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NO. 6

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: A Phase of Spirit Influx. Notes of Travel.

Influx. Notes of Travel.

SECOND PAGE -Banner Correspondence: Letters from Pennsylvania, Illinois, Connecticut, and West Virginia. THIRD PAGE.-Vermont Convention. New Publications

FOURTH PAGE.—Woman in the Early Days of Christianity, More Medical Ignorance and Fatality. Spirit Commun-ion.—What Then? Newsy Notes and Pithy Points, etc. FIFTH PAGE.-Spiritualist Meetings in Boston, New York and Risewhere. Shall Any Cure be Prohibited? Movements of Platform Lecturers. New Advertisements

SIXTH PAGE.—Hessage Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Lougley; Spirit Messages given through the Mediumship o Mrs. B. F. Smith.

SEVENTH PAGE .- Poetry: To Jennie. October Magazines Mediums in Boston. Book and Miscellaneous

EIGHTH PAGE.-The Paris International Spiritist and Spir itualist Congress. J. Frank Baxter in Ohio, etc.

The Spiritual Rostrum.

A PHASE OF SPIRIT INFLUX.

Alliance of New York City, Oct. 3don the Re-opening of its Meetings for the Current Season-by PROF. HENRY KIDDLE.

[Reported for the Banner of Light.]

Spiritualism, as a branch of knowledge, includes everything pertaining to the spiritual side of the universe, and spirit influx, as one of its topics, is of transcendent interest and importance. The world of spirits impinges in many ways on the world of mortals; nay, in a certain sense these two worlds are one. The denizens of both are of the same nature in their psychological character, for both are spirits, though in different states of being. The close relation and constant interaction of the two worlds have ever been obvious to all really intelligent persons; for spiritual blindness is not a normal characteristic of humanity, but a deprayed condition, the result of an exclusive study of physical objects and material conditions. Beyond the realm of modern physical science and philosophy, there are few, if any, of the great exponents of intellectual and literary genius who do not, in their writings, exemplify this interesting fact, in various forms of expression, attesting that

"No curtain hides from view the spheres elysian Save these poor shells of half-transparent dust; And all that blinds the spiritual vision Is pride, and hate, and lust."

Dr. Adam Clarke, the learned Biblical commentator, wrote in his article on the appearance of the spirit Samuel to King Saul:

'I believe there is a supernatural or spiritual world in which human spirits, both good and bad, live in a state of consciousness; and that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

How different is this enlightened view from the materialistic ideas and assertions of the Methodist editor of our time-the Rev. Dr. Buckley—who is now earnestly and persistently engaged in denying or explaining away, on mere physical principles, every fact and phenomenon that indicates the existence of spirit or the spirit-world. This is evidently done in hostility to Modern Spiritualism, while the system of which this so-called "doctor of divinity" is an exponent, is based on Spiritualism, or spirit manifestation. Thus he may be likened to a man sitting on the branch of a tree, and industriously sawing through the trunk below the branch which supports him.

The words of the spiritually intuitive Beecher may be quoted in contrast with the writings of this dim-eyed clerical editor:

"I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate This is certainly the doctrine of the New Testament [and the Old Testament as well]. It was taught by the Saviour and the Apostles that both divine and demoniac influences roll in [rather flow in] upon the

This was said by the great preacher in a discourse delivered in 1878; and a most remarkable one it was, for it enunciated forcibly the doctrines of Modern Spiritualism, and defended them as both rational and spiritual—as elevating to the soul and tending to ennoble the character of man during his sojourn in the material state.

The keenly-intellectual, but still intuitive, Kant said in his "Dream of the Ghost-Seer":

"It will be hereafter proved that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptible of mutual impressions; but ordinarily these impressions are unperceived."

Except to the utter materialist, who views all the phenomena and capacities of human nature as merely the results of organization, there is nothing far-fetched or fanciful in this idea of Kant, even as an hypothesis; for when the duality of man's nature, and its corollary, the existence of an unseen spiritual world, are admitted, the psychological action of one on the other follows by the most simple logic. As Judge Edmonds was told by the spirit communicating through Dr. Dexter, "man's relation spiritually with the spirit-world is no more wonderful than his connection materially with the physical world. The two parts of his nature respond to the same affinities in the

physical and spiritual worlds." The poet Lowell recognizes this great truth of spirit influx in one of its most practical relations in the following lines:

"We see but half the causes of our deeds, Seeking them wholly in the outer life,

And heedless of the encircling spirit-world, Which, though unseen, is felt, and sows in us All germs of pure and world-wide purposes."

The Rev. John Newton, the personal friend of Cowper, evinced an extraordinary spiritual sagacity in his recognition of this truth; and his avowals of it cannot but impress us deeply, as those of a mind uninfluenced by the sensuous manifestations of the present time. But it is always a strange inconsistency in any believer of the scriptural doctrines of angel guardianship and the ministry of spirits to be so blind as the clerical Buckley and the class of whom he is a type. Newton says:

"That evil spirits have an influence and power to distress and disquiet us is well known to exorcised souls; and it seems reasonable to believe that the good angels are as willing and as able to communicate helpful and encouraging impressions."

And again:

"That evil spirits can, when permitted, disturb, distress and defile us, I know as well as I know that fire can burn me; and though their interposition is perhaps more easily and certainly distinguishable, yet, from analogy, I conclude that good spirits are equally willing and equally able to employ their kind offices for our relief and comfort.'

The discourses of this truly venerable man abound in expressions of this truth, showing a complete realization of the important fact that spiritual influences are ever around us, and that we are subject to them in various ways and in diverse degrees. Thus is it true, and should be universally recognized, that "the

dead still rule our spirits from their urns." It is strange that those who are constantly using a language the vocabulary of which contains so many terms based upon the fact of spirit-influence should so positively oppose the doctrines that are based upon it, especially when the evidence of its actuality, far from being traditional, is every day presented to their observation.

Scientific physiologists who are limited by the facts and principles of materialistic research, quite often meet with instances of abnormal phenomena in connection with the intelligent part of human nature which compel them to distort the facts of their experience and to strain their principles beyond every rational application of them. Whereas, if renouncing their prejudices they would consent to recognize facts as well established as their own, and principles embodied in the learning and literature of all times, there would be presented to their minds a clear solution of the phenomena which now entirely baffle them, and compel them to resort to such absurd shifts and evasions.

Not intending to treat, in this paper, of the volume would be required for this). I here confine myself to a single phase of its action, which, though obvious to one versed in spiritual facts and phenomena, either escapes the attention of the ignorant, or is denied recognition by them. This phase is a mild form of what has been called possession or obsession, in which there is a loss of the normal consciousness, or personality, for a time, leading to acts strangely at variance with the character of the persons affected. Such cases, which are far from being uncommon, are usually classed under the head of insanity, or temporary alienation; and when placed under the treatment of a physician, are usually aggravated or rendered hopeless. Extreme cases, like those of the Gadarene, and the famous Yatton demoniac, really defy all logical interpretation other than the psychological influence of a foreign spirit; but those to which I particularly refer give rise to various materialistic hypotheses.

There is nothing discoverable in the physical constitution of the individual that can account for so utter a change of personality-for the sudden assumption of a personality so strange, so unlike that of the individual in his or her normal state. The materialistic physiologist, indeed, dogmatically interprets it as the result of an impairment or functional disturbance of the physical organization of brain or nerves, entirely disregarding the fact that his science, as it is usually limited, treats only of the brain as an instrument which is employed in a way and by an agency entirely unknown. This the most accomplished of these scientific experts are obliged to confess. Dr. Dalton, in "Human Physiology" says:

"The nature of the nervous processes accompany ing mental action is unknown. Physiological research gives us no information with regard to the brain as an organ of intelligence, beyond the fact that it is, in some way, essential to its manifestation; and all the modern investigations into its structure and physiological properties have failed to increase, in any essential particular, our knowledge of its office and action in the operations of the mind.'

This is a plain and honest confession of a very suggestive fact, which should be kept in view particularly by those who are so prone to disregard, or treat with scornful indifference, the very phenomena which, if duly considered, would throw so much light upon the subject of which these socientific specialists are compelled to confess themselves to be wholly without information or the means to obtain it.

In this paper I refer especially to those cases in which there suddenly occurs a change of personality-that is, a total loss of the memory, intelligence, egoistic consciousness, and habitudes that make up what we mean by personality independent of mere outward form, and the assumption of all the characteristics of a very different personality-a change, indeed, analagous to that which Stevenson has so grotesquely represented in his "Strange Case of Dr. Jekyl and Mr. Hyde"; but which is better illustrated by the recent and well-

brief errand, suddenly lost his normal consciousness, and in the other which took its place, went to a town in Pennsylvania and set up a mercantile business. In this he continued for six weeks, at the end of which time the usurping influence left him, and he resumed his proper selfhood in a dazed condition, not knowing where he was, and remembering only that he had left his home, as it seemed to him, the day previous. Thus his own personality was absolutely lost for six weeks.

The large number of instances of this phenomenon has attracted the attention of physicians and mental specialists, notably that of Dr. William A. Hammond, who in March, 1887, published in The Forum an article on the subject, entitled "Mysterious Disappearances," in which he relates a number of instances, many coming under his own observation, in which this loss of normal consciousness, leading to strange wanderings and doings, for a longer or shorter period, occurred. In connection with this be remarks:

"Such instances as those I have detailed are by n means uncommon. They show that it is possible for a person under certain disordered conditions of the nervous system, to live, as it were, two essentially distinct lives. Cases of this dual-existence have been reported by M. M. Aznam and Mesnet, and others have occurred in this country, In all of them the subjects have had paroxysms, characterized by a sudden change in their modes of life and personal qualities, and during the continuance of which they had no recollection of their normal lives. Their likes and dislikes were different; their dispositions were changed: they were, in all respects, so far as their minds were concerned, totally utilike what they had been. When they emerged from the abnormal state, they resumed their former manners, habits and modes of thought. and were in entire ignorance of anything that had occurred while the seizure lasted; indeed, unconscious that there had been the slightest departure from the ordinary course of their lives."

This is an accurate description of the phenomenon here referred to, which is to Spiritualists of the most meager experience, quite familiar, being known to them as one of the many diversified phases of "spirit-control." Illustrations of it are to be found in the records of all ages and peoples. Hammond's phrase "the seizure" is very apt, expressive, and significant, for such it most obviously is. The phenomenon has generally been designated by mental scientists "double consciousness." Wigan, in the "Duality of the Mind" (London, 1844), calls it "alternate consciousness" -- a better term; but more recently it has been styled "multiplex personality." It has been, under this name, the subject of a paper published in the Proceedings of the London Society for Psychimany different kinds of spirit influx which cal Research; and researches into its character often confront the enlightened observer (for a and presumable causes have been made by some French physiologists, | Experiments have also been conducted with the object of curing it by means of hypnotism, with some hopeful results. The application of hypnotism, or mesmerism, to such cases is certainly consistent with a proper rationale, but no hypothesis has been announced which connects the curative process logically with the malady to be relieved.

> In connection with this, the New York Tri bune remarked some two years ago:

"Phenomena of this character formerly were held explicable only by the theory of obsession by a free spirit. The interpretation was at least intelligible, granting the premises [and the premises have been accepted by many of the best minds of the agel; and the Spiritualists have a staple illustration, known as the 'Watseka Wonder,' in which a young girl was 'obsessed ' [rather possessed] by the spirit of another, and changed her personality for some months. The French scientists would reject the obsession theory, but they certainly have not succeeded in showing how or why these strange metamorphoses occur.'

Dr. Hammond, however, readily falls into the current hypothesis put forth by the Faculty, in regard to which he says:

"That the mind is dual is a theory which is supported by many facts in the anatomy, physiology, and pathology of the brain. Under ordinary circum stances, these two parts are manifested simultaneously-the two hemispheres of which the brain is composed act together. But under the lufluence o injury, or disease, this concord of action is disturbed. and one hemisphere acts at one time and one at an

The doctor, however, seems to overlook the fact that both hemispheres of the brain must necessarily have acquired the same experience, and the same elements of character in "acting together"; just as the two eyes see the same objects, and when their "concord of action" is disturbed, the visible object is doubled, but totally dissimilar objects are not seen. While in the phenomena under consideration, the acquired consciousness gives place to that which has not been acquired-one personality, in all its elements as described by the Doctor, disappears, and a very different one takes its place, the nature and origin of which is the problem to be solved. The "Watseka Wonder" referred to by the Tribune was a perfect illustration of this phenomenon, and afforded an irrefutable demonstration of the true cause, because the new personality was fully identified. It was a case of continuous spirit possession; not obsession, for it took place by previous agreement with the possessing spirit, and the object was a beneficent one, being the cure of the young woman, Lurancy Vennum, of a distressing malady. This object was effected, Lurancy being "made whole" by the process of spirit possession, and she is still living, I think, a strong and healthy woman. Other cases of the identification of the possessing spirit, well attested, are on record; but usually the identification, as would be expected, is wanting.

Combe cites the case of a highly-accomplished young woman, who, after awaking from a deep and prolonged sleep, was discovered to have

Providence, who on going from his home on a | having become a blank. While being recducated, she fell into a similar state, and, on passing from it, found herself restored to her normal personality, the intermediate connormal personality, the intermediate consciousness and its acquirements having been totally obliterated. This case was a parallel to that of Miss Reynolds, of this State, who underwent a similar transition from one personality to another, each lasting for years, and the final transition being into the abnormal, or secondary state, in which she deceased, after it had continued for twenty-five years. It is easy to account for these phenomena on spiritualistic principles and in the light of analogous incidents; but without these they are gous incidents; but without these they are

gous incidents; but without these they are wholly inexplicable.
Dr. Joseph Comstock, in his "Account of Persons with Two Souls" (New York, 1838), refers to the case of a Rachel Baker, of this city, an account of whose peculiarities was drawn up by the U.S. Senator, S. L. Mitchell, and is attested by some of the most distinguished physicians of the time, among them Dr. Valentine Mott. This young woman, in her normal state, was a very ordinary person. Dr. Valentine Mott. This young woman, in her normal state, was a very ordinary person, but her "somnambulistic" consciousness or personality was widely different. In that state she preached eloquent sermons, and uttered the most fervent prayers and exhortations with a power and accuracy of elocution which but few clergymen could equal. In short, as described, it was a case very similar to that of the well-known trance-speaker, Mrs. Richmond; but at that time the term mediumship had not been invented, and the thing was un-

mond; but at that time the term mediumship had not been invented, and the thing was unknown except as a phenomenon which the medical and mental experts could not explain; and, as a body, they still remain in persistent mystification.

The case of Jane C. Rider, an account of which is given by Dr. L. W. Belden in the Boston Medical and Surgical Journal, vol. xi, presents phenomena that illustrate still further what Dr. Comstock calls "two souls in one person," and what Wigan called "alternate consciousness."

It is sometimes the case that the psychologi-

consciousness.

It is sometimes the case that the psychological action of the foreign influence is unable to obliterate wholly the individual's own personal that the foreign in the foreign the foreign. ty, so that the latter is aware of the fact of a duality of consciousness—of a partial possession which he is unable to resist, and to which he feels himself an unwilling victim. We have a curious illustration of this in the Fith Annual Report of the Crichton Royal Institution (1844). A man conceived that he was not simply himself, but also another person; that is, that in his body were two persons, each exercising a separate volition and intelligence. His own selfhood appeared to be vile and deprayed and prone to evil acts; while the better personality with him struggled against this tendency, and endeavored, even by violence, to restrain and even to chastise the wicked one to which it was allied, often leaving marks upon the body for days. These conflicts were frequent, and often could be arrested only by outside interference.

outside interference.

Here was a complete reverse of what generally occurs in such cases, for the foreign personality is usually a depraved one, inciting to vice and the commission of those crimes which, in the old legal parlance, were said to be perpetrated by the "instigation of the devil." There is, indeed, as we frequently observe in cases related in the newspapers, very often a fixed impression in the mind of a criminal that the guilty deed was instigated by another selfhood guilty deed was instigated by another selfhood guilty deed was instigated by another selfhood than his own, exerting an influence over him that he could not resist. A recent case affords a very strong illustration of this evil influence consciously recognized but irresistible by every exertion of the person's own volition. This case, reported quite generally by the newspapers, was that of a young man, twenty-seven years old, of the name of Harry Munzer, who voluntarily came before the court in Chicago, desiring to be adjudged insane, so that he might be protected from an evil influence the might be protected from an evil influence which he could not resist. The most remarkable feature of this case was, that during his account of the matter to the jury the change of personality actually took place, much to ir astonishment and even horror. We are told that "from an innocent expression at the beginning of his narration his features changed beginning of his narration his features changed to one of extreme cunning and malignity. As he proceeded, deep lines appeared on his cheeks beside the nose; the eyebrows contracted darkly, and the corners of his mouth drew down. His forehead wrinkled up as an old man, and his voice actually changed, so that a listener might have supposed that a man'of forty-five was talking. His voice came from deep down in his chest, and, in fact, the entire aspect of the man was changed. He entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon

where he spoke of kining, the jury gazed upon the face of a man about to commit murder."

He had previously spoken of the spell coming upon him, but he remarked: "I can take care of myself here." The "queer sickness," as he called it, came upon him about a year before. He remarked:

"The sight of a tool, or anything with a blade to it, would start every fibre and nerve in me to tingling, and I became afraid of myself—afraid for my friends. I felt an impulse growing upon me to harm or kill; though I was conscious of what I was doing."

Of course the verdict of the jury was insane. Ves, insane, unsound, inasmuch as the normal state of a man always permits him to hold the volitional control of himself. When, from any cause, that control is impaired or destroyed, the influence of spirits is increased, and obsession, which is a hostile spirit possession, becomes possible. Mediumistic quality, depending upon conditions and natural pseudiorities ing upon conditions and natural peculiarities the nature of which is unknown, renders it possible for persons to become the instruments of spirits for various phases of expression on the material plane, and has been of great use for the spiritual enlightenment of mankind; but it is a dangerous profession, and may, if abused or not rightly used, lead to great evil both to the medium and society. We live in an ocean or not rightly used, lead to great even both to the medium and society. We live in an ocean of spirits, that are drawn to us, or repelled from us, by the operation of forces subtle in their character, but uniform in their action. It behooves all to istudy the laws controlling these forces with the utmost care, so as to profit by the beneficent, and avoid the evil and noxious. All live under a great responsibility to do so, and thus receive and enjoy the best kind of spirit influx of which they are susceptible. No one can evade it entirely.

The study of the philosophy of material germ life has been of incalculable service to mankind in teaching them how to ward off disease, and especially how to check the spread of those terrible epidemics the rayages of which, in times gone by, decimated the human race. So the study of the kindred philosophy of those subtle elements of spirit influence which encompass us, and often work terrible evils—for there are also spiritual epidemics—would be of corresponding value. We are approaching the time when selence will extend its researches to that

sponding value. We are approaching the time when science will extend its researches to that is better illustrated by the recent and well-land prolonged sleep, was discovered to have vast realm, and thus do a greater service to huknown fact of the clergyman of the city of lost all her acquired knowledge—her mind manity than it has ever done before.

NOTES OF TRAVEL.

BY GEORGE A. BACON.

PART II.

En passant, we would remark that whoever seeks to visit the more memorable places of the Old World without the companionship of a cosmopolitan spirit, and a just sense of appreciation of historical association, the endearing attachment that twines itself around venerable and noble names, not alone noble by birth, but more so by some illustrious beneficence or contribution to art, science or humanity; heroic deeds or lofty acts of patriotism; some sacred service to friendship, to truth or to religionthey who are devoid of a proper amount of this spirit of appreciation, must not expect to extract any particular satisfaction from a visit to places that specially commemorate these ennobling qualities.

However cultured men and women may be, none can visit other countries than their own, and intelligently note the difference in the manners, customs, laws, etc., existing elsewhere, without favorably extending their view, increasing their knowledge, and sensibly enlarging their minds. Traveling with one's eyes open has a wonderfully civilizing effectlet those test this who doubt it.

From Basle, or Bale, to Lucerne the journey is one of increasing picturesque beauty and grandeur. "Here the mountains began to grow before our eyes. We shot through tunnel after tunnel, cut in the solid rock, and suddenly sweeping around a curve, the everlasting hills, wrapped in perpetual snows, greeted our astonished sight." While writing these lines, we chanced to meet with the following description, by an eminent New England lady, of her first visit to this place:

"When we forget the scene before our dazzled eyes as we stepped out upon the balcony of the hotel at Lucerne, earth will have passed away. There lay the fair lake, the emerald hills rising from its blue depths on every side, save where the queer old town sweeps around its curve or beyond Pilatus, where the chain is broken, and a strip of level land lies along the water's edge, sprinkled with red-roofed farmhouses set in the midst of grain-fields, and with rows of tall, straight poplars extending to the water. The sight of peaceful homes among the heavenly hills is like a vision of earth in mid heaven. Beyond, above, overlapping each other, rise these delectable hills. No earthly air envelops them. No earthly feet tread their fair summits. Upon the highest, among the eternal snows, rest the clouds. Truly, the heavens declare the glory of God; but Switzerland showeth his handiwork!

Lucerne is about fifteen hundred feet above the sea, has a population of seventeen thousand and is the capital of the Swiss canton of that name. It is situated on Lake Lucerne, at the efflux of the Reuss River. It is enclosed by well-preserved walls and watch-towers, erected in 1385. Its situation on the lake, between the towering Rigi and Pilatus, facing the snowclad Alps of Uri and Engelberg, is one of rarest beauty. Two of the four bridges that here span the banks of the Reuss are covered with a triangular-shaped roof, on the inside of which are over one hundred and fifty painted scenes from Swiss history. Apart from the natural grandeur and beauty of its situation, the chief attractions of the town are Thorwaldsen's statue of the Dead Lion, or the Lion Monument so called, cut in the face of a solid rock, twenty-eight feet in length, in honor of the heroism of the officers and soldiers of the Swiss Guard in 1792, and the Glacier Gardens. Here are seen gigantic glacier-holes, with erosions caused by the glacier. They owe their existence to the whirling stones driven round by the melted ice. The spiral windings, worn smooth even to a polish by the water whirling round from east to west, tell a story of the glacier-mills more eloquently than words can possibly tell it. The Cathedral here is said to have the finest organ in Europe.

