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## The Spiritual Rostrum.

#### OUR TWO SPHERES.

A Discourse by

PROF. WILLIAM A. BALDWIN, Delivered at Adelphi Hall, New York, before the First Society of Spiritualists, Sunday Morning, Feb. 24th, 1889.

[Specially Reported for the Banner of Light.]

If I apprehend the forms of public thought at the present time, we are in the most eventful age of the world. If I understand myself and my relation to the external world and my fellow human beings, I find that we live now in two distinct spheres—the physical and the metaphysical, the sensuous and the supersensuous, the phenomenal and the metaphenomenal, the external and the spiritual, the transient and passing, and the eternal and unfold-

True it is that we live in an age that is characterized by great physical progress and marked scientific advancement; but, as I see the relation of effect to cause, behind the curtain of human activity, back of the subject is the real, the metaphysical, the metaphenomenal, the spiritual—the real man. I do not pause to inquire what the constituent elements of matter are as related to the absolute and the infinite, which human minds have seemed to take so much pleasure in declaring. I confine myself now to the present, and in the present let us find the prophecy of the eternal hereafter and the possibilities of soul. I am; thou art; he is; we are. Grammar declares our spiritual existence. The real ego, the real I, the real self, is something that fills the body, that looks out of the eye upon this beautiful day around us, that sees each his fellow, that feels, according to the sensitive relation of spirit to matter, the environments of himself. Even we eat to gratify not the body, but the spirit, that gains enjoyment through the avenue of sense.

The world has assumed that spirit is unprovable, and that matter is the fact. An eloquent speaker two Sabbaths since, in Chickering Hall, supplying the place of Prof. Adler, after giving a most beautiful lecture, closed by saying, "God is inconceivable, Immortality unprovable and Ought is imperative." What an assumption! What an utter disregard of our intuitions! What an utter disregard of the major premise of all reason! If there is anything that I or you know it is that I am-what? A spirit. I think, I feel, I will. And the doing is the outgoing of the will. Does matter think? Does matter feel? Does matter exercise volition? · I am-not this body, this beautiful mechanism, which the Infinite Wisdom and Love has taken and formed for the expression of my true self. I am-not my cash, if it were piled up in countless millions; not my railroad bonds and stocks, though in that I may seem to have outmeasured all other men; not my houses, nor my factories, nor my goods, nor my lands, nor anything that I have, though I have summed it up as so many dollars, and written the name of Wm. A. Baldwin underneath. Not my fame, for fame may be false and no representative of the true man. Reputation may be bought for paltry dollars; but is that reputation in fact the real of the man? Is it what he is? If so, then reputation and self are in harmony. If not so, then reputation is a lie, not the self and the true man. Say as much as you will that he is benevolent, that he is kind: employ the most eloquent man at his funeral to recite virtues that do not exist, and never have existed in him; say that he was lovely when he was mean, that he was benevolent when he was miserly; tax the English language | mind, is capable of transforming the universe. to tell your falsehoods to any extent you will, the Lazarus whom the dogs did lick shall go into heaven before him. How falsely the world is living, in saying that the man is what his wealth is, what his lands are, what people mark him down to be, what he is quoted in the mercantile books. He knows his true sins; every one knows perfectly well that the seeming and the true are at variance, and that inharmony goes out on the air, and everybody else hears the discord. That man or that woman or that child who is genuine, is so full of truth that it goes out and the external becomes the voice and the phenomens, and the mani-

festing under the law of truth; then he or she

is in harmony with the eternal law of manifes-

out of the man or woman as naturally as the | fold beauty and variety of form that the artist acorn, touched by the influence of spring-time and the moisture of heaven, unfolds into the oak, and at length becomes the grand oak tree that lasts for a hundred years. That oak was the manifestation, the expression of the possipuny, unseemly thing that it was, that you could easily crush with your foot.

Every human soul has possibilities within each and every man and woman, by what they is a life of discipline, a life to tax the inmost. that we may have the best expression eternally. No matter where you are cornered, no matter what presses upon you, no matter what vour neighbor or your enemy may say of you, no matter how your trials at home may push or cramp or torture your soul, the fires that refine the spirit of man on earth unfold it into purity and eternal light.

