSTOWN.—B. D. Evans writes that in preparing a room for circles and spiritual meetings, he wishes to place in it a permanent cabinet for all phases of mediumship that require the use of one, and would like to receive instructions from any person who has had experience, as to the best manner of construction."

HILLSBORO.—"C. B. M." writes: "I live in Southern Ohio, but am much interested in the movement of Bro. Lees of Cleveland to do something toward putting our State in such a shape that we can have at least one place where Spiritualists can have an out-door jubilee once a year within its own borders. I shall write Bro. Lees to-day and give him my little far-off help. We have talent, money and numbers enough to go right along in the good work in many ways."

Texas.

QUEEN PEAK.—W. F. Short writes that the State of Texas, though not often heard from in these columns, has many Spiritualists within its borders. "We have," says our correspondent, "much to contend with, as where the Orthodox element exists it exhibits much antagonism to the truth as known by us. Yet this is, doubtless, best for our growth, as it compels us to read the books and papers published in the interest of Spiritualism, and become informed, so as to meet our opponents in a way that insures our success. But our knowledge of these things is not our only weapon: we have the phenomena to corroborate our statements."

Colorado.

GOLDEN.—N. G. Sayles writes: "I am at times exceedingly provoked, and at others equally as much amused at the zeal and vigor with which those who know nothing about Spiritualism deride and seek to combat it; while even good, and in all other matters sensible persons would like to believe it, but are too indolent, mentally, to give it that study which it deserves at their hands, and which invariably ends in a conviction of its truth."

New Hampshire.

ALSTED.—A correspondent writes, Oct. 10th: "Dr. Fannie C. Dexter (late of Boston), has been dangerously ill for several weeks past at this place. She is now convalescent; and hopes soon to be able to go on with her medical work."

Connecticut.

UNIONVILLE.—Wales S. Porter, enclosing a renewal of subscription, says: "I have been trying to wean myself from the *Banner of Light*, but I find it of no use trying; every number I receive increases my appetite for more."

Original Essay.

A MODERN PHARISEE, WHO IS "EXCEEDINGLY MAD."

In an ancient book called the Acts of the Apostles (xxvi chapter) we have the personal confession of a distinguished Pharisee, who, when a new sect of Spiritualists arose that believed in the resurrection, reëxistence and continued existence of their crucified leader, became "exceedingly mad against them," and "persecuted them even unto strange cities." His case seems to be in some respects duplicated in our day by one Joseph Cook, commonly styled "Reverend," whose name is familiar to the readers of the *Banner of Light*. This modern Pharisee, who "after the most straitest sect of our religion has lived a" Presbyterian, and has exercised himself mightily as a champion of "Evangelical Christianity," so-called, "breathing out threatenings and slaughter," toward Modern Spiritualism in his native land, has for the last two years or so, as is well known, been making a tour of the world, and has persecuted the new faith "even unto strange cities."

The impetus which started Mr. Cook on this belligerent peregrination around the globe, and which probably has given additional bitterness to his diatribes against Spiritualism on the way, may not be so well understood. The writer has good reason for believing that the facts are substantially as follows: Mr. Cook, as most readers are aware, was in 1880 engaged in holding forth in Boston as the standard-bearer of "Orthodox" theology. He was under the patronage, if not the pay, of a committee representing a body of "evangelical" churches, and was meeting with great success, giving high satisfaction to his employers. While thus engaged, he undertook publicly to discuss Spiritualism, as one of the prominent topics of the day, which, after it had secured the adhesion of several noted German scientists, could no longer be ignored. In a moment of weakness, or perhaps through some lingering sense of fairness and desire for the truth, he one day had the imprudence to accept an invitation to witness for himself some of the facts of psychography, or spirit-writing, through the mediumship of C. E. Watkins at the residence of Epes Sargent. The results were so demonstrative and overwhelming, and observed by so many unimpeachable witnesses, that he felt constrained to give a tolerably fair report of them in his next public discourse before a large and excited audience in the Old South Church. This report told so unmistakably in favor of the truth of spirit-communication as to carry consternation to the minds of Mr. Cook's Orthodox supporters. They had not employed him for any such purpose as investigating Spiritualism, and telling the truth about it, and "he had no business to do it while in the employ of the committee."

His business was to maintain the Orthodox creed; and he doubtless was given plainly to understand this. The great champion saw that he had "put his foot in it," and, being unable to go back on the facts he had witnessed, did his best to regain the confidence of his employers by indulging in a foul and extravagant public denunciation of the morals of Spiritualists. But it was too late. The mischief had been done; and the champion's influence, or his employers' confidence, for the time, at least, had been seriously impaired. Hence he appears to have concluded to go abroad for a while. A tour around the world has followed, and now and then reports have reached us of his bitter fulminations against Spiritualism in foreign lands.

It has been recently given out that Mr. Cook intends to return to Boston and resume his lectures the coming winter. Possibly this will account for the apparently increasing bitterness and violence of his tirades against the cause of his former discomfiture, as he nears the goal—perhaps hoping thereby to fully re-instate himself in the confidence of his "evangelical" brethren. But, if I mistake not, sensible people of every class will estimate such virulence and charity at their true value.

A Sydney (New South Wales) paper, *The Debater*, of July 22d last, contains a report of a lecture given in that city by Mr. Cook on "Spiritualism and Bible Demonology." The lecture is largely a rehash of the invectives delivered in this country before his departure, with somewhat intensified harshness in his attacks upon American Spiritualists, but contains some new matter in which the author's disingenuousness and mendacity are fully revealed. A few quotations will suffice to show its quality. Speaking of Spiritualism in this country, he says:

"In America, no man of any standing will have anything to do with this subject, and it is only the dregs of society in the States that support it."

Could a fouler wholesale slander be uttered than this? Possibly this reverend champion of Orthodoxy imagined that his vile words would never be reported in his native land. When he returns he should be made to feel the indignation and contempt which all honorable and just men even in his own religious communion must entertain toward such a reckless slanderer. To stigmatize such men as Dr. Hare, Judge Edmonds, Gov. Tallmadge, Horace Greeley, President Lincoln, Senator Howard, Joshua R. Giddings, Vice-President Wilson, Prof. Mapes, Robert Dale Owen, Epes Sargent and many more among the honored departed; and Professors J. R. Buchanan, S. B. Brittan, Henry Kiddle, Alexander Wilder, Hiram Corson, V. B. Denslow, Darius Lyman; Hon. G. W. Julian, A. H. Dailey, Wm. Coit, Nelson Cross, Rev. Dr. Watson, of Tennessee, and thousands more equally worthy, now in active life, as either of no standing, or as "the dregs of society," indicates a degree of moral hardness rarely attained even by a sectarian fanatic. Is it possible that respectable clergymen and laymen of Boston will countenance him after this? We shall see.

In this lecture Mr. Cook's arguments against Spiritualism, and spirit-agency in the production of certain phenomena, are as wanting in honesty as are his calumnies in decency. For example, he says:

"The chief propositions of Spiritualism are, first, the possibility of intercourse between human and disembodied or supermundane spirits; second, the trustworthiness of that intercourse as a source of religious knowledge."

This second proposition, which Mr. Cook declares not proved, is indefinite or equivocal in its language, and may mean one thing or another. If Mr. Cook means to affirm that Spiritualists regard the communications of spirits as authoritative, or their opinions on religious subjects as infallible (and his subsequent statement that "the alleged spirit-communications

are contradictory" seems to imply that this is what he means), then he states what he must know, or should know, is not true. Nothing is better known than that Spiritualists do not regard the statement or opinions of spirits as authoritative in religious matters. On the contrary, none know better than they that spirits differ almost endlessly about such matters, just as people in this world do, and for the same reason; and hence it is for each one, after obtaining all possible light, and comparing the various teachings received from all sources, to judge for himself what is true and what is right. The real truth-determining power in all cases is within the individual soul, and by that must be tried not only all teachings of spirits but all alleged revelations from God. This is the position held by all intelligent Spiritualists, as by all philosophical thinkers of every class, and it is an impregnable one.

There is another sense, however, in which spirit-intercourse does become a trustworthy source of religious knowledge. Free converse with supermundane beings of any class, but more especially with those who are broadly intelligent and spiritually elevated (and these may be distinguished as we distinguish between mortals, by the tone and tendency of their communications)—such converse, together with personal witness of displays of spirit-power over matter in various ways, cannot fail to help any thoughtful mind to larger and more correct conceptions of spiritual things—to throw great light on many religious questions—to demonstrate the reality of spirit-existence—and to explain and confirm much that is written in the Bible, whether or not that book be regarded as an authoritative revelation. So, without depending on the veracity or infallibility of spirit-communications in any case, we may yet acquire through spirit-intercourse and phenomena a large amount of religious knowledge, as trustworthy as any knowledge within the reach of man.

In a sonnet which closes his lecture, Mr. Cook himself affirms that important truths may be proved by even lying spirits and devils, as follows:

"A devil's knuck-knap may turn us pale;
It proves there is somewhat behind the veil;
A whispered lie proves yet a whispering lip."

Or split hoof from the darkness doubt may trip."

Thus, if Mr. Cook's equivocal proposition as to spirit-intercourse means what he appears to make it mean, it is untrue and dishonest; if it means what Spiritualists would accept as true, it is sustained by himself, notwithstanding his denial. The discourse abounds in similar evidences of dishonesty and inconsistency, showing that the reverend rhetorician in his exalted madness against Spiritualism and Spiritualists has quite lost his head. Another example:

Referring to the theory of psychic force, he says: "Professor Crookes and certain German professors upheld the existence of a force called by them *psychic force*, from the Greek word *psyche*, the soul, but this is a vastly different thing to Spiritualism." Again: "Prof. Crookes' theory he looked upon as not proved, and he contended that no spirits were concerned in the matter at all." Yet he says: "We can, however, make use of this theory of a psychic force to attack Materialism."

What further proof is needed of a dishonest mind? He can "make use of" a theory which he regards as not proved, to attack both Spiritualism and Materialism! This fully shows that it is not the truth he is after, but as with the unscrupulous partisan, it is "anything to sustain our side."

But this is not the extent of his dishonesty in this particular. He leaves it to be understood by his hearers that Prof. Crookes believes in the existence of a force emanating from the psychic medium, or other persons bodily present, which performs writing inside of closed slates, and all other phenomena attributed to spirits. Now here is Prof. Crookes' own statement on the subject:

"At a very early stage of the inquiry, it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence. . . . The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium: when a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present." (*Researches*, pp. 87, 88.)

Again: "I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room." (*Ib.*, p. 95.)

Thus it is plain that Prof. Crookes does not believe the intelligence in all cases emanates from the medium or others bodily present. His own statement of the psychic-force theory (which he does not claim as his own, but attributes to Sergeant Cox) is as follows:

"According to this theory the 'medium,' or the circle of people associated together as a whole, is supposed to possess a force, power, influence, virtue, or gift, by means of which intelligent beings are enabled to produce the phenomena observed. What these intelligent beings are, is a subject for other theories." (*Ib.*, p. 100.)

It is well known that at a later period in his life Sergeant Cox, the originator of the psychic-force theory, became convinced of spirit-agency in some portion, at least, of the phenomena, and believed that he held interviews with his own spirit-daughter; while Prof. Crookes, in describing his subsequent observations, has put himself on record as fully satisfied of the distinct personality and supermundane character of the being who came to him through the mediumship of Miss Cook. His language is very emphatic: "I have the most absolute certainty that Miss Cook (the medium) and Katie (the apparition) are two separate individuals so far as their bodies are concerned." And he narrates incidents and conversations, showing conclusively that their minds were equally distinct. (*See Researches*, pp. 110, 111.)

But all this Mr. Cook finds it convenient to say nothing about to his Sydney audience—giving them to understand that Prof. Crookes went no further than the mundane psychic-force theory—as palpable a piece of dishonesty and deception as was ever practiced by any impostor.

In the course of his lecture Mr. Cook referred to his experience with Mr. Watkins at the house of Epes Sargent, Esq., in Boston, giving a tolerably fair account of it, with the exception of meanly intimating that Mr. Watkins had a confederate present in the person of the "friend" (Mr. White) who brought the slates that were used. Mr. Sargent, in his account of the interview, says: "I can vouch for Mr. White that he was really no more 'the medium's friend' than Mr. Cook, himself, and was, like the rest of us, merely an earnest seeker after truth, and as much interested as any of

*These are in substance the words of a member of the committee to a friend of the writer.

Figure 1

TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, No. 9 Montague Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail. Books, to be sent by Express, must be accompanied by bill or cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by A. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit by the Postal Note of the United States, in postage stamps, or by the Postal Note of the United States, in postage stamps, or by the Postal Note of the United States, in postage stamps. All business orders are forwarded to the publisher, and are not subject to the usual conditions of sale. Any book published in England or America (not out of print) will be sent by mail or express.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The names and addresses of the writers are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded to the publisher, for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

CHILDREN'S DAY.—On Friday afternoon, October 20th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

Mr. Beecher's Withdrawal.

Since Mr. Beecher came out with his proclamation against Old Theology and Orthodoxy in the *North American Review*, a short time ago, he has been more or less apprehensive that he might, in consequence of so bold an act, be formally dismissed from the Congregational Association, of which, as a Congregational minister still, he is a member in good standing. Accordingly he seems to have resolved to take time by the forelock, and has resigned all connection with the Association himself. But it appears to have been a needless thing for him to do; for the New York and Brooklyn Congregational Association, having duly considered his case, as they were in duty bound to do, resolved that his "full and proffered exposition of doctrinal views that he has made at this meeting indicates the propriety of his continued membership in this or any other Congregational Association."

This is certainly explicit enough to satisfy any man, however heretical his views in relation to those of his associates. Mr. Beecher, then, is at liberty to deny the infallibility of the Scriptures, the fall of man in Adam, the doctrine of the atonement, and the doctrine of eternal punishment, and yet remain within the pale of Orthodoxy in as good standing as ever. What can Congregationalism mean, if its interpretation is to be allowed such license as this? We observe that a new Congregational newspaper is announced for establishment in this city, with a basis of one hundred thousand dollars capital; we are at once set to speculating whether its purpose is not to be the exposition of its old doctrines and dogmas after a very much more liberal method, and the free expression of sympathy with the larger thought of the age. In other words, whether Beecherism has not worked its way into Congregational Orthodoxy here in New England to the extent of requiring a separate organ to set forth its characteristics. It would not be at all surprising to find it to be so.

In making his withdrawal from the Congregational Association Mr. Beecher again states what he conceives to be his present theological opinions and points of belief. They cannot be said to come fully up to what he stated they were in the *North American Review* article, to which we have previously made full reference in the *Banner of Light*, yet they are as heretical as anything that modern Calvinism has had thrust in its face in modern times. If so great a racket was made over the late Dr. Bushnell for his comparatively innocent speculations, what ought not to be done with Mr. Beecher for his bold avowal of disbelief? As just stated, he does not now repeat before the Congregational Association what he says in his *North American Review* article; for in that he aims principally to avow his belief in the doctrine of evolution, stating that theology started wrong end foremost, and needed to be reversed; in other words, to begin its growth from the bottom instead of the top. But in the later presence of the Association he declares his belief in the Trinity and in the divinity of Christ.