"The Lake of Lucerne is distinguished above every lake in Switzerland, perhaps in Europe, by the beauty and sublime grandeur of its scenery. It is hardly less interesting from the historical recollections connected with it. Its shores are a classic region, the sanctuary of liberty. On them took place those memorable events which gave freedom to Switzerland."

Under favorable circumstances a sail upon the lake from Lucerne to Fluellen, or vice versa, is the delight of a lifetime. Whoever can, should take it, enjoy it and forever after dream of it!

From Lucerne to Alphacht by steamboat, thence by mountain-railway over the Brünig pass to Brienz, by boat to Meiringen, to Bonigen and Interlaken!

At this favorite summer resort, situated between two lakes, two thousand feet above the sea—a Swiss Saratoga—we rest awhile, not for the sake of its waters, but to drink in the beauty of its situation. That its merits are appreciated by the traveling public, the reader can judge when we state that we counted a list of its hotels, and they numbered twenty-nine. It is the headquarters for excursions to the Oberland. Our hotel windows look out upon the gigantic Jungfrau (thirteen thousand six hundred and seventy feet) with her shroud of eternal snow, which in the glory of the rising or setting sun is of dazzling and majestic splendor. Late one afternoon, soon after our arrival, we ascended a beautiful wooded hill, the principal path of which is provided with benches, and obtained a commanding view of mountains and lakes. The survey was one of surpassing loveliness. Early next day a three hours' carriage drive took us to Grindelwald (thirty-five hundred feet high) from which on

guides, we reached one of the mountain glaciers and inspected an artificial ice grotto, or cave, In seasons when ice is scarce, this gladler serves as an ice quarry, the blocks being carried away on sledges. To one who has always lived near the sounding sea, it is somewhat odd to behold snow mountains rearing their lofty peaks ten to twelve hundred feet, while adjacent to them are other mountains but little less in height covered with the brightest of green verdure, upon whose sides are seen nestling villages of broad-roofed houses, all built on the groundfloor plan, with women engaged in mowing and raking hay. It is all in a lifetime, however. Existence is but another name for observation and experience. Reluctantly leaving this feasting-place for the soul, we proceeded by way of Darligen and Thun to Bern, Switzerland's capital, and thence to Lausanne. Bordering the mountain sides as we neared the eastern end of Lake Geneva, were to be seen thousands of acres devoted exclusively to the growing of grapes, which were twined to poles about four feet high, after the manner of New England pole beans.

From Lausanne we pass through the picturesque towns of Vevay, by the famous Castle of Chillon, recalling Byron's "Prisoner of Chil Ion"—the castle still very much as it was in the fourteenth century; through St. Maurice and Vernayaz to Martigny. Here we rest for the night, and early next morning, with horses and guide, begin our winding, zigzag ascent, following the Great St. Bernard road for a while, then over the celebrated mountain pass, Tète-Noir, where at the inn, after a three hours' upward tramp, we rest, get a mountain dinner, change horses, and on to Chamonix, arriving there late in the afternoon. This is a journey which, in its steep ascent and descent, in the novelty. variety and grandeur of the views it affords, is one never to be forgotten. Its memory will abide with us forever. The valley of Chamonix has a population of four thousand, is twelve miles long by one-half mile wide, through which flows the Arve. It is bounded on the southeast by the Mont Blanc chain, with its huge ice cataracts, the Glacier du Tour, des Bossons and others, and on the north-west by the Aiguille, Rouges and the Brévent.

The day appointed to ascend the Moutenvert and cross the Mer de Glace, etc., proved to be very rainy, so this part of the excursion had to be abandoned-a sad disappointment. This trip is usually taken by travelers for the sake of the view it affords of the vast sea of ice which fills the highest gorges of the Mount Blanc chain, in three branches, and which descends into the valley in a huge stream of ice four and a half miles long by one mile broad, called the Mer de Glace.

From Chamonix we take a diligence, and enjoy nearly an all day's ride through richly deversified scenery to Geneva. This place, dating back to the first century, has a history peculiarly its own, and famous as it is peculiar; but it is our province here only to allude to a few of its salient features. Situated at the south end of the lake bearing its name, with a population of about seventy thousand, and the capital of the smallest of the twenty-two cantons, it is the largest and richest town in Switzerland. As the Seine divides Paris in two parts, so does the Rhone divide Geneva-connected by eight bridges-while many of its most attractive shops are on the left and right banks of the river-the Grand Quai, the Quaides Bergues, etc. From the Quai du Monthlanc a fine view of the Mont Blanc group is obtained. At present Geneva is chiefly noted for its watches

and jewelry. As one result of the severe and protracted conflicts which once raged here between the Bishops of Geneva, the imperial Counts of Geneva, and subsequently the Dukes of Savoy, the people acquired various privileges which they jealously maintain. Out of these conflicts arose the Reformation, to which Geneva promptly and persistently responded in its favor. John Calvin, a refugee from Paris, became one of its ability obtained a corresponding influence. Banished in 1538, he returned three years afterward, and acquired greater power than before in affairs of Church and State, and succeeded in establishing a rigid ecclesiastical discipline. The spirit of the age was tyrannical and intolerant. Castellio was banished, and subsequently Dr. Servetus, who was only a visitor at Geneva, was burned at the stake by order of the Great Council. In 1559 Calvin founded the Geneva Academy, which afterward became the leading Protestant school of theology in Europe. Though he died in 1564, Calvin's doctrines have been found firmly rooted in Geneva ever since, while his theological notions, somewhat modified, still largely prevail throughout Christendom. The Brunswick Monument, erected to Duke Charles II. of Brunswick, who in 1873 bequeathed twenty million francs to the town, the National Monument commemorating the union of Geneva with the Confederation, the Cathedral built in 1024, the National Museum and the Bibliothèque Publique are all worthy of inspection. This latter was founded by Bonivard, the famous prisoner of Chillon, known to the readers of Byron. Here we saw and studied pictures of Ulrich, Zwingle, Wycliffe, John Huss, John Knox, John Calvin, with his long, sharp-pointed nose, Erasmene, Grotius, Winckelman, Neckar, Fontaine, D'Aubigne, and other worthies of the Reformation era; and examined letters of Luther, Melancthon, Zwingle, Calvin, Bossuet, Voltaire, Diderot, Candillac, Montesquieu, Isaac Newton, Leibnitz, Lavatar, LeSage, Mirabeau, Madam Roland, Bonivard, and a host of other immor-

Geneva is also the birth-place of Rousseau, 1712. A street is here named in his honor, and a bronze statue, on Rousseau Island, is erected to his memory. One is not able to think of a such a man, as Voltaire instigating others to have the works of such a writer as Jean Jacques Rousseau to be burned at the stake by the hangman, for being destructive of the Christian religion! Yet such is history.

After an uncomfortable night'a ride of eleyen hours from Geneva, we entered Paris in the early morning hours of a warm and heautiful August day, and before reaching our hotel, had to be driven through a goodly portion of the city. Our familiarity with the names of many of the streets and their general location was a constant surprise to us. As everybody knows, Paris is a city of wonders—a miniature world, beautiful, artistic, gay-and said to be wicked.

His Exposition grandly and fully illustrates the meaning of the word from root to topmost branch bo The epitome of the world's industriestrits, utility, its art and science are here represented, from a street in Cairo, Egypt. with its pack-mules, etc., to a Parisian boudoir. The Eiffel Tower, a magnificent iron-linked poemilis a perfectly French idea successfully on an island, wherein are exposed for three statue in bronze of Louis XIV. on horseback,

and in a confirmation of thick a concentrate on

ated. Its top is a fit dwelling place for inspira-tion—where poems might be born. From its dizzy height in the skies we penelled brief body. Three of these were seen when we name of the artist. The Galerie des Batailles notes to our dear old mother in far-away Boston, to our good wife and to several friends, including THE BANNER.

The sights of Paris are so numerous, so replete with interest and beauty, so rich in histhat in order to visit the most of them under favorable auspices, we here joined forces with one of the two leading tourist parties, who each day were driven to the various points of greatest interest, in suitable barges, four-inhands, with uniformed drivers, caprisoned horses, etc., each party supplied with an intelligent conductor or guide, who pilots the company wherever it is most desirable to go, and who explains the details of what is to be seen. Thus a week or more was spent in Paris, visiting not a few of its many places of interesting resort, some of which we will find room to briefly mention: La Trinité, one of the finest modern churches of the city. Outside and in are constantly playing. We thought that these "waters of living life" were to be preferred to masterpiece of ten-acre landscape gardening and a rare resort in summer-in the evening it. is brilliantly lighted by electricity; the Arc de Triomphe, the largest triumphal arch in existence, one hundred and sixty feet high, one hundred and forty-six feet broad and seventy-two feet deep. Situated on an eminence, it is visible from almost every part of the city and its environs; from this arch twelve broad avenues radiate, and from its top during the late civil strife, the Communists planted cannon and attacked Versailles. It may be remembered, perhaps, that it was erected by Napoleon I. to commemorate the principal military achievements of the first Empire. Next, to the Hotel des Invalides, with its conspicuous gilded dome three hundred and forty feet high. This vast establishment covers thirty acres, and was founded by Louis XIV. in 1670. as a home for infirm soldiers. It has accommodations for five thousand, but at present only two hundred are here. The last soldier here who served under Napoleon died winter before last. The facade towards the Seine is six hundred feet wide. Connected with the so-called Hotel is the Church des Invalides—"an edifice divided into two parts, the Church of St. Louis and the Dome. The former is adorned with flags and trophies, while the latter consists of a square pile, surmounted by a circular tower with lofty dome and twelve windows. Immediately beneath the dome is a circular crypt, thirty-six feet in diameter and twenty feet deep. The walls are of polished granite, adorned with marble reliefs, the effect of which is greatly enhanced by the strong golden flood of light admitted through the stained windows. The mosaic pavement at the bottom represents a wreath of laurels, and from it rises the immense bronze monolith sarcophagus of

A visit to the Bourse, or Paris Exchange, was enough to convince the unsophisticated that Bedlam's inmates had gathered here and were quarreling among themselves. St. Eustache is one of the most important and the loftiest church in the city, and is noted for its rich decorations, fine frescoes, superior orchestra and the excellence of its singers. Near by we visit the Halles Centrales, the largest market in Paris, if not in Europe. It consists of ten pavilions, intersected with covered streets, covering a space of twenty-two acres, and erected at a cost of over ten million dollars. Underneath are twelve hundred cellars for the storage of goods, twelve feet high, and lighted with gas. One ought to see these markets in the early morning, which we did not, when retail dealers are making their purchases.

Our next stopping place was at Sainte Chapelle, the "Jewel Church," erected in 1245-1248, or the reception and safe "It is renowned for its wondrous valuables. stained windows of fourteenth century glass. A perfect kaleidoscope of color, and a marvel of historic and architectural interest, the Sainte Chapelle is unique among the churches of the world." Though the upper chapel is small, it is said to be one of the finest specimens of decorated Gothic architecture in existence. Nearly the whole of the wall surface consists of windows, fifteen in number, fifty feet high and thirteen wide. The large rosewindow above the entrance is wondrously beautiful. The pillars and surface of the interior are decorated in polychrome, delicately harmonized. Over the front entrance to this church is ancient statuary, representing Heaven and Hell-the satisfaction of the blest, and the misery of the damned. "This," solemnly said our guide, as he called attention to it, 'expresses the difference between Cook's excursionists and our party; we are represented as being on the gight: they are on the left!"

From Sainte Chapelle we were taken to the great metropolitan church of Paris - Notre Dame-founded in the twelfth century on the site of a church of the fourth century. Though frequently altered and restored, it is in many respects unsurpassed by any Gothic building in Europe. The west front, which is surmounted by two square towers of equal dimensions, the only two allowed by law to exist in Paris, dates from the thirteenth century. In the centre of the second story is a fine rose window, forty-two feet in diameter. At the north and south entrances are also superb rose windows of most elaborate tracery. These are all very ancient, The interior consists of nave, with double aisles, crossed by a transept the general effect being of a highly esthetic character. The vaulting of the nave is one hundred and ten feet high, supported by seventy-five pillars, many of them circular. In the treasury are the relics formerly kept in the "Jewel Church" just previously mentioned. It was here that Napoleon wedded Josephine. This cathedral is capable of holding twenty thousand persons; it is open all day-a fee being required to enter the sacristy. treasury and choir; a payment of twenty centimes (four cents) to ascend the tower. On Sundays and fête days the public are admitted to the choir galleries on payment of one franc. During the Revolution the cathedral was converted into a "Temple of Reason," but afterward restored by Napoleon. Reason is defined to be "the faculty of judging." Alas! Is it always to be considered impious to use one's judgment inside church or cathedral? Is the exercise of man's highest reason to be forever ignored in matters of religion? The Commune of 1871 used Notre Dame as a military depot, and afterward an attempt was made to burn it, fortunately without success. The Morgue, the Parisian dead house, is near by,

horseback, up a bridle path, accompanied with | carried out. It must be seen to be appreci- days on marble states the bodies of all un- made of cannon brought from the Rhine. The known persons found dead—the clothing worn | Musée Historique is an unrivalled collection at the time of death being hung up over each of historical plotures, each inscribed with the called.

> Jardin des Plantes, Cluny Museum, St. Vin-the French from earliest times. One passes cent de Paul and Buttes Chaumont. This last along a series of rooms in which the dynastics is in the northeast corner of Paris, formerly seem to change at every step, Napoleon, Louis torical association, so fraught with a sense of an unenviable portion of the city. It is now a the personal presence of the great and honored, beautiful park of sixty-two acres, in the form of a crescent. It was on this site that Admiral Coligny was gibbeted. The Communists held possession of Buttes Chaumont till the end of May, 1871, and from their entrenched position here threw petroleum shells into the city. They were finally driven away, and nearly all perished. It was in this section of the city that our guide pointed out to the company a number of butcher-shops having golden balls exposed as sign ornaments, which indicated. he said, where horse-steaks, mule-chops and donkey-cutlets could be obtained, and where they were regularly served to customers.

Père la Chaise—the "City of the Dead"—cov ers one hundred and ten acres, named after front of this church, two beautiful fountains | the Jesuit confessor of Louis XIV., La Chaise, originally his country-seat. One authority states that this cemetery contains over one those furnished within; the Park Monceau, a | hundred thousand monuments. Among others we saw were those of Moliere, La Fontaine, Balzac, Talma, Père la Chaise, Eugene Scribe, Gall, Cherubini, Chopin, Rossini, Auber, Pleyel, Beranger, Arago, Tiers, Cassimir Pè rier, Madame Rachel, the vault of the Rothschilds, Cambaceres, Massena, the child of Victory, Marshal Ney, the bravest of the brave, Gen. Launey, of whom Napoleon said, "he was the most virtuous man 1 ever knew," and the shrine of disappointed lovers, the tomb of Abelard and Heloise. Stopping before a spot where the land had fallen in, and which presented the appearance of a washout, the guide gravely remarked that many of the citizens justly objected to drink the poor water of the city; that most everyone, in fact, drank wine. as the water is said to percolate through such places in the ground as this, which gave to it too much body! Leaving Père la Chaise, we were driven past Roquette Prisons, in a street of that name. It is a castle-like building, where condemned criminals are lodged before execution or transportation. This was one of the last places from which the Communists were dislodged. From here to the famous Place de la Bastile and Column of July. The Place de la Bastile was the scene of a bloody conflict in 1871, one of the last strongholds of the Commune, only little less than that of the Revolution of 1789. The monument which now adorns the centre of the place is one hundred and fifty four feet in height, and the base of white marble. Above this is a square basement, which supports the Column; this is of bronze, thirteen feet in diameter, and fluted.

The Gobelins Tapestry manufactory is, and always has been, a State establishment, and is to be reckoned as among the most interesting sights of Paris. Here the process of making this world-renowned tapestry is seen in all its stages. The process is a secret, the artisans engaging in it bind themselves for life. After a period of thirty years' employ they are pensioned. The limit of work is six inches per day per employé, of which there are about two hundred. This tapestry is for the exclusive use of the reigning royal family, or for presentation to foreign courts, etc. No woman is employed upon the works, which the guide said was thought to account for the secret having been inviolately preserved. That guide will yet joke on his death-bed. From here to the Luxembourg Palace and Galleries, erected in 1615; it was a royal residence till the Revolution, when it was turned into a prison. It is now the official residence of the Prefect of the Seine; a portion of it has also been used by the Upper Chamber of the Legislature-the Senate. The paintings and statuary here are of a very high character.

The Pantheon is next visited. It is a large nd most imposing structur hundred and seventy-two feet high. It resembles a temple more than a church, and has alternately been used as one and the other. It is destined, however, to become the Westminster Abbey of France. Already there are magnificent tombs here of Voltaire, Rousseau, Victor Hugo, Carnot, and other kings of the intellect.

Driving up the grand avenue Champs Elysèes, past the Arc de Triomphe, we enter the famous Bois de Boulogne, originally a game preserve, but now a public park of two thousand two hundred and fifty acres. An expenditure of nearly half a million dollars has made this one of the world's resort for a drive. Two artificial lakes have been constructed here, one two-thirds of a mile long and three hundred feet wide. Near the end of the other is a Grand Cascade, an effective waterfall forty-five feet high, issuing from an artificial grotto, but it plays only on Sundays and fête days. The race course of Longchamps is in this vicinity, where on Sundays the races take place. Be yond is the town and park and Chateau of St Cloud. The place and palace are now in ruins. The latter was built in 1658 by Louis XIV. and was afterward purchased by Louis XVI for Marie Antoinette. It was a favorite place of Napoleon I. and Napoleon III. Blucher had his headquarters here in 1815, and the capitulation of Paris was signed in the chateau. Through the Royal park we reach the Grand Trianon, a summer palace, built in 1688 by Louis XIV. for Madame Maintenon. All the apartments are on one floor. Here are seen the salon des glaces, in which the Council of Ministers was held. The peristyle used as a grand dining-room by the King and his mistress, contains rare statuary and vases, and is the hall where Marshal Bazaine was tried and condemned. In the vestibule are two sedan chairs used by Marie Antoinette. The private rooms of Napoleon I. are seen with furniture, bed and bath, all intact; and the suite of rooms specially prepared in 1846 for Queen Victoria, the bed-hangings being of the richest Lyons silk. She however failed to occupy them after all this extravagant preparation. Here are also to be seen the finest collection of State carriages in the world-one, the most gorgeous and costly carriage ever constructed. upwards of one million francs.

From the Chateau of St. Cloud we go to the Palace of Versailles. This, from the Gardens, presents a facade a quarter of a mile long. The building is unequal in appearance, of brick and stone, with various styles of architecture. The centre is the original Chateau of Louis XIII. Wings were added by Louis XIV. One pavilion was erected under Louis XV. and another by Louis XVIII. Thus has it been the Palace of the Kings of France. One of its halls is where the Chambre of Deputies sat. In the centre of the court is a colossal

South torninger.

contains a series of large paintings, many by Thus we visited the Palais de Justice, the Horace Vernet, illustrative of the battles of XVIII., Charles X., Louis Phillipe, the State Rooms of Louis XVI., etc.

The changes which the Palace of Versailles has witnessed are pages in the history of France. Louis XIV. died here; Louis XV. was born and died here, though it was here that Damiens attempted to assassinate him. Louis XVI. was forcibly carried away from this Palace in 1780. In I795 the Palace was converted into a manufactory of arms. In 1815 it was pillaged by the Prussians. After the fall of Napoleon it was occupied in succession by Louis XVIII., Charles X. and Louis Phillippe. In 1855 Queen Victoria was received here by Napoleon III. In 1871 it was occupied by the German forces; and on the 18th of January King William was here proclaimed Emperor of Germany. It afterward became the seat of the Government under the Presidency of M. Thiers, and remained so till

· The Palace of the Louvre would baffle any attempt of ours to give a satisfactory description of it. It is an immense building enclosing a quadrangular square at the east end of the Tuilleries, on the north bank of the Seine, in the centre of the city, with outer façades nearly six hundred feet long and ninety feet high. Its origin is lost in the past. Successively a royal residence, an arsenal, a palace, a library, and finally a museum and art gallery, the depository of the many rare and costly art-treasures pillaged by Napoleon in his continental wars then supposed to be the finest collection in existence-it has since been enriched by the addition of whatever was best to be found anywhere. Monarchs have outvied with each other in contributing to its enlargement and completeness; and it is now without question one of the most renowned edifices in the world. No museum is known to have existed comparable in extent or perfectness of arrangement to this of the Louvre. With its miles of paintings (the work of no living artist being permitted here) the best representatives of every school in Europe, it may well be called the Mecca of artists. Here are to be seen the masterpieces of such painters as Perugino, Tintoretto, Leonardo, Murillo, Raphael, Titian, Rubens, Rembrandt, Da Vinci, Paul Veronese, and a score of other immortal names. A month's time is needed to properly see them all; and this is true of the statuary, the terra cottas, the drawings, renaissance specimens, antique bronzes, etc.

While in Paris, through our relations with one branch of the American Exposition, we received and accepted an invitation to one of the famous "feasts of Bohemia," a dinner given by Prof. Riley, the eminent entomologist, and one of the accredited Assistant Commissioners to the Exposition on the part of the United States Government to a number of his official confrères, which was presided over by President A. D. White, of Cornell University; and among others who orated on that occasion were Ex-Secretary Norman J. Colman, Hon. Chauncey M. Depew, Prof. Riley, and several French journalists and members of the Exposition jury. But neither time nor space permits us to allude to many other highly interesting places and items, the streets, shops, cafés, theatres, etc., having already greatly exceeded the limit we originally intended.

From Paris to Dieppe, thence by steamer across the English Channel to New Haven, and by rail to London, where after tarrying for several days, rounding off our stay with our lrive to Arthur's seat, the crags, and its other attractive features. From here to the sacred precincts of Melrose Abbey, and to Abbotsford. the picturesque home of Sir Walter Scott, where we spent several enjoyable hours; thence to Edinburgh and Liverpool, and by the magnificent steamship City of New York, after a day at Queenstown-home again, in season to catch more than what was desirable of the late storm that made such havoc on the Atlantic coast. The whole trip, however, was one of rare pleasure and satisfaction.