I say we are living in two spheres. Some have been waiting till death should take away this body, that they might become spirits. Never will any man be more a spirit than he is now. Sometime, probably, as you pass along by this class of conditions, or that, or the other, you are so transformed that at last you will cast off the mortal coil, and death shall be swallowed up in victory; but right here and now, "heart within and God o'erhead," in the midst of this world of trial and discipline, we live in two spheres. Understanding that, you can understand the hereafter, not otherwise. In the possibilities of every day that comes is the hereafter of the preceding days. Each moment is the hereafter of the moment antecedent. Every seven years, they tell us, these bodies undergo a perfect transformation. Every instant, every moment of our days we are se creting and excreting-we take and give. We have to work and live, and our bodies possess a wonderful chemical power that has done with the past and is gathering in the future, and it is a manifestation, I would say, a materialization ... the law, and not the exception. Note what I say: materialization is the law of creation, and not the exception.

I say it is stated that each seven years our bodies are new and entire; if so the man of fifty-six has had eight different bodies, perfectly, absolutely and molecularly changed; and this is all in accord with the law of spirit, it: To think of that power, that without your volition and without your wisdom takes your istence as an expression and a prophecy of the oncoming future, into which you are hastening every day and hour.

Immortality unprovable? Why, immortality is already demonstrated. Could I have had the opportunity to have interrogated the learned Jew, could I have had an argument with him, he must have acknowledged that in the most solid substance, the granite, the most ancient of the geological formations, we have the law of the positive and the negative. That which we call quartz is silicon and oxygen, and that silicon and oxygen are united under the law of the positive and the negative. The other substances in the granite are united in the same way. That layer of granite has for untold ages been the backbone and the ribs of this great world, and has united it under this duty, the Judge who instructed the jury must law, which should suggest to every scientific sit far below her; while she, with pure spirit, mind the prominent thought that it is not only a law, but a permanent operation of a power beyond, in a given way; and that universality and permanency are given that all may study and know. It is given according to a purpose. In the granite is a prophecy of all the different forms of vegetable matter on the earth, and which is under an electrical law of positive and negative; and electricity is now and ever has been and will be the agent of mind.

I will to move my hand. I move it, not the hand itself. I will to walk. I walk. "I will," said Jesus, "be thou clean;" and the invalid was cured of the leprosy-that worst of diseases-under that magic power of the eternal will, which set in motion the electrical forces The man was cured of leprosy naturally, the spiritual Jesus setting the restoring laws in motion. The souls of multitudes beyond you have seen, through this simple reproduction of nature under electrical law, and only last evening I heard the controlling force say: "If the spirits can concentrate the will the materialization will be manifested." The will itself setting in motion, or creating, I cannot tell which, that wonderful power we call electricity, that can gather the elements and shape them into any form under the operation of the This is that Oversoul, as Emerson says, "in which we rest, as the earth reposes in the soft arms of the atmosphere." Recognize this fact, that we live now in the internal and also in the external, as the starting-point of physical philosophy, and you are in the focal point of light. It is the point of information from which we find all the explanation we can possibly find in regard to matter.

Do they tell me there is no evidence of mind in the material world? I had a beautiful bouquet presented to me on my sixty-fifth birthday. I felt an emotion of gratitude to the giver, but how those flowers, the varied forms and hues, spoke to me, in a magic power, of an intelligence, of a great, loving heart, that out tation, and that which is unfolded shall grow of the hotbed and out of the garden could un-

may strive and strive and strive in vain to imitate; that will forever be the model to the finest conception of the finest mind-beauty, the attribute of the Infinite Good, that enfolds and embraces and pictures in graceful outlines bilities that were in the acorn itself, little, the mountains of the Sierras and the hilltops of New England; that graces the elm, the pansies and the blades of grass; beauty unfolding everywhere as the attribute of the divine, and it for unfolding, and you are to measure beauty always kissing us with lips of gentle kindness, breathing into the heart the words are capable of doing; and the index is that ca- of tenderest love, unfolding the sweetest and pacity for effort, and the living and the doing at the same time the loftiest sentiments, as if and the unfolding every day and every hour beauty were the charming spectre that encirand every moment; no matter what the circles our otherwise dreary world, to prophesy cumstances, the eternal truth of divine good- of the beautiful land beyond; as if to assure us ness is within you. The whole of our life here that from the darkest hours and hardest trials of life we are bound for a world that is full of grace and charms, and that music and beauty and song are one.