And he further avows his continued belief in the inspiration of the Bible, "with some few exceptions." The proof of such inspiration he does not offer to give; but he doubtless accepts as inspired what to him appears inspired with a profound inner meaning, and not every word and syllable without regard to its meaning at all. The "Pauline writings" he attaches little importance to, regarded inspirationally; he says that it is in these only that the dogma of the fall of Adam is to be found, and the accompanying one of original sin. He styles both "barbaric" and utterly refuses to have anything more to do with them. Nor will he accept the doctrine of the atonement, as it is framed to meet the other doctrine of original sin and the fall of man. He says briefly that "Christ died from regal benevolence to elevate man from animism, and show the dignity of suffering for the sake of others."

This is the most liberal view that can well be taken of the office and sacrifice of Christ, and would not separate Mr. Beecher from fellowship in belief with some of the freest thinkers on this subject, including Theodore Parker

himself. We observe that certain secular journals, still clinging to Orthodoxy as their chart of respectability, are disposed to jeer at Mr. Beecher for such expressions of his, as if he were in fact infidel to all religious belief, or at any rate indifferent to any. It is not true of him in any sense. He has had reason to modify his creedal views very materially, as most men have who possess the least activity of thought and hope that constant growth is the primal condition of their being. But he holds no such position as will subject him with anything like justice to the sneers of religio-secular papers, while from those which are indeed religious such treatment is not to be apprehended.

In making his public statement to the former brethren from whom he feels it incumbent on him to withdraw, Mr. Beecher has done one thing which will not fail to attract universal remark; and that is, he has either forced or induced a most important body of Congregationalists to acknowledge the right of individuals to hold such beliefs as they honestly are able, and not refuse fellowship with them on that account.

Missionary Work.

The outbreak of enthusiasm at the Portland meeting of the A. B. C. F. M. over the proposition to raise an extra hundred thousand dollars or so for foreign missions during the coming year, deserves to be accompanied in the record by the statements recently made in the *London Times* by a correspondent at Singapore, who shows that he is thoroughly informed on the subject of missionary work in the East, and who deliberately declares that the failure of the missionaries, not only in India and China, but everywhere else, is complete. There is nothing to relieve the story of its utter barrenness.

In one respect, however, he admits its remarkable success. That is this: the missionaries have laid the foundation of the educational system of British India. They have made the Bible so popular in China that it is now everywhere sought for throughout the empire. But these are not the successes, says the writer, which the missionaries want. In his own language, "their ambition is not to make agreeable or profitable members of human society, but to make Christians; and their secular teaching and personal sympathy with the people are only a kind of bait by which they seek to allure fish to their hook. The mere feeding of the fish is failure in their eyes."

They make the confession freely themselves, and did so to this Singapore correspondent, that they never would have entered on missionary work at all if all the fruit they expected to derive from it was social and educational success. These are very properly characterized as strange statements, and such would not have been put before the public through their present channel twenty or thirty years ago. But the public, that is appealed to for money to sustain the missionary work, wants to get at the truth as it is, and cares more for facts than for hopes or theories in relation to it. The correspondent in question lays down the proposition broadly, that the religion of a nation is not to be changed by missionaries, whether few or many, and it is idle to expect it.

He says that the number of converts made by the missionaries is so insignificant in comparison with the expensiveness and amount of machinery employed, that the failure is positive, and not negative. The ordinary missionary he declares incapable of making converts in the higher sense. "It is rare," says he, "that a man becomes a missionary, if he can do as well in a pecuniary point of view at home. He will not go to the ends of the earth, as he calls it." And he adds that Christianity is presented to the semi-civilized man in so sectarian a way that it could not be more successful than it is.

It is justly complained of the missionary spirit that it is unsympathetic, and therefore thwarts its own designs. It refuses to see any good in Brahmanism or Buddhism, and therefore cannot reasonably expect to obtain a footing among a population who breathe only the atmosphere of those religions from their birth. It is unnatural to expect that they can influence a whole people to throw away the very habits of thought in which they are bred. The only sure way of converting them is to show them how they may build the new system upon the old. But it is not for any such work that the present supporters of foreign missions could be induced to continue the contributions of money. They have to delude themselves with a sort of idea that they are doing the special work of the Lord in converting the brethren, and that they actually place the Lord under obligations to them in doing so.

Prof. Seelye of Amherst College not long ago delivered a series of lectures on this whole subject, in which he freely made confession that merely educational work would by no means satisfy the supporters of foreign missions. His argument against the proposition to teach the heathen first of all how to read, was that "this acquisition may enable them to read the Bible and good books, it is true; but it is equally true that it may furnish them acquaintance, also, with books of another and a contrary nature; and if only the intellect has become enlightened, and the heart still remains unchanged in its corruption, will they not be just as likely, to say the least, to read the bad as the good, and thus make their intellectual quickening, if this is all that has been done, a curse instead of a blessing?" And he added, that "education itself not only does not Christianize, but may have a result which is positively unchristian." From which it appears that the chief end of missionary work is proselyting, and therefore that it is hopeless.

Dr. Newman Hall wants to know what business British soldiers had at Cairo in saluting the sacred Axminster carpet prior to its departure for Mecca, and it has taxed the diplomatic ingenuity of Earl Granville to the utmost to afford the reverend gentleman a polite and evasive explanation. The troops, he says, were not paying honor to the sacred carpet or the religious ceremony, but to the person of the chief of the State. The statement is absurd, but the Church of England has done its duty, and the Government has proved itself equal to the occasion.

We visited Dr. J. V. Mansfield last week. He is looking in better health than we have seen him for a long time. We are pleased also to record that Mrs. Mansfield, who has been an invalid for several years, is improving in health. This worthy couple have done much to promulgate the glorious truths of Spiritualism.

Mrs. N. J. Morse, having taken new offices at 2 Hamilton Place, is now prepared to receive her old patients and the public. Mrs. Morse makes magnetic and electric treatments a specialty.

Daniel Webster.

The centenary of Webster's birth was appropriately celebrated by the Webster Historical Society at Marshfield, Mass., Oct. 12th, the President of the United States, being present and participating in the ceremonies. A number of public men of distinction joined in the memorial exercises, which could not have been other than impressive in the highest degree. The military feature of the occasion was the escort duty well performed by the Ancient and Honorable Artillery for the President. Yet nothing could well be further removed from all the habits and tendencies of Mr. Webster's mind than military pageantry. He was a civilian and a citizen merely, in the best and largest sense. The power to which he gave in his address was that which was exerted by reason rather than force. He respected the military element as the last resource of defense and protection in a free government, but never as a separate and permanent establishment.

Each succeeding attempt to portray the features of the character of Daniel Webster is but a measure of the conception and the power of the author of it. It would take another Webster himself to properly outline the vast intellectual dimensions of the original; to sound the depths of his profound judgment; to scale the precipitous heights of his imperial reason; to grasp the grand total of his great nature. One can see one feature with an intense distinctness, and another can clearly comprehend another; but he must be himself colossal who can combine them all in their massive proportions and present them with adequate force to the contemplation of his listeners. Hence the full and rounded character of Webster will continue to baffle his commentators to the last. His nature was continental, and many lines of latitude traversed it to record the varied conditions of its existence. It possessed attributes that almost visibly allied it to the universal, and hence it instinctively reached forth in its broad sympathy to the ocean and the stars.

He has been a great spirit for thirty years. The generation that grieved at his departure and bewailed the loneliness it created in all hearts, is succeeded by one that adores and worships, but never felt the powerful throb of his magnetism. Merely brilliant men, like Choate, and Everett, and Liver, and their contemporaries, go out like a torch, leaving no lasting flame behind; but a man like Webster contained too vast forces, was the storehouse of too mighty energies, displayed too broad and comprehensive power, and left too deep and lasting an impression on his generation, to be extinguished in the gathering darkness of vanishing years. The comparative silence that followed his departure was but the prelude of that revival of his memory which is destined to make the heavens resound with his fame. Men are just learning to see and to estimate Webster as he really was. The circumstance that clung to him has fallen off and no longer encumbers his majestic figure. With passing time he has gained the perspective in which it was necessary to view him.

We are not now too near nor too remote to view his character and career to their best advantage. We no longer contemplate him in necessary contact with what he said and did, so as to estimate him by these rather than by himself, by what he really was. That is all that is left of any man; the rest falls away and disappears. Through that grand combination of intellectual powers we now see the mighty spiritual forces streaming in unbroken currents from beginning to end. Criticisms and judgments may be made, his patriotism now appears to us only as a noble inspiration. In his greatest intellectual performances we behold him only exalted. That large sweep of his vision which we admire was only his rapt prophetic condition. He was the great national epic poet, speaking in prose numbers to ears that were enraptured with his strains. He was our Homer, conceiving the grand national epic in which the men of future times were destined to play their several parts.

And that was why he always struck chords for the listeners of his own favored day to which they never ceased to make instant and delighted response. That was the reason why they called him the godlike. Of men and among men, he was nevertheless apart from them. Profoundly human in all his emotions and sympathies, he dwelt in the spaces of solitude and communion in silence with himself. Thus it was that he brought back to his fellow-men those prophetic voices to which they listened so eagerly. Thus it was that he spoke so powerfully to large assemblies as one whose utterances were those of authority. And when at last he died, it seemed to others only as if he had finally retired to that solemn solitude within whose vast portals he had not during all his life been a stranger. One man is rarely destined or even suffered by Heaven to impress himself so absolutely upon the fellow-men of his age. They would soon part with their individuality if it did. He came to show us the possibilities of human capacity.

He does not flame in the sky as a meteor, but burns and glows with the steadiness of one of the brightest constellations. In our heavens he is fixed fast forever. He taught us by the titanic, welding force of his logic the double nature of the government within which we found our liberties entrenched, and how to defend it against disruption while rendering it flexible for all the demands of progress. No other man of his time so clearly and completely combined these two great and living conceptions of the structure of our civil existence. The interminable struggle over the issue of slavery resulted as it did because it rested on his enduring interpretation of the self-existent power of the government; the approaching struggle with all forms of bigotry, with corruption, and with the fatal ambition of personal and partisan power, is to draw its main strength from what he laid down so fundamentally in respect to the expansive and adaptive capacity of the same government. For us Daniel Webster performed the work of centuries; and it is not to be wondered at that he became grandly prophetic and poetical.

Mrs. John R. Pickering, medium for the phenomenon of materialization, has arrived in Boston, and (as will be seen by her card elsewhere) has located at 37 East Concord street, where she will hold sances as therein stated. The first sitting of the present series occurred at her residence last Saturday evening; the attendance was good, and we are informed, the phenomena witnessed were such as proved the medium to be in a good state for the coming period of professional service.

The West Groton Liberal Association holds a meeting every Sunday in Wildwood Hall at 2 o'clock. President, Mr. E. French; Vice-President, Joshua Spaulding; Secretary, Mary L. French; Director, James Hartwell.

A Spirit-Manifestation by Telegraph.

A Methodist parsonage in Horseheads, N. Y., occupied by Rev. S. Ball and family, has recently been the scene of occurrences, which, though easily accounted for by those informed of spiritual phenomena, have proved to be a perplexing problem for the minister's family and their friends to solve. It appears from an account given in the *Telegram* of Elmira, N. Y., that a son of the clergyman and a friend of his are studying telegraphy, and that two instruments are in the house, connected by requisite wires for their use, one below and one above stairs. On the evening of Sept. 6th, Frank and his mother were sitting in the room on the lower floor, and the only persons in the house, when the two instruments began running rapidly. Of course they were both very much startled. When they had sufficiently recovered from their surprise to observe what was going on, Frank noticed that his instrument was calling the initials of his mother's name, and he at once responded to the call. Immediately "77" (I have a message for you) was flashed back and repeated, and then the instrument commenced running with great rapidity. Frank knew at once that his young friend and fellow student was not sending a message at that rate, for he was unable to read a word, and he called on the mysterious operator several times to repeat, which was done each time quite slowly, and he succeeded in catching its d-e-a, the next letter being d or b. The door between the hall and sitting-room was open most of the time, and Mrs. B. went half way up the stairs with a light, and could see the instrument and everything in the upper hall. The instrument stopped while she was making the examination, but commenced again when she turned to descend the stairs. When Mr. Ball returned he made an examination of the instruments and their surroundings but discovered nothing. Finally a very thorough examination of the premises was made, but nothing new was developed. After the telegraphing ceased both instruments were found to be out of order, so that they would not operate at the same time; but the next morning they were all right. As a sequel, the morning mail brought Mrs. B. a letter announcing the death of one of her dearest friends.

"Words without Knowledge."

In the book of Job the vehement inquiry is made: "Who is this that darkens counsel by words without knowledge?" If we were asked to give our view of the correct answer to this same question in these modern days, we should unhesitatingly reply, The Evangelical minister: who (taken as a class) is constantly opposing the only power—Spiritualism—in a manner whose entire inanity shows him to be utterly ignorant of what he is talking about; which can demonstrate to mankind the immortality of the soul which he preaches so much in regard to and demands so much faith concerning. We give below a clever instance in which one of these professional "darkeners," in Philadelphia, received a surprise (!) from A. E. Newton, Esq., which was what he deserved. Probably when this "D. D." sermonizes against Spiritualism again he will be more chary of invectives, even if he makes no effort to extend his own sparse stock of information on the topic regarding which he seeks to mentally feed (?) his flock:

"Noticing [writes Bro. Newton to us under a recent date] that a Reverend 'D. D.' of this city was advertised to speak on 'Spiritualism, its truths and delusions,' I went to hear him. I found about twenty adults present, and a few children. The reverend gentleman seemed quite taken aback at this evident want of interest in his effort, and was doubtful about proceeding; but after considerable delay finally concluded, as he said, 'to give an outline of what he had prepared, so as not to disappoint those who had come.' I think, however, that every sensible hearer was sadly disappointed, for I never listened to a more weak and disjointed harangue on the subject than was inflicted upon us for an hour or more. Before closing, he admitted, what was evident enough all through, that he was not very well acquainted with the subject, but should try to study it more. As he came down from the pulpit, I ventured to hand him my card and invited him to call upon me, saying that I could help him to further knowledge of the matter if he desired it. The imbecile stare and grin with which he took the card did not much encourage me to hope that he will avail himself of my invitation. It is amazing what small people sometimes wear big titles!"

The Boston Spiritual Temple.

Mrs. Amella H. Colby, the eloquent trance speaker, occupied the platform at Horticultural (lower) Hall both morning and evening on Sunday, Oct. 15th. Subject in the morning: "The Growth of the Soul of Man—his Desire to Grasp Something Higher." In the evening her guides spoke of the superiority of Spiritualism over what is commonly known as Christianity. The fine hall was filled to repletion, and all present listened with great interest on each occasion.

Mrs. Colby will occupy the same platform on Sunday, Oct. 22d, at 10:30 A. M. and 7:30 P. M. Subject: "True and False Mediumship." The public are cordially invited to attend and listen to her treatment of a theme which cannot lack importance and interest for all.