From the time we got the sea air off Sandy Hook, we began to improve, and kept it up till we got back again. Not a meal was missed on either passage, and we return with invigorated health and apparently with a renewed lease of life. Never were we so personally conscious of the companionship of friends behind the veil as throughout our entire trip-an item we record, not especially for those who read entirely with the outer vision. Our going was in fulfillment of positive promises made years ago, of which we were reminded but a week or two before starting, with the added information that the time had come when the word was to be verified. This mention is but an act of simple justice to those whom it most concerns. Grateful for the opportunity of going, and for the result it has brought us; appreciating the good wishes that accompanied us on our voyage, and the warmth of welcome received on our return, we sincerely beg pardon for consuming so much newspaper space with these unstudied jottings, yet hoping to con tinue our correspondential relations through this channel with those who know us as of vore, we cheerfully take up again-with increased power to serve and willingness to help, when and where and how best we can-the duties that lie before us.

Washington, D. C., Sept. 20th, 1889.

BELIEVE IN MAN.

Believe in man, nor turn away. Loi man advances year by year; Time bears him upward, and his sphere Of life must broaden day by day. Believe in man with large belief; The garnered grain each harvest time Hath promise, roundness and full prime, For all the empty cliaft and sheaf. Believe in man with proud belief; Truth keeps the bottom of her well, And when the thelf peeps down, the thief Peeps back at him, perpetual. Faint not that this or that man fell.

For one that falls a thousand rise
To lift white Progress to the skies!
Truth keeps the bottom of her well. Fear not for man, nor cease to delve For cool, sweet truth, with large belief; Lo! Christ himself chose only twolve, And one of these turned out a thief.

The friends of the late Edward S. Wheeler-and hey are numerous all over the country-should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphiet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Mill rate for and was

-Jgaquin Miller.

Bunner Correspondence.

Ponnsylvania.

PITTSBURGH .- J. H. Lolimeyer, Secretary of the Society of Spiritualists, writes: "Tho month of September just passed was one full of month of September just passed was one full of events to the Spiritualists of Pittsburgh. It was the month in which we assumed our new name, 'The First Church of Spiritualists of Pittsburgh,' authorized by our courts in a charter granted to us for permanent organization. The first speakers under the protection of this charter were Mr. and Mrs. Kates, the last Sunday in August. For the month of September our rostrum was occupied by our beloved sister, Carrie E. S. Twing. The lady does not assume to lecture, she only gives talks—this is what she calls her discourses—but these talks are full of love and tenderness for all. She touches with them the hearts of her hearers, and calls forth tears of joy or sorrow, just She touches with them the hearts of her hearers, and calls forth tears of joy or sorrow, just as her words strike the innermost chords of the human heart. Her sweet and earnest utterances bring people to an acknowledgment that Spiritualism and its teachings must be more than empty words and ceremonies. I myself have heard people say: 'We have belonged to the church a number of years, and have believed Spiritualism a delusion and Spiritualists deluded, but since we heard Mrs. Twing speak we know there is more in than we thought and we intend to take more inter-

Spiritualists deluded, but since we heard Mrs. Twing speak we know there is more in it than we thought, and we intend to take more interest in the same.' Mrs. Twing's guide, 'Ikabod,' always gives entire satisfaction to those who are anxious to hear from the spirit-world. Mrs. Twing draws fine audiences. The people who attend our meetings are not always the same; an increasing interest is manifest; all appear anxious to hear and see what Spiritualists say and do.

The spiritual truth is spreading very rapidly in Pittsburgh and Allegheny—sistercities, as it were. Two years since a few people gathered in a small hall to organize our Society. Thirteen members were enrolled at the time, and from these thirteen has grown a strong organization in Pittsburgh, and a second one in Allegheny, which is also rapidly becoming a large one. The officers are personal friends, and men who will be able to steer the ship of progress safely on the rough billows. Frank T. Ripley, who has been with the Pittsburgh Society the past season, is doing good work for the universal cause. The spirit-world inhabitants are doing all they can for us, and with their aid we expect to own a Temple in the near future, wherein to meet and rejoice in the good things that come from the Great Beyond. Mrs. Twing has made a great number of friends, who will ever remember her as an honest and truthloving woman, ready at any time to do a kind act. We all hope to have her again, and if her loving woman, ready at any time to do a kind act. We all hope to have her again, and if her engagements admit we intend to have her with

us two months next season.

At the last of our conference meetings the following preamble and resolutions were adopted:

adopted:

Whereas, Our sister, Mrs. Ella M. Stevens, has rendered valuable service to the Society, depriving herself of many hours of pleasure to administer, during the past summer, the spiritual truths and words of wisdom given through her instrumentality by her spirit guides to an ever attentive audience; therefore,

Resolved, That we hereby express our esteem, kindly regard and love for her as one of our earnest and faithful workers, who has striven during these last three months to make our meetings pleasing and enjoyable, interesting and instructive; and we hope she will receive and accept these resolutions as a token of love and friendship, to remind her of the place she has won for herself in the hearts of all the members of this Society by her kindness, courtesy and devotion.

votion.

Resolved. That the members of this Society hereby express to Mrs. Ella M. Stevens and her spirit guides their entire satisfaction in her efforts, and their warmest thanks for their many beautiful spiritual teachings and grand truths for the elevation of humanity and mental progression. We heartily endorse Mrs. Stevens's mediumship as being of a very high spiritual order; and we trust that she will be long spared to labor in the cause of truth with undiminished power.

Veted, That a copy of these resolutions be sent to the BANNER OF LIGHT and Better Way for publication.

The committee: W. L. Hughes, J. Grayburn.

Illinois.

CHICAGO.-G. Walker writes: "Among recent matters of interest in spiritualistic circles in Chicago have been the séances given by Mr. C. J. Barnes at the home of his sister, Mrs. Belle F. Hamilton, 482 Washington Boulevard. They will be long remembered by those who attended them. Mr. Barnes is well known as a physical medium, and his dark séances have given much satisfaction. He has developed a new phase in his mediumship—that of partial materialization in the light. The writer attended one of these scances, and was thoroughly convinced of the genuineness of the phenomena. Mr. Barnes's cabinet consisted of a black curtain about four feet high, American friends, we took the train for Edinburgh, visiting thoroughly this most delightful city, the famous Castle, Holyrood Palace, the monuments to Nelson, Scott and Burns, the drive to Arthur's seat, the crags, and its other e cahine: and sewed by skeptics. tain was drawn across and fastened around his neck. The circle formed a horseshoe magnet; the gas was turned on light enough to render every object in the room distinctly visible. After some singing, the spirits began to manifest their presence by playing on the harp, usually some tune by which they identified themselves. Hands materialized and tified themselves. Hands materialized and were thrust above the cabinet. There were hands of all shapes and sizes, including an Indian hand, a crippled hand, which was recognized by the person for whom it was shown. These hands were tangible, and patted and pressed those of friends, rapped out answers, played tunes, and passed flowers and the harp over the top of the cabinet. Every one received a manifestation, and every one was satisfied of the identity of the spirits present. Before the close of the circle, Mr. Barnes was controlled by an Indian spirit, who gave some excellent tests. At the close, the curtain was removed. by an Indian spirit, who gave some excellent tests. At the close, the curtain was removed, and Mr. Barnes found securely bound as at the beginning, and the bands had to be cut to release him. The circles were of much interest to all who attended. Mr. Barnes has engagements till next April.

Mrs. Belle F. Hamilton, his sister, attended with him the camp-meeting at Vicksburg, Mich., and held meetings at La Grange, Ind., where they so aroused the people that a Spiritualist society has been organized. Mrs. Ham-

ualist society has been organized. Mrs. Hamilton has been having much success in platform tests and speaking, and her friends are anxious for her to give different places the benefit of her excellent work. She is willing, when convenient, to make engagements for points outside of Chicago, and would like to form engagements for camp-meetings, either east or west, for next summer. She may be addressed at 482 Washington Boulevard. Associations employing her may be sure of genuine and satisfactory work."

Connecticut.

STAMFORD.—A correspondent writes: "At the closing meeting of the State Convention of the Universalist church Sept. 19th, the famous P. the Universalist church Sept. 19th, the famous P.
T. Barnum was present. Alluding to the great change of belief that now existed among Christians from that held by them sixty years ago, Mr. Barnum said: 'When I first heard of the doctrine of the Universalists I felt so utterly astonished that I thought I'd drop dead. The Orthodox faith painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil. If I had almighty power, and could take a pebble and give it life, knowing beforehand that fifty-nine seconds out of every sixty would be extreme misery, I would be a monster. Yet this is how God was described, and people talk about loving such a being!"

West Virginia.

WHEELING .- "Verax" writes, Oot. 6th: 'As we have for some time been trying to open the eyes of the public here to the fact open the eyes of the public here to the fact that Spiritualism is still alive, and are trying to give those who are hungry for truth an opportunity to at least partially satisfy their demand, we secured the services of Mrs. Carrie C. Van Duzee for Sunday, Sept. 22d, Wednesday, 25th, and Sunday, 29th. Mrs. Van Duzee did splendid service, brought quite a number to light and started many to thinking. Her lectures were listened to by a large audience in Grand Army Hall, and her tests gave much satisfaction. Mrs. Van Duzee is one of the pio-

peors in the Cause, having given much satisfaction to the people here sixteen years ago. She left for Pittsburgh on Tuesday, Oct. 1st, to visit friends, and is followed by the kind wishes of many here. Mr. H. J. Field, of Toledo, O., is with us to-day, and bids fair to do a great deal of good, as many thinkers are inclined to listen and see what good may come."

much better the scentless blossoms of the scissors than the maledictions of Orthodoxy, which, glorying in an immortal heaven for those fathful to the bloody creed of salvation by the cross, consign to an ever-burning hell every man of of reason who honors his own heart by striving to lift his brothers from superstition's bondage! How much encouragement to laboring for all that is good on earth, to learning all that is true in the universe, has been the eternal-world preaching which has made it a crime to think, and has demanded that mortals should be governed by ghosts and gods, and that things which are not shall be held superior to the things that are? I am not questioning the existence of ghost-land, nor writing to depreciate the value of visions, nor to repel any angels that may be hovering round, provided they have common-sense. But I do insist that this life has its worth aside from what may be beyond the graveyard gate. yond the graveyard gate.

I doubt not Col. Ingersoll would be as pleased

as any one in the world to have assurance that if a man dies he shall live again—live in a sphere where he can think his own thought and speak if a man dies he shall live again—live in a sphere where he can think his own thought and speak his best convictions without being traduced and boycotted by bigots. If there is any difference in the strength of character of believers and skeptics, as regards the future life, when they have wrought well for the progress of this world, the highest credit must be given those who have labored without expectation of reward in another, without the sense of support from the presence of spirits immortal. Indeed, if all that we are ever to have, or can ever do, is to be found and fashioned this side the tomb, how much the more it behooves us to work while it is to-day, and make the best of life while we have it, not putting off to an everlasting by-and bye what requires immediate attention, and by doing which we are the better prepared to wrestle with or to enjoy whatever we may find over there. How much has been done by Horace Seaver, how much is being done by Robert Ingersoll to banish the horror that has encompassed the tomb! More, indeed, than all the hopes that have been offered by faith from the altars of all the priests.

The best way to get an immortality is to earn it by noble deeds; and the way to enjoy everlasting life is to live it while the days are going the state of the same than the same than the same than the way to enjoy everlasting life is to live it while the days are going the same than the same

it by noble deeds; and the way to enjoy ever-lasting life is to live it while the days are going by. The eternal ages to come are ours by an-ticipation of the results of our labor for that righteousness which is to come from the evolution of reason. And, as says the poet Camp-

'To live in hearts we leave behind is not to die.'" lowa.

FORT DODGE.-H. W. Prindle writes, Sept. 30th: "J. Madison Allen has just closed a successful engagement of eight weeks at this place. He goes from here to Topeka, Kan., to hold a

three days' convention.

Bro. Allen has won the respect and esteem of the Fort Dodge Society of Progressive Spiritualists, as well as all with whom he has come in contact. He has given us new life and

of Meadville, Pa., gave a scholarly, interesting and enlightening lecture on 'I am not Ashamed of the Gospel of Christ,' in the Universalist Church at this place, which was listened to by a small but large audience considering the fearful day that befell our meeting. He was engaged at the close of the meeting to speak again Nov. 3d. Mr. Barrett is a thorough Spiritualist, a genial and moral man, and cannot be too highly spoken of, as he is endowed with the ability for a successful lecturer. Any Spiritualist communities would be well suited with his lectures, as he is an effective antago-



Vermont Convention.

To the Editor of the Hanner of Light: The Spiritualists of Northern Vermont met in Unity Church, at Stowe, Friday, Sept. 27th, 1880, at 10:30 A. M. The meeting was called to order by Dr. S. N. Gould, of West Randolph, and the following officers elected is with us to-day, and bids fair to do a great doal of good, as many thinkers are inclined to listen and see what good may come."

Mannelmisetts.

SPRINGFIELD.—John 'P. Guild writes: "Your Hartford correspondent has thought to criticise the eulogy of Col. Ingersoil on Horace Seaver, late editor of The Investigator, companing that fine tribute to departed worth to cutpaper flowers. Well, and if Ingersoil's words were but an artificial bouquet for the bier, how much better the scentless blossoms of the seissors than the maledictions of Orthodoxy, which, glorying in an immortal heaven for those faithful to the bloody creed of salvation by the cross. Consign to an ever-burning hell every man of of reason who honors his own heart by striving to lift his brothers from superstition's bondage! How much oncouragement to Inboring for all that is good on earth, to learning all that is good on earth, to learning all that is good on earth, to learning all that is true in the universe, has been the eternal-world preaching which has made it a crime to think, and has demanded that mortals should be governed by ghosts and gods, and that things which are not shall be held superior to the things that are? I am not questioning the existence of ghost-land, nor writing to depreciate the value of visions, nor to repel any angels that may be hovering round, provided they have common-sense. But I do insist that this life has its worth aside from what may be beyond the graveyard gate.

Little Harris, of Bowen, Institution, Taking the cholry, Manugaer, Mr. W. Kimbali of Risody, Treasure, J. A. Stafford, of Stowe, The Fresident, On Hong, Institute, Spr. N. Gould, Mess. Lillie Georgia, W. K. Hinbali of Risody, Treasure, J. A. Stafford, of Stowe, The Fresident, On Hong, J. A. Stafford, of Stowe, The Fresident, On Hong, J. A. Pathford, of Stowe, The Fresident, On Hong, J. A. Rathford, of Stowe, The Fresident, On Hong, J. A. Rathford, of Stowe, The Fresident, On Hong, J. A. Rathford, of Stowe, The Fresident, On Hong, J. A. Rathford, of St

explanation of the Convention being called here at this time. After singing by the choir an adjournment was had.

Afternoon.—The Convention was called to order by Dr. Gould. A beautiful song, "I Long to be There," was sung by the choir. Conference one hour, opened by Lucius Sallis. The subject, "Progression," was discussed. J. Clegg Wright said that evolution and progression were not the same, and proceeded to show their difference. Evolution, he said, is not a law—not even a force; Mrs. Abble W. Crossett gave some very excellent thoughts; Dr. Gould followed in his earnest manner. The choir sang, "Day by Day we Near the Border of that Brighter, Better Land." Mr. Lawis spoke briefly, followed by Dr. Storer and W. B. Parlish, auswering questions that had been handed in. Dr. Gould spoke of impressions, and gave tests.

Conference closed with singing by the choir. Dr. Storer was introduced as the speaker of the alternoon, and made a very able, interesting and eloquent address, which was closely listened to by an attentive audience. After singing by the choir, "Beyond the Golden Gate." In conference the first speaker was Mrs. Abble Crossett, who said she was often surprised to hear such remarks as she does in regard to spirits and Spiritualism, even by Intelligent people, and wonders how they can be so ignorant at this time of the grandest facts of the universe, when they form so prominent a part of her own every day life. Mrs. Emma L. Paul gave us a feast of her inspired utterances. Would that I could fully report all she and Mrs. Crossett gave us of their emlightened thoughts; but I cannot. Then followed a beautiful, soul-stirring and soul-elevating song by the choir, which closed the Conference. Mr. J. Clegg Wright was the regular speaker of the evening, giving a long and thorough history of Christianity, tracing it back over the ages that have passed into Roman Catholleism, and giving all its varied changes, finally culminating in rational Spiritualism. At the conclusion of this able address the choir and audien

Morning.—Called to order by Dr. Gould. Conference opened with singing by the choir, followed with remarks by Mr. Sallis, who said: "You claim to see spirits in this house and elsewhere. I cannot see them, and I do not believe you can. You recognize only impressions thrown upon the mind." Mr. Sallis was ably replied to by Dr. Gould and W. B. Parish, both of whom cited good evidence to prove that spirits were actually there and were seen, and, displaying some spirit pictures of relatives, asked if they were impressions upon the mind of the camera. Mr. Sallis made further remarks, which elicited more from Dr. Gould and Mr. Parish. Mr. Wright criticised somewhat those who had spoken, which called out Dr. Storer, whose words of truth and soberness closed the conference.

in contact. He has given us new life and strength.

He has also visited the neighboring town of Humboldt, got the few that know anything of Spiritualism together, and interested them. A good society may grow into existence from this small beginning.

The best wishes of this Society go with him. We cheerfully recommend him as a numberone inspirational speaker and medium, as well as a gentleman in every sense of the word. May the good angels guard and protect him, and give him strength to continue the good work for many years yet to come."

New York.

BUFFALO.—Mr. J. W. Dennis writes: "Mrs. R. S. Lillie has just closed an engagement of a month with us. She drew crowded houses, and we were more than pleased with her lectures and her husband's vocal music. She is in Cincinnati for the month of October

Rdar W Emerson was with us during Septimal services of truth and soberness closed the conference.

After singing by the choir, Mrs. Abble W. Crossett was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forencon, who, after voicing an excellent invocation, gave one of her was introduced as the speaker of the forence of her was introduced as the speaker of the forence on the manufacture discussion, and appreciative discourses, which was introduced as the speaker of the forence of her was introduced

we were more than pleased with her lectures and her husband's vocal music. She is in Cincinnati for the month of October

Edgar W. Emerson was with us during September, and did well. Lyman C. Howe, of Fredonia, N. Y., is lecturing for us on the Sundays of October.

Mrs. Carrie-E. S. Twing will occupy our platform for the next month, and J. Frank Baxter during January, 1890.

We are having good success with our meetings so far this autumn, and hope for a successful winter season.

In December, W. J. Hull, J. W. Dennis and W. C. Warner, of Yorkshire, N. Y., are to be our speakers."

Ohio
MUNROE CENTER.—A correspondent, "J.," writing Oct. 6th, says: "Harrison D. Barrett, of Meadville, Pa., gave a scholarly, interesting and enlightening lecture on 'I am not Ashamed of the Gospel of Christ,' in the Universalist terms of the most able and under the most able eloquent and instructive discourses. After a song by the cholr the Convention adjourned. Evening,—In consequence of the absence of Bro. J. D. Stiles, on account of sickness, greatly to our disappointment, an entertainment was given. The double quartette rendered a lively and beautiful piece, followed by a recitation by Miss Ethile Gould. Sing by the male quartette, Prof. Ober, J. L. Stafford, W. S. Patterson and W. Kimball. Recitation by Miss Ethile Gould. Sing by Mr. E. B. Clement, of Barnet, "Oh! Take Me Home to Glory," and "Darling Minnie." Song by Mrs. Ethile Gould, with chorus by the cholr. Song by Mrs. Ethile Gould, with chorus by the cholr. Song by Mrs. Ethile Gould, with chorus by the cholr. Take Me Home to Glory," and "Darling Minnie." Song by Mrs. Ethile Gould, with chorus by the cholr. Take Me Home to Glory," and "Darling Minnie." Song by Mrs. Ethile Gould, with chorus by the cholr. Song by Mrs. Ethile Gould, with chorus by the cholr song by Mrs. Ethile Gould, with chorus by the cholr. Convention adjourned. Ethilo Could and the proposition of the absence of Bro. J. D. Stiles, on account of sickness, greatly to our disponition.

MUNROE CENTER.—A corre

writing Oct. 6th. says: "Harrison D. Barrett, of Meadville, Pa., gave a scholarly, interesting and ealightening lecture on 'I am not Ashamed the Gospel of Christ,' in the Universalist Church at this place, which was listoned to by a small but large audience considering the fearful day that befell our meeting. He was graged at the close of the meeting to speak applied to be the meeting to speak and the construction of the speak and the construction of the speak and the construction of the same but the speak and the

must have been destroyed; and it seemed aimost a miracle that it was not, as there were large buildings in close proximity to it. But the wind changed a little just in time to save us.

W. B. P.

Now Publications.

To Bean Witness, A Metaphysical Sketch.
By Ceoil St. Clair: 10mo, cloth, pp. 180. Boston: II. II. Carter & Co., 3 Beacon street.
Some of the most paipable fallacies of what is termed "Christian Science Healing" are shown in this book, and an attempt made to palliate them by assuming that in a prepared state of mind to accept its statements as truth their inconsistencies disappear. That "prepared state" is to "realize that we are spirits to-day." Then, "to us," says the writer, "the material world and all it contains would seem unreal -the baseless fabric of a dream." Possibly so; but it will be found by any except an intensified imaginative individual a very difficult matter to entertain that view of ourselves, while occupying bodies whose aches and ills constantly remind us of our consanguinity with earthly life, and that this " world and all it contains" is very far from being "unreal-the baseless fabric of a dream," to us, whatever it may be to a spirit.

While in this world we have to look upon things and talk of them according to the laws of our nature -the conditions and surroundings that govern us, not as they may be looked upon by and are related to an inhabitant of another world. No doubt each individual spirit clothed with flesh possesses a power to control to some extent its physical state; but that power is limited, and must be, in order that the individual may conform to the requirements of this life. That extent of control will, doubtless, gradually extend but it is folly to suppose that while living in this world we are not to be of this world; and a greater folly to speak of it as being "unreal," and the "base less fabric of a dream."

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They will Meet Us on the Shore.
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Come Angels.
Compensation.
Day by Day.
Going Home.
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Humility.
Happy Thoughts.
He 's Gone.
I'm Called to the Better
Land. Land. Land. L Thank Thee, oh, Father.