Why do you ask the woman with the welltrained vocal utterance to come and voice in those accents the words of charming poetry? Because your souls are in harmony and in responsive relation to that world of harmonious sound. How is it there is a gamut in the air brought by the gamut in the instrument? and how is it that the instrument itself is made for the gamut of sound that is in the heart of the man who makes it? Tell me not that it is a cruel, hard world. Cannot the good in us listen to the divine harmonies that are in the invisible air? While you live the lives of the flesh, make the flesh in all subservient to spirit. When you look at a man, estimate him not by the physical, not by the wealth or the following he has; estimate the heart within him.

Just now there comes to me the thought of one woman, whom years ago I defended at the bar. She was accused of the murder of her three children. She was called before a jury of twelve men (I wish I could have had one woman there). In a desperate hour, under an insane impulse that her poor, starving children would be better off to pass on, and she herself better, rather than be haunted by an inebriate husband, from whom she had been divorced, she poisoned them.

Called to the funeral of a fond friend, and afterward returning to her poor home, in a board shanty, with only half an inch between herself and the atmosphere at four below zero, she said | ly large atmosphere of finer, unseen matter we to one: "I wish we were in that coffin, I and my | name ether. Our visible world and the varied children would be better off." She was tried for having poisoned her three little ones, whom she had carefully laid out, and wet their cold lips with her own tears. When their agonies changing and dissolving through what we call were over, and she was about to take the fatal which has the power to take material things poison herself, she was discovered, and without and mold them and form them according to a giving you the story in full, I will say that she convicted, and sent to prison for life. And yet that same woman, only a few days before, when a charitable society had refused to give unseen organism and gives you this proper ex- her relief from its treasury to keep her from starving, had taken a poor waif from the street, body to life. Through the grosser visible elewho knew not his father or his mother, who her own scanty fare with this poor, neglected

> That woman was one of the good angels on the earth, yet they put her into Jackson State of creatures and things about us-the unseen Prison to serve out a life sentence. When she expired years after in that prison-life, she was life? Is it altogether in a state of rest? A an angel, because her heart was pure, because she loved not only her children, but loved tial understanding of the matter just here. the poorest in the street, and that was one of the sweetest things done in her weary life. No matter if she mistook her duty, what she did was from love. No matter if she mistook her in which he is imbedded. What to him the is recognized as the true woman, however deluded she might be in intellect; it is the heart after all that gives us the treasure of great

We must concede to the heart its goodness and find there the still, small voice that says the greatest greatness is goodness itself, and the real is more than the seeming. The spirit is infinitely above matter, and the physical is only the servant of the spiritual-the phenomenal which in passing is only the unfolding of the personal and the real; in that unfoldment let us live, and our lives will be sublime.

### To Renovate Old Clothes.

Take, for instance, a shiny old coat, vest, or pair of pants. of broadcloth, cassimere or diagonal. The scourer makes a strong, warm soap suds, and plunges the garment into it, souses it up and down, rubs the dirty places, if necessary, puts it through a second suds, then rinses it through several waters, and hangs it to dry on the line. When nearly dry he takes it in, rolls it up for an hour or two, and then presses it. An old cotton cloth is laid on the outside of the coat, and the iron passed over that until the wrinkles are out; but the iron is removed be fore the steam ceases to rise from the goods else they would be shiny. Wrinkles that are obstinate are removed by laying a wet cloth over them, and passing the iron over that. If any shiny places are seen they are treated as the wrinkles are; the iron is lifted while the full cloud of steam rises, and brings the nap up with it. Cloth should always have a suds made especially for it, for if that which has been used for white cotton or woollen clothes is used lint will be left in the water and cling to the cloth will be left in the water, and cling to the cloth. In this manner we have known the same coat and pantaloons to be renewed time and again, and have all the look and feel of new garments. Good broadcloth and its fellow-cloths will bear many washings, and look better every time because of them.

Anent the very conflicting statements made by travelers regarding Florida, the St. Augustine Press prints half a column of "sarkastle" paragraphs-one

of which runs as follows: "There is nothing to eat in Florida. There is as much to eat in Florida as at home. You don't want anything to eat in Florida."

### Original Essays.

THE METAMORPHOSIS WE CALL DEATH.

BY W. A. CRAMM.