"Heresy" is reported to be rife in Lane Theological Seminary, where the Presbyterian Orthodoxy used to be beyond reproach. Two of the professors are accused of teaching the students that the Pentateuch was not, as a whole, the work of Moses, that the Jewish ritual grew by a process of evolution, and that the Pentateuch was written by many men at remote periods and finally compiled into a body of records. Similar trouble exists, so it is stated, at the Ohio Methodist University, President Scott being charged with denying the Trinity, the Divinity of Christ and the resurrection of the body.

An effort is being made by several gentlemen to secure the conversion of about four thousand acres of generally rocky and waste land surrounding Spot Pond in the towns of Stoneham, Medford, Winchester, Milrose, and the city of Malden, into a Public Domain, under Chapter 255 of the Acts of 1882. For this purpose an organization has been formed bearing the name, MIDDLESEX FELLS ASSOCIATION, of which Eliza Wright is President and Treasurer, and Wilson Flagg, Secretary. Donations are solicited in aid of the project, which is one of public utility. The Treasurer's address is box 109, Boston; his office 87 Milk street.

A correspondent writes from Brooklyn, N. Y.: "Young Howell, of England, who is speaking here during October, is doing well as a platform orator. As regards phenomenal Spiritualism it seems to me that his guides in their lucid addresses acceptably and correctly cover the whole ground."

See Dr. Stillman's advertisement, page 11.

W. J. Colville in Chicago.

The services now held regularly in the Spiritual Temple, north-west corner of Indiana Avenue and Twenty-Fifth street, Chicago, are proving very successful, and are accomplishing much good. Three services are held every Sunday, all of which are largely attended by refined and cultured persons. Mr. Colville speaks under inspiration of his spirit-guides morning and evening; in the afternoon a short inspirational lecture is delivered by Mrs. Kingsbury, followed by remarks from any spirit or mortal who desires to address the meeting.

Mr. Colville's guides are delivering a very instructive series of discourses on Sunday mornings on the "Sermon on the Mount," which are attracting large and thoughtful congregations. The guides of the speaker are handling the sayings of Jesus in a radical, analytical manner; and while in the main they endorse the gospel ethics, they are ready whenever they deem it necessary to take exception fearlessly to any doctrine or precept, no matter how time-honored if in their opinion its tendency is not toward the highest welfare of humanity.

On Sunday evenings lectures are delivered upon various topics of interest, and are admirably well calculated to feed the necessities of those who desire to trace the applicability of the philosophy of Spiritualism to the needs of the hour.

A fine musical service is always rendered in the morning, and usually, also, in the evening. Mrs. Simmons, the talented organist and soprano, is an universal favorite. For the success attending the introduction of congregational singing the society tenders its sincere thanks to the First Society of Spiritualists for the loan of a number of finely printed hymn-cards.

The first of a series of musical and literary entertainments has been announced for Wednesday, Oct. 18th, which promises to be a great success, over two hundred tickets having been sold in advance.

The Friday evening services of the Society are held in the parlors at 3929 South Dearborn street, at 8 p. m., the exercises consisting of excellent vocal and instrumental music, invocation, poem and lecture by Mr. Colville's guides on "The Planetary System and its Inhabitants," followed by answers to relevant questions. The first discourse in this series was on "The Sun," delivered Friday, Oct. 13th; the next, on "A General View of the Planets and Their Satellites," was announced for Oct. 20th—to be followed by a lecture Oct. 27th on "Mercury and Venus." These lectures are novel and fascinating, as they combine deep spiritual teaching with a fund of valuable scientific information.

Visitors to Chicago are respectfully reminded that cars from the centre of the city pass the door of the Spiritual Temple, Indiana Avenue and 25th street, every five minutes. Services every Sunday, 10:45 A. M., 3 and 7:30 P. M.

On Sunday evening next, Oct. 22d, Mr. Colville's guides will speak on the following topic: "What Can We Positively Know of God?"

The Shawmut Lyceum.

Of Boston, as stated in our last issue, needs pecuniary assistance, and such should be forthcoming, as the school is a worthy institution, and is carried on, as to its sessions, by those (J. B. Hatch and others) who in the past have made great sacrifices to keep it in a serviceable condition. We are glad to be able to record that since the appeal has appeared we have received the following sums in aid of the Shawmut, for which we return to the donors the hearty thanks of all concerned. May other friends of the children be led to do likewise:

J. P. H., Rhode Island, \$10.00

A Friend, Boston, 5.00

The choice music which has thus far been furnished at the INSTITUTE FAIR, (located at the end of Huntington Avenue, Boston,) has been alone worth the price of admission; and it is a pleasant experience to find—judging by the excellent attendance—that it has been fully appreciated by the public generally. The ponderous machinery, the fine picture galleries, the beautiful cascade and fountain, the productions, natural and manufactured, so copiously displayed by the Southern States, the various systems of electric lighting, the Weston illuminating tower (a miniature moon in itself) and other attractions too numerous for mention make the place worthy of a lengthy pilgrimage to visit it; and the excursion parties daily coming from other localities are fully satisfied with what it has to offer them for their journey. The FAIR continues in session till Nov. 1st.

A private letter reaches us from Robert Cooper, Esq., dated at Eastbourne, Eng., Oct. 6th, containing internal evidence, through its bright and cheery tone, that our old-time friend is well in health, and closely observant in mind regarding what is now going on in the spiritual field. We take the liberty of making the following extract from Bro. Cooper's epistle, because it so succinctly embodies our own views regarding Mr. Kiddle personally, and his late discourse particularly:

"I have just been reading in the *Banner of Light*, which I get weekly through the agency of Mr. Morse, Prof. Kiddle's grand lecture on the 'Scientific Investigation of Spiritualism,' with all of which I heartily agree. Besides being a ripe scholar and an able writer, Prof. Kiddle demonstrates that he is a common-sense man, and takes a right view of things."

A. E. Newton, Esq., gives in this issue the great "Cook" of Boston "Monday Lectureship" fame a basting such as he deserves. Turn to our second page, reader, and see if you do not agree with us. Wherever Mr. Cook travels he seems to leave the same impression behind him, on thinking minds, which is thus aptly veiled by the following editorial paragraph contained in a late issue of the *Harbinger of Light* (Melbourne, Australia):

"The Rev. JOSEPH COOK, from his marked dislike or inability to reason, and his equally pronounced tendency to depart from facts, may aptly be styled the profound assertionist!"

Prof. Henry Kiddle, of New York City, will occupy the desk of the Church of the New Myrtle Dispensation, Clinton avenue, below Myrtle avenue, Brooklyn, N. Y., Sunday, Oct. 22d, at 10:30 A. M. All are cordially invited to attend and hear this stalwart defender of Spiritualism.

A late number of the *Dunedin* (New Zealand) *Echo* informs its readers that "The desire for information about Spiritualism appears to be increasing. Two of its organs, the *Boston Banner of Light* and the *Melbourne Harbinger of Light*, have recently been considerably enlarged."

The woman suffragists of Nebraska are making an active canvass, and have opened State Committee headquarters in Omaha. A large number of speakers are already in the field.

Written for the Banner of Light.
MUSING AT TWILIGHT
In Rosedale Cemetery.

BY S. B. BRITTON, M. D.

At twilight in these sacred grounds,
The mourner bends above the tomb,
Where Angels watch and daisies bloom,
O'er verdant banks and little mounds.

We call the names of those who sleep;
No living presence moves the sod;
Nor answer comes from "neath the sod;
But silence reigns where mortals weep.

That stately columbarium the place
Where proud Ambition sleeps at last—
The sleep of death since life is past—
And its short record here we trace.

That urn surmounts a Hero's grave:
A manly youth, both brave and fair,
So loved his country as to dare
All—that her starry flag might wave.

Three manly forms together lie:
A gentle sister here is laid,
To rest with this peaceful shade—
And all, alas! so young to die!

A Mother's love recalls the wall,
That tender germ—the little thing,
That fell, a frosted leaf in Spring;
It too lives on—all souls are fine.

And she who bore them sleeps beside,
The treasures of a Mother's heart;
All these were of her life a part—
Nor life, nor death, can ever divide.

The night wind breathes, in cadence low,
Above the graves of young and old,
Where life's sad tale is briefly told,
Of fleeting hopes and lasting woe.

Look up, pale mourner, to the sky;
No longer weep above the grave;
Be sure that all the pure and brave
Are living still—and cannot die.

The silver lining of the cloud
Shines through the darkness of the night;
And conscious souls awake to light,
With all of life and joy endued.

What if fair forms have perished here?
The risen LIFE is born again,
And spirits, freed from grief and pain,
Rejoice in their immortal sphere.

No. 1, Sherman Ave., Newark, N. J., Sept. 26th, 1882.

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF
PROF. J. W. CADWELL, MESMERIST.

NUMBER NINE.

Prepared expressly for the Banner of Light.

From Milford, N. H., I took the mediums to Peterborough, N. H., where we gave three very successful sances so far as the manifestations were considered; but owing to the fact that many of the influential citizens read that false statement in the Boston Journal, which had been sent in by the man I invited to tie a medium, before he risked his five hundred dollars, I did not have a very large attendance. Though it may seem a repetition, I copy from the Peterborough Transcript of May 30th, 1883, part of a half column notice respecting our sance in that town:

"Prof. Cadwell, with the celebrated Paine mediums, gave an entertainment in the Town Hall on Wednesday evening. After introductory remarks by the Professor, and an explanation of the science and principles of spiritual manifestations, Messrs. A. P. Morrison and Charles Scott were chosen a committee by the audience to tie the mediums, which they did in the most thorough manner, securing their arms behind them, and then tied them to their seats in the cabinet. This operation occupied about twenty minutes. . . . When the doors were opened the committee were requested to examine the mediums, which they did, reporting that they found them in precisely the situation in which they left them. The doors were again closed, and the same demonstrations, with additions, again took place, when another examination was made by the committee, who pronounced everything as before. The doors were closed a third time, when the hand again appeared; then a violin was thrust out, a bell also, and finally a bare arm, and then an arm in a linen sleeve. A face was also seen once at the aperture. During this time the drum was almost continually being heard, and several strains of martial music beat, the violin fingered, and various other sounds heard, sufficient to convince any one that whoever made them could not have been much hampered by cords. . . . Without attempting to account for the singular performances of last evening, we will simply say that to our comprehension they were truly wonderful. No description can do them justice."

While in Milford the Chief-of-Police told me confidentially that he knew something of the Laura V. Ellis "Exposé" in Milford, to which I have previously referred. He had been one of a committee that tied her in the cabinet at a sance given in that town by her six months previous to that time, and he knew that it was utterly impossible for Laura to have produced the manifestations unaided by some invisible intelligence. Three months after Laura was in Milford, a church fair was held in the same hall, and as their supply of entertainments was insufficient a young and active member offered to give a fine simile exhibition of the Ellis girl's spiritual sance.

A temporary cabinet was erected on the platform, and the Chief-of-Police was chosen as the committee of the evening. He said he refused at first, but as he had acted as such for Laura the audience insisted, and he reluctantly consented. He was requested in a very loud voice by the young man to tie the knots precisely as he had tied them for the medium; and as he was finishing up the tying the would-be-exposer in an undertone said to him confidentially that as he would not be able to perform without cutting himself loose, he simply wished the committee to report respecting the knots only; and as he wanted to see the show go on, he promised to do as requested. He said the performer had an open knife hanging by a string from the back of his vest, and the moment the door was closed the young man cut the bandages from his wrists, took a harmonica from his pocket and played a tune on it and called for the committee to come in.

When the Chief-of-Police opened the door, the young man was holding his hands behind him, and in a loud voice called out, "Please examine the knots, and see if they are as you left them."

He reported the knots still tied secure, and closed the cabinet door again—very turbulent "manifestations" (?) following. On opening the door, he was again requested to examine the knots and report respecting them, and he announced to the audience that the knots remain tied secure. He was thus enabled to duplicate all the manifestations that were produced while Laura was securely tied in her cabinet; and if he could do all this alone, why, of course every one thought that Laura had done it all herself.

The Chief-of-Police said he would not have consented if he had known beforehand what was to take place, but, having been drawn in,

he could do no better than let the thing take its own course. He declared that no one in Milford except the performer and himself knew how the manifestations were produced; and he made me promise I would never tell the secret to any one in town. The Spiritualist who so roughly accused me of being the man who started Laura V. Ellis out as a (fraudulent?) medium did not know whether she was fraudulent or genuine. It was his want of knowledge of what constitutes genuine mediumship that troubled him. Many of our best mediums have suffered intensely because of some so-called "exposé," and I shall endeavor, in a future number, to give some points concerning expositors and fraudulent mediums that will be interesting and valuable to every investigator of spiritual phenomena.

I continued giving sances in New Hampshire and Massachusetts, and a few weeks after I left Milford I called on Mr. E. D. Wetherbee, President of the Spiritualist Society of Worcester, Mass., and made an engagement to give a dark sance in that city for him and as many of the Spiritualists as he wished to invite; and he promised to have a suitable room in readiness for us at 8 o'clock the following Sunday night.

As I gave an entertainment in Oxford, Mass., some eight or ten miles south of Worcester, on Saturday evening, it was necessary to drive to the city in a private team on Sunday evening; and as a severe rain storm appeared about the time we started, we found it a very unpleasant undertaking to do this and find the place where we were to give the dark sance.

The room was located on the main street, and there were four very large windows with the gas-light shining directly through them into the room. I said to the President of the Society that it was not a suitable place, on account of the difficulty of properly darkening the room. One of the men held up his hand, and turning his back to the window, remarked that it was so dark you could not see your hand before you; and I replied that I could see his distinctly, though ten feet away. There happened to be a lot of old paper in an adjoining room, and by nine o'clock I had the place sufficiently darkened to enable us to give a sance that very much astonished those who attended, it being the first dark sance, I think, that any of them had ever attended. Two of the company secured the boys to their seats, placed white paper beneath their feet, and made a pencil mark around each foot, that they might know if they moved. As soon as the lights were put out it seemed as if at least half a dozen spirits materialized. Some of them floated musical instruments around the room, carrying them near the ceiling, while others were near the floor, playing at the same time; and hands patted some of the company, and the names of deceased friends were given. The sance was much better than I expected it would be when we commenced, and it made a favorable impression on the company, all of whom expressed themselves confident that manifestations had taken place that no mortal beings could have produced; and they promised to assist us if we gave any public sances, as I proposed to in Horticultural Hall the following week.

After thoroughly advertising that we would give three sances, we opened to a fair house, and the committee which was chosen from the audience the first night declared it to be their firm opinion that the boys did not move in the cabinet, and that an outside power must have aided them in producing the manifestations. During the evening a very skeptical gentleman handed me a curious combination lock, and said that if the spirits would unlock it, he would make the mediums a present of five dollars. As no one but himself knew the combination he thought he was perfectly safe in making the offer.

I took the lock from him and placed it in that delicate hand that I had seen so often before, and it disappeared from view. Within a minute the hand appeared again, and placed the separate pieces of the lock in my own. As I had never seen a lock of that description before, I thought it had been broken, and so expressed myself; the gentleman at once replied that it had been unlocked, and he rather reluctantly handed me a five-dollar bill, which that small hand took from mine and placed in the vest-pocket of one of the mediums, who was not aware of the fact till I asked about it at the close of the sance.