Jubilate. My Spirit Home. Nearer Home. Over There. Passed On. Reconciliation. Repose. She Has Crossed the River. Strike your Harps. Some Day of Days.

Bethany.
By Love We Arise.
Gone Before.
Gone Home.
Invocation Chant.
1 Shail Know His Angel Name.
Nearing the Goat.
No Weeping There.
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Rest on the Evergreen Shore.

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CONTENTS: PREFACE References. Explanatory Note—
Definitions. MATHER AND CALEF. COTTON MATHER.
ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM.
MARGARET JORES. Winthrop's Account of her, etc. ANN
HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE.
Hutchinson's Account of Lizabeth Knapp. A Case
of Spiritualism, etc. Morse Family. Physical Manifestations, etc. Goodwin Family. Hutchinson's Account, etc.
SALEM WITCHCRAPT. Occurred at Danvers, etc. Tituba.
Examination of her, etc. Sanah Good. Her Examination, etc. Doricas Good. Bites with Spirit Teeth, etc. SaRAH OSBORN. Was seen spectrally, etc. Martha Corey.
Her Character, etc. Giles Corey. His Heroism, etc. Renecca Nurse. Was seen as an Apparition, etc. Martha Corey.
Examination, etc. Martha Carrier. Examination, etc. George Burroughs. His Susceptibilities and Character,
etc. Summary. Number executed. Spirits proved to have
been Enactors of Witcheraft. The Confressors. The Accusing Girls. Ann Putnam's Confession. The Probecutors. Witcheraft Tis Author. The Motive. Local
And Personal. Methods of Providence. Also an
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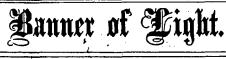
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No potice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We canout undertake to return or preserve manuscripts not used. When newspapers are ferwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

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Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE
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Woman in the Early Days of Christianity.

A very learned paper appeared in the September number of the Contemporary Review, an English publication, written by Principal Donaldson of the Scottish University of St. Andrews, which thoroughly discussed the position of woman in the early days of Christianity. It is indeed a remarkable paper, throwing a very clear and strong light upon a subject of deep | the same city, on the evening of June 18th, and interest, concerning which popular belief has hitherto been content to satisfy itself with accepted superstitions and the vaguest ignorance. Dr. Donaldson turns back the leaves of history with surprising effect; so much so that the narrow-minded and bigoted defenders of church creeds think it necessary to open a vigorous verbal attack upon him. That of itself is enough to convince us that he has opened to our common knowledge a vein that his impulsive opponents do not wish to have

He begins by assuring his readers that he was himself greatly surprised, and that they will be no less disappointed, at the results of his investigations. He finds, in general, that woman's position in the beginning of Christianity was lower than it was under Roman paganism. Whatever her relations with Jesus while he lived, she was regarded by those who are known as the Christian fathers, in the second, third and fourth centuries of the Christian era, as but man's tempter, just as Eve was the tempter of Adam, and her place in the church was a confessedly inferior one, she not being allowed to share in any of its sacred functions. As Dr. Donaldson observes, she could rise to no higher place than to be "a doorkeeper and a message-woman, and even these functions were taken away from her during the Middle Ages." They were sternly bidden by Tertullian to "be silent, and at home consult their own husbands."

Marriage was discouraged, too, being; esteemed by the early Christians far lower than virginity. Wives were spoken of by Tertullian as women of the second degree of modesty who have fallen into wedlock. Methodius declared that although Christ did not forbid marriage, it was nevertheless an inferior state. The writings of the Christian fathers are full of condemnations of the weaker and dependent sex. Tertullian, for instance, tells them: "You are the devil's gateway; you are the unsealer of that forbidden tree." Bishop Clement, of Alexandria, says: "It brings shame to a woman even to reflect of what nature she is." Gregory Thaumaturgus declared, "A person may find one man chaste in a thousand, but a woman never." The Testament of the Twelve Patriarchs says: "From the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty." Tertullian says: "Natural grace must be obliterated by concealment and negligence, as being dangerous to the glances of the beholder's eyes.

It was considered to be the whole duty of woman to stay at home. Clement of Alexandria was quite ready to give her his approval if she shake up the couch, reach drink to her husband when thirsty, and set food on the table as neatly as possible." There was nothing before her but the activities of the household, with which she was bidden to be content. The language of the time toward her was so disdainful as to be wholly contemptuous. Those were days of religious asceticism, of

soured love to God, of discontent with every attraction which the world had to offer. In that early age began those practices and habits of self-mortification which culminated during the succeeding centuries in such saintliness as drove men to the deserts and into caves, and to stand for years on one foot on a pillar sixty feet high, like St. Simon Stylites. Religion became wholly unnatural. To practice starvation, to flagellate the bared skin, to tear the flesh with sharp points of iron, to wear hair shirts and pursue the customs of actual barbarity, was believed to be the true way to appease the threatened wrath of God and fit one's self for final companionship with him hereafter. How much of an improvement was this on the so called idolatries of Paganism, during the rule of which maxims and rules of morality were delivered by truly inspired men to the human race, compared to which these utterances of the Christian Fathers and this horridly unnatural asceticism were the most hideous distortions of the divine principle in humanity that can be imagined.

This is just what the Christian Church has done for woman, and nothing more. To rise up and foolishly assail one who has only brought out the facts of history into the daylight, is conclusive proof that there is still a far stronger spirit of ecclesiastical partisanship in the Church than there is of religion. Nevertheless, no amount of noise in that quarter is going to hinder investigation. Men thirst for knowledge above all things in the age into which we have come, and it is increasing knowledge, and not church dogmas and tradiditions and superstitions, that leads the world of humanity on along the lines of progress and development. Enough to know at last that it was not Christianity to which woman is indebted for her emancipation and the establishment of sexual equality, so far as it has proceeded.

Says Principal Donaldson, in view of the discovery of the truth of the matter: "It is strange how seldom children are mentioned in the Christian writings of the second and third centuries." The birth of a child was greeted with aversion rather than with joy. Life was regarded as a worthless gift, full of weakness and temptation only, to be got through with as small regard for its value as possible. This was the style of the early pessimism; modern pessimism, on the other hand, refuses to put faith in any future state of existence as a compensation for the trials and disappointments of the present state. The early Christians, confiding in their fatally mistaken theory respecting this life and the future one, believed that enough children had already been brought into the world, and that no more were needed.

As a natural consequence, the best men and women of that age left no children to succeed them. Marriage was degradation, and offspring were a hindrance, and unnecessary. There was no domestic affection. The outcome of an age of this character was precisely what we should now expect, hardness of the nature and the fierce and ferocious theological controversies of the succeeding centuries. All this, as we can now plainly see, was very largely the result of the oppression of woman, of the contempt shown her, of the servitude in which she was held, that marked the earliest centuries of Christianity.

More Medical Ignorance and Fatality.

Still another autopsy has been held by a selected party of regular physicians, that only proves they were unable to find out anything about the case. It was one almost precisely parallel to that of President Garfield, only the fatal bullet entered at the neck instead of between the ribs. The victim lived fifty-two days, while President Garfield lived more than seventy. The case was that of Maurice Adler, of Washington, D. C., who was shot with a pistol by J. Frank Ward, a prominent citizen of it exert upon our conduct and character? The died on the 3d of the current month of October. The regular doctors in conclave held an autopsy on the dead body on the 4th. The physicians in attendance on Adler from the time he received his wound until the day of his death affirmed that the bullet had either cut or lacerated the spinal cord. The autopsy disclosed only their ignorance of the whole matter. The spinal cord was not touched by the bullet at all.

Seventeen regular doctors, Surgeon-General Hamilton among them, constituted the board of investigation at the autopsy. It revealed beyond all question that Adler's death was not the result of Ward's bullet coming in contact with the spinal cord, as the attending physicians had all along given out. It took an hour and a quarter, at the autopsy, to find the bullet. The muscular tissues at the place where it entered were found to be all in their proper places, no trace of the ball being discovered. The spinal cord was found to be uninjured. The result of the examination at last disclosed the fact that the bullet had struck and slightly shattered the spinous process of the fourth cervical vertebræ, deflected, and passed entirely around the cord on the right and taken an upward course, and lodged in the tough cellular tissues near the third cervical vertebre, where it was found. Not only was the spinal cord found to be unaffected, but the tissues were all perfectly healthy. The victim was in an extreme state of emaciation, and his body was covered with bedsores, some of them of

unusual size. It was likewise found, in cutting down to the place where the spinous process had been removed August 9th, that new and healthy tissues had formed. A further dissection of the body revealed the fact that the brain, heart, lungs, kidneys, spleen, stomach and the abdominal viscera were in a healthy condition, and no traces of blood-poisoning were discoverable. And thus the positive opinions and theories of the physicians in attendance for fifty days and more were shown to rest in blank ignorance and to end in idle delusion. One doctor present, who was also the coroner, is reported to have remarked that he could not understand why the paralysis of the victim had not disappeared when the spinous process was removed, August 9th. He thought the muscles of the neck must have pressed on the spinal cord! The same physician gave it as his opinion that the cause of death would appear on the certificate as "exhaustion."

A question was put directly to the physicians, the answer to which, it was stated by a press reporter, would lead one to believe that if the operation had been performed on Adler soon after the shooting, instead of fifty-two days later, the autopsy would not have been held at all. In general, the physicians present would have nothing to say. Some preserved a discreet silence on the ground that they expected to be called upon to give their testimo-

ny at the inquest. Thus are the theories and diagnoses of the No. 440 Washington street, Boston.

doctors who attended the dead man brought to naught, and their profundity of wisdom shown to be but the profundity of ignorance. They are once more completely upset. Their blundering guess-work they still insist on making the equal of scientific knowledge. What, after all, does the average physician, who cares more to be enrolled as a "regular" than for anything else, know more than those whom he delights to denounce as quacks and experimenters? The Washington Capital observes that the physicians engaged in the Adler autopsy declined to reveal any facts in regard to it, on the ground that it would be "contrary to the ethics of the profession." It thinks there is always something delightful in this doctors' talk about the "ethics of the profession," especially when the public interest is concerned. But, says The Capital, "it is a relic of foul barbarism." Strong language, but why is it not deserved? Of all the forms of superstition with which the human mind is afflicted, the superstition of ignorance is by far the worst and foulest. A clairvoyant, now, could easily have located that bullet, and had it safely extracted. But what one of the select army of "regular" physicians is going to demean himself by calling to his aid the service of one who has not gone through the same schooling of tradition and formula that he has, and there stopped? Nevertheless, there will come an end to all this ignorance and folly by-and-bye.

Spirit Communiton-What Then?

The tendency of the human mind at first, when a new idea or revelation is presented to it, is to accept it as a finality, instead of seeking to know its significance, or whether it is not a means to an end. It is to be feared that this statement may be too generally applicable to those who accept spirit communion for a fact, they going no further to learn to what it is intended to lead. If the isolated fact were all, then it becomes only a matter of external instead of internal meaning. If spirit communion merely solaced or counselled the believers in it, it would then be but an earthly affair. If it simply directed human conduct, uttered warnings against danger, or foretold what none of us need be too curious to know, it would then belong in the category of worldly things, without spiritual life, and supplying no spiritual instruction. To what real end, then, it may be inquired, has spirit communion been granted us? This is the question which it behooves all professing Spiritualists to ask, and which they ought to be able to satisfactorily answer.

Unless there is a core to this heavenly fruit, its professions must be conceded to be hollow and perishable. It is the contained meaning that imparts to the spiritual phenomena any real worth. If they do not have that they are but sounding brass and tinkling cymbals. To frequent circles or visit mediums merely to gratify a morbid curiosity or obtain answers to miscellaneous questions is a wholly different matter from going seriously about the discovery of truth. That is the kernel which attests the value of what necessarily encloses it. Not every professed Spiritualist is therefore spiritual. Being convinced by the phenomena that disembodied spirits do hold converse with mortals, there yet remains the duty of investigating into the purport of a fact that is otherwise so acceptable and comforting. In short, why is it given us to know of the actual pres ence of those whom we are wont to call dead? We are to search for The real and the hidden cause of which this is at best but an imperfect expression. Reflection returns the reply that spirit communion is given to us that we may know that life is continuous and unbroken.

Well, and is this all? That will answer for instruction, and of the highest kind. But being possessed of the instruction, to what use shall it be put? What special influence should great question of immortality being answered, of what avail is the answer itself in all that pertains to our individual lives? Genuine Spiritualists will not fail to put these searching inquiries to themselves, nor will they be content with their mere belief in the phenomena until they have obtained satisfying replies to them. A knowledge of immortality is of no particular benefit if it does not become an instant and active factor in the life. Mere intellectual cognition is very far from being synonymous with spiritual life. The believer is to become a doer, to make his newly-acquired knowledge of any effect. Things cannot go on in a perfunctory way, without any special and vital significance. Such high, such large, such deep knowledge as this must bear fruit, else its acceptance is simply superficial and external. The messages brought by the spirits must always convey more than they externally pre-

Again, therefore, we come round to the unvarying and inevitable conclusion, that a true Spiritualist should be spiritual. What is termed the natural should be subordinate. The spiritual should steadily advance and expand till it becomes supreme. This is not philosophy, as Spiritualism is often called, but plain, unmistakable practice. It is not theory, but life. How many push their professed belief in the phenomena to this point? Not all, certainly, as the reflecting cannot fail to know. Yet if belief halts at the first station on the road, accepting the means instead of pursuing the end. what is to prevent it from terminating at last in materialism, from which every vestige of the spiritual has been expelled? Are any of us willing to admit, at this stage of belief or any other, that this is to be the end of Modern Spiritualism? We surely cannot credit it. IInless the actual knowledge of immortality which we now possess is allowed and encouraged to bear spiritual fruit in the life and characterin other words, unless Spiritualism becomes its own witness that it is spiritual—all that has thus far been beneficently granted us to know is like the planted seed that has failed to come forth into the light.

Our Australian contemporary, The Harbinger of Light, reprints in its September number the interesting "Verification of a Spirit Message" furnished the BANNER OF LIGHT by William Foster, jr., of Providence, R. I., and published in its columns May 25th. The message referred to was given through the medial agency of Mrs. B. F. Smith, and the confirmation of its truth in every particular is an additional evidence of the value and reliability of our Public Free Circle to both spirits and mor-

Dr. George Dutton has returned from Europe and is located at 63 Berkeley street, Boston. His lectures commence Tuesday, the

Attention is called to the announcement made on our fifth page by A. Shuman & Co., How Indian Wars are Made.

The San Francisco (Cal.) Chronicle of a recent date has the following editorial paragraph setting forth the course of another journal on that coast—a course which, followed by other papers all over the western border, and depending upon the public ignorance of the real merits of each case for success, has many a time in the past led to wrongs done the Indians by self-interested whites, which have ended in open hostilities: whereupon the ignorance of the people has been further preserved by suppressing the facts, for the benefit of the white aggressors. There is no language sufficiently strong with which to condemn such ciently strong with which to condemn such wanton assassinations of the truth, or their perpetrators: 13 TOY WOVE STREET

"A morning contemporary, in order to save a few pictures prepared to illustrate expected dispatches of an Indian uprising, deliberately suppressed the news that the reported Huddpats' outbreak was false, and led its readers to believe that an Indian war was imminent. By and by our contemporary will find that it do n't pay to make the news fit the 'cuts.'"

Proposed Allopathic Monopoly.

Last year the whole State, every town, was lobbied by the "regular" (so-called) M.D.'s, to send representatives to the Massachusetts General Court to vote for the Doctors' Monopoly Bill! This is a fact! strange as it may seem. What becomes of the "sacred ballot" under such circumstances? We have no doubt the same scheme will be set on foot again; but it is to be hoped that the freemen of Massachusetts will vote against such questionable methods. The press of the whole State should warn the people against such class-legislation, the same as the Boston Globe did last year. We have been fighting this medical monopoly scheme for fifteen years, as we have always considered that combination dangerous to the welfare of the community.

Dr. F. L. H. Willis

Will speak at the First Spiritual Temple, Newbury and Exeter streets, Boston, the Sunday afternoons of November. He would like to make arrangements to lecture on the Sunday evenings of November within horse-car distance of Boston. He speaks the first Sunday of December in Portland, Me.; the month of January in Norwich, Conn.; the last two Sundays of March in Bridgeport, Conn. His address is 46 Avenue B, Vick Park, Rochester,

MR. MANSFIELD'S "King Richard III." to be seen at the Globe Theatre next Monday evening, is said to be an original, daring and brilliant creation which throws aside tradition. In the mounting of the tragedy Mr. Mansfield has shown a spirit of reverence in a desire to give a faithful picture of the events which took place at this particular period of English history. He has taken counsel with the best artistic authorities of England, and has aimed at the most minute attention to historical detail. There is much new business introduced. In the tent scene the management of the apparitions is quite new and effecttive. The shadows of Richard's victims who come to trouble the tyrant in his dreams are dimly visible through curtains of gauze, which combined with a dim, bluish light gives them a strange, uncanny and indefinite character. The young Princes is a reproduction of Sir John Millais's well-known picture. The music is very beautiful and impressive. Its strong character and suggestiveness is an important adjunct to the tragedy, and is written in a scholarly style. "King Richard III.," as Mr. Mansfield represents it, inculcates only the jury finding a verdict in his favor." highest moral lessons, and not the least of its value is that it teaches history.

Read the announcement made by Jor dan & Marsh, eighth page.

Psychische Studien (Leipsic) contains in the latest number received (September) an interesting resume of facts establishing the verity of the phenomenon known as "The Double." Among other instances related is the following that occurred in the city of Hamburg: A woman, the wife of a seafaring man, whose husband was at the time at sea, was startled upon seeing him one day walk into the house. He were an oil cloth suit of clothing, and a sou'wester on his head, dripping from head to feet with water. She exclaimed: "Oh, John, where have you come from!" whereupon he suddenly disappeared. She looked upon this as an omen that she would not see her husband again in this life, but eventually he returned, and it was learned that at the time his wife saw him so mysteriously appear, his ship was wrecked and he was thrown into the sea, but was rescued by those who remained on the wreck. He told his wife at that critical moment his mind immediately reverted to her, and that thoughts of his wife and home were the last he remembered having before he became unconscious.

Among the leading works produced in the interest of Spiritualism favorable mention is made of Prof. 8. B. Brittan's admirable book—a masterpiece of reliable information on occult subjects: "Man and His Relations," a copy of which should be in the library of every well-equipped Spiritualist, and may be, now that the price is reduced to \$1.50.

Psychische Studien is one of the best foreign publications of Modern Spiritualism that reach this office. Rach number contains forty eight pages, and special care is taken by its conductor, Alexander Aksakow, to keep its readers well informed, not only of the philosophy of Spiritualism, but the phenomena that sustain it. The New York agent is S. Zickel, 19 Dey

Notice to Societies.

Owing to the press of other duties-at the BANNER OF LIGHT office, and in connection with their literary and musical work—Mr. and Mrs. C. P. Longley can make no further engagements for platform work the present season.

Mrs. Jane M. Jackson Buck recently passed to higher life from New York City. Some years since (before her second marriage) she was an occasional correspondent to THE BANNER. She was an earnest and confirmed Spiritualist, and one of the veteran workers—both by pen and influence—for the advancement of the Cause.

Mrs. Eliza A. Martin, a poetle contributor to THE BANNER, and one whom we have heard spoken of repeatedly as an excellent medium for answering sealed letters, has removed from Oxford, Mass., to 21 Oliver street, Fitchburg, Mass., where she proposes to remain during the winter or longer. We would call the attention of our readers to

the advertisement of George T. Albro, on page seven. It has been under the care of Mr. Albro that such mediums as Helen C. and R. Gertrude Berry, Hattle C. Stafford and many others have been developed into

Fred Evans and wife arrived in San Francisco from Australia, Sept. 20th. After a few weeks recuperation Mr. Evans will resume seances in that city.

NEWSY NOTES AND PITHY POINTS.

Silence, says an exchange, is a good substitute for wisdom; but the difficulty in using it is found in the fact that the man without wisdom cannot maintain silonco.

Every word of the above is true. THE BANNER has always maintained that no reasonable defense can be set up for the brutal crime of burglary, and that the penalty now visited upon these possible murderers is notoriously inadequate for the public protection.

"I say, Jenkins, can you tell a young chicken from an old one?" "Of course I can." "Well, how?" "By the teeth." "Chickens do n't have teeth." "No, but I have."

Nicodemus has served for a text on various occasions, until he has become the pseudonym for whoever seeks by hidden methods to widen his share of any new light, the possession of which he dare not acknowledge openly. To the element among investigators into Spiritualism whose members fear "to be known of men." the advice of the earnest colored brother (aside from its church twist) appearing in an Arkansas paper is respectfully submitted:

DOAN BE ERSHAME. Nickerdemus went at night time fur ter heah de Sabyour

Nickerdemus went at night time fur ter heah de Sabyour talk,
Doan yer be too proud, fur de gre't day 's er comin'—
Wuz erfeered de Scribes an 'Fafersees might critumcize
his walk—
Doan yer be too proud, fur de gre't day 's er comin'.
He blebed down in his buzum dat de prophets tol' de truf,
An' wanted Marster Jesus fur ter nail and clinch de proof.
He hankered fur de blessin's o' de cleriastin throne,
But de sly ole polertician didn't want his 'nentance known;
He wanted Christ to bless him, but to keep it in der shade,
So it wouldn't hurt his standin' in de wicked Board o'
Trade.

Den stan' up brabely and answer ter yer name—

Den stan' up brabely and answer ter yer name— Sing er read de law, Moses, an' David play er tune; Turn yer back on de wor!' an' doan yer be ershame, Sing er take de holy medicine frum out de holy spoon.

There are 62,000 women in America interested in the cultivation of fruit, and among them are some of the most successful orchardists in California. Last year one woman made \$1,600 by raspberry culture.

Mark Twain will contribute to the forthcoming November Century "A Connecticut Yankee in King Arthur's Court," from advance sheets of his forthcoming book. The episodes described include a minute account of a tournament between Hank Morgan (the Yankee) and Sir Sagramore le Desirous, which, after a conflict between the Yankee and the Knights of the Round Table in general, ends in a battle of one against five hundred; the five hundred, accoutred, of course, as were the knights of old, and the Yankee relying solely upon modern American methods.