The grub, or worm, groping his way through the earth-clod, can have but little or no consciousness of the reality and life of the world over and about him. His senses are but crudely and feebly developed. A dim, diffused sense of light and sound maybe awakens only the weakest, narrowest consciousness of a world and his own being in it. The earth-mould and sand he gropes in is the measure of the universe as he conceives of it. Our world, of forms and life, is the vast, outlying unknown. We of larger growth, having undergone a few more metamorphoses in the eternal process of being, with wider, keener senses, have awakened to the consciousness of a world and life vastly larger and more wonderful than that of the worm; vet, if nature's law of progress ceases not with very imperfect man; if the prophecy of human wants, true through all the untold centuries of the past, fails not for the future, then our present conscious life and world must be to some higher realm of being but as the world and life of the worm to ours.

Our world of seen and known creatures and things is but a tiny island in the measureless ocean of unseen matter and life that flows over and about us we call the realm of ether; yet our organs of sense bear us little or no report of the infinite outlying and overlying continents of being; we are as blind and deaf to them as the worm to ours. We live strongly possessed by the illusion that our visible world and bodies are the great essentials, the most important matter in the universe and life. We need to remind ourselves constantly, by the revelations of science, that the visible matter and force by which we outwardly see and know people, creatures and things about us in bodily form, is but a very small part of the matter and force that enter into the constitution of the bodies of rock, tree and man. We need ever to recognize this fact, that the visible part of the rock or tree or man is only the scattered atoms of grosser matter, each atom a kind of nucleus, surrounded by a comparativeforms in it are but as dust clouds and images of scattered atoms in the vast ocean of ether. These clouds and images are ever forming, growth, decay and death.

We may say, then, that the human or animal gross visible matter, and a very large part of invisible matter. Keeping this in mind we may escape the illusion that so often misleads us, in considering the relation of the visible ments of our organisms we are brought into had cuddled into dry-goods boxes at night in conscious relation with the grosser elements company with some poor, starving dog that he | and powers of the world about us, seeing, feelhad taken for comfort, and fed him, dividing ing and hearing it, as human forms, trees, grasses, flowers, etc.

But what of the vastly greater and more important part of our organisms, and the world elements and forces? Has it no function in little lesson in analogy may help us to a par-

We study the larvæ or grub, resting or crawling in the earth-mould contained in a flowerpot. His senses do not reach above the mould flowering plant above? What the furniture or pictures of the room? What can the books reveal to him of thought or emotion? The people come and go; there is music and laughter all about; he is blind and deaf to it all. 'Tis all as an infinite, unseen and unknown world and life, because he has not reached that state of conscious being, has not developed organs actively related to such a world and life. Though it flow close about him he is as unconscious of it as if millions of miles away.

Look a little later; he is a chrysalis, or pupa, now. He is doubly organized, on his way to enter another world and life. The old larvæ organs of sense and locomotion are shriveling up: but all the while within are slowly growing wings, legs and organs of sense far more perfect than the old. By-and-bye he bursts and casts off the grosser outer dead body, and rises into a new and higher world of flowers and trees, insects and men, all hidden and unknown before. For this, that he might come into conscious relation with this larger, higher world of creatures and things, was grown the new, more perfect, organism within the decaying old. We mark quite plainly how the larvæ or chrysalis holds a body growing within a body. While the soul of this lowly creature is letting go the old, outgrown case, it is fashioning a new and more perfect soul within, in which and through which the insect will be lifted up and awakened into the upper world and life.

Science already assures us that we, too, even now, possess an embodiment of ethereal, unseen matter; that by far the greater part of our bodily organism is constituted of this invisible matter. Thus we are growing and developing organs and senses within and around these grosser ones we know and consciously use. This invisible part or body of our organ ism is related to our grosser seen body and life, much as the insect form within the chrvs alis is related to the old dying pupa case. We are thus growing an organism of finer matter. which rests upon and folds about our grosser, seen one, as upon a kind of skeleton. Now through this growing body of more perfected matter, if nature is henceforth true to her law

and art of progress as in the eternal past, we shall sometime awaken into conscious life of the vast realm of the higher unseen that enfolds us, as our upper world of sunshine, flowers and flitting insects enfolds the worm and chrysalis. That we may live more and better, we too must needs slough our pupa cases, in that metamorphosis we call decay and death.