As I made my closing remarks that night and announced that we should give another sance in that hall on the following night, I began to feel as though I was going to make a success of the spiritual sances after all the trouble I had experienced. I was sadly disappointed; for before half of the audience left the hall, a red-faced, fiery man came on the platform, followed by others, denounced me as a fraud, and threatened to pitch me and the cabinet out of the window if I ever dared to give another sance in Worcester. I was very much astonished at his wild, abrupt manner, and asked why he should talk in that way after his own committee had pronounced the sance all right? He said I was the man who started Laura V. Ellis on the road, and she had been in Worcester, and while there Mr. Ellis had said that I was connected with them at first, and after he and Laura went away, a boy from Great Barrington had come there and exposed her. I could not reason with him for a moment; and after threatening me in the most insolent manner, he and his crew left the hall.

The next morning I called on Mr. Wetherbee, at his drug-store near the depot, and asked him who the man was that had talked so savagely the previous evening. He said he was a prominent man of the city, the proprietor of an iron foundry; and furthermore had told him (Mr. Wetherbee) that morning that he would give fifty dollars if, on testing the boys, he could not prove them frauds. Within an hour I was in that man's office, and asked him if he had made that statement to Mr. Wetherbee. He said he had. I offered to give him an opportunity to test the mediums in any way he pleased in presence of Mr. Wetherbee or any one he might select, and if he did not prove them genuine mediums I would give him fifty dollars myself. When he saw that I was confident of success in any fair, impartial trial, he said he had no time to attend to it; and I advised him not to have time to come on to my platform again until he had time to test the mediums thoroughly.

Mr. Ellis had been in Worcester only a few weeks previous, and had mentioned the fact that I, the well-known mesmerist, had tested his daughter's mediumship, and had been the direct agency in bringing her before the public, and that that boy from Great Barrington with his manager, who knew full well that Laura had been tested by the editors and reporters of the Troy press, who had unanimously declared she did not slip her arms as the boy did, had given their fraudulent exhibition in Worcester

as an *exposé* of Laura, well knowing themselves that it was not.

I was not aware of these facts until that fiery man came on the platform and threatened to pitch me out of the window for having traveled with Mr. Ellis and Laura.

A number of gentlemen (?) so disturbed me on the second evening that I had to send for the police and have them ejected from the hall; and although I was assured they were prominent Spiritualists, they could not rely on the judgment of their own committee in regard to the genuineness of the manifestations of Laura V. Ellis or the Paine mediums.

So great was the opposition that Mr. Wetherbee advised me not to open for our third sance as advertised. He said if I would take the mediums and their cabinet into the ante-room, which could be rented at one dollar a day, and give him and some prominent Spiritualists positive tests of spirit power, they would fill the largest hall in the city every night for a week. As that seemed the best and only thing to do, I consented. On the following day about a dozen men came to the ante-room with Mr. Wetherbee, and after a lengthy consultation among themselves as to the best way of finding out positively whether spirits did manifest or not, they proceeded in their own way to test the phenomena like rational men.

Two gimlet holes were bored in each side of the cabinet, about three inches from the floor, and about two inches apart. They then took two cords, each about one foot long, and tied one around each wrist of one of the mediums, the knots being at the back of the wrists, and so tightly that the cords were buried half their size in the flesh. The medium was then asked to sit down on the floor of the cabinet, and the ends of the cords were passed through those holes, and tied tightly on the outside. Cords about ten feet long were tied to the ends of those which bound the wrists, and one man took hold of the end of one cord, another man the end of the other, and the company sat down on a long bench directly in front, and about eight feet from the cabinet; I having requested them not to sit nearer, as their magnetism might prevent any manifestations from taking place.

The men who held the ends of the cords sat one at each end of the bench, and kept them "drawn taut" in order to discover if the medium made an effort to move his hands. When all was ready I closed the cabinet door, and sat down on the bench with the men, and requested all to remain silent for at least fifteen minutes; and the silence of the tomb seemed to come over the company.

We sat there for about five minutes only, when the dark curtain that covered the small aperture near the top of the door was slowly drawn aside, and that delicate hand and arm, more welcome now than ever before, came out of the cabinet to near the elbow, and slowly moved first to one side, then the other, three or four times, then made a graceful motion toward the astonished spectators and disappeared within the cabinet. The men looked at each other in silence for a few seconds, and the first to speak was a middle-aged man, who exclaimed, as though it came from the depths of his heart, "Thank God, it is true, after all." The men who held the cords declared that the medium had not moved a particle, and when I opened the door the back of the wrists were still tied snug to the sides of the cabinet. The medium was quickly untied, but was not aware of the fact that any manifestation had taken place until we told him. Mr. Wetherbee and most of the company went immediately to Mr. Wetherbee's store, where a number of men were waiting for the report of the experiment, and when informed of the convincing test that had been witnessed, began to ask, "Why didn't you try this test, or this one?" naming over a number of conditions they would have insisted upon subjecting the medium to had they been present. Mr. Wetherbee finally became somewhat offended, and throwing down the cords with which the medium had been tied, declared that he would never try to convince another person of the truths of Spiritualism; and the largest hall in Worcester was not filled every night for a week. There appeared to be no earthly use of my trying any longer to convince the world that, under proper conditions, spirits could materialize. The boys wanted to remain at the house of a friend a few miles from Worcester, and when I parted with them I did not have money enough to pay my fare home, and borrowed the amount I needed from a lady whose name I have seen a number of times lately in the *Banner of Light*, Mrs. Fannie C. Dexter, who was present at both of my public sances in Worcester, and is well acquainted with some or all of the gentlemen who tested the medium in the ante-room.

But for that unprofitable trip of the mediums from Manchester to Lawrence, I should have made a grand success in Manchester, and probably never have gone to Milford. And if that wicked notice of Wadleigh's in the Boston Journal had not been copied into the Worcester papers, as it was the day after my first sance in that city, I might have done better there. Two or three days after I arrived home in Springfield, I drew more money from the Savings Bank, and started for Great Barrington, Mass. I still believed, with the editor of the *Troy Daily Times*, in the one statement made in his paper of Nov. 18th, 1885, speaking of Laura V. Ellis and myself, "All they asked was that a test performance should be given. . . . This they had a right to ask them, and to expect yet."

Therefore I prepared a statement for the Berkshire Courier, the weekly paper of Great Barrington, challenging Mr. Toby, the man who accompanied the boy in his so-called *exposé*, offering to deposit one hundred dollars in the Bank in that town, subject to the order of any six men Mr. Toby might select, to test the boy and the girl; and if the six men did not decide that the girl was not a fraud, and did not slip her arm or arms during the manifestations as the boy did, Mr. Toby and the boy should have the hundred dollars. Mr. Rodgers, the editor, said he would print the article if I would get Mr. Toby's consent. I immediately went to his store, and in presence of three or four gentlemen read the statement to him. Mr. Toby acted very ungentlemanly, and ordered me out. I did know the names of some of the men who were present, but as I have forgotten them, and as Laura is still alive, and as Mr. Toby may deny my offer to him, I will risk five hundred dollars any day with him, and that boy, or any other boy, if he will notify me through the *Banner of Light* when and where I can meet them.

The Paine mediums are living in Hardwick, Vermont, only occasionally holding sances for a few friends and neighbors. While giving mesmeristic entertainments alone in Lowell, Mass., some four years since, I learned that Amasa Paine was visiting his uncle in Lawrence; and

as a number of the Spiritualists of Lowell were anxious to witness some spiritual manifestations, I wrote to Amasa that if he would come to Lowell I would assist him in giving a few dark sances. Father Hapgood, who was one of the foremost believers in the city, was anxious that his own family, more especially his sons, the well-known mattress manufacturers, should witness some genuine spiritual manifestations, and we gave two or three dark sances in his parlor in presence of some thirty prominent Spiritualists. Mr. Hapgood's eldest son was connected with a string band that often played for parties, and I requested him to play on his violin at one of our sances; and after the circle was formed he took his seat inside the circle, about four feet from the medium. The medium had been secured to his seat, and immediately after the light was put out the manifestations commenced; and Mr. Hapgood assured me afterward that he was quite certain the medium had slipped out of the ropes and was doing it all himself, and while he was deeply studying how best to catch him, somebody's fingers began snapping the strings of his violin as if it were a guitar. As Mr. Hapgood was a very tall man he thought he could touch the medium with his foot, and while he continued to play the violin, and the fingering of the strings continued, he felt around as far as his long legs would allow, in order to do so. Being unable to touch him with his foot he ceased playing, and began to feel around with his violin bow, which he moved in every direction, but could find no medium, although somebody continued fingering the strings of his instrument. He then tried to catch the hand, or fingers, which for full five minutes continued to play on the strings, but always eluded his grasp, no matter how quickly he "grabbed" for the mysterious visitor.

Mr. H. assured me that he was firmly convinced of the fact of spirit phenomena, but nothing would induce him to sit there again; and my son's wife occupied his seat at the next sance on the following night, and furnished what music we needed. During the evening some one assisted her in playing on the instrument, a flutina, and while she held one end the unseen power would manipulate the keys, and move the instrument sufficiently to play as nicely as herself. As one of her hands was free, she made a great effort to catch the hand or arm of the unseen player; and although she moved her hand and arm over and around the flutina repeatedly, there was no arm or body found connected with the hand that moved that end of the instrument.

About this time I learned that Mr. Ellis and Laura were in Boston, giving sances, and I called on them one Sunday morning. Mr. Ellis said that a man had been to see them about going to Lawrence that Sunday night, to assist other mediums in giving a sance in that city, and he and Laura were very anxious that I go with them. I complied with their desire, and promised to go up on the late train. Mr. Ellis and Laura went up on an early train in order to set up the cabinet, and when I arrived it was almost time to commence the sance. Mr. Ellis introduced me to the manager, and he informed me that the gentleman who had promised to be there and give the lecture had failed to come, and he wished I would talk half an hour or so, and then introduce Mr. and Miss Ellis, which I promised to do. At the close of the cabinet sance there was a call for the other manifestations, which some one in the audience said had been advertised—floating a piano over the heads of the audience, full form materialization, etc. Of course I knew nothing of this, and the audience were satisfied with my honesty when I told them all I knew concerning the Sunday night performance. A gentleman asked me if I had seen the bills which had been circulated about the city; I replied I had not, and he handed me one nearly two feet in length, and the part that Laura was to take occupied about one inch of space, while the rest of the bill announced the most absurd, impossible things a mortal could conceive of.

For once in my life I had been drawn into a trap, but as innocent of all wrong as any of the audience. I went at once to the city marshal's office, and made every effort to have the instigators of the fraud arrested, but they had taken the money and slipped out of sight and hearing. Mr. Ellis had been having very poor success, so I loaned, or rather gave him the money to pay his expenses over night, and his and Laura's fare back to Boston. I was having a very successful time with my mesmeristic entertainments in Lowell, and I said to Mr. Ellis that if he and Laura would come there I would advertise them in connection with myself for a week, and give them one-half of the receipts, and he accepted my offer. The majority of the people were so prejudiced against spiritual manifestations that our receipts for the week did not exceed ten dollars above the expenses, and were only about one-third of what my receipts alone averaged for the seven weeks preceding their coming. To advocate Spiritualism was a more thankless task formerly than at present, but there had to be pioneers, and I am not sorry for having taken an active part in the work at that time.

[Number Ten will appear November 4th.]

To Those who Need Tests.

MRS. WILDES'S MEDIUMSHIP.

To the Editor of the Banner of Light:
A week or ten days ago I held, for the first time in my life, a private sitting with Mrs. Wildes of 80 Green street, Boston. Among others a spirit, described by the medium as being an old man, presented himself, who seemed very anxious to be recognized, but could not give me any clue to his name.

The hand of the medium finally took from my side-pocket a package of letters and papers which she shuffled over rapidly until she reached an envelope containing (as I thought) nothing save three spirit-photographs. She took a photograph in her hand, and returned all the other papers to my pocket. The spirit in control claimed this photograph to be his. I looked at it, but failed to recognize it as a portrait of any one I knew, nor did I ever remember having seen it before. On turning the card over I found it endorsed as follows: "John Wakefield, of Kendal, England. Born 1738, died 1811. Founder of Wakefield Bank at Kendal, etc., that has greatly prospered to this day." The old man seemed greatly delighted to be thus recognized.

My maternal grandfather was a mercantile partner of John Wakefield, his branch of the house being in Charleston, South Carolina. On the breaking out of the Revolutionary War my grandfather sent his three daughters to reside with his friend and business partner, John Wakefield, under whose roof my mother and her sisters resided for several years while being educated. A tender friendship between the families was thus established which re-

mained unimpaired at my mother's death, who named a daughter after her friend, Isabella Wakefield, the wife of John. More than forty years ago I was at Kendal, in Lancashire, England, when I dined with Jacob Wakefield, a descendant of John, and subsequently I saw Mr. John Wakefield, another member of the family, for a short time in America. On my naming the circumstance that occurred at Mrs. Wildes's to my brother Joseph, who was then in Philadelphia, he wrote me as follows:

"I presume the photo of old John Wakefield, of which you speak, was one of those I had taken from a photo of the old man's portrait, which his great grandson, William Wakefield, sent me a year or so ago. William is a son of John whom you saw in America a few years ago. He is a man about fifty, believes in Spiritualism (apparently), but is opposed to it on religious grounds. He is the head of the old Wakefield Bank at Kendal, and is enormously wealthy. You may remember that a young lady (very sad I think) materialized herself at Vaucuse last summer, and told us she was a sister of William Wakefield. I wrote a description of her to her brother William, who replied that he had lost such a sister as I had described, and that she was a most lovely character. He evidently believed it was his sister."

Doubtless it was John Wakefield who came to me at Mrs. Wildes's.

THOS. R. HAZARD.

"Men condemn in others what they practice themselves." Those who practice the use of Kidney-Wort never condemn its use by others, but commend it to all affected with piles, dyspepsia, constipation and all other diseases resulting from a disordered state of kidneys, liver or bowels.

Miscellaneous.

A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]

Messrs. Editors:—The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Women," as one of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-duty, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will act at all times, and in all cases, and set in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of people who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.
Philadelphia, Pa.
June 3, (83)
Mrs. A. M. D.

HEART DISEASE.

IS YOUR HEART SOUND?
Many people think themselves sick and dole-

tor for kidney or liver troubles, or dyspepsia, while if the truth were known, the real cause is in the heart. Theronwood, Dr. Glendinning startlingly says, "one-third of my subjects show signs of heart disease."

The heart weighs about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surely this subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 per bottle, six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.

E. E. Ingalls, Sole American Agent, Concord, N. H.

HEART TROUBLES.

Oct. 7.—1880

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THE GREAT CURE

FOR

RHEUMATISM

As it is for all the painful diseases of the

KIDNEYS, LIVER AND BOWELS.

It cleanses the system of all impurities, and

causes the dreadful suffering which only the victims

of Rheumatism can realize.

THOUSANDS OF CASES

of the worst form of Rheumatism have been

quickly relieved, and in a short time

PERFECTLY CURED.

PRICE, \$1. LUGGAGE OR BY MAIL, \$2.00. DRUGGISTS.

WELLS, RICHARDSON & CO., Burlington, Vt.

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ENGLISH EDITION.

Practical Spiritism.