Andrew Young, author of the hymn, "There is a happy land, far, far away," is eighty years of age and still vigorous. In 1838 he heard an old Indian air that impressed him deeply, and he composed words to it. So the hymn was made. It has been translated into nineteen different languages.

The last words of great men are all recorded in the books, but the last words of women, great and small, have always been too much for the historians.—Jourof Education.

QUITE AN "EXECUTOR'S RETURN."-Various denominational papers now-a-days devote themselves to efforts, à la Kindergarten, to make apparent at once and on the surface to the eye of the child the prime points of the present Orthodox system of religion. We do not think that any of them have outstripped a writer in The Christian, who thus sums up the estate of the Nazarene in a way that gives one the impression that the scribe is a legal gentleman scripturally inclined:

"WHAT CHRIST LEFT. His purse. To Judas.
His soul To God.
His body To Joseph.
His clothes To the Soldiers.
His mother To John.
His peace To his Disciples."

Those who consider all questions regarding the verity of the spiritual phenomena as capable of proof or disproof by the offering of a wager, are reminded (in the language of an exchange) that " If an offer to bet were not considered always as a fool's argument, a lawyer, instead of arguing a case, would go into court and offer to bet the judge on the chances of the

THE NEED OF THE AGE.—One of the greatest needs of this age is men and women who prize honor more than wealth, and an approving conscience more than the plaudits of the crowd—Lewiston Journal.

The population of the leading cities of Wisconsin, outside of Milwaukee, is estimated as follows: La Crosse, 29,000; Oshkosh, 25,000; Eau Claire, 22,500; Racine, 22,000; Fond du Lac, 14,500; Sheboygan, 14,000.

CAN YOU READ IT? U 0 a 0 but I 0 u.
O 0 no 0 but o 0 me.
And let not my 0 a 0 go.
But give 0 0 I 0 u so.

The next annual Congress of the American Secular Union will be held in Philadelphia on Friday, Saturday and Sunday, Oct. 25th, 26th and 27th, 1889.

SAMOA, AGAIN.- Latest dispatches state that Malietoa advises the Samoans to elect Mataafa their ruler; but it is understood that Germany will not recognize his kingship, if elected.

The literary world is again surprised by finding another feminine writer behind a masculine name. Graham R. Thomson, whose exquisite verses have been a feature of Scribner's Magazine, is a young and beautiful Englishwoman with the commonplace name of Mrs. Sharp.

The pumpkin that all summer long Has hidden in the corn, Unto the annual county fair In triumph now is borne. And while we like it all the more Because it takes the prize, We like it most of all when it Is made up into ples.

Miss Kate L. Pier argued a case before the Supreme Court of Wisconsin, at Madison, on Sept. 4th. She is said to be the first woman attorney to plead before the Supreme Court of that State. Miss Pier graduated from the Law Department of Wisconsin University a year ago.

The science of medicine is a solemn matter, and will bear no foolishness. In Burlington, N. J., a woman was ill of a disease the regular physician pronounced incurable. A negro "doctor," so-called, took the case in hand and cured the patient. Then the physicians had him arrested for practicing without a diploma. The logic of this case is that it is better for a doctor with a diploma to let a woman die than to cure her without one.—The Amsterdam (N. Y.) Demograt.

Mr. John Hardy, of Boston, is requested to call at this office at his earliest convenience

Miss Cobbe is to be thanked for calling attention in The Forum to a national characteristic which does more to vulgarize the American mind, to rub the bloom off its children, to annihilate the sweet privacles of the mind in its young men and maidens, to substitute surface for depth in all ranks of society, than almost any that can be named. It is the widelyprevalent love of notoricty, of the cheap applause; or gaping or petty envy of a set of idle and empty people. She calls it the itch for notoriety, as the more it is scratched, the redder and flercer grows the inflamma-

Dr. T. DeWitt Talmage's fine Tabernacle, on Schermerhorn street, in Brooklyn, N. Y., was totally destroyed by fire in the early morning of Sunday lastbeing the second time this inflammatory divine has been "burned out" of "house" if not "bome." The fire is supposed to have been caused by a deflected electric current., I.oss \$107,601 + insurance \$129,450.

On the evening of Oct. 10th the Union League Club of New York endorsed the Blair educational bill.

Meetings in Boston.

Proc Spiritual Meetings are held in the DARBER OF LIGHT HALL, No. 5 Howorth street, regularly twice week on Tursday and Friday Afriknoons, J. A. Shelha-iner, Challman.

ther, Chairman.

Boston Spirituin Temple, Herkeley Hall, No. 4

Berkeley Street, corner of Trement.—Bunday
services at 1914 A. M. and 715 P. M. Speaker for Cotobor, Mrs. Nellie J. T. Brighnin. H. Holmes, Fresident;
George S. McCrillis, Teasurer.

First Spiritual Temple, corner Newhury and Exeter Streets.—Spiritual Fraternity Society; Sundays, 2% F. M.—Mrs. H. S. Lake, speaker; H. A. M., Fraternity School for Children; Wednesday evening meeting at 7%. M. S. Ayer, Chairman.

Children's Progressive Lycoum No. 1.—Sunday it 10% A.w. in Paine Memorial Hall, Appleton street, near fremont. Ernst R. Wendemuth, Secretary; L. L. Whit-

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Public meetings every Friday evening at 7½.

America Hall, 724 Washington Street.—Echo Spiritualists Meetings Sunday at 10% A.M., 2% and 7% P.M.; also Thursdays at 3 P.M. Dr. W. A. Halp, Chairman.
Twilight Hall, 780 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor, Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Odd Fellows Building, Boom 3.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman.

Berkeley Mall - Boston Spiritual Temple Society.-Last Sunday, Oct. 13th, after the usual preliminary exercises, consisting of an invocation and quartette singing, Mrs. Nellie J. T. Brigham, under the influence of her spirit guides, said she would adopt the sentiment of the hymn last sung, "Nearer, My God, to Thee," as the subject of remark. "As the shadows of this life were failing upon Theodore Parker, the words just sung came to his mind and seemed like steps unto heaven. To those in the shadows will come compensation. Each victory over wrong is a step toward heaven." The address was replete with good points, and was well received by the audience. The discourse, as usual, was followed by a poem. In the evening Mrs. Brigham replied to questions from the audience; one being in regard to planets and their condition was ably and instructively disposed of. The question concerning health was treated by urging her hearers to understand more fully the laws governing health, that their surroundings might be made pleasant as possible. They were also urged to seek for truth and light, that by so doing their transition to spirit life might be tranquil and their progression assured. The services closed with a poem.

Mrs. Brigham speaks next Sunday morning and evening. preliminary exercises, consisting of an invocation and

First Spiritual Temple, corner Exeter and Newbury Streets. - Last Sunday, Oct. 13th, the guide of Mrs. H. S. Lake spoke upon "The Lights and Shadows of Modern Spiritualism." He said: "It

guide of Mrs. H. S. Lake spoke upon "The Lights and Shadows of Modern Spiritualism." He said: "It is commonly supposed by not a few who embrace a belief in the continuity of life, as demonstrated by the spiritual phenomena, that all will henceforward be light and beautiful; that we, as guardians, will avert any shadow or darkness that might otherwise enshroud the human pathway. Nothing could really be much more erroneous than this; for, notwithstanding the fact that there may have come to you sufficient evidence to establish within your mind a consciousness of our inner world, the result of all transgressions of law, wherever made, must take effect, and we are powerless to avert it.

Now it so happens that many persons see in Spirualism only a tool, by which to aid themselves in their material and selfish ends. Excarnated spirits are consulted for the purpose of obtaining information which will, perhaps, lessen the necessity for effort and self-discipline; this is the shadow side of Spirit ualism: emasculated moral being, arrested spiritual development. The light of Spiritualism is not granted by nature that you may betray principles to personal ambition, nor for private, individual and selfish ends. That there are those who thus regard the revelation, and hence, while accepting the fact, retain their vices and renounce their manhood and their womanhood, needs no denial. This is the shadow produced by that great 'light that lighteth every man who cometh into the world.' If, knowing the law of spiritual life and growth, you still adhere to crooked ways in business, false appearances in social concerns, subterfuge and prevarication where candor is essential, you are casting a shadow over the entire field of spiritual investigation, and darkening the habitation in which your own soul dwelleth.

Individually we are called upon to light the world with the radiance of living truth, casting over none the shadow of falsehood, hypocrisy, artifice, or greed—thus gradually bringing about the more perfect day, when Love an

out in every human law. The singing by Miss Packard was much enjoyed by

all.

Next Sunday the lecture will be: "Lessons from
the Life of Jesus; or, What Relation Does this
Historic Character Bear to the World's Progress?"
School for children at the usual hour, 11 A. M.
Wednesday Evening Social at 7:30. Meeting for Women, in the Library Room, at 2:30 Thursday afternoon.

America Wall, 724 Washington Street .-The Echo Spiritualist meetings were held here Sunday last, Dr. W. A. Hale, chairman. Large audiences

The Ecno Spiritualist meetings were held here Sunday last, Dr. W. A. Hale, chairman. Large audiences throughout the day. Morning services were opened with remarks by the chairman (under control), followed by C. D. Fuller with interesting remarks. Several clearly recognized psychometric readings were given by Dr. Ordway, followed by a large number of positive tests by the chairman.

At 2:30 services were opened by the chairman under influence, followed by very interesting remarks by Dr. O. Kenney, Mrs. A. E. King, Dr. C. H. Harding, Mrs. I. E. Downing and Bro. C. W. Capel, which were very instructive and well received. A large number of recognized tests were given through the organisms of Mrs. King, Dr. Harding, Mrs. Downing and Mr. Capel. Services were then closed by a solo by Mr. Harry Stratton, the bilad musician, with a harp accompaniment; he will be present next Sunday. At the 7:30 services Dr. Hale, W. S. Eldridge, M.D., Mrs. Downing, Dr. P. C. Drisko, Mrs. A. Wilkins participated with instructive remarks; tests were given by Dr. Eldridge, Mrs. Downing and Mrs. Wilkins, which were all pronounced correct. Beautiful music under the direction of the usual talent of this place added much to the meetings. The services here last Thursday afternoon proved more than a success.

Services will be held Thursday, Oct. 17th, at 3 p. M.; also next Sunday at the usual hours, for which an excellent list of test and speaking mediums has been provided.

First Spiritualists' Ladies' Aid Society.—The

First Spiritualists' Ladies' Aid Society.-The President of the Society Informs us that the largest meeting she ever saw for an opening session gathered the first Friday, Oct. 4th, when, home again from mountains and shore, the friends and members met and exchanged fraternal greetings. The welcome speech was made by Dr. Richardson. Mrs. Shackley also spoke, and we had sluging by the congregation. Friday, Oct. 11th, meeting opened with song by Mrs. Hanson. Dr. Richardson related an interesting incident of spirit return to Dr. Clough, at Etna Camp-Meeting, through the mediumship of Mrs. Bouvee (née Anderson); song, by Mrs. Mason; Spirit "Sunshine" gave a poem, then, greeting familiar faces in the audience, gave tests, which were recognized. Remarks were made by Mr. Haskell. Prof. Cadwell gave an interesting account of his experience at Saratoga and Boston with mesmeric subjects, many being developed as test mediums through this strange and wonderful power. meeting she ever saw for an opening session gathered

developed as test meaning with the wonderful power.

All are invited to come and help us scatter deeds of kindness on the highway of life this winter. Spirit circle for members only on the last Friday of every month, instead of the first, as formerly.

MRS. M. V. LINCOLN, Sec'y.

Eagle Hull, 616 Washington Street.-Last Sunday the morning conference opened with a song by Mrs. M. P. Lovering. Remarks upon "Psychological Influence" were made by Dr. J. N. Eames, Mrs. Dr. E. Crosby, Mr. Morrill, Mrs. Lovering, and the Chair-

man. Atternoon.—Song by the planist. Capt. Drisko made an able address. Song by Mr. J. E. Wilson. Remarks by Miss Jennie Rhind. Song by Mr. H. W. Stratton with harp accompanient; Mrs. Jennie K. D. Conant. Duet by Mrs. Lovering and Mrs. A. B. Frye. Remarks by Miss Lucy Barnicoat, under control, and Mrs. Wilson. Miss E. B. Cloues gave tests and delinentions.

eations. Evening.—Song by the planist. Invocation by Mrs. Cutting-Luther. Remarks and tests by Mrs. Wilkins, Mrs. Dr. Crosby, Mrs. M. W. Leslie, and Mr. Frank Baker. Mrs. Lovering read a poem given her from spirit guides on the recent death of her mother. A consideration of the subject. "Psychological Influence," will be continued next Sunday morning. Meetings are held in this hall every Wednesday at 3 P. M.

Twilight Hall, 789 Washington Street. Though Mr. Cobb was absent, the meetings were of great interest last Sunday. The mediums present wore Mrs. Chandler (who spoke to great acceptance, as usual), Mr. and Mrs. Stratton, Miss Peabody, Mrs. Forrester, Mrs. Woodman, Miss Grant, Dr. Ordway, Mr. Ridell, and Father Locke, (whose speaking and singing were as enjoyable as usual.) Mr. L. is one of the few men who speak and sing as well at seventy as to forty years.

Children's Progressive Lyceum, Appleton
Street, Paine Hall.—Last Sunday the Lyceum
opened with an overture by Milligan's Orchestra. Atter singing and Silver-Chain Readings, Misses Amy D.
and Sadie Peters led the Grand March. The Sunday
Lesson, subject: "The Evidences of the Continuity of
Life," was next considered, romarks thereon being
made by Major S: B. Bancroft, Mrs. Ida P. A. Whitlock, Mr. E. In Haulon and others. The Lesson for
next Sunday is to be the same as that of last Sunday.

To be subjected by the same as that of last Sunday.

The last two Sundays of this month Mr. Edgar W.
Emerson, of Manchester, N. H., will be with us.

113 Blossom street.

113 Blossom street. tone per of pulmoish and from exact the Santages B.

Recitations were rendered by Miss Hadie Peters and others whose names were not given us. Favorable reports were received from the Fair Committee. At the close of the Lyceum, a special meeting was held at which several applications were placed in the hands of the Committee on Membership. A committee was appointed to revise the Constitution and By-Laws. Children, parents and visitors always welcome. The Ladies' Bewing Circle, Supper and Sociable is horeafter to be held at Parlors No. 2, Odd Fellows Building, corner Tremont and Berkeley streets, on Wednesdays. All are invited.

Odd Fellows Building .- The discussion at Mr. L. L. Whitlock's rooms, Odd Fellows Building, Tremont street, Thursday, Oct. 10th, was very interesting. Mrs. Dr. Miller gave a very instructive address on the subject of: "The Science of Healing through Mind." Many questions were asked and answered. The subject for next Thursday evening, Oct. 17th, will be "The Science of Healing." All are invited.

Meetings in New York.

The American Spiritualities Alliance meets at Royal Arcanum Hall; 40 Union Square, between 17th and 18th streets, oh 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either at the afficers of The Alliance. Prof. Henry Kiddle, President, Teast 130th street; Mrs. M. E. Wallace, Recording Secretary, 29 West 42d street; John Franklin Clark, Corresponding Secretary, 89 Liberty street.

Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Society of Spiritualists holds meeting every Sunday at 11 a.m., 2% and 7% P. M.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference will be held Wednesday even ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday even ing, at 8 o'clock, at 510 81xth Avenue, near 30th street. J F. Snipes, President, 476 Broadway.

The First Society of Spiritualists.-Last Sun day morning Mr. J. Clegg Wright discoursed to the Society, and among other things said: "Civilizations

day morning Mr. J. Clegg Wright discoursed to the Society, and among other things said: "Civilizations advance slowly one upon another. We have outgrown that of Rome, which dominated two thousand years ago. The reasoning capacity has been developed, and we have outgrown Christianity. That grew out of polythelsm."

At the Meeting for Manifestations in the afternoon Mrs. M. E. Williams said that from advice from her spirit guide, she declared against the encouragement of a mediumistic tendency in children, as it is liable to destroy their individuality. It was her opinion that it would be better to suppress such development until they became able to exercise reason and judgment. She spoke of Dr. Talmage, and of his saying that the vell separating the spiritual and earthly worlds is gradually being drawn aside. This she considered an improvement on his past attitude toward Spiritualism. Mrs. Henderson said that the efforts of Spiritualism will eventually be rewarded, and that Spiritualism will spread throughout the city. J. Wm. Fletcher asked, How does Dr. Talmage think that the two worlds are separated by a veil? According to his theology the spirit-world is millions of miles away, and we cannot see what is going on in it. Modern Spiritual world is in this. Everything that to day convinces us of immortality is attributable to Modern Spiritualism. Tests, that were mostly recognized, followed Mr. Fletcher's address. His remarks were frequently applauded. The audience was large, and the meeting interesting.

In the evening J. Clegg Wright spoke upon the sub-

plauded. The audience was large, and the meeting interesting.

In the evening J. Clegg Wright spoke upon the subject, "Man Knows but Little." It was a masterly effort, and commanded the close attention of his hearers. Mr. Wright will discourse next Sunday morning upon "The Duty of Spiritualists." He is winning hosts of friends in New York, and they will give him a very welcome reception at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street, Saturday evening, Oct. 26th. All those who wish to meet Mr. Wright socially are specially invited to attend.

S. New York, Oct. 13th, 1889.

230 West 36th Street.-May C. Morrell, Con ductor of the People's Spiritual Meetings held at this place, writes: "Our sessions have been kept up every Sunday evening all summer. The attendance has been

Sunday evening all summer. The attendance has been good, and a deep interest manifested by those present in the various subjects discussed. We have had some very good and able speakers who have propounded subjects which interest all thinking and progressive minds.

Wm. C. Bowen, Capt. D. D. Dey, of Brooklyn, Prof. E. V. Wright, Mrs. M. E. Wallace, Bishop A. Beals, Rev. C. P. McCarthy, of New York, Mrs. M. A. Gridley, of Brooklyn, have been the principal speakers. There have been others whose names do not come to me now, but all who have taken part in the meetings have been appreciated. Mr. Demming has also said many very good things."

Mrs. Stafford's Mediumship. To the Editor of the Banner of Light

Since my return from Paris, a week ago, I attended, for the first time, a séance of Mrs. Stafford in this city. Two of my spirit daughters came out together fully materialized, and while embracing me gave me their names— Josephiue and Margaret. Both talked charac-teristically. A short while after my attention was called to the materializing of a form outwas called to the materializing of a form outside of the cabinet, close to me; the process was gradual, and from a white speck on the carpet a female form was manufactured. I soon knew who it was—Margaret, my youngest daughter, my daisy[*]—by the way she acted. She stood kneeling and bending down her head, manipulating it actively with both hands, and from a comparative nudeness on it appeared finally a great crop of hair, long and very thick, as I tested it when she soon after wished me as I tested it when she soon after wished me to do so. This was to me a pleasing and satisfactory experience—as my daisy always came before, through other mediums, with a heavy head of hair.

HENRY LACROIX. Boston, Oct. 12th.

(*Margaret in French has "daisy" for its significance in English.

By his card in another column it will be seen that Moses Hull-editor and publisher of New Thought -proposes to lecture and debate upon the Biblical and other aspects of Spiritualism, in the course of a tour westward from Chicago. As an expounder of "Holy Writ" under the electric light of modern reason and revelation Mr. Hull is "a tower of strength," and societies along his route should give him a call.

The Golden Gate of the 5th inst. reports that W. J. Colville was expected in San Francisco for a limited period, during which he will conduct public meetings Sundays, morning and evening, in College Hall, 106 McAllister street.

Colby & Rich, 9 Bosworth street, Boston, have on sale Henry Lacrolx's latest work: "My Experiences with Spirits."

America.

America is now excelling the foreign countries in the manufacture of gloves, especially in the finish and wearing qualities. The fact seems to be well-known by our people, as they are now using the home manufactured glove more than ever before. In buying foreign gloves you have no redress when they prove poor, as is so often the case, but the home-maker is glad to know of any defect that he may replace anything that is not right, and guard against it in the future.

All who feel interested in American manufacture will be glad to know of these facts. There is no firm nor netter gloves produced than those made by JOHN C. HUTCHINSON, Johnstown, N. Y. Those caring for neat and serviceable hand-gear will be interested in his book "About Gloves," which can be had by capillage a tenap. To his address, which we would by sending a stamp to his address, which we would advise you to do.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dread-ful disease souding a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

Fitchburg, Mass.-The First Spiritualist Society has resumed its regular course of lectures on Sundays for the coming season. Sunday, Oct. 6th, we had the services of Mrs. Carrie F. Loring, of East Braintree, who gave us some inspirational remarks, followed by tests, which were of a high order and very satisfactory.

Shall Any Cure be Prohibited? To the Editor of the Banner of Light:

The question of the hour is: Shall an individual be prohibited from making cures when he is requested to exercise his natural healing gitt-even if he has not

a diploma from some legalized college?

Here is a case in point, which is quite opportune at the present time: The cure was effected by J. H. Cottrell, a merchant, who never exercised his gift of healing for fee or reward, but at the same time did effect many remarkable cures as a free-will offering to the afflicted in years past, while he was engaged in mercantile pursuits.

Mr. Cottrell some years ago removed to Marysville, Kan., but has recently returned to Massachusetts with his family, and intends to spend the balance of his carth-life in the New England States. He is one of the veteran Spiritualists, and possesses the greatest amount of confidence in Spiritualism as being a fact in the universe, also in spirit forces as a means of harmonizing and vitalizing the human organism, thereby producing an equilibrium between the spirit and the inaterial body.

I will, for the benefit of medical freedom, quote the following account of one of his cures, which Levi Hutchings of Chelsea, Mass., chronicled some time since:

"Just before the late war a man named Thomas

following account of one of his cures, which Levi Hutchings of Chelsea, Mass., chronicled some time since:

"Just before the late war a man named Thomas Hardin, of Chelsea, was taken sick with a heart trouble. One of the regular physicians was called, and treated him. As he grew worse and worse, this physician concluded to call in two or three of the best of the regular faculty from the city of Boston. Mr. Hardin was examined by these doctors, and they came to the conclusion that he could live but a very few days at the most, as his heart, so they said, was ossifying to bone; therefore he must die. He being a friend of mine, I called at the house on the evening of the examination. His wife told me what the doctors said. I asked her if she would be willing to have, a healing medium called, as I thought he could be helped in that way. She told me to ask Mr. Hardin. I spoke to Mr. H. about Mr. Cottrell—who at that time lived in East Boston, and kept a clothing store on Commercial street—as being a man of great power. Mr. Hardin concluded to have Mr. C. treat him, thinking it could do no harm as the faculty had said he must die. Mr. Cottrel called the next day and commenced his treatment—that of laying on of hands. Het foll the patient that he would have him out in time to celebrate the Fourth of July which was eight days from Mr. C's first visit. Mr. Hardin did celebrate the following Fourth of July out of doors, completely cured. About one year from that time Mr. H. was killed in the first skirmish of the war at Bull Run, Va., being a member of Co. H., First Mass. Vois. So much for the intelligent Faculty of Massachusetts and their power over disease, as contrasted with that demonstrated by a disciple of magnetic healing."

Mr. Cottrell has retired from active business on a

Mr. Cottrell has retired from active business on a Mr. Cottrell has retired from active business on a competency—therefore this notice has no other object but to show the sheer folly (to give it no harsher name) of the Massachusetts Medical Society in asking for a statute law that would prevent similar cures to the above being made on the ground that the operator had not passed through a medical college and secured a legitimate diploma from the same.

Boston, Oct. 15th, 1889. Anti-Monopolist.

Moses Hull Going West.

To the Editor of the Banner of Light: Will you please allow me to state to your readers that, if nothing happens to prevent, I think of starting to the Pacific slope about the first of November, to be gone four or five months. While on this trip I shall make it my particular mission to lecture on the biblical proofs of Modern Spiritualism, though I shall hold myself in readiness to lecture or debate with able and honest clergymen on any phase of Spiritualism, or on any of the reforms in which humanity is interested

interested.

Those wishing my services en route, or west of the Rockies, should write me immediately at 675 West Lake street, Chicago, Ill. My terms are always reasonable, and I will guarantee to get up an interest if anybody can.

Yours in the Cause,

Moses Hull.

Lynn, Mass.-Children's Progressive Lyceum met in Exchange Hall, Market street, at 12:30, on the 13th inst.-Conductor Merrill in the chair. Singing and

Silver-Chain recitations; fifteen minutes devoted to the groups; music by the orchestra; readings and recitations by Lilla Hurd, Amy Adams, Jessie Hutchins, Mr. Emerson; music, orchestra. After removal of badges closed in form.

SADIE S. COLLYER, Lyceum Sec'y.

For the past two Sundays Edgar W. Emerson has occupied the platform of our Society, to the great satisfaction of the people. On the 13th, both afternoon and evening, he took questions from the audience, which were concisely answered, including much practical teaching and advice. He afterward gave de scriptions and messages which brought food to many hungry souls. For the next two Sundays we are to have with us Frank C. Algerton, "The Boy Medium."

The Spiritual Fraternity of Lynn holds meetings for The Spiritual Fraternity of Lynn holds meetings for

The Spiritual Fraternity of Lynn holds meetings for tests and psychometric readings every Sunday at 2:30 and 7:30 P. M. In Templars' Kall, 36 Market street. Mediums cordially Invited to be present. Orchestra music and good singing. On Sunday, Oct. 13th, the exercises consisted of tests, readings and speaking by Mrs. E. 1. Hurd (President) of Lynn; Mrs. Shackley and Mr. Fernald of Charlestown; Mrs. Hare and Mr. Nichols of Lynn. Mrs. E. B. MERRILL, Sec'y.

Newburyport, Mass.-The First Spiritualist Society commenced its meetings for the season Sunday, Oct. 13th, at Fraternity Hall, where they have held Oct. 13th, at Fraternity Hall, where they have held them the last six years. The officers for this season are: President, Wm. Pool: Vice-President, Stephen Fox; Secretary, F. H. Fuller; Treasurer, Mrs. A. Safford. The speaker for the opening was Mr. E. B. Fairchild of Stoneham, whose subject in the afternoon was, "What is Spiritualism?" He gave a very clear and concise elucidation of what Spiritualism is and can be. In the evening he gave his experience, and what led him to become a believer in Spiritualism. He did this in an able manner, and was listened to with fixed attention by an appreciative audience.

Our people seem glad to meet once more to receive words of comfort and assurances of a future life.

Mrs. Emma Miner, of Clinton, will be our speaker next Sunday. She will be received by a large audience.

The Independent Club is holding largely attended meetings every Tuesday evening. Business on the 2d and 4th Tuesday. Circles on the 1st and 3d of each

A number of circles are being held for development of mediumship.

Hon, Sidney Dean will lecture here in Fraternity Hall Thursday, Oct. 24th. A small admission fee will be charged.

F. H. F.

Haverhill and Bradford .- The services last Sunday before the Union Spiritualist Fraternity of Haverhill and Bradford, by Frank C. Algerton, known as "the boy medium," were invested with much interest, and were waited upon by large, intelligent and appreciative audiences alike in the afternoon and evening, notably in the latter. As is his custom he answered questions proposed by the audience, some of which called for long and elaborate responses, which were given with great clearness, accuracy and force, suggesting that spirit is the force behind matter in all that is seen and known of activity in the universe and in the trend of events. One of the questions proposed was: "Where are we drifting under the present form of Republican government?" The answer to this important question was kindling to appliause. He followed the answering of questions by giving many interesting tests. Of late slate-writing has been developed as one of his gifts in private seances. Mr. Algerton is to be here again the last two Sundays of November. A fine orchestra, joined with congregational singing, accompanied the services.

Haverhill, Oct. 14th, 1889.

The Layspayerth County Haverhill and Bradford, by Frank C. Algerton, known

Fairmount, Knn. - The Leavenworth County Spiritualist Association held its annual meeting at the residence of T. C. Deuel, President of the Associa-

the residence of T. C. Deuel, President of the Association, Oct. 4th, 5th and 6th, 1889.

There were people present from Kansas City, Topeka, Lawrence, Leavenworth aid other places, including the Vice-President of the Mississippi Valley Association, Mr. Wilkins, of Nebraska—most of whom were carnest Spiritualists, and some very good mediums. J. Madison Allen, of Peorja, Ill., was employed as speaker, also Mrs. Lull, of Lawrence, Kan.—who highly entertained the audience during the meeting with their lectures, inspirational poems and songs. Mrs. Lull gave psychometric readings and tests to several present, which were generally recognized and accepted.

The weather was fair during the entire meeting

The weather was fair during the entire meeting. The people were well pleased with the services, and returned to their various homes feeling happier for having been present. MRS. A. EMERICK, See'y.

Questions sent by correspondents for answer in our Free Circle-Room are taken up in their turn, and considered by the Controlling intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in print

Horsford's ACID PHOSPHATE, for Indigestion, Dyspepsia, and diseases incident thereto.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums aiways present. Seats free. All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Hedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and S.P.M. W. J. Rand, Secretary.

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Prof. J. M. Allen has been recently laboring in Missouri, Kansas and Iowa; Sedalla, Liberal and Kansas City in Bilssouri, Topeka (July) and Fort Scott in Kansas, Fort Dodge (August and September) and Humboldt in Iowa. He also attended, as the principal speaker, the annual meeting of the Leavenworth County Spiritual Association, held at Fairmount, Kan., Oct. 4th, 5th and 6th, Address during October 226 Moss Avenue, Peoria, Ill.

Mrs. Helen Stuptt, Biologia, apacks, for the Scolety.

Mrs. Helen Stuart Richings speaks for the Society of Spiritualists in Anderson, Ind., during October—the initial services taking place on Sunday, Oct. 6th, calling out a large attendance. December and January she will pass in Georgia.

ary she will pass in Georgia.

Miss Arline Foye writes us from Chicago, Ill., that her mother, Mrs. Ada Foye, is at present prostrated by overwork performed during the past year, and her physicians and guides have ordered her to leave for the West as soon; as her health will permit. She is therefore compelled to cancel all lier Eastern engagements. Our sympathies are extended to this vateran medium; we trust that a season of rest will restore her once again to the field of labor for the cause from which she can be illy spared.

Mrs. A. E. Cunningham, of Boston, occupied the platform of the Spiritual Society at Westboro', Sunday, Oct. 13th. She will be in New Bedford, Mass., Oct. 20th. Will be pleased to make further engagements as a platform test medium.

Mrs. Clara Field-Conant will be in Boston for a few

Mrs. Clara Field-Conant will be in Boston for a few days on her way South. She is stopping at 59 Clarendon street, where she will be pleased to see her friends. Correspondents will please address her in care of Banner of Light until further notice.

J. Frank Baxter has just returned from a successful lecture series in Cleveland, O., and other Ohio places. Sundays, Oct. 20th and 27th, he will lecture in Brockton, Mass.; Sunday, Nov. 3d, in Fitchburg, and the remaining Sundays of November in Portland, Me. The Manchester News, published at Allegheny City, Pa., has in its issue for Oct. 5th an appreciative notice of Frank T. Ripley and his work.

Saratoga Springs, N. Y.-E. J. Huling writes that after a few weeks' vacation, caused by the general term of the Supreme Court being held in its usual meeting room, the First Society of Spiritualists usual meeting room, the First Society of Spiritualists has resumed its Sunday services. Mrs. H. Morse Baker, of Granville, spoke on Sunday, Oct. 13th, and Mrs. Emma L. Paul will speak the two following Sundays in October. Dr. W. B. Mills, who has had the presidency of the society for some years, has been compelled by his business to resign, and Gen. E. F. Bullard, the vice-president, will act the remainder of the year.

Norwich, Conn.-The Spiritual Union of this city opened the seventh annual course of Sunday lectures in Grand Army Hall, Sunday, Oct. 13th. Large audiences assembled both afternoon and evening to hear Mrs. Isabella Beecher-Hooker, of Hartford, Conn.
The afternoon subject: "Why I Am a Spiritualist,"
was well appreciated, and the evening address upon
"Candor and Prejudice," was equally interesting,
Mrs. Cella Nickerson, of South Orleans, Mass., will
speak for us Oct. 20th, 27th.

Mrs. J. A. Chapman, Sec'y.

Portland, Me.-Mrs. Florence K. Rich, test medium of Boston, occupied the platform of the Portland Spiritual Temple the first two Sundays in October-Mystic Hall being well filled on both occasions. Mrs.

Alystic Hall being well fulled on both occasions. Mrs. Rich gave many tests, nearly all being recognized. On Wednesday evening, Oct. 9th, at our social meeting, Mrs. Nellie L. Palmer, of this city, gave the opening address—her subject being "Why Is Spiritualism Better than Other Religions?" which was listened to with marked attention, and many times applauded. She was followed by Mrs. Rich with a recitation and a few tests. Mrs. Rich is a great favorite in Portland.

Cecti.

Attleboro, Mass.-Dr. F. H. Roscoe, of Providence, R. I., spoke for the First Spiritual Society this afternoon, subject: "Man, Know Thyself"; in the evening on, "Home Influences on Earth and in the Spirit-Land." After each lecture he gave psychometric readings, which were correct. Dr. Roscoe's lectures were well received, and we are pleased to know be will be with us again in the near future.

FREDERIC W. WRIGHT.

Portland, Me .- A correspondent writes: "Dr. E. B. Russell, of Haverhill, Mass., spoke for the First Society of Spiritualists of Portland, Sunday, Oct. 13th. Both afternoon and evening lectures were well attended, and good attention was given. Questions from the andience were answered—also readings from hand-kerchiefs and other articles were given. This Society is a new, legal organization, with energetic officers and earnest workers."

Cambridgeport, Mass.-Last Sunday Dr. H. B. Storer acceptably addressed the Cambridge Spiritual Society at Odd Fellows Hall, Main street. Next Sunday evening, in addition to the usual services, a choice musical programme will be rendered by Mrs. F. P. Whitney, the well-known soprano vocalist, and Dr. H. J. Sweny, tenor; Prof. Geo. Fisher, planist.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

O. K. J., OELRICHS, DAK.-The paragraph you send, as being widely circulated in the daily press, does not apply to us in any way. A paper was lately brought out in Michigan, bearing as its title "The Banner of Life," and whatever semblance of truth is to be found in the report has refer-ence to that sheet. The BANNER OF LIGHT has had no trouble whatever with the United States postal authorities

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion. Historia Caraca continued and insertion.

Notices in the editorial columns, large type, lended matter, fifty cents per line.

Payments in all cases in advance.

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

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be

accepted.

The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Dr. F. L. II. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Oct. 5. 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

ADVERTISEMENTS.

STOUT PEOPLE. OBESITY safely cured by one who has been a fellow-suffer or. Send stamp for particulars. DR. EDITH BERDAN 113 Ellison street, Paterson, New Jersey. Apr. 37.

Gertrude Berry



BOYS' DEPARTMENT. "TWEEDS," CHILDREN'S AND YOUNG LADS'

Cut in Creedmore and Knickerbocker styles, and made from Irish, Scotch

and American Tweeds.

SUITS.

The nature of these fabrics, combining the primary essentials of strength and finish, renders them the best substances for hard service that can be made into clothing, and gives richness to a boy's garment not attained from any other material.

We display, this season, an especially large and choice variety of these goods, in which all the requirements of style, fit and make-up are as scrupulously looked after as in the manufacture of our garments for gentlemen.

A. SHUMAN & CO.,

MANUFACTURING RETAILERS,

Boys' Department, 440 Washington Street,

Corner Summer Street, BOSTON.

GRATEFUL-COMFORTING. EPPS'S GOGOA.

BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to discase. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure ledte. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homeopathic Chemists, London, England,

EMERSON PIANOS. SUPERIOR QUALITY, MODERATE PRICES.

50,000 SOLD. All Pianos Fully Warranted.

CATALOGUES FREE. Boston, 174 Tremont Street. New York, 92 Fifth Avenue.

MRS. WEBB, The New York Astrologist

AND MEDIUM. Business and Health a Specialty.

132 Chandler street, Boston. Sittings \$2.00. FLORENCE K. RICH,

175 Tremont Street,

TRANCE, Medical and Business Medium. Consultations
19 A. M. to 6 P. M. Terms 82.00. Please make engagements
in advance, if possible. Sittings by letter given.
Oct. 19.

MRS. HATTIE YOUNG, Trance and Busi-Circles for the benefit of the Old Ladies' Rest every Tuesday. Oct. 19.

MAGNETIZED LETTERS OR PAPER. Address D. D. SCOTT, 1107 Breadway, Brooklyn, N. Y. Inclose One Dollar for expense. Sw. Oct. 19.

CATARRH, Diphtheria, and all Throat Discussion of the Catarry of the Wash, curple by the wash, which is the Catarry of the Catarry of

WILL hold Materializing Séances Tuesday and Saturday
Will hold Materializing Séances Tuesday and Saturday
dence, R. I.

Oct. 18.

TROPE BEARSE, Astrologer. Office 172 WashIngton street, Rooms 12, 13 and 14, Boston, Mass. Whole
Iffe written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and Apurof birth if possible.

Inclose One Bollar for expense.

Sw* Oct. 19.

ATARRH, Diphtheria, and all Throat Discases, curable by the use of DE. J. E. BRIGGS'S
Writes: 'Dr. Briggs's Throat Remedy for the Throat and
Catarrhal Affections, including Diphtheria, I know to be
equal to the advertisement.

Price, 50 cents per bottle, postage 15 cents.

Wrots in the distribution of the possible.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND PRIDAYS, AT SO'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock J. A. SHELHAMER, Chairman.

MRS. M. T. SHELHAMER LONGLEY will occupy the plat MRE. M. T. SHELIMMELLONGLEY WIN occupy the plan-form on Tuesday afternoous for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their carthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

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

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

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

offerings.

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

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Scance held Sept. 24th, 1889.

Spirit Invocation.

Infinite Spirit of Light and Love, thou who art the friend and gailde and protector of all humanity, we would be lifted toward thee in aspiration—in sympathy and in tender thought we would learn of thy nature through a study of thy laws and thy works which are displayed throughout this universe; we would gain from thee a comprehension of thy divine truth which spiritualizes the human heart, and brings a new light, a new understanding and a new conception of life itself to the human mind.

Oh! our Father God, may we at this time drink deeply from that fountain of wisdom; may the waters of living truth be vouchsafed to us, that we may be refreshed in spirit, that our minds may expand and become able to take in more and more of the great experience and instruction which thou hast to give.

We would be brought under the influence of thy angel ones, who serve thee in serving humanity; we would be more like unto them in good works and in high and ennobling thought. May we receive from them such ministrations and such benisons of good as will inspire our lives to make new effort to serve thee and to serve our kind.

We thank thee for the privileges that are ours this day. We praise thee for the opportunities given to us to learn, to grow, to unfold the possibilities of being, and step onward and upward in our search for truth. We praise thee for the grand, enlarging experiences that are opening before mankind, which forever lead them on and point them to higher seenes, to grander thoughts and lofter employments for the mind.

Oh! we bless thee for existence itself, for life here and now, with its discipline, and for life beyond. For death as well as for this mortal existence we bless thee also, because of the experience and the unfoldment which it brings to the human soul.

We ask for thy blessing to rest upon each one, the lowly, the weak and the sad; more especially may they feel thy presence as a comforter; may they realize the ministration of bright and good angels to nplitt and to strengthen t Spirit Invocation.

William Lloyd Garrison.

William Lloyd Garrison.

A number of events have combined to bring me here this day, Mr. President. I have been kindly invited by the spiritual chairman who presides just behind the curtain, to present myself, and I am thankful for the privilege. A long time has elapsed since I voiced my sentiments from your platform, but I have not been idle, nor have I withdrawn my interest from humanity upon this plane of existence. Poor, strugging, suffering human beings, black or white in outward guise—but many of them although occupying very humble positions in the world's opinion having spirits white and beautiful to gaze upon—such attract me, Mr. President; they draw my thought and interest; for although I know very well as some of your philosophers would tell me they are gaining experience and ripening in knowledge under the lowly, irksome circumstances which environ them was I feel that they have a right to be lowly, irksome circumstances which environ them, yet I feel that they have a right to be heard and protected and cared for, and that it is the duty of spirits and mortals to raise their

voices in behalf of the oppressed.

As I said, events combine to draw me here As I said, events combine to draw me here this day, and one of these events is the anniversary which has very recently come to an old-time worker and friend of humanity, one whose voice and pen have been raised many times in behalf of the persecuted and downtrodden. I refer to that good man, Parker Pillsbury, in whom I recognize a brother and a friend and to whom I come with fraternal friend, and to whom I come with fraternal greeting this day, to congratulate him upon the time and the occasion, and to say that I am glad for him that he has reached to such a grand old age, and that he is living in this day and generation. It is a good day, it is a growing and progressive generation. Although there is much to deplore in the present time, among your own people, yet those who have lived through the fire and smoke, the carnage and the turmoil, who have been crowded upon by the interests of others, and have been estracised time and again for their liberal opinions, can well rejoice to live in this present time, when they are finding something of peace and even approval from their fellow-men; and so I say to my old friend and co-worker, I am glad say to my old friend and co-worker, I am giad for you, and I send you the greetings of many strong, good souls from the other life. They do not look for much in this world; your declining years are drawing to a close, but the narrowing pathway leadeth only to a brighter country, a grander platform, a higher truth than this world can possibly afford, and so whatever shall come there will be a brightness, a glory and an honor, which only the angel-world can give.

give.

This is a time that stirs and fires the soul of every apostle and lover of freedom and truth, and so, Mr. President, I feel that I have a right and so, mr. I resident, I feet that I have a light to be here and to express myself. I am not, by any means, idle, nor am I unaware of what is taking place in this country among your peo-ple. In company with my co-workers I fought a long fight, and I felt that much was won a long fight, and I felt that much was won when freedom came, in at least an outward sense, to a large portion of our countrymen who had been enslaved and cowed down by the lash. When the fifteenth amendment was added to your constitution I, with others, felt a thrill of triumph and joy; and to day I feel that I have a right to raise my voice in behalf of a perpetuation of that fifteenth amendment, that it should be fulfilled in the purity of the that it should be fulfilled in the purity of the law, and to the utmost in the spirit as well as the letter, and that those for whose benefit it the letter, and that those for whose benefit it was framed should be protected by the strong

was framed should be protected by the strong arm of the United States.

Not many days ago, one who stood high in an influential position in the southern part of your country, declared openly that the fifteenth amendment was a disgrace to the constitution of the country, and that it was a grave mistake on the part of those who enacted it to have brought it into existence. I cast that back to the mind that has given it expression, and I hurl in his face the accusation that he is no lover of freedom; that he holds within his soul the lash of a task-master which he would, if he dared, let fall upon the defenseless and weak.

it is a late day for these fires to burn, to blaze and to run riot. It seems to me that the love of order, of good fellowship, of country, and especially of liberty, should move our communities to suppress such unlawful agitation.

I, for one, speak from the spirit-world in behalf of the oppressed, in behalf of the poor, despised black man: the shackles have fallen from his wrists and ankles, but they have not altogether been stricken off his soul; he is still a creature of mental slavery, and it is the desire and aim of many of those who formerly crushed him to keep him in subjection still; but if he and his loved ones cannot live in peace and follow the dictates of their own hearts in the expression of their convictions, it should be the duty of this government to protect them at any cost.

It seems to me that volument to blaze by your spirit friends, or guardians and guides, by your spirit friends, or guardians and guides, to such a degree as to enable them to build your here you also weave your spirit all garmonts, and perform many other works of which you here you also weave your spirit friends, or guardians and guides, to such a degree as to enable them to build your hemes or help to build them. While you are here you also weave your spirit friends, or guardians and guides, to such a degree as to enable them to build your hemes or help to build them. While you are here you also weave your spirit friends, or guardians and guides, to such a degree as to enable them to build your hemes or help to build them. While you are here you also weave your spirit friends, or guardians and guides, to such a degree as to enable them to build your hemes or help to build them. While you are here you also weave your spirit all geree as to enable them to build your are here you also weave your spirit all geree as to enable them to build your are here you also weave your spirit all geree as to enable them to build your are here you also weave your spirit all your are the your also weave your spirit all geree as to enable the

hearts in the expression of their convictions, it should be the duty of this government to protect them at any cost.