HEAVEN AND HELL;

ON

THE DIVINE JUSTICE VINDICATED IN

THE FUGACITY OF EXISTENCES.

Containing a comparative examination of the various doc-

trines concerning the passage from the earthly life to spirit-

life, future rewards and punishments, angels and devils,

&c. Followed by numerous examples of the state of the

soul during and after death. Being the practical confirma-

tion of the "Spirits' Book."

Translated from the Sixteenth Thousand by Anna Blackwell.

By "An Enquirer," Spiritist, by Rev. John Gregory, Northfield, Vt., 1872. By ALLEN PUTNAM.

In response to a general demand, this able production is

issued in pamphlet form. Like everything of a literary

nature furnished the reading public by Mr. Putnam, this

work is full of interest, and bears the mark of patient and

careful thought.

Paper, 25 cents. postage free.

For sale by COLBY & BICH.

"The Reason Why?"

Or, Spiritual Experiences of JULIA CRAFTS SMITH.

Physician, assisted by her Spirit Guide.

It is a very interesting work, and one calculated to impress the

destitute and cheerless with the truth of Spiritism.

Cloth, \$1.00; postage free.

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For sale by COLBY & RICH.

AN AUTUMN PSALM.

"He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

No shadow o'er the silver sea,
That as in slumber heaves,
No cloud on the October sky,
No blight on any leaves,
As the reaper comes rejoicing,
Bringing in his sheaves.

The Year hath laid her child to sleep,
Her beauty half expressed,
Then slowly, slowly cleared the skies,
And smoothed the seas to rest,
And raised the fields of yellow corn
O'er Summer's buried breast.

Lo, Autumn counterfeits the Spring
With such a flush of flowers,
The dewy tinctured garlands more
Than mock the April bowers,
And as sweet as airs of June
Bring on the twilight hours.

Oh! holy twilight, tender, calm!
Oh! star above the sea!
Oh! golden harvest gathered in
With deep solemnity,
And thankful joys for gifts not lost,
Which yet so plentiful are.

Although the rain-cloud wraps the hill,
And sudden swoop the leaves,
And the year now is sacred and
Savory weeps, no heart grieves;
For the reaper comes rejoicing,
Bringing in his sheaves.

The Spiritual Reformer.

The Spiritual Temple—How to Build It.

A Trance Discourse Delivered in Fairbank Hall, Chicago, Ill., through the Medium Instrumentality of

MRS. CORA L. V. RICHMOND.

"The perfect world by Adam trod
Was the first temple built by God;
His flat laid the corner stone
And heaved the pillars one by one."

Forever in human devotion there seems to be significance attached to time and place, while God dwells in neither. There seems to be an aim at monumental worship, at devotion in stone and marble, and chiseled or sculptured form, while God carves out of human thoughts the temple of eternity. From remotest periods of antiquity we trace the record of man's religion in the architectural remains of cities disintegrated, of deserts bereft of all token of civilization, save perhaps the sphinx, the pyramid, that form some portion of the ancient worship, and everywhere, at the wayside shrine or in the sculptured marble, revealing past civilization. The greatest amount of wealth, the loftiest expression of art, the highest tributes of human genius have been placed upon the altars, shrines, and temples for human devotion. Doubtless it needs must be so. Man cannot worship God without blazing it to the stars or heralding it forth among the people—the signs and tokens of His presence silently revealed to the human spirit, valuable in the thought that is there enkindled, radiant in the light of inspiration. Those who carve their expressions upon His countenance in their deeds of daily life, in their conduct toward their fellow-beings, in whatever makes the character beautiful and perfect in loveliness, in charity, in wisdom, in knowledge, in virtue—oh, where are they? The records of the past are obliterated with tears and human bloodshed, and along the traces of human history you have the religious thoughts of man rising up in persecution, oppression, warfare, ostracism, cruelty, the fruitage of human ambition.

Oh! these towering monuments, these splendid piles, these glowing entablatures, these sculptured images—wondrous works that occupied artists days and months and years in creating; these are offered as evidences of human praise.

How long will man adore God as though he were a human king? How long will men give votive offerings of outward praise instead of living truth? How long will pilgrims with scrip and sackcloth journey to the holy land to visit a shrine deserted, when the living shrine is within? How long shall Palestine rule the hearts and minds of Christendom, when the holiest holy is within, and the land of Christ's resurrection is the human spirit born from death and destruction? How long shall they seek the prophet at Mecca, the risen Buddha at the distant shrine of the Orient, and the sacred god Brahma in the wonderful temples of Chinese idolatry, when the voice of the Infinite abides in every visible structure, his touch is upon every leaf and flower, and he has fashioned a temple for himself wherever mankind may be?

We look upon art as the achievement of human genius. We admire the Madonnas of Raphael, not because they represent the mother of Christ, but the pictured mothers of humanity. We look upon the wonderful creations in all the vast resorts of the world where are conserved the great treasures of art and science, and say they are not of God but of man. They are born of the spirit of man's expression which needs must imitate its creator, and as God has fashioned human beings and perfect forms, so must man imitate in carved lines and painted faces the figures that God has given him to copy. Not so with religion. It is a fountain in the wilderness; it is an oasis in the desert; it is a springtime in the winter of life; it is the budding hope of the first pinions of morning from the darkness of Erebus. It is the awakening from Lethy; it is the whole expression of the spirit of God. The spirit needs no vision from without, no images of sculptured forms to cause it to worship God; needs no stimulus of radiant angels beaming from the walls, when the angels of God's love are near, hovering with every breath, baptizing with every thought, influencing with every aspiration.

Oh! turn away from the outward temple; journey no more to the shrines of art, of religion, since art and religion have enfolded the spirit of their own images, and stand beside you for recognition at this hour.

Spirit is love; spirit is immortality; spirit gives fervor and fire to all that belongs to the inspiration of the living man. Seek a temple for God's worship. The cottage of the lowly, the place of poverty is there. Redeem it. Seek a shrine for a worthy pilgrimage—the pauper on the street and the orphan by your door—beggars in form; and the wasted lives and restore them; strike anew the fountain and let it gush forth; remove the rocks of outward circumstance and let the clear stream appear. There is God's image. Journey no longer to Jerusalem. Her temples twice de-throned are worthless; her images sacrificed to the religion of destruction and decay; and over all the east like a vast mist has spread the darkness of an unhalloved faith, a faith born of violence, of rapine, of lust, of ambition. Let it not be thought that God abides there, or that human thought must find its nourishment in the tree of life that is rootless and without branches.

Noble as the trunk may be, that is false. Silent and grand as are the images of worship, the living temple is to-day in your midst; the living hour of praise is now. The living voice of God cries to you from the present; the power of his inspiration is not in sculptured forms and images, but in living clay, vitalized by the breath of his spirit, made possible by the immortality of the soul within.

Oh! this is our temple! At this hour we fashion it for you. These walls and this dome and building disappear. Out of the images of your own thoughts and lives we carve for you the sacred temple of worship. From passion, fears and dogmas, from the thrall of prejudice and the darkness of human creed you stand released. The foundation-stone is prepared; the workmen are justice and truth; they are ready for the building of the temple. It shall be laid as broad as humanity, toward the east and toward the west of human hopes; as long as humanity, toward the north and toward the south of human aspiration. It shall be sunk as deep as the buried hopes of humanity, from which shall be a resurrection in the new dispensation. Its foundation-stone shall be fashioned of the four cardinal virtues of human life, truth, hope, charity, or love and faith, and from these the walls shall rise transparent to the light that comes through the eastern windows of the new dawn; and these walls shall be fashioned of your lives. Only the good deeds shall be chosen, only the lovely thoughts shall be selected; the hopes and the treasured memories of years, the sacred aspirations and prayers made tangible in daily walk shall form the pillars and the walls of that wonderful temple which shall be adorned with art and poetry, but these shall be subservient to the higher dominion of charity and human love. There shall be graceful images fashioned of the laughter of children, the loving light of loving eyes, infant smiles that are like angels' kisses, and thoughts of heaven that pave the way with flowers. There shall be lilies graven along the entablatures, and pictures of thoughts of purity, and out of human virtue shall blossom all forms or images of loveliness; angels and saints shall be enshrined there, not silent and motionless, not voiceless in their niches, but presiding over the hearts and lives of men as teachers, leaders and guides. They shall move as you move; they will lead, you will follow; the temple will grow and rise as you rise; its stepping-stones will be laid down to the foundation of your understanding; there will be a sloping pathway leading that shall reach your weary feet: there will be avenues that shall attract you thitherward, and long lines of light that shall beckon you there, softly gleaming, and inviting you to come thither and worship in the temple of God. There will be your own kindred and friends, those whom you love now dead, placed out of sight beneath the ground, and far away in some impossible heaven. These will be enshrined as living images within this temple of worship; no longer dead, their voices shall speak to you; no longer dust, their living forms shall be imperishable; no longer made of clay, they shall beckon you on and on to where the temple without limit stretches far away among the halls and corridors of the blest. There will be the pleasant duty to attend upon your footsteps; there the lowly light that shall lead you from selfishness and human ambition; there the winning hands that shall guide you through the darkness of earth's temptations and strivings and enable you to overcome all fear and terror of death.

Shrines shall be in the human heart; there will be a veiled centre there, where, with white thoughts, man shall praise God, silently and with hallowed voice. Entering the holy of holies, the dominion of the spirit, and, putting aside all that is unhallowed and unclean, he shall breathe out his praise to the spirit of love, and God shall answer with no uncertain sound; while angelic hosts shall echo their silent prayer, and the voices of many angels hymn the glad acclaim. No trained choristers in subtle surplises, no priests with stole and robe standing there repeating the dead letter of a dead law, but only living images of light and love; yourselves the teachers of those who are weaker than you, yourselves the pupils of those who are wiser than you.

The priest shall be enshrined also within the heart, and his name shall be Truth; and the wondrous assistant crowned with greater glory, and the inspiring angel shall be hovering above the majesty of this temple, whose dome is not yet seen, and whose pillars resting on earth are towering far in the skies. In the midst of such worship as this, time and place are forgotten; man magnifies not the external, but the spiritual; he becomes endowed, which is clothed upon with immortal function; he is drawn out of and beyond the material form; he is one with the spirit of that truth which he seeks; all possibilities are then his; in that hour of worship, and in that temple of praise, he will no longer consider whether the organ peal be vast, or whether the choir have voices trained to earthly harmonies, for he will hear the vast peans of harmony attuned to the love of God; he hears the moving of the spheres, the wonders of the heavenly bodies that through space form the cycles of great anthems, and sing the symphonies of eternal life. Flowers will be vocal to you; they will syllable their praise in their incense, and their lips will breathe forth from the petals the sweet sound of prayer; while angel voices in accord to the melodies of the spirit will hymn forth the praise of God, and no one shall bid them be silent, for the voice of truth will choose the mouths of children, and there will be babes to proclaim the strength of the spirit, and young men and maidens to teach the word of truth, and old men to dream dreams; and gifts of the spirit, poured out upon the world in this matchless temple of human worship and praise, will heal the sick, cure the lame and blind, and the infirmities of the flesh will depart as the spiritual temple is reared, and you abide in its presence.

The holy fountain will not be a baptism of water, but a baptism of the spirit, which comes from within, and is from the river of life, that flows close to the throne of God, which is within the human soul; and there will be no sound of discord, nor of human blasphemy, nor of the utterances of misnamed praise, nor of those long tortuous creeds that give the soul unrest; the spirit of truth will search out every individual imperfection; in every human form the individual spirit will be busy with finding out his own imperfections; he will extend the hand of blessing and charity to his brother to aid him; he will not criticize; he will not be unjust; he will not be cruel; he will not search for another's faults instead of his own; he will not go forth with armies to visit upon the world the truth that he believes, but he will save by winning all through the light of this truth. Each one will enter the temple of the spirit by the worship of love. No Christ veiled from humanity

with bleeding brows and torn feet will be revealed to the sight of human hearts; no agonizing saints groaning under the cruel persecutions of human intolerance will be accepted as visions of loveliness; all forms will be forms of beauty, all expressions will be expressions of harmony; visions of the spiritual prevail there, and the love that sustains the martyr, the truth that hovered over Christ, the Christ himself transfigured and arisen, will be the pictures that shall adorn the temple.

Whoso visits Rome and does not turn away with sickened heart from the materialism of the hour, and the religion there depicted, cannot have been crowned with the light of the spirit. Whoso reads human history and does not shrink from its record of tortures and blood-stained pathways has no conception of the humanity that is written beneath the pains of bondage and spiritual darkness.

Oh, turn away! the fields are fairer, the meadow daisy is brighter, and the temple of God, reared by pictured rocks, and the pillared clouds, and dome of heaven above, wherein the faces of angels shine out to greet you—these are more beautiful than all the works of the hands of man. The worm groveling in the dust must needs weave for himself a shroud, and the cocoon is fashioned that he may become the bright-winged butterfly; even thus the artist's hand weaves his own burial shroud of the images of his art, and when he has fled man worships the vacant tomb. Never turn from the soul of art to its form, from the spirit of truth to its tomb or prisoned image. Turn only to the living; for the same as in olden time, God is the God of the living and not of the dead. There are no dead things in the temple of life, no forsaken sepulchres, nor tombs deserted, nor cast-off garments of worship. All is new, all is sweet and fresh as perennial springtime; all is bright as the ancient figure of the bridegroom adorned for the coming; all is beautiful, all is perfect, for spirit forever re-creates its own images, produces that which it needs, carves for itself a time and place for worship; and whether it be by the wayside or in storied temple, what time you have thought the highest thought, or given to humanity the noblest deed, then you have praised God the most; but what time you have sung the song or given the syllables of praise from human lips, that time you have been but worshipping the images of death and not of life.

We will have no more sepulchres for religion; we will have no more graves in which the souls of men are entombed. We will have living, actual forms. The church of God and Christ will be humanity or nothing; nor St. Peter's in Rome, nor St. Paul's in London, nor the vast towers and innumerable domes that deck your newer world, will form the church or the temple of the future. These will go their way, will serve the purpose of human idolatry or human commerce, as is most convenient. Man will worship God or Mammon, just as the passing hour will prompt; but the spirit of the true religion, the religion of the future, will carve its temple out of human lives and place itself in the midst of humanity ere yet the worldings have time to say that it is there. Has it made preparation in your hearts? Has it been carved out of your sufferings or experiences? Has it taken one stone of its beautiful structure from your lives? Has it created for you or through you any of its Godlike images? If so, you know what we mean. We mean one hour, one moment of this spiritual exaltation, of that which transfigures you from the man or woman of sordid care to a spirit with immortal aspirations; that takes you out of your house of clay into the temple of the spirit by calling you within; that communion, that resurrection that has come to you in human death, or what you call human life—this wonder, this power, this inspiration, this which now, if you feel it, circles you round about like a divine halo, kindles all of aspiration and inspiration, taking you from this material scene to where your friends in silence and in love await you; taking you within and within till you hear no earthly sound of discord, till there is no jarring upon the senses, till you have no consciousness of time and place, but are borne by the cool streams of delicious communion where eyes of love answer your own, voices of speechless communion answer to your yearnings, and the spirit of truth and kindness weaves for you the mantle of perfect light and love. As beside the cooling streams in some realm and region of vast poetry they who worship at the shrine of nature wander day by day to taste the inspiration of the gods; as upon Parnassus or Olympus' height, the muses kindle the wonderful epics that have charmed the world; as Homer or as Milton communing with gods or angels; as Dante, in the divine fervor of his *Paradiso*, catching glimpses of the sacred face enshrined forever a little beyond; as all sights and sounds that have uplifted humanity from the grosser part and have made a temple of poetry, of art, of beauty, independently of human forms—such, with diviner fervor and vaster love, is the temple of the spirit.

Christ on earth to-day were a stranger in Rome, would not be seen in the Vatican, could not worship beneath the mighty dome of St. Peter's. Christ on earth to-day would be a stranger to Westminster, a stranger to St. Paul's, a stranger to the cloistered aisles and incense-waving worship that means but outward adoration and idolatry. But he would pass beside the lowly, he would enter the hovels of the poor, he would see the poor man bearing to the grave the body of his last and only child, and as the Spirit of Truth would be there to comfort, to succor, to assuage the grief and reveal to him the presence of the angel child, or, if he were but sleeping, to restore him to his father's arms. Were Christ on earth to-day he would have no part in the computation of the meaning of a single word, but he would say to those who follow: "The spirit of this truth is what is me. All this that you call worship is but the ghost from which the worship has fled, the form from which the spirit has departed, the sepulchre from which body and soul alike have arisen, the body to be transformed into many images of life, the soul to abide forever in the eternity of truth."

Can we make you understand that where God's spirit and the spirit of truth is, there is his temple; that out upon the hillside, upon the broad sea, or in the valleys, or where so ever human footsteps can tread, there is his image? That in the crowded street the rearing of the temple is going on, and that you are daily and hourly building this fabric by your thoughts, your aspirations and your lives? Cunningly as by the hand of the skillful workman this marvelous building is being constructed. The imperfect thought is rejected, cast aside, overcome; the perfect chosen. Slowly, as though ages were groaning in the toll, rises this temple—for war and desolation and famine and human corruption and the mad ambition for power and

display and false worship win men away in their thoughts from the work of its building.

There is not much time in the great wilderness and whirlpool of life even to make one fair image of hope, or of love, or of charity; little time to weave along the cornices the bright gleams of a fairy-like flower, and that time comes when love enters the heart and all the world is aglow with rapture, and human lives become beautiful, and a mantle of charity is thrown over every human imperfection—then rises some archway, or some fair pillared cornice that is beautiful to the sight of angels: it comes when death and sorrow come, and you turn away from your pursuits of daily life, and from self-seeking to lay your treasures, or the image of them, in the dust. What time sorrow abides in the heart, then is the workman busy, then comes faith, and then comes diviner love to reveal immortality, and the hour that you pass in sorrow for the dead is the hour that the angel of life comes in. Oh! consolation! Oh! resignation! Oh! victory over that which has placed your idol in the dust; for lo! the temple rises!

What time revolution sweeps across nations and kings are dethroned, and monsters of tyranny are set aside, and an oppressed people rise up in their strength to overthrow the bondage of the past, that time the angel of the building throws over the archway of freedom in this wonderful temple the inscriptions of human hope and safety, and the world witnesses that fully another link and another story has been added to this wonderful temple. What time old errors depart from your lives and new truths are born, and ancient prejudices and terrors give place to new hopes and charities, then in some lovely corner of this wonderful temple a new grotto or carved image is placed for all mankind to wonder at and to love.

Oh, living stones! Oh, sculptured walls! Beneath the hand of the divinest master where will ye be in that wondrous temple when all of life is summed up, when the earth is waning like some sorrowing moon and wandering through the heavens to be again restored to primal chaos? Your lives, molded and shaped by this grand master, will be carved into images of the skies, your souls set apart, your spiritual natures crowned, and in that transcendent state the temple of the living God will be found, immortal, perfect and glorious, while ancient monuments like those of Egypt and Rome will crumble and be forgotten; suns will absorb them, worlds will thrive upon them, new systems will gather what they need, and floating again in space new worlds will be born; but your thoughts of to-day, the aspirations of this hour, the questionings and the answers of the immortal spirit will form a portion of that star-enwreathed and eternal crowned temple. With all souls that have lived, with prophets and seers and poets, with the meekest slaves that have trod the earth and the lowliest debauchees, redeemed and disenthralled—there in the midst of that eternity, in the glaring light of God's supernal presence and power, the wonderful temple will be completed.

Oh! come with us and worship at this shrine! Oh! come with those whom you love, and gather the flowers of that heavenly kingdom; and if one drop from the fountain of this life, or one blossom from these illy-crowned heights shall have reached your lives, then our words are not in vain and the building of the temple goes on.

The New Education.

To the Editor of the Banner of Light:

After a careful reading of Professor Buchanan's deeply interesting volume upon "Moral Education," I feel it my duty to say a few words to urge its circulation by the friends of reform.

I fully agree in the high appreciation manifested by Mrs. Thompson in purchasing half the edition for free distribution among enlightened and progressive minds.

No such work has ever been published upon the subject of education. Its clear exposition and cogent facts and statistics compel the assent of every candid reader, and the time cannot be very remote when the new education presented in this volume will be the established system of our country.

The reform outlined by Prof. Buchanan is a practical application of those high principles professed by pietists and moralists which have never yet been fully embodied in education. Yet all great educational reformers have been moving toward the goal which has been reached by Prof. Buchanan. Locke and Milton, Mill, Fellenberg, Pestalozzi and Froebel, all had glimpses of an educational system similar to that now presented, but no one has ever grasped the whole, nor has any one ever realized the psychological principle developed by Prof. Buchanan—that intellectual education uses the eye, while character education uses the ear.

The doctrine so forcibly presented in this volume that all schools should be primarily schools of virtue rather than of intellect, and the methods by which this is to be achieved are so satisfactory, that no philanthropist can read this volume without an ardent desire to see the new education introduced.

New York. WM. K. HOYT.

Self-trust is the essence of heroism.—R. W. Emerson.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall, corner of State and Essex streets. The public cordially invited.

CHICAGO, ILL.—The First Society of Spiritualists meets each Sunday in Martin's Spirit Rooms, corner Wood and Walnut streets, at 10½ A. M. and 7½ P. M. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President. Children's hour, 9:30 A. M. All are cordially invited. The Progressive Society meets in Union Park Hall, 222 N. W. every Sunday. All are invited. P. Griffin, President. The Spiritual Progressive Society meets at Grimes Hall, 13 South Halsted street, Sundays, at 3 P. M. H. O. Loos, President. H. S. Cornford, Secretary. H. S. Moore, Treasurer. Mrs. Harrison and others will speak and give tests.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets regularly in Welger's Hall, corner Prospect and Brown streets, at 7½ P. M. Thomas Jones, President. T. E. Shaw, Treasurer, and Secretary. The Children's Progressive Society meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Williams, Secretary; Tullio H. Loos, Treasurer, 106 Cross street.

CINCINNATI, OHIO.—The Union Spiritualists meet in the Ohio Hall, cor. Fourth and Home streets, every Sunday at 10½ A. M. and 7½ P. M. E. J. Bahbit, Vice President; Stephen Gann, Treasurer; Chas. S. Kinsey, Secretary. Children's Progressive Society meets in same hall at 9:30 A. M. Conductor, Chas. S. Kinsey. Assistant Conductor, Miss Sullivan. Guardian, Chas. Donahoe, Secretary; Mrs. Roberts, Treasurer.

CLEVELAND, OHIO.—First Society of Christian Spiritualists meets every Sunday, at 7½ P. M., at Free Library Rooms, Iowa Avenue. Inspirational speaking. Free. Mrs. E. M. Mann, V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on Saturdays, 7 P. M. W. Hood, President; Mrs. Imogene McChesney, Secretary; Barnabas Emerson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth Seekers meet for religious service every Sunday at 2½ and 7½ P. M. J. E. Buell, President; S. D. Buell, Secretary.

The First Society of Spiritualists meets Sunday and Wednesday evenings, 7 P. M., at the residence of W. P. Addington, President; W. J. Smith, Secretary; Jacob Eldridge, Treasurer.

LYNN, MASS.—The Spiritual Union Society meets in Temple street Hall, 20 Market Street, every Sunday, at 10½ A. M. and 7½ P. M. Mediums and speakers are cordially invited to take part in the exercises. I. Frazier, President; A. C. Robinson, Secretary.

LEWISTON, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6½ o'clock P. M., Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M., at Good Temple's Hall, Main street. All cordially invited, especially strangers. President, J. Tully; Vice-President, J. H. Lindquist; Secretary, Mrs. Nettie C. Weil; Treasurer, F. Lindquist.

MANCHESTER, N. H.—The Spiritualist Society holds meetings in Foster Hall, every Sunday, at 7 P. M. Mrs. A. B. Emery, President; Mrs. Lucy Whitte, Vice President; Mrs. Geo. B. Amidon, Secretary.

MILWAUKEE, WIS.—Spiritualist meetings are held at Hoyt's Hall every Sunday evening at 7½ P. M. Mrs. J. M. Spencer, regular speaker.

NEW ORLEANS, LA.—The Association of Spiritualists meets Old Folios Hall, Camp street, every Sunday, at 11 A. M. and 7½ P. M. Investigations are invited to attend. Admittance at all times free. W. F. McCarroll, Chairman Committee.

NEWPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall, 48 State street, at 2½ and 7½ P. M. Vice President, J. W. Tucker; Secretary, A. E. Braun; Treasurer, Moses A. Plummer.

OTTUMWA, IA.—The Spiritualists meet in Union Hall every Sunday, at 11 A. M. and 7½ P. M. Mrs. Nettie Pease, regular speaker. All are cordially invited to attend. Admittance at all times free. W. F. McCarroll, Chairman Committee.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. D. Berry, 70 Lincoln street.

PHILADELPHIA, PA.—The Second Association of Spiritualists holds conferences every Sunday, at 10½ A. M. and 7½ P. M., at the residence of W. J. Smith, 106 Cross street, below Front. James Marlor, President; Charles W. Yarr, Secretary.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. D. Berry, 70 Lincoln street.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of State and Essex streets, at 7 P. M. and 7 P. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Loomis Hall, corner of Market and Washington streets. Also meetings for lectures and séances in the evening. The Children's Progressive Society meets in the same hall at 10½ A. M.

VINELAND, N. J.—Meetings are held every Sunday morning and evening, at C. G. Gifford, President; John Gage and Ellen Dickinson, Vice Presidents; Mary E. Howe, Recording Secretary; Susan Gifford, Corresponding Secretary; Mrs. Portia Gage, Treasurer. Children's Progressive Society meets at 12½ P. M. Charles E. Greene, Conductor.

Worcester, Mass.—The Spiritualists' Association of Spiritualists holds meetings every Sunday at 2 and 7 P. M. in Grand Army Hall, Woodbury C. Smith, President; Mrs. R. L. Stiles, Vice President; Mrs. J. W. Smith, Secretary; John A. Lowe, Corresponding Secretary; F. W. Smith, Treasurer.

Weymouth, LINDING, MASS.—The Braintree and Weymouth Spiritualists meet every Sunday at 2 P. M. in Weymouth Landing in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by the BANNER OF LIGHT Publishing House, Boston, Mass.

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 72 Bagge street, Detroit, Mich., is agent for the Banner of Light, and takes orders for the Spiritual and Reformatory Works published by Colby & Rich. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by H. H. HOBBS, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505½ North 8th street. Subscriptions received for the Banner of Light at \$3.50 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

Advertisements.

BALTIMORE ADVERTISEMENT.
SARAH A. DANKIN,
Physician of the "New School,"
Pupil of Dr. Benjamin Rush.

Office 481 North Gilmer Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Ben. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

The American Lung Healer,
Prepared and Magnetized by Mrs. Dankin.

Is an unfailing remedy for all diseases of the Throat and Lungs. THURSDAY CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address Mrs. SARAH A. DANKIN, Baltimore, Md. Post-Office Money-Orders can be sent by express payable to the order of Sarah A. Dankin.

J. R. NEWTON, HEALER,
CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient, but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City. Oct. 7.

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-AT-

MANUFACTURERS' PRICES!

A Special Line of

Royal Wiltons at	\$2.00
Moquettes	1.50
Royal Velvets	1.50
5-Frame Body Brussels	1.25
Tapestry Brussels	.75
Three-plys	1.10
Extra Superfines	.85
Superfines	.75
English Sheet Oil	1.00

LIGNUM AND LINOLEUM

RUGS, MATS, &c.,

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DOBSON'S,

525 and 527 Washington Street,

BOSTON.

MAGEE FURNACE CO.

Sept. 23.-8w

THE OLD RELIABLE

MAGEE STANDARD

HEATING STOVES AND FURNACES

COOKING RANGES

EMBODY all the essentials for PERFECT OPERATION, CONVENIENCE, ECONOMY and DURABILITY. It will not pay to make experiments in selecting so important an article of domestic economy and home comfort as the Cooking and Heating Stove or Furnace.

GET THE BEST and you will find it true economy in the end.

The Magee Goods have stood the test of time, are being constantly improved, and are acknowledged everywhere to be unequalled in every respect.

They are for sale by the principal dealers in every city and nearly every town in the United States.

If your local dealer cannot supply you, send to the manufacturers,

32 and 34 Union, and 19 to 27

Friend Streets,

BOSTON.

Sept. 9.-8w

EXTRAORDINARY OFFER.

A SURE CURE FOR

HEADACHES AND CATARRH.

IT WILL instantly relieve the most distressing attack of

Catarrhal Headache,

Remove all offensive matter from the head, and, if persistently used, will cure the worst case of Catarrh.

Price, for a few months only,

15 Cents per Box,

or,

2 Boxes for 25 Cents.

Postage free. Address Oct. 7.

JAMES A. BLISS, Wakefield, Mass.

GONZALEZ MINING AND DEVELOPMENT CO.

Mediums in Boston.

J. A. SHELHAMER,
MEDICAL MEDIUM and Magnet Healer. Office 84 Montgomery Place, Room 3, Boston, Mass. Will treat patients at his office or at their homes, as desired. Dr. S. Shelhamer has treated and cured a large number of cases of Rheumatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. Consultation, prescription and advice, free. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be prepared to state age, sex, and leading symptoms. Office hours from 10 A. M. to 3 P. M., except Tuesdays and Fridays, when he will attend to out of town patients. Liver, and Dyspepsia, Liver and Kidney, or Strengthening and Soothing. Price 25 cents per box. 5 boxes for \$1.00. Letter address, care BANNER OF LIGHT, June 17.

MRS. L. J. COLLAMORE, ECLECTIC AND MAGNETIC PHYSICIAN, 498 Tremont street, 5th door above Dover street, still continues to effect remarkable cures for which she is so justly celebrated. Patients who have been disappointed in other treatments should avail themselves of the great benefits to be derived from the power of this Magnetic Physician. Her Vaporized Medicated Bathing is working cures that cannot be obtained in any other way. She has treated and cured a large number of cases of chronic and acute diseases persons who have been invalids for years have found health restored by her treatment. Oct. 21.-1w

DR. H. B. STORER,
Office 29 Indiana Place, Boston.

My specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms and if the medicine sent will benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 30.