It seems to me that your men in authority, who have the love of freedom in their souls, who have sympathy with humanitarian principles, should call upon your Chief Magistrate to issue a manifesto—if necessary—in behalf of the black man, and that it is the duty of Congress to pay attention to this crying wrong, and to speedily pass an act authorizing the President to call for troops, if necessary, for the suppression of the cruelty that is to-day practiced against the negro in certain sections of the South. I say, sir, it is a burning shame that murder and pillage and arson should be allowed to go unpunished because the perpetrators have political or social influence or distinction, and I consider it the duty of Congress to demand of the State government protection to its citizens, or else to authorize the employment of the United States troops in their behalf. "Oh!" you will say, "that would be unconstitutional." Is it unconstitutional, Mr. President, for right and justice to reign in the hearts of the Nation? Is it constitutional to allow a stupendous wrong to be perpetrated in the name of freedom upon a large portion of our human children, citizens of this government? If so, it is high time the constitution was amended, or made sufficiently elastic to provide for just such contingencies as you have before you at the present day in the southern part of this country.

before you at the present day in the southern part of this country.

There is much I would like to say, but I can-not; I feel limited for time; and although my soul burns within me, I am cramped because of the conditions surrounding me as a return-ing spirit from another life; but I call upon all my old friends, who have fought with me shoulder to shoulder, to do their part, to send out their influence in behalf of the persecuted out their influence in behalf of the persecuted and outraged, to let not tongue nor pen be silent, but to agitate the question, if need be, until the wrong is righted and the land becomes really what it professes to be, a home of the brave and a country of the free.

Any old-time friend, who cares to hear from me, may know that I am pressing on, that I have associates dear to my soul, and that together we work hand in hand for all those movements and subjects which tend toward

movements and subjects which tend toward the amelioration of human suffering, and the elevation from ignorance and slavery of our brothers everywhere. William Lloyd Garrison.

Questions and Answers.

CONTROLLING SPIRIT: I will now attend to the questions you have to present, Mr. Chairman.

QUES.—[By G. L. W., Olmstedville, N. Y. Why are we commanded to pray, "Lead us no into temptation, but deliver us from evil?" I. God is good, it would seem a useless request. Ans.—God must be infinite goodness, or else there could be no God. Why are we commanded to pray: "Lead us

there could be no God.

Why are we commanded to pray: "Lead us not into temptation, but deliver us from evil." We question if you are thus commanded to pray. Such words have been given to you in the name of authority, but we question the authority, and again the translation or interpretation of those words. We have no doubt but that he who came to the earth as the humble ministrant of mercy, of good-will and love, known in these days as the Nazarene, felt the need of such prayer, felt the need of sending out his soul, and of leading other souls to send out their petitions likewise toward the Infinite Spirit of all Love and Truth, and that he desired to be kept from temptation and delivered from evil, if such should fall upon him. So may we all desire, and to desire earnestly is in itself a prayer. Prayer is the aspiration of every life that goes upward toward the infinite, above the carnal things of time and sensation. Our prayers are the thoughts, the winged emanations or exhalatious aspirations of the soul that rise upward to a loftier sphere.

"Lead us not into tempation." No infinite soul will lead any struggling human heart into temptation, unless that temptation be necessary for its unfoldment. One may be led into temptation, and yet feel within him such strong forces and impulses at work as to enable him to resist that temptation, to trample it under his feet and to rise above it. He gains immeasurably by the experience, his character

danger abroad that we may reach, and it may be of varied character; perhaps evil coming to our inner lives, smiting those on the right hand our inner lives, smiting those on the right hand and on the left, alluring us from the path of right, and surrounding us by conflicting and depressing conditions. Or it may be external danger and disaster; the hand of affliction may be laid heavily upon us, and we bow down in agony beneath its weight. We pray to be delivered from such evil, and if the Infinite Goodness shall perceive that it is best for us to be delivered, the light will come, and we shall be rescued from the power that harms; but if the Infinite Soul shall perceive that we need the discipline, and must, for a time, cope with these sorrows, with all these agonizing conditions, with these external afflictions, then we may be left to wrestle with them, but by-and-bye be left to wrestle with them, but by-and-bye that shall pass away, and the spirit will rise higher and higher, gaining new light and power, and a new conception of existence itself, even by the very experience which has

Q.—Spirits, in communication with their relatives, tell of their beautiful spirit-homes, and tell also that these homes are constructed while living in earth-life. Now what are we to understand by this? In what way can we build our future homes while living here?

A.—You can build your future homes by living here, in a certain sense. We do not mean that you erect the dwelling which you shall inhabit, as you erect your edifices here on earth. but nevertheless you supply the material of which that spirit-home is builded. The thoughts, the aspirations, all the evolutions of the mind or spirit of an individual send out a substantial element that is made use of in the

The operations of the brain itself generate an aura or atmosphere that is substance. This aura or atmosphere may be detected, and even

examined scientifically.

Some time in the world's future we predict that your scientists will construct instruments so delicate and nicely adjusted in their operations as to be able by their aid to perceive and examine this aura of which we speak. It will appear, perhaps, somewhat in the form of a gaseous or vaporous substance, but it will be readily seen to be what we claim for it, a substantial element. This aura, sent out by you, through the operation of your inner senses. examined scientifically. he would, if he dared, let fall upon the defenseless and weak.

I claim, sir, that the amendment of which I speak is an honor to this country, provided it is fulfilled in the spirit and the letter; if not, it is a disgrace, for to have any part of our constitution violated and ignored would be a disgrace to this country and its high officers. At the present time, there is a bitter feeling against the negro in the southern part of our country; there is sectional strife and animosity. Not that we should wonder at this, because there has been party spirit and ill-feeling pent up, in the hearts of many for long years. The smouldering fires that are breaking out now are only what should have been expected, but

stance, which may be manipulated and utilized by your spirit-friends, or guardians and guides, to such a degree us to enable them to build your homes or help to build them. While you are here you also weave your spiritual garments, and perform many other works of which you perhaps little dream, as you toil on from day to day.

If you do your work grudgingly, complainingly, if you are restless and dissatisfied, and do not make the best of that which is yours, then the aura you send out will be dark, offensive, and of a weakened nature, and those who desire to minister to you will not be able to do yery much with the material you provide; they will do the best they can, yet the home you find may not be very beautiful nor very substantial when you pass onward. On the other hand, if you are cheerful, if you do the best you can, if you seek to send out an influence to help your kind rather than to hinder them, to make them happy rather than to depress them, to, in short, live as nearly right as you know how, under the circumstances which are yours, the material you send forth will be bright and beautiful, and it will be taken up by those spiritual friends who are delegated to do this work, manipulated and woven into substance that will be for your enrichment and enjoyment.

When you pass to the other life these homes

stance that will be for your enrichment and enjoyment.

When you pass to the other life these homes will not, by any means, be completed, there will be much yet to be done; when you look them over you will find corners to be rounded out, pieces of work to be finished, but that will be your individual employment, and according to the life you live then, and the works you do, the aspirations you encourage will be the degree of progress that will follow, and will be the degree of completeness and perfections which you bring to your home.

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Sept. 27th, 1889.

Charles Richards.

[To the Chairman:] Oh! sir, I hear the rumbling of the cars, for that had something to do with my passing out of the earthly life. Think not that I fear it now; it is only the sensation that comes over me as I come in contact with the earth and with mortals. There is no suffering, and I realized very little in connection with the railroad accident which sent me out into a better country.

with the railroad accident which sent me out into a better country.

My mother! oh, my mother! her heart was nearly broken when she knew Charlie had gone. I am happy in my spirit-home, and my purpose in coming here is that my friends may understand I have been anxious, from the moment when I found I could enter earth again, ment when I found I could enter earth again, to let them know I still live, and am desirous of speaking with them in some private way. Let this, then, be the request that I leave here to-day, that they will provide me the means for so doing. I know I shall be remembered in this city. I am Charles Richards.

Joseph Carter Collins.

I did not realize, Mr. Chairman, before I passed away that spirit-return was a fact. I had heard the matter spoken of, but gave it very little attention, for I had been educated differently. It took me, however, but a short time to realize that I could return and come into communication with my friends, if they would do their part. We cannot work alone. Then, dear friends, I ask you to do your part, and I will meet you more than half way.

way.

My spirit took its flight far away in Denver, Colorado, but how quickly did I find myself with my friends. My body was brought to Malden, and I was there before it arrived. I have been over-anxious to make my friends know of my presence. I knew of everything that transpired after I left the form, for if we know anything we must know a great deal. Joseph Carter Collins.

Rosenah Baker.

Rosenah Baker.

Seventy years to young people seems a long time to stay in mortal life. Kind friends did all they could, and willing hands came to relieve me of my sufferings. Dear children, these words are for you. How anxious have I been, many times, that you might know I was with you. I was firm in the faith, but still I found much to learn after throwing off the old mantle of clay. It is sweet to feel that we can walk beside you, but sweeter still when you realize our presence.

William, all your kindness to me I can never repay. The dear Father in heaven will reward you for it. I hope these words will reach my loving children in Dorchester.

It gives me great pleasure, Mr. Chairman, to speak to day; I cannot tell you how long it is

able him to resist that temptation, to trample it under his feet and to rise above it. He gains immeasurably by the experience, his character is strengthened, his ioner life spiritualized; and by the very force of that experience, tempting and seductive as it was, that came to him, he learns to sympathize with, to feel a tender compassion for, others who are tempted, but who are too weak to resist the temptation.

"Leave us not in temptation," we should interpret that prayer, for while we may be surrounded by the tempter, it may be that a spiritual power will come to us from on high that will lead us out from under the influence of that tempter, and therefore we shall not be left with the temptation.

"Deliver us from evil." Evil, as it seems to us, may come at any moment. There may be danger abroad that we may reach, and it may have a surfaced by the control of t

From the land of light and song, with love and blessings, I come to-day. I would say to the loving one that was left behind: I have never ceased to be interested in you and your surroundings; also to the society of which I feel proud to say I was an honored member. I ever have the cause at heart, and each one's interest. Let the good work go on. I would take every brother and sister by the hand and say: God speed you.

To my loving companion, that I left to

walk alone: the past is in God's keeping and the book of memory is ours. When you enter spirit life will I read the pages to you, with

spirit-life will I read the pages to you, with love, of our life in the mortal.

How thankful I am for this privilege of speaking to-day! I found, on entering spirit-life, the ways were winding and mysterious to the eternal home. I found also I needed rest and quietude for awhile, but I was informed of what was passing with you, dear one. How many times have I asked the blessed angels to bring me nearer and nearer to you, and I feel that my oravers have been answered. that my prayers have been answered.

Accept these words from the departed brother who was called to the higher spheres not a great while since. I have not much to say to-day. At some future period I will give more. It is a pleasure to me to speak, as it will be to those to whom I direct these few words, to re-ceive them. William A. Dunklee.

Mrs. M. A. Hatch.

I well understand, Mr. Chairman, the trials of a medium in dealing with this cold, unsympathizing world.

Then I say, dear friends, be charitable, for you know not how sensitive is the nature of

one who has given up her organism to those who have passed on yonder; how a word crushes the spirit, a word which is often spoken so lightly. I hope that some mortals may have been benefited through what was given through my organism, not only spiritually but physically. Although my work may have been imperfect, I feel that I did the best I was capable

of doing.

I know I shall be rémembered in Kennebunk,
Me., also in Concord, N. H. Mrs. M. A. Hatch.

Abbie Cruise.

Abbie Cruise.

[To the Chairman:] Please, sir, can I speak? I would like to send a letter to my dear grandma. I am only eight years old; but I am quite a large girl. Mamma is here, and papa. Oh, dear! I've got to tell you about it, have n't I? We all went down in the vessel together. But I do n't remember anything of it. Mamma and papa could tell you more than I can. Auntie Lizzie is here, too, and Freddie and Charlie, and all of them: Auntie Lizzie is mamma's sister.

don't remember anything of earth-life, and only know what papa and mamma and Auntic lizzle have told inc. I know it is all true, because they would n't tell me anything else.

Mamma said she promised grandma she would give me her name, and she truly did. Now, you may believe it. Grandma's name is Ablie Hill, and my mamma's name was Maria Hill, only my grandma called her lifa for short. Papa's name is Capt. Fred Cruise. We all went down in the water, but we've get a lovely home now where vessels don't go'down.

I've had to learn of the spirit side. I never went to school in this life; and when you come to spirit-life you'll have to go to school again.

I see an old lady in the audience that has got the same name that I have, only not the whole of it. That is what her dear spirit mother tells me. She says: "Darling Abbie, I am here close beside you," and she asked me to repeat it. I want you to send this letter to my grandma Hill. Grandpa will' know who I am, and Uncle Andrew will know, too. Grandma has the paper, so I think they'll all know it. She is in East Boston.

Do you know my grandpa? [No.] He has something to do with the foundry.

I'll come here another time when you have a meeting. I think it is a lovely place to come to the whole of immortality. It is true, we do know each other there; we do live together; we do converse together more perfectly than you can here. Little children come around us, so eagerly, wistfully looking for some dear one, and how disconding the houndry.

I'll come here another time when you have a meeting. I think it is a lovely place to come to the beautiful garment of immortality.

a meeting. I think it is a lovely place to come

Harriet Eliza Ronfe.

These beautiful children are privileged to speak as they come near the medium, and why speak as they come near the medium, and why should they not be when their little spirits go out so much in sympathy with those who are here? As I look into the audience, many times, I behold some I knew well in mortal life, and the thought flits through my mind: do they understand of our coming? No, only in part. They will not come to a full realization of it until they have thrown off the mantle of clay. How blessed to feel that after a few years of mortal life that exchange will come to you. It is so delightful in the spirit-life to know each other, and never more to walk alone.

Walk alone.

Dear friends in earth-life, I know of the sad-

Dear friends in earth-life, I know of the sadness that overshadows your spirits when you think of those that have gone out from you. How many to-day are sorrowful as they gaze at the vacant chair in the home. There are no vacant chairs in spirit-life, and all will be reunited there. A blessed thought with you, but a knowledge with us.

How many times, Robert, have you said:
"Mother, why do you not make yourself known?" My dear child, in time you will realize more than you have in the past. I am happy to say to you, my dear children, that I know you are trying to do right. Willie, yes, and another far away in the Western States. But, oh! how easily can I come to you. I know you all hold mother in sweet remembrance, and are looking forward to the time when you will meet her again.

I would say to you each one, dear children, try in some way to come into conversation with us, if possible—and I know it is possible, for opportunities are granted you to-day. If you will only take a step to meet us we promise you we will not disappoint you; we will come into the surroundings, or we may speak to you directly.

Robert, I know, some little time in the past,

come into the surroundings, or we may speak to you directly.

Robert, I know, some little time in the past, you tried hard to come into communication with mother, and it was not your fault that you did not succeed. I know disappointment came to you, because there was no channel open at that period. But I say to you, try again; and I hope you will not be disappointed. I think for the moment I felt worse than you did about it, but knowing more than you do of earth and spirit-life, it did not bring me a settled feeling of disappointment. You went to Fannie's but a little while since, and as you conversed of mother I knew you were happy for the time being, and the thought flitted into your mind, "How much rather would I converse with my dear mother than to sit and speak of her." As I have said, again I promise you I will meet you, if you will only try to come into private conversation with me, and also the others. come into private conversation with me, and also the others.

I well understand how your time is taken up

here in mortal life.

In Cambridge I feel that I shall be remembered by some kind friends, as well as by my dear children. Harriet Eliza Roafe.

Willie Houghton.

I have come here, Mr. Chairman, hoping to reach my loved friends. My form, so dear to them, was carried out of their sight many years since, and the desire has gone out from their spirit: If it is possible, why does he not return

Dear friends, I know you mean, why have I not sent a message to you. There is always a reason; and I am permited to-day to speak some kind words, that you may feel that I am

not far from you.

Many miles from here was my body laid away. How often has the thought arisen in your mind: "Where, oh! where, is he to-night?" Only a little way off, dear friends thin that you can put your hand through it is

all that separates us.

thin that you can put your hand through it is all that separates us.

I did not understand that this could be before I left the form; but we must learn the truth on one side or the other. I often wondered where the people were going when I saw them wending their way back, until I learned that they could come into communication with their loved ones yet dwelling here; and since this was made known to me I have tried, in every way, to make my friends know I was not dead, but that I could return, and did return, and tried to come into communication with them. I have often heard them say: "Well, I think some of them must be here." But they could n't tell who it was. We come near you, and we leave the impression upon your spirits, often, that we are there; therefore, your thoughts go out toward us, and you must know we are with you. Willie Houghton.

Horace Morrill.

I have been asked, mentally, Mr. Chairman, to give a message, that my mother might read it at her leisure; and as father has spoken from this her leisure; and as father has spoken from this platform, I thought I would see if I could control, for we do not know whether we can or not until we make the attempt. We often do our work imperfectly, for we get a little excited, as you would do in the flesh. My dear sisters stand beside me, and father, on the platform on the other side, wishing to be remembered to mother and brother Frank, each one of them, as they are not permitted to speak for themselves. All of our family who have crossed over are here. Frank has often thought: "Why did not my brother stay?" As he has seen others who have been blessed with a brother, he has felt his own loss sorely. But in spirit-life we will walk together and be together as we desire.

with a brother, he has felt his own loss sorely. But in spirit-life we will walk together and be together as we desire.

How grand it is to feel that this is true. I was a mere boy when the Angel of Life came and bore me out of the home; and how glad I was when I knew that my dear father and sister were coming to spirit-life, although sadness overshadowed those that were left, and I felt my sympathy going out for you, dear mother. But, remember, in a little while we will all be together again.

I often stand by Frank as he is busily engaged in his earthly work, and the thought will flit across my mind: "Do you realize that Horace stands beside you?" I do not think he is able to at all times, although he has often thought we were not far away. You, dear mother, have asked the question: "Do we all dwell together?" When we wish to. When the desire comes into our spirits to go, then we go. We are not confined together, any more than you are in mortal life.

I am happy. I am well, dear mother, now. Thirteen years was all that was given me of mortal life. I well remember when I passed away how sad it was to hear the sobs that went up for the boy; but I have grown in spirit life, and have learned much since leaving you. Our visits are frequent to you, dear mother.

Jettie, my dear sister, asks me to say to you: "Do not forget your promise, of leaving a kiss"

Jettie, my dear sister, asks me to say to you:
"Do not forget your promise, of leaving a kiss
with her darling children, Jettie and Velda, far away." She sends greetings also to Charles and to brother Frank. I have learned much, Mr. Chairman, by attending your meetings. Horace Morrill, of Amesbury, Mass.

so eagerly, wistfully looking for some dear one, and how disappointed they are when they do

so eagerly, wistfully looking for some dear one, and how disappointed they are when they do not find them or cannot make them aware of their presence.

It is grand to feel that this mortal life is not all, but only a preparation for what we are to find after leaving the form. I have thought, when loving ones have asked others if they ever got anything from the Summer-Land, how strange it was that they did not understand that we are at work trying in every way to make them know we are beside them, walking by them so closely we may place our hands upon them. Many years have passed on into eternity since they said Maria was dead. But it was not death; it was merely emerging from one life into another, where all was bright and beautiful. Remember, dear friends, heaven is a condition within; as you build your home so will your heaven be. I was taught very differently while in the flesh. I have been in spiritifie, I should say, something over thirty years, as near as I can reckon your mortal time. I cannot be sure that I am accurate. We have no timepieces here; and if everything of the sort should be taken away from you I think you would make mistakes in your reckoning as well as we spirits do; therefore be charitable with us. I passed away from New York State.

Caroline Murphy.

Caroline Murphy.

Many years ago it was said that Caroline was drowned. The sensation at this moment creeps over me a little of the chill from the water, but over me a little of the chill from the water, but no suffering accompanies it. It was at a period when the waters were very high. I was starting out, as I thought, for a season of enjoyment, anticipating much pleasure in attending what is termed in your life a grand ball, when a freshet occurred, deluging the streets of the village, and suddenly, while I was so happy, looking forward to the evening's entertainment, I was ushered into the other world, the waters covering my earthly form as the spirit took its covering my earthly form as the spirit took its

flight.

I well remember, although many years have

I well remember, although many years have passed since then, of hearing them talk of it; how, in every household, the words were repeated: "Caroline Murphy is drowned."

Little did I understand then of the bright and beautiful beyond, for I had been educated very differently from this philosophy, or theory, or whatever you may chance to call it, of spirit communion. As I beheld one and another of the old neighbors, I wondered what it did mean. I could not fully realize that I was what is termed dead, that I had gone out of the form. It seemed but a moment before that I was looking forward to so much happiness, and I had realized no suffering.

I left a dear sister Sarah in earth-life, and still

I left a dear sister Sarah in earth-life, and still have relatives in this city. I know the handful that is left will remember it all, and the dear friends, for that eventful night is fast-ened upon the memory of many.

I am very grateful to you, Mr. Chairman, for the opportunity of speaking these words. I lived in Alstead, N. H.

Mary Sweeney.

Mary Sweeney.

The last speaker was a beautiful spirit, and she tells me this is the first attempt she has made to give out anything to her friends. As I have looked into the audience I have seen a familiar face. How I wish I might impress the fact upon him that I am here to-day, not for the first time, however. I have been here, a silent listener, never thinking I would make the attempt to speak in this public meeting. I would much rather they should sense me at home, than to come in public. I feel it would be much better; but when we cannot be privileged thus, we are glad to make ourselves manifest at this place. glad to make ourselves manifest at this place. glad to make ourselves manifest at this place. I did not think I could control the organism, but by the help of kind spirits I feel that I can do so. I will not say pretty well, but fairly. I hope in time to know how to control better. Many years ago it was said that Mary Sweeny was dead. These are cruel words, but they are such as mortals use.

I have some friends in this city, and I think they/will be glad to hear that I have been able to control the medium although imperfectly.

to control the medium, although imperfectly. Bear with me, dear friends, for you must know you cannot do your work as perfectly at first as in after-time. I am happy, where no more aches or ills can reach me. My dear old mother came to greet me, and it was a beautiful meet-

Ing.
I know, Mr. Chairman, that you will send
my message out, as you do the others, and that
it will reach my friends, for which I am very grateful.