MRS. M. E. RHODES,
ELECTRIC AND MAGNETIC MANIPULATIONS

For Nervous Diseases, Rheumatism, &c., and all other ailments. Also Tumor Cures. Contracted Cysts a specialty. Hotel Tremont, Room 2, 207 Tremont street, Boston. Hours 10 A. M. to 4 P. M. 1w-Oct. 21.

MISS JENNIE RHIND,
TYPICAL MEDIUM AND SEER. Psychometric or

Typical Readings by letter, one dollar. Send age and sex. Medium powers described. Directions for development given. Readings on Health and Future sent by letter. In Essex street, Boston. Circles Thursdays, at 8 P. M. Oct. 14.

DR. J. N. M. CLOUGH,
MAGNETIC and Electric Healer, 64 Clarendon street,

near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs specialties. Will send magnetized Paper \$1.00 a package; especially magnetized for a particular disease, \$2.00. 4w-Oct. 14.

MRS. JAMES A. BLISS,
MATERIALIZING MEDIUM. Sittings every Sunday,

Tuesday and Wednesday evening, at 8 o'clock, No. 31 Worcester street, Boston, Mass. Mr. Bliss's Developing Circle Monday evenings. Private sittings Monday, Tuesday and Wednesday, from 9 A. M. to 6 P. M. 1w-Oct. 21.

A. P. WEBBER,
MAGNETIC PHYSICIAN.

OFFICE AND RESIDENCE, 107 West Newton street, Boston, Mass. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Oct. 7.

MRS. C. MAYO-STEERS,
TRANSCENDENTAL MEDIUM. Sittings at 8 o'clock,

at Tremont, Boston. Private sittings daily. Circles Sunday and Wednesday evenings, at 8 o'clock. 1w-Oct. 21.

MRS. T. L. HENLEY,
CLAIRVOYANT, France, Test and Business Medium.

362 Shawmut Avenue, Boston. Psychometric Readings. Private sittings from 10 to 6 o'clock. 2w-Oct. 14.

MRS. FANNIE A. DODD,
MAGNETIC PHYSICIAN, 109 Tremont street, 2 doors

from Mason street. Mass. New Church Union Hall. Oct. 14.

MISS HELEN SLOAN,
MAGNETIC HEALER. Office, 327 Tremont street,

Boston. Patients received from 9 A. M. to 5 P. M. Oct. 21.-1w

MRS. ALDEN,
TRANSCENDENTAL. Medical Examinations and Mag-

netic treatment. 43 Winter street, Boston. Oct. 7.-1w

Dr. Charles T. Buffum,
TRANSCENDENTAL and Business Medium, 422 Tremont

street, Boston, Hotel Alden. Hours 9 to 6. Sept. 16.-13w

Mrs. M. J. Folsom,
MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. Sept. 2.

Mrs. Augusta Dwinells,
CLAIRVOYANT AND BOTANIC PHYSICIAN; also

Trance and Psychometric Medium. Residence and office, No. 180 Castle street, Boston. 3w-Oct. 14.

MRS. CLARA A. FINE,
BUSINESS and Medical Clairvoyant. Psychometric

Readings. Hotel Van Rensselaer, 219 A. Tremont st., Suite 6. Sept. 9.

A. S. HAYWARD, Magnetic Physician, 8

A. Boylston Place, Boston. Office hours 9 to 4. Other hours by appointment. Suite 1, cor. Friend and State streets. Magnetized Paper sent by mail on receipt of \$1.00. Sept. 30.

MRS. FLANDERS,
MEDICAL and Business Medium. Cards, 30 Madison

street, Boston. 2w-Oct. 21.

MRS. H. AVIES,
MAGNETIC PHYSICIAN, 40 Piedmont street, Boston.

1w-Oct. 21.

MRS. H. W. CUSHMAN, Test, Business, Rap-

ping, Writing and Business Medium. 400 North Street, Boston. Sittings Monday evening, at 7:30, and Thursday afternoon, at 2:30. 4w-Oct. 7.

MISS H. A. BLAISDELL, Artist for Spirit

Pictures of friends in Drawing and Painting, also Magnetized Paper. No. 25 East Concord street, Boston. Sept. 30.-1w

MRS. JENNIE OROSSE, Test, Clairvoyant,

Business and Healing Medium. Six sittings by mail 50 cents and stamp. Whole-life-reading, \$1.00 and 2 stamps. 30 Kendall street, Boston.

MRS. J. C. EWELE, Inspirational and Medical

Medium. Hotel Filadelfia, Suite 1, cor. Florence and Washington streets, Boston. Hours 10 to 6. Sept. 16.-13w

WILLIAM W. LEMLEY,
TEST, Business and Medical Medium, 132 Castle st.,

Boston, Mass. 1w-Oct. 21.

JOSEPH L. NEWMAN, Magnetic Healer. No.

84 Montgomery Place, Room 4, Boston, Mass. Office hours from 10 A. M. to 4 P. M. July 8.

MRS. C. H. LOOMIS, Trance, Test and Healing

Medium. Psychometric Readings, \$1.00, by letter. 210 A. Tremont street, Boston. 1w-Oct. 21.

DR. M. H. GARLAND'S Office removed to

Residence, Prescott street, Everett, Mass. Letter address, 9 Montgomery Place, Boston. Oct. 14.

SOUL READING,
Or Psychometric Delimitation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in leading marriage; and hints to the harmoniously married. Full delineation, \$2.00, and four 3-cent stamps. Brief delineation, \$1.00. Address, Mrs. A. B. SEVERANCE, 100 Centre street, between Church and Prairie streets, White Water, Walworth Co., Wis. Oct. 7.

Consult Prof. A. B. Severance,
If you are in trouble, if you are diseased, if you wish to marry, if you are living in unhappy married relations; if you wish to consult your spirit-ruler, or wish to know your future life, send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. Oct. 21.

W. P. GREENLEAF,
TRANSCENDENTAL AND SPIRITUAL SPEAKER.
Will attend to calls to speak at short notice. Also sittings attended on notice. Office, Bay, East Walworth, Mass. June 3.

ASTONISHING OFFER.
SEND 2 3-cent stamps, lock of hair, age, sex, one leading symptom, and you will receive a full and complete description of your future life, and what business you are best adapted to pursue in order to be successful. Send for full particulars. Address DR. A. B. DODD, 309 N. Main street, Iowa. 4w-Sept. 30.

Paul Leavelle, Seer and Astrologer.
HOBSCOE with general reading and events 5 years in advance, \$2.00. Send lock of hair, time and place of birth. Address P. O. Box 283, Chicago, Ill. Office 145 East Indiana street. Oct. 21.

MRS. SUE B. FALES, Psychometricist and

Trance Medium. Office, 11 Front street, Cambridgeport, Mass. 3w-Oct. 7.

AGENTS WANTED Family Medicine Machine

for the cure of all diseases. Send for full particulars. Address DR. A. B. DODD, 309 N. Main street, Iowa. 4w-Sept. 30.

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Banner of Light.

BRIEF PARAGRAPHS.

A miser is a man who may be truthfully described as criminally poor.

The daily press chronicles that a sort of native rally against the creeds of the missionaries is now going on in India. "There are, it is said, in Lucknow and Cawnpore alone forty-five publishing houses engaged principally in issuing anti-Christian books, tracts and periodicals."

A short time since the *Irish ship Undaunted* was passing under the East River bridge at New York, her masts struck the bridge, carrying away the fore and main top-gallant masts, and damaging the bridge. The junior editor of this paper was once a "boy" on that ship, and always allowed that her masts were a great deal taller than any bridge could be.—*Gardiner (Mc) Home Journal*.

Discretion is the golden cord on which wisdom strings her richest jewels.

We speak of Constantine as the first Christian Emperor, but every student of history knows that in that fatal alliance, Christianity lost more than it won; it was far more paganism by Constantine than Christianity was Christianized by it.—*J. W. Chadwick*.

It rains alike on the just and the unjust—and on the just mainly because the unjust have borrowed their umbrellas.

Give the world a reason for your knowledge, and you become benefactors to your race and kind; and every benefactor will become a pillar in the temple we desire to see erected on the ground where temples now stand and worship is offered to unknown Gods.—*Er*.

It is upon smooth ice we slip; the rough path is safest for the feet.

Prof. Gulliver of Andover complains that the seminary is now quarrel in "University pulpit, grove, shop, and other holy places," as "teaching a doctrine which we abhor"—namely, that weak and sinful mortals may have, in the boundless goodness of God, a chance to be saved in the next world.—*Chicago Times*.

Criticism often takes from the tree caterpillars and blossoms together.

Better is death than life; ah, yes! to thousands death plays upon a delirium and sings that song of consolation, till the air is filled with it and they cannot choose but follow. Whether by love, and the old, old song, but the young also hear it, and are still.—*Longfellow's Golden Legend*.

AYER & SON'S MANUAL gives just the information needed to make a judicious selection of papers for any newspaper advertising. It contains also many very advantageous special offers. Sent on receipt of Ten Cents. Address N. W. Ayer & Son, Advertising Agent, Times Building, Philadelphia.

The papers are telling about a somnambulist girl of Rochester, who gets out of bed at night and goes to sawing wood in the back yard. That's nothing; we know lots of men who never saw wood except in their sleep.—*Er*.

The oldest newspaper in the world is published at Peking, in China. It is called *King-Pan*, is over five hundred years old, and has not changed in size since 1351. Three editions daily are issued, two on yellow and one on red paper, and each edition has a name of its own in addition to the general one of *King-Pan*.

A printer who was badly beaten and got both of his eyes blackened, under the mistake that he was another man, showed his marks and said he was simply carrying a "sub-head."

Mr. Herbert Spencer, who is at present in New York, has not been benefited in health by his sojourn in this country. His disease is insidious, and a secular exchange ponderously remarks: "We wonder if he ever tried to effect a cure by attending church."

We were at a materialization séance the other week in company with a Jewish Rabbi, a native of Germany. The spirit in the direct voice addressed him in German and Hebrew, no one present in the flesh understanding these tongues but the Rabbi himself. A large light floated about, and in oriental phrase the Son of Abraham addressed it as "The Flame."—*Medium and Daybreak, London*.

Learning is an ornament in prosperity, a refuge in adversity, and the best provision in old age.

The irreverent daily press paragraphs the recent step of the great Brooklyn divine in the following worldly fashion:

"After working all these years to make people think as he thinks, Mr. Beecher suddenly discovers that he doesn't think so himself."

The three hundred and nineteenth anniversary of the discovery of America by Columbus was celebrated, Oct. 12th, by the Italian colony of New York with a festival at Wendel's Elm Park, 92d street and 9th Avenue, under the auspices of the Italian Rifle Association.

While the Rev. Joseph Cook keeps, in each lecture, reiterating his belief that Christianity never stood upon a firmer foundation than at present, the Christian Conference, soon to be held in Melbourne, has thought it necessary to set a day apart for the consideration of "The Cause of Non-attendance at Public Worship," and the Rev. Mr. Dowie announces a sermon upon "Denthon Australia."—*Dunedin (New Zealand) Echo, Aug. 20th*.

A correspondent sends to the papers (Oct. 12th) an account of two cremations, the first which have taken place in England. The bodies were those of Lady Hanham and Mrs. Hanham, who died in Dorsetshire. They both expressed a wish that their bodies should be cremated.

On the 8th of November the voters of Nebraska will vote for or against female suffrage. We hope they will be liberal enough to vote for it. Let all good citizens have the right to vote. Let all who are of age and amenable to the law, have the right to vote as to who shall go up to make laws.—*Pomero's Great West*.

The Senate of Dublin University has conferred the degree of Doctor of Laws upon Alfred Russell Wallace, whose writings are among the ablest works published in advocacy and illustration of the truths of Modern Spiritualism.

"I want to pass away gently while preaching," says Evangelist Barnes, of Kentucky. Many of his audience are in open sympathy with the remark.—*Er*.

An aggravated case of incarceration in a lunatic asylum for the base purpose of administering upon an estate is reported from Wisconsin. Mrs. Lucy King is the victim, and her brother is accused of persecuting her. He will be brought to book.

Miss Emily Faithful has probably ere this entered into the experiences incident to her present visit to America. Miss Faithful has been a public lecturer, and was for several years the proprietor and editor of a London pa-

per devoted to the interests of women, contributed to only by women, and on which only women were employed in setting type, &c. She has for years strongly advocated the employment of women in all fields of labor in which they can be usefully employed.

There is a rumor in Maquoketa, Iowa, says the *Record* of that place, that Dr. A. B. Dobson, magnetic healer, is to build an edifice to be used by a "church of the spiritual and liberal kind."

Lee & Shepard, Boston, have selected eight of their original series of illustrated hymns and songs, including "Ring Out, Wild Bells," "Abide with Me," "He Giveth His Beloved Sleep," "Home, Sweet Home," etc., and will bring them out this season in a style combining the illustrated poem and Christmas card. Each book is in a rich and novel dress, with heavily fringed, beautiful cover designs in gold and colors.

Mrs. Fletcher Webster, now the owner of the Webster farm at Marshfield, has offered to give the Webster Historical Society enough of the furniture of the great statesman, still in her possession, to furnish a suitable room for the Society whenever they decide upon one.

The four hundredth anniversary of Martin Luther's birthday will occur on the 10th of November, 1893. A Lutheran synod in this country has already begun to prepare for a suitable celebration of that day.

The electric system of illuminating cities by means of light placed at a great elevation, has been adopted by Fairfield, Iowa, the Elgin Tubular Iron Tower Company having furnished facilities. The tower is 180 feet high, and its construction the same as has been previously described by us.

Exit rev. a. a. waiter revivalist, (!) "exposer" (?) of Spiritualism, etc. The City of Shoes knows him no more.

The President's recent visit to Boston was a social and a military success.

Sheik Obdehullah has issued a manifesto to the Kurds urging them to shake off the tyranny of Persia. He was at Zekari Oct. 16th with a force of 17,000 men. It is supposed that he has Russian backing of some sort; and there are those who predict that the eastern question is about to make its appearance on the diplomatic field in a new form.

Nothing particularly new from Egypt. Arabi had not reached his trial, Oct. 17th. Gen. Wolsley has been ordered home. He was to leave Cairo on Thursday, Oct. 19th.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at 4th Avenue and Fulton street, between South and North streets, every Sunday at 11 A. M. and 7:30 P. M. Speakers engaged: Walter Howell, of England, for Oct. 17th; and J. W. Wright, of New York, for Oct. 24th. Children's Lecture at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening at 8 o'clock. H. W. Bowdler, President.

The Church of the New Spiritual Dispensation having secured the Church edifice formerly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park avenues, will hold religious services every Sunday at 10:30 A. M. and 7:30 P. M. Able and instructive sermons will be delivered, and all are cordially invited to attend. Hon. A. H. Dudley, President.

The Eastern Spiritual Conference meets every Monday evening at Composite Hotel, 4th street, corner South 2d street, at 7:45. Charles R. Miller, President; W. H. Collins, Secretary.

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d and 4th Streets.

Oct. 9th, the Chairman, C. R. Miller, opened the session by reading a communication from Thomas Paine through the mediumship of Mrs. M. S. Hunt of Salt Lake City, after which he introduced Mr. and Mrs. Fletcher to the audience, saying that it gave him much pleasure to introduce such fearless workers to the Conference. Mr. Fletcher said: "There is a question which is continually presenting itself to the world: 'Has Spiritualism a Distinctive Mission?' To those who look down deep into the soul of things, there is one law unchangeably and inexorably pervading them all. The musician who hears the music of the spheres inaudible to others, must yet fit his conception to a certain order, and he can express it. The artist whose soul-vision beholds scenes of beauty unseen by other eyes, must conform to rule and law in order to express his conception upon the canvas. So with poets, mathematicians, mechanics and scientists, all must conform to law inexpressible in embodying their ideas. But in theology you find no trace of that law; you swing like a pendulum between two extremes, neither ruled by law or reason."

Spiritualism now steps in with its phenomena, which are expressions of an unchangeable law and demonstrable fact, and leaves them with the observer for the judgment of his own reason. Let us tear down the veil of sacredness with which theology has invested many things. What is Spiritualism? Some call it science, some revelation, but it is a question of reform, and regeneration, and science, and religion, and more than all, blended in one great whole, one divine philosophy which shall save humanity. We must realize that however bad a man may be there is some good in him, which it is the part of his fellow-man to develop and to bring out; not to throw over them the shadow of their mistakes, but to take them by the hand and uplift and redeem them. This war between capital and labor is one which must end. The honest laborer is one who should be taken by the hand and placed upon his true level, and not crushed beneath the iron heel of the oppressive power of the great capitalists. Legislation will never affect these evils; education must do it. The people must be lifted above the temptations and inharmonies of their material life.

Do not depend upon the angels to do your work for you, for they do not come for that purpose, but to show you the way up to those heights which you may attain by your own labor. We are all believers in the phenomena, and some of us are trying to live by what they suggest to us."

Mr. Miller read a letter from the Spiritualists of Cape Town, South Africa, introducing Mr. S. T. Marchant, and expressed his delight at taking by the hand so earnest a worker from that far distant quarter of the globe.

Mr. Marchant proceeded to the description of his early training in the Church. His whole family were all in the Church, and he himself was a poor despised Spiritualist—and he had dared to go to Africa, that rich and beautiful country. Mr. M. described his experiences—the loss of his child, his development into clairvoyance, some very interesting phenomena and a general summary of the progress of Spiritualism in Africa. He described the Kaffir races, and the power they have of making rain at pleasure. The Kaffirs have thought so he offered the Chaldean and Assyrian races, resembling much the Kaffirs, and humored from Nineveh. The speaker paid a high tribute to Mr. C. R. Miller and his friends.

Mrs. Fletcher made an eloquent appeal for those who are trampled under foot by society, and described some of her labors among that class.

Walter Howell referred approvingly to what had been said by Mrs. Fletcher, after which he gave the benediction, and the session closed.

A new interest seems to be manifested. Mr. Howell's fine powers attract large audiences, and the depth and power manifested by his inspirers hold the minds of the hearers wherever he speaks. W. H. Corrin, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings at 109 N. 7th street, between W. 3d and W. 4th streets, every Sunday at 11 A. M. and 7:30 P. M. Speakers engaged: Mrs. Susie Willis Fletcher, for Oct. 17th; and J. W. Wright, for Oct. 24th. Children's Lecture at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening at 8 o'clock. H. W. Bowdler, President.

New York Lectures.

The Independent Society can now be said to be in good working order, as the audience are steadily increasing. The morning session last Sabbath was devoted to the answering of questions, which brought out some very interesting thoughts—especially the query, "Will the laws of mediumship be discovered, so that the perception of mediums will cease?" The speaker defined mediumship in a very clear and concise manner, and insisted that mediums were born, not educated to it, and that as all of life was to comprehend something of its laws, and at best very little was understood, so in mediumship it was impossible to dictate a law that would apply to all mediums, since each is differently constituted and controlled. The present effort to persecute mediums, by so-called Spiritualists, will not effect any decided result beyond demonstrating the fact that all are not ready for the truth. What is needed is not more Spiritualism, but more spirituality. And until that is gained mediums will be persecuted by the unthinking. Other questions bearing upon various topics were answered in a very practical and pertinent way.

In the evening, the largest audience of the season listened to "The Message of Spiritualism," which was one of the finest discourses ever heard from the spiritual rostrum. It would be impossible to convey any idea of it in any limited space.

A Club is being formed to work in connection with the Society, and to devote one evening each week to literary and musical entertainment.

Mrs. Fletcher also addressed a crowded audience at Williamsburg on Monday evening. She will lecture at Frohner Hall, 14th street, every Sunday morning and evening; while Mr. Fletcher can be consulted daily at 60 W. 12th street.

Meetings at Stafford, Conn.

Mr. George A. Fuller of Dover, Mass., lectured for the Spiritualists of Stafford, Conn., Sunday, Oct. 16th, at 11 and 7 P. M. In the afternoon the inspired speaker took for his theme, "The Old Faith and the New," and delivered a very eloquent discourse. Among other things, the speaker aimed to show that the life of the Church is a setting in toward the New, and that the Church already reaching toward Spiritualism and imploring help. Her leading divines already recognize the fact of angel ministrations, and some of them have the courage to proclaim their belief. Liberal Christianity advocates its philosophy, and many of her clergymen are foremost in all reforms which tend toward the elevation of humanity. Spiritualism strikes at the root of the old religion, and denounces a future life, and through its influence ever exerts a power for human welfare. Through its light the Church can add unto its faith, knowledge.

In the evening Mr. Fuller was greeted with a very large audience. Among the auditors were Rev. Mr. Maxham, pastor of the Universalist Church, and the Rev. Mr. Eaton of the Baptist Church. Mr. Fuller lectured upon the subject of "Temperance," which was a very clear and logical presentation of thoughts upon a reform of the most vital importance.

Next Sunday, Oct. 22d, Mrs. Fanny Davis Smith of Brandon, Vt., will lecture for this society. Mr. Fuller will lecture Sunday, Oct. 22d, at Grotonville, Mass. He may be engaged by circular either East or West, during the coming winter, by addressing him at his home.

Meetings in Providence, R. I.

The meetings in Slade Hall, Sunday, the 15th, were interesting, and in one respect novel. Mrs. Sue B. Fales, of Cambridgeport, Mass., opened the afternoon services with a short address, reciting her experience in being forced to leave the Church, to enter upon the highway of progress—Spiritualism. She then exercised her medial powers in translating those mystical and cabalistic, unseemly and angular markings, seemingly without an object. Several of these were rendered, and found to be veritable communications from the spirit spheres, some from ancient sages and others from loved ones on the other side.

Dr. Storer followed, pleasantly alluding to his early labors in the city, also congratulating the friends that they had reclaimed the lamp of truth, hoping the lesson of the ten virgins might be heeded. He then passed to consider the scope of Spiritualism, setting forth in word and spirit its adaptiveness to the needs of humanity in a way which was encouraging to the believer and thought-stimulating to the skeptic.

At the evening meeting Dr. Storer opened the services. His subject was "The Deafness of Life," and his treatment of it was presented with power and eloquence, combining facts and philosophy in an invincible argument. Mrs. Fales followed with psychometric readings from slips of paper containing the names of absent persons. They were remarkably accurate, affording indubitable evidence of a power to evoke the "soul of the dead," trace the line of destiny backward and forward, and forecast results. The two succeeding Sundays will be filled by E. S. Wheeler, who will be accompanied by Mrs. Wheeler, an accomplished and versatile musical medium.

Springfield (Mass.) Meetings.

The announcement that there would be a "Memorial Service" on Sunday last, Oct. 15th, attracted a larger audience than has before assembled in the afternoon. Many very beautiful floral offerings adorned the desk, bearing the inscription of some spirit. The guides chose for their subject, "What Consolation does Spiritualism offer the Mourner?" and a beautiful discourse they made of it. They dwelt upon the passing into spirit of little children, and contrasted the old time faith with the present knowledge. They also pictured the condition of those who passed in later life, saying, "You have put them from you, and vainly do you listen for the sound of their loving voices. Theology says they are away, too far removed from earth to listen to your call. Spiritualism teaches, *proves*, they are with you, and while you wait and fondly yearn for earthly work, they are guiding your earthly footsteps, and beckoning you to come to them." A beautiful vision, in which the names of spirits were seen, was then given, and many hearts were gladdened by the assurances of another life.

In the evening there was a very large audience, who frequently applauded the sentiments brought out by the subject: "Does the World Move?" After the lecture many marked tests were given. The committee announce a grand concert for Friday evening by the Fitchburg Band.

Meetings in New Haven, Ct.

The New Haven Association of Spiritualists, after a vacation since July last, resumed their meetings at hall 102 Orange street, by conference, on Sunday, Sept. 3d. On Sunday, Oct. 1st, officers were elected for the ensuing year, our venerable President, Lester Robinson, retiring with the esteem of all, richly merited by his persistent work. To succeed him was chosen Mrs. J. W. Wright, the well-known, and, if womanly, the perseverance and grand success the selection will prove a wise one. Although few in numbers, our Association is gradually gaining ground, our meetings are growing more and more harmonious; and though unable except occasionally to employ a speaker our conferences every Sunday afternoon are well attended and very interesting.

We have elected as officers for the coming year for President, Mrs. M. J. Wright; First Vice President, Mrs. Tuttle; Second Vice President, Mrs. George Holbrook; Third Vice President, Mrs. S. S. Spear; Secretary, O. W. Reynolds; Treasurer, J. R. Hinkley. Mrs. Wright also acts as Corresponding Secretary. We shall be

glad to welcome to our platform any brother or sister in the lecture-field who is willing to speak for us for a compensation within our means. O. W. REYNOLDS.

Meetings in Lynn, Mass.

Our morning Conference was unusually interesting, being addressed by Dr. Orne (under control), Bonny of Maine (a former resident), Johnson and others, and Mrs. C. W. Knox of Boston, who gave us some encouraging words, and several recognized tests of spirit-presence. Parker Pillsbury, the veteran reformer and writer, occupied our desk, discoursing in the morning upon "The New Religion; What it is, and What it is Not," and in the evening, "Some Serious Thoughts on the Times for Serious Men and Women," in which he fully sustained his reputation as an eloquent and instructive exponent of not only our Spiritual Philosophy, but also all the reforms of the day. Mr. Pillsbury has retired somewhat from the lecture field, confining himself to literary pursuits; and though now past three score and ten, is as active and brilliant as many men much younger. Our lecturer next Sunday will be Miss S. L. Ewer of Portsmouth, N. H.

The "First Progressive Society of Spiritualists" has adjourned without date, and is succeeded by "The Lynn Spiritual Union," Isaac Frazier, Chairman, to whom all applications and communications should be addressed.

G. W. FOWLER.

14 Highland Ave., Lynn, Mass., Oct. 15th, 1892.

Fine Arts.

The Brooklyn Daily Eagle speaks as follows concerning an excellent etching which has already become famous, and is popularly known as MANSFIELD'S LONGFELLOW. The artist making it is the son of the celebrated sealed-letter-answering medium, J. V. Mansfield, of New York City.

"Mr. J. V. Mansfield has recently completed a very excellent etching, showing a half-length portrait of the poet Longfellow. He has selected a full-face view and brought out a most striking likeness, reproducing the strongly marked lines of the face with great care, and at the same time doing his work in a bold, artistic way. The eyes are full of brilliant animation, and the whole face is overrunning with life and character. The treatment of the white flowing beard also displays to the greatest degree the artist's power as an etcher. With as few lines as possible he has reproduced the light, airy quality of the hair, bringing out the high lights very cleverly, and interspersing pleasing touches of shadow here and there by way of emphasizing the work. The boldly-drawn head is brought out against a dark, broken, broken background, and the whole is one of the best portraits in black and white of the poet we have seen. Mr. Mansfield's work in etching has been mentioned very favorably by the editor of the London art periodical, the *Portfolio*, Mr. Philip Gilbert Hamerton, who expressed the opinion that Mr. Mansfield's etchings were among the very best work accomplished by American artists."

In compliance with a public demand, several prominent American educators have consented to cooperate for the establishment of a new paper, the special features of which will be: original articles on educational subjects by the best qualified writers; abstracts and translations from foreign works; critical reviews of school-books and works relating to education; digests of proceedings at teachers' meetings; correspondence from prominent teachers and general educational intelligence. The name of the proposed publication is to be "THE AMERICAN TEACHER," and a fund for its support is to be raised, by the method of shares, each of which consists of ten subscriptions for the work. The project has met with favor among those of our citizens specially interested in the subject to which it is devoted. Further particulars may be obtained of H. S. Ballou, 7A Beacon street, Boston.

An Appeal.

"The New England Anti-Compulsory Vaccination League" was organized in Hartford, Conn., Sept. 23d, 1892. Its purpose is to enlighten the people by bringing before them the following facts:

First—"That vaccination does not prevent smallpox. Second—"That vaccination does induce a pathological condition that predisposes them to more serious diseases than smallpox."

By thus doing, the League hopes at no distant day to secure the repeal of all compulsory vaccination laws now existing on the statute books of our several States. It therefore appeals to all lovers of personal purity, and the untrammelled exercise of conscience; to all who desire to protect their children from inoculation with the virus of a disease, misnamed "vaccine lymph," to attend their names, with whatever amount they find their means and duty will permit, to the following article of membership:

Any person who is in accord and sympathy with the objects of this League shall be eligible to membership on payment of one dollar annually, and shall be entitled to vote at all meetings of the League. An annual dues card, and a certificate shall be added to the subscriber to copies of all publications.

All letters of inquiry relating to the League should be addressed to Rufus K. NOYES, M. D., Lynn, Mass.

All remittances should be sent to E. M. Repley, M. D., Unionville, Conn.—Box 208.

Passed to Spirit-Life.

From Arlington, Mass., on the 12th of October, at the ripe age of eighty-one years and some months, Mr. Henry Frost.

On Sunday, the 13th, the writer was invited to lead the funeral service of him. Those who knew him long and well known that aged man spoke of him as having through his extended and active life been liberal in his religious views, and very beneficent in his deeds.

He was a devoted, sympathetic visitor of the sick in his neighborhood, free bestower of aid to the poor, as an honest, truthful and kindly man in all the relations of life. A Universalist in his early days, in his later ones he said he had risen above the creed of that sect. He was a reader of the *Banner of Light*.

One survives him as widow with whom he had lived in harmony for fifty-two years; numerous children and grandchildren, as well as a household around the remains of the departed. Happy those among them who trust that though invisible he still may be with them to guide, sustain and bless.

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Cloth, 30 c. Postage free.

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Spiritual Manifestations.

BY CHARLES BEECHER.

The author announces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spiritual world, and to prove some hypotheses of theory which will constitute account for all known facts. It is a profound thinker, a careful and industrious writer, and his book is not only a valuable treatise on the subject, but it will interest all Spiritualists.

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The Guide to Astrology.

BY RAPHAEL, ASTROLOGER.

CONTAINING The Complete Rudimental Part of Genethical Astrology, by which all persons may calculate their own Nativity, and learn their own moral character and proper destiny, with rules and information never before published. Cloth, Vol. I, Price 61.50. For sale by COLBY & RICH.

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