Frankie Allard.

[To the Chairman:] I want to know if you will put down my name? [I will.] Truly? honest? [Yes.] Because I'll know it if you do n't. I'll look after you. I want you to tell my mamma that I go to school every day. Well, I suppose it is days; we don't have any nights, like you do. like you do. Can you go where I lived in New York. [Yes,

Can you go where I lived in New York. [Yes, sometime.] Do n't you know you have to go in the boat?

Oh! my throat does hurt me, but I guess it wont by and bye, when I get done talking.

I am going to my grandma's just as quick as I go out of this meeting.

Oh! that gentleman down there [in the audience]; five little children are coming around him. These, you know, are spirit-children, not mortal. They are lovely. There are two more that don't come here to-day, because they are gone with their grandma. You just think of that—seven children! Was n't that a big lot of them?

I want you to write it down that Frankie Allard is here from New York.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. TO BE PUBLISHED NEAT WERE.

Oct. 4.—Wesley Dodge; Samuel Williams; Ira Wiley; Olivor Stearns; Georgie Little; Jason K. Wright; Clara Senter; Lois Hildreth; Thomas H. Lynch; Frank Mayo; Lewis G. Smith; Philander Dickey.

A Philadelphia man committed suicide rather than take some physic ordered by the doctor. If he must die he wanted to die quick.—Ex.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment,

mother.

Jettle, my dear sister, asks me to say to you:

Jettle, my dear sister, asks me to say to you:

Jettle, my dear sister, asks me to say to you:

The Carlsbad Sprudel Salt (powder form) is an excellent Aperient and Leaxative and Diurctic. It clears to brother Frank. I have learned much, Mr. Chairman, by attending your meetings.

Horace Morrill, of Amesbury, Mass.

Mary Soaper.

Many times, as I have stood here listening to the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Rach bottle comes in a light blue paper cartoon, and has the signature "Elsner & Mendelson Co.," sole agents, of Barciay Street, New York, one every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon

Written for the Banner of Light. TO JENNIE.

BY JAMES M. HOGERS.

Only a child! so frail and weak, And yet so brave and wise That spirits daily came to speak With her from Paradisc. They drank her words of courage high,

That served from day to day To fight for life so gallantly And keep disease at bay. They brought from those immortal lands

The soul's ethereal wine. And placed within her wasted hands The flowers that bloom divine.

The scenes that gladden children there-Which come in dreams to ours-As real to her vision were As sunshine and the flowers.

They live in words that will not die-In smiles that kindled tears: They drift—a fragrant memory-Down all the tide of years.

So half her being seems on earth And half in fairer climes, For often tones of spirit mirth Come like those airy chimes When summer lingers on the shores Where nature builds her throne, And fancy opens wide the doors Whence golden notes are blown.

So sweet the charms of feeling play Upon her lips and brow, She need not change to pass away-She breathes an angel now. Portland, Me.

October Magazines.

NEW ENGLAND MAGAZINE,-"Dr. Holmes at Fourscore" is the subject of the opening article, accompanied by several illustrations, the frontispiece being a full-length portrait from a recent photograph of the genial poet. The second article treats of "John Boyle O'Reilly's Poetry." A few selections are given showing that his sympathies are bounded by no lines of class, race or creed, and a portrait that will be highly appreciated by his many friends. This number also contains a portrait of Chas. S. Parnell, with a lengthy sketch of his life and present relation to the Home Rule Movement in England. Nashville, Tenn., and its educational institutions are subjects of two wellconsidered papers, very fully illustrated. New England history is brought to light in various aspects by different writers. A few fine poems, travels and stories, with a well-furnished "Editor's Table," complete the contents of this new and excellent periodical. Boston: 36 Bromfield street.

WIDE AWAKE.—The frontisplece is in illustration of a delightful poem by Celia Thaxter upon "A Poppy Seed." "Patsy at Scotia" is a pleasing dialect sketch of Southern flavor by Leigh Young. General Howard contributes an answer to the query, "How Many Indians in the United States?" his conclusion being that they are not, as is supposed, diminishing. He tabulates their number to be 262,620, occupying seventy Reservations. Early steps of modern invention are seen in an article by Rose G. Kingsley relating to "The Boy who Invented the Telegraph," illustrated. The descent of man is illustrated by John Brownjohn in amusing verses entitled "The Scholar and the Margaret Sidney passes her "Five Little Peppers Further On," and Sallie Joy White gives useful information upon "Invalid Cooking." Additional to the above the contents include many attractive articles in prose and verse, and a profusion of pictures. Boston: D. Lothrop & Co.

THE NEW IDEAL .- The introduction of Nationalism into the meetings of the Free Religious Association last spring, has created in some minds a feeling that that organization should engage in some practical work, and have less to do with mere theorizing; hence the question of what its "Next Step" shall be has been the subject of numerous writings in this wellconducted periodical. The present number follows that leading, and its contents are well worthy the consideration of thinking progressionists. Boston: James H. West, 192 Summer street.

BUCHANAN'S JOURNAL OF MAN .- "Psychic Sci 'Education" and "Hygiene" are in their respective departments ably presented in various aspects. "The Dawn of Philosophy." by the editor, reaches its third chapter. Boston: 6 James street.

THE PHRENOLOGICAL JOURNAL contains in its "Notable People of the Day," brief life sketches and portraits of William Booth, the Leader of the Salvation Army, and Jose Zorilla, the poet of Spain. New York: Fowler & Wells Company.

VICK'S ILLUSTRATED MONTHLY opens with "October in the Garden," and gives useful hints to those who desire summer all the year round by transferring their growing plants to indoor shelter. A superb colored frontispiece represents a flower of the new pelargonium, "The Bridesmaid." Rochester, N. Y.:

THE KINDERGARTEN. - Frances Lord gives her views of "The Kindergarten as a School of History," Prof. Howe outlines a Systematic Science for that and Primary Schools. Much else is given useful to educators of the youngest of pupils. Chicago: A. B.

THE SIDEREAL MESSENGER has a fine photogravure frontispiece of the total solar eclipse of last January, a description of it, and some account of "The Lick Observatory Expedition to Observe the Solar Eclipse of Dec. 21st, 1889." Northfield, Minn.: W. W.

HERALD OF HEALTH .- Dr. Holbrook in his " Notes ' predicts that in a few months we shall hear little or nothing of the Brown-Sequard "Grand Discovery." New York: P. O. Box 2141.

Passed to Spirit-Life,

From Farmington, Ill., James Mason, aged 79 years and 8

months.

He was for many years a subscriber to the BANNER OF LIGHT, and was one of the old guard of Spiritualism. Prinarily a Universalist, he became a believer in spirit manifestations soon after they made their appearance, and remained firm in that belief to the last. Rev. Mr. Marsh, Comgregationalist, officiated at his funcral, and while he did not see fit in his address to say anything about Bro. M.'s religious belief, he spoke very highly of him as a neighbor and as a man. For inany years James Mason has, in the opinion of the writer of this notice, come as near to living up to the requirements of the "Golden Rule" as any man in Farmington—either in or out of the church.

D. C. Wilson.

From her home, in Washington, N. H., Oct. 4th, Mrs. Sarah M. French, wife of Charles French, aged 53 years and 9

months.

Mrs. French had a long and severe illness. All that medical skill: and love's ready hands could do was done in the vain hope of restoring health. During all her suffering she maintained a cheerful patience and submission, while her faith in the continuity of life and the ministration of spirits comforted and sustained her. She will be greatly missed by relatives and friends.

Funeral service on Sunday, at the home, where, notwithstanding a heavy rain-storm prevailed, a goodly number met to pay tribute to a loved friend and sister departed, and to extend kindly sympathy to the bereaved family.

ADDIE M. STEVENS.

On Tuesday, Oct. 1st, 1889, at her residence in Mendon

On Tuesday, Oct. 1st, 1889, at her residence in Mendon, Mich., Mrs. C. M. Emmons.
She was born in Boston, Mass., Aug. 23d, 1808. She leaves four children—H. L. Emmons, Jr., of Baltimore, Md., S. B. Emmons, Mendon, Mich., Mrs. L. P. Judson, of Council Bluffs, Iowa, and H. B. Emmons, Oscoda, Mich. As a fitting tribute to her memory, her children declare it their belief that a truer wife, a more leving mether, and a purer woman mover lived.
She was a firm Spiritualist for the past twenty years of her mortal existence.

Obstuary Notices not exceeding twenty lines published gra-tullously. When they exceed that number, twenty cents for each additional line will be charjed. Ten words on an average make a line. No poetry admitted under this heading.)

Wisconsin State Spiritualist Association. The Annual Meeting of the Wisconsin State Association of Spiritualists will' be held at Omro Nov. 1st, 2d and 3d. Mrs. A. H. Colby-Luther, of Crown Point, Ind., has been se cured as one of this speakers, and an engagement is pending with Mrs. Ollie Blodgett, of Davenport, Iowa, as test modium. Notice of full particulars will be given at a later date.

W. M. LOOKWOOD, Pres.

Annual Meeting.

The Wisconsin State Association of Spiritualists will hold its Annual Meeting Nov. 1st, 2d and 3d, at Omro, Wis. Arrangements are being made to make the occasion a grand success.

Adbertisements.

Most Wonderful Spirit Powers D'a Hand of Very Eminent Spirit Physicians, for Treating and Curing Bisenses of Men, Women and Children, mostly without Redicines, through their medium, named below. FOR THIM TREATMENT, which can be Nent to Order Any Distance by Mail or Express, without loss of Strength or Curative Powers, address

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letter or other article, propared especially for each case.
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writing, statement of age, sex, full name, residence, description of illness, and \$1,00; or for a larger, fuller treatment,
\$2.00, or \$2.00, or more, according to needs of the case.
Diagnosis Separate, only 25 cents. 6w Oct. 12.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81/2 Bosworth Street, (Room 5,) Boston, Mass., WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialites Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Par-ties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspen tic, Liver and Kidney, or Strengthening and Soothing Pills,

25 cents per box, or five boxes for \$1.00. Office hours from 10 A. M. to 3 P. M. Letter address care of BANNER OF LIGHT. 13w Oct. 5.

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46 Avenue B, Vick Park, Rochester, N. Y.

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

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

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Oct. 5.

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Oct. 5.

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MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 51.00. Magnetic Remedies prepared by spirit-direction. Address W. Garland, Me. Oct. 12.

A STROLOGY.—PROF. MORRIS has returned ed to Boston. Consultations by appointment. Nativities written, 33 to 35. Questions answered, 50c. Address, with stamp, 12 Grofon street. 4teow. Sept. 7.

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CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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THE BOY MEDIUM. Sittings for Business and Tests; also Clairvoyant Physician. 14 Ashburton Place, Bea-con Hill, Boston. Home Wednesday, Thursday, Friday and Saturday of each week. Hours 9 to 12, 1 to 5. 2w* Oct. 12.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00 I Bennet street, corner Washington, Boston. 1w* Oct. 19.

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmit Avenue, one flight. Boston. Do not ring. Sept. 28.

Mrs. H. W. Cushman, MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for \$5.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. 2w* Oct. 12.

Mrs. Jennie K. D. Conant, OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 a.m. to 4 p.m. Circles every Sunday and Tuesday evening at 7.30, also Friday afternoon at 2.30. 20 Bennet street, Boston. 1w* Oct. 19.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Sept. 28. A. S. HAYWARD, Magnetist, 156 W. Brookwhen medicine falls. Hours bod, other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mail, \$1.00. Oct. 5. S. HAYWARD, Magnetist, 156 W. Brook-

Mrs. E. A. Cutting-Luther, CPEAKING, Developing, Healing and Test Medium. Di Sagnosis by lock of hair and questions answered for \$1.00 Address 7 Ludlow street, Charlestown, Mass. 2w Oct. 19

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight). Oct. 5.

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. Oct. 5.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Lip Building, 8½ Bosworth street, Room 7. Hours 9 to 6. Oct. 5. 4w*

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre mont street, Boston. Private Sittings daily. Will an swer calls for Platform Tests.

MRS. C. H. LOOMIS-HALL, Business Psy chometrist and test medium attendance. The chometrist and test medium; diagnoses disease; magnetic baths; magnetic and electric treatments. Terms 81 Answers six questions on business by mail, 50 cents. 12 West Brookline street, Suite 2, Boston. 1 w Oct. 19. MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Aug. 24.

MRS. E. B. STRATTON, WRITING MEDIUM, Hotel Garfield, Suite 4, West Rutland Square, Boston. 4w* Oct. 19.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 171 Tremon street, corner Mason street, Boston. 1w Oct. 19.

Miss C. B. Forbes,

TEST and Business Medium, 6 James street. Boston Hours 9 to 12 A. M., 2 to 4 P. M. 8W* Oct. 12. Mrs. K. R. Stiles, MEDIUM, 43 Dwight street, Boston. Hours from 9 to A. M., from 2 to 5 P. M. 8w* Oct. 12.

MRS. H. DEAN CHAPMAN, 147 Tremont street, Room 9, Boston. Medium for the sick. MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Boston. lw*

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.

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Building Progressing Rapidly.

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Summerland offers all the advantages for such a colony located as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beautiful city-a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable limate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exhanging for others without cost tother than recording fee if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal Send for plat of the town, and for further information, to

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the English translated form, but in their original one—in French:

"Les soussignés présentent à l'approbation du Congrès les déclarations suivantes:—"

1. "Tout en acceptant les conclusions du Congrès de Barcelone il affirmé la doctrine Spirite recueillie par Allan Kardec, comme base du Spiritisme, en ajoutant qu'elle peut être developpée indéfiniment, mais pas obranlée dans ses principes fondamentaux."

2. "La doctrine Spirite ne peut se lier exclusivement à aucun culte, système social ou politique, tout en admettant que, par son essence même éminemment philosophique et morale, elle nous conduira à la solution de la question sociale."

Signed. "Miguel Vives. Manuel Navarro Murillo, El Viscondo de Torres-Solanot, Ernesto Volpi, J. de Huelves, Hoffman Jean."

Translation. "The undersigned present to the approbation of the Congress the following declarations." (which I italicize.)

1. "White accepting the conclusions of the Congress of Barcelona it affirms the spiritistic doctrine compiled by Allan Kardec, as the basis of the doctrine, in adding that it may be indefinitely developed, but not shaken in its fundamental principles."

2. "The spiritistic doctrine cannot tie itself exclusively to any creed, social or political system, while admitting that, by its essence eminently philosophical and moral, it will lead us to the solution of the Social question."

I appealed to the good sense of the Conference—not

a appealed to the good sense of the Contented to admit or consider the first proposition or declaration—which was out of place or order, according to laid down rules published in the Programme and sent abroad everywhere:—

"All QUESTIONS THAT DIVIDE US WILL BE SET

"ALL QUESTIONS THAT DIVIDE US WILL BE SET ASIDE."

I added, that the above declaration, signed by six edelegates from Spain and Italy, was in reality a question of a nature to divide us, and that it should not be entertained. As a delegate of the United States of America, representing about twelve millions of Spiritualists, I felt it a duty to protest, most energetically, against such an encroachment of the promises made. I knew that no American or English Spiritualist would countenance for a moment the declaration proposed above and which the unthoughful signers were asking the Congress assembled in General Session, to approve of and declare its own. Let those delegates the bring their views in a Committee room, and say there all they wish to uphold them; with that I would find no fault,—the published programme gives them that right, which is just and commendable. But, to bring it before this General Assembly, is a downright violation of the Compact made. It is a trap into which I am not disposed to fall, which—in duty bound, as a delegate, feeling and knowing all the responsibility which I have assumed in accepting the office, offered to me and not asked—I must denounce as a dangerous thing

Beautiful Country of C

prove what I have advanced than this: During the aftermoon meeting on Baturday, (14th Bept.) immediately after the powerful interposition and action of the legion of spirits, which I have already described—a Bpanish delegate wished to bring up the question of "God" and began to treat it, by declaring that the Congress should pronounce itself on that important question. The chairman then, Mr. Charles Fauvety, interrupted the delegate or speaker by saying that "that question was out of order—as being of a nature to divide us!" Therefore the chairman established the fact that that niceting was indeed a General Meeting in every way. The assistants then became very highly excited and tumultuous; but the chairman resolutely maintained his view and decision.

This proved that the chairman had awakened from the psychological effect exercised over him by the spirits, who had made him and the great majority take a different opinion, the moment before, on the Volpi Declaration—which was just as much "out of order and of a nature to divide us." Mr. Fauvety has since ack nowledged to me, before three witnesses, that he had gone astray and was unable to account for it.

During the last day's Session of the Congress, (on

Tor it.

During the last day's Session of the Congress, (on the 16th Sept.,) when Mr. Papus, the Gen. Secretary, finished reading his Report, that gentleman handed me the following paper, which I give as well in English as in French, for reasons which every one will understand:

"Le Congres ph. 1877-1871.

stand:
"Le Congrès nà jamais voté la proposition du Cap.ne
Volpi pour la bonne raison que le Congrès ne peut pas
voter autre chose que les deux points fondamenteaux
sur les quels il s'est réuni:

1. Persistance du mol conscient après la mort.

2. Rapports entre les vivants et les morts.

"La proposition du Cap.ne Volpi a été presentée au
Bureau qui l'a enrégistrée au Procès-Verbal et a décidé d'en donner connaissance à la séance publique—
mais simplement, comme acte intéressant enrégistré
par ce Bureau; inais jamais voté ni afilrmé par le Congrès, attendu que le Congrès no pout pas le faire-encore une fois."

"Le Secrétaire General"

"Le Secrétaire General" (Signed) "Papus."

(Signed) "Papus."

Translation:—"THE CONGRESS never did vote the proposition of Capt. Volpt for the good reason that the Congress cannot vote any other thing but the two fundamental politis on which it has met."

"1-The persistency of the conscient being after death."

proposition of Capt. Volpi for the good reason that the Congress cannot vote any other thing but the two fundamental points on which it has met."

"1—The perpistency of the conscient being after death."

"2—The rapports between the living and the dead."

"The proposition of Capt. Volpi has been presented to the Beard who consigned it in the Report and has decided to being it before a public meeting—but simply as an interesting fact inserted by the said Board; but never voted nor affirmed by the Congress, as the Congress gannot do it—I repeat."

That wort of shuffling, which begins by denying a positive fact, and assumes that the Congress could not what it did do is, however, exposed in the vague, feeble and conscience-ticken explanation that follows. The word "Board" for Congress—the acknowledgment of receiving the Declaration, called proposition and its insertion in the Report—as an "interesting fact"—are so many accusations, too thinly velled, not to be seen.

Immediately answered:

To Mr. Papus, Gen. Sec. of the International Spiritist and Spiritualist Congress of Paris."

"Please have it confirmed by the Congress, by its vote, that it does not accept the proposition of Mr. Volpi and its 6 signers, done and enregistered in the Report—as an interesting fact—as you call it,—because that question is of a nature to divide us."

"Paris, 16th Sept., 1889." "Henry Lacrolx,"

"Paris, 16th Sept., 1889." "Henry Lacrolx,"

"Paris, 16th Sept., 1889." "Henry Lacrolx,"

"Paris, 16th Sept., 1880." "Henry Lacrolx,"

"Paris, 16th Sept., 18

Miss Anna Blackwell having written a letter to Galignani's Messenger, regarding this matter, Mr. Lacroix addressed a communication to that paper Sept.

ber and freenen should endorse and vote ên masse these propositions by a Declaration to that effective the proposition by the same camp, seem to be presented comparison to the control of the proposition of the proposition

ngement always to secure the best places, the best talent, and put it forward under the best attaplees at command, and it will always command respect of people and press.

On Thursday and Vriday evenings, Oct. 10th and itth, Mr. Baxter addressed large audiences in the Independent Church at Alliance, O. Soine fow years ago Mr. Baxter was there, and made a very favorable impress, and so his recent visit was looked for with pleasure. Mr. Baxter spoke under the auspices of the Spiritualists alone; and notably should be mentioned the devoted zeal and energefic efforts of Mrs. Hoyle, Mrs. Gaskill, Mrs. Clark and Mrs. Samuel Kr. win. Very practical lectures were given, and The Alliance Daily Leader of Oct. 11th gave much space to report. Among other things it said:

"A large and deeply interested audience welcomed Mr. J. Frank Baxter, the noted medium and lecturer, at the Independent Church last night. His platform work was throughout satisfactory, receiving close at tention and frequent applause. The main attraction, alike for believers and skeptics, was the exercise of 'clairaudient and clairvoyant mediumship', with which he elsewith and sheptics, was the exercise of 'clairaudient and clairvoyant mediumship', with which he elsewith and sheptics, was the exercise of 'clairaudient and clairvoyant mediumship', with which he elsewith and sheptics, was the exercise of 'clairaudient and clairvoyant mediumship', with which he elsewith a straight of the main attraction, and considerable power and sweetness. He sang two numbers, 'Tell me, ye winged winds,' and 'only Waittain and considerable power and sweetness. He sang two numbers, 'Tell me, ye winged winds,' and 'only Waittain and considerable power and sweetness. He sang two numbers, 'Tell me, ye winged winds,' and 'only Waittain and considerable power and sweetness. He sang two numbers, 'Tell me, ye winged winds,' and 'only Waittain and considerable power and sweetness. He sang two diumshic state, explaining that he presumed he saw names, faces and forms subjectively, no

Providence, B. I.-Blackstone Hall .- The meetings at this hall have opened for the season. Hon. Sidney Dean will probably occupy the platform Hon. Sidney Dean will probably occupy the platform until Jan. 1st. He is doing good work, his discourses being timely, and treating upon topics permitting a wide application of the Spiritual Philosophy. Sunday forenoon the subject was "Character," presented in a thoughtful manner, both analytical and practical, closing with a clear delineation of its relation to the spirit, both in this sphere and the Beyond. The evening discourse was a discussion of the off-repeated question: "What Is the Practical Use of the Philosophy and Religion of Spiritualism?" It was answered in a masterly manner, covering a wide field of thought. A profound interest was an evidence of its power and weight.



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