Thus birth and death appear only the upper and under side of Nature's providence of eternal good. Need we fear that the eternal law of more and better, as life ascends, will fail us in our metamorphosis we call decay and death, and yet ever hold true for the pebble climbing up to the flower, or the worm crawling up to insect life? We hope and dream, and seemingly ever fail, but the highest prophetic voice of science more and more proclaims no failure, no flaw. The seeming failure passes and is for gotten; but the hope and dream triumph in the soul's eternal realities. The higher dreams and aspirations of our souls to-day in beauty, knowledge and helpfulness, that find no utterance or fruition in our present condition of being-what are they but Nature's prophecy of the soul's awakening and becoming? Maybe the worm, or pupa, dreams of more light, of flowers and insect life, in a dim, feeble way, while still imprisoned in the old dying case. Maybe his unfolding organs of the new growing body, thrilled by the light and power from above, fore-feel their native clime and life to be. So may we, through the developing organs of our ethereal, unseen bodies, fore-feel in life's best moments the knowledge and art, the beauty and joy of that higher life to come in the infinite realm of the unseen.

This central thought stands out more and more clearly then, that while we consciously live in and through these visible forms we wear, we are unconsciously growing and developing organs and senses in a more ethereal form that rests upon and folds about our visible one, thus building up, even here, a more perfected organism for higher existence.

As we look deeper into the heart of Nature, more and more we discover that decay and death are only a kindly metamorphosis, through which we break and cast off the outworn shell or garment of one state of being, and thus rise into the conscious life of a new and higher. Slowly we learn that Nature is alike beneficent in what we call death as in

ARE OUR SCIENTISTS BEGINNING TO COME TO THEIR SENSES?

BY DR. F. L. H. WILLIS.

After forty years of senseless blundering, to state it mildly, in their dealings with the pheorganism is constituted of a very small part of nomena of Modern Spiritualism, can it be possible that our leading scientific men are changing their bigoted, humiliating attitude sufficiently to admit of their assuming one of "suspended judgment" with relation to these and all other phenomena that lie outside the domain of the five senses?

> It would seem as if this might be the case, judging from the position taken by Prof. Flower, President of the British Association. In a recent speech he affirms that the true, scientific attitude of the day is "a suspended judgment," and he endorses Sir John Lubbock's theory that the field of inquiry is limitless, and that there may be "fifty other senses, as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear. and colors, as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of color which we cannot see, of sensation which we cannot conceive."

Can it be possible that there is anything in this universe that the five senses of men, sight, hearing, smelling, tasting, touching, cannot

How long is it since unmeasured ridicule and contempt was heaped upon the idea of a sixth

How long is it since the Seybert Commissioners sent an agent to Europe to gather proof of the insanity of Prof. Zöllner, in order to counteract the force and destroy the influence of his testimony concerning the wonderful phenomena he witnessed through the remarkable mediumship of Dr. Henry Slade?

He did not, like Sir John Lubbock, arrive at the conclusion that there might be "fifty other senses," but that there might be a fourth dimension in space. He arrived at this con-clusion, however, through his investigations of the phenomena of mediumship, therefore he was insane() and his testimony unworthy of

acceptance.

If it is possible that there are, "even within the boundaries of our own senses," sights and sounds we cannot see or hear, we would respectfully ask if it is impossible that there are also intelligent spiritual beings moving about in our atmosphere whose radiant forms and loving words can be seen and heard by those formany possible senses that exist?

It is quite possible that our scientists may

It is quite possible that our scientists may yet be forced to admit that the words of Longfellow are something more than a mere poetic:

All houses wherein men have lived and died Are haunted houses. Through the open doors The harmless phantoms on their errands glide, With feet that make no sound upon the floors.

We meet them at the doorway, on the stair, Along the passages they come and go, Impalpable impressions on the air, A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the Illuminated hall
Is thronged with quiet; inoffensive ghosts,
As silent as the pictures on the wall. The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while nuto me
All that has been is visible and clear." Written for the Banner of Light. REST.

Rest, sweet rest, means not oblivion for the soul! The dearly loved ones gone before, Who of earth's calm had meagre store, Now find a restful state! But not the rest of slothful case— T is rest from trial and disease

That bide at earth-life's gate. Their tenure frail on earth has ceased! Spirit, from body, is released For action and for good! Good to their fellowmen who stay, Immersed in battle's flerce array: In morass deep, and wood.

The time speeds on, when they that dwell On mountain-top and shady dell, Alike, may find a rest. If foretaste sweet be wished for here, Ask help of them that hover near Anxious to grant the quest.

A balm there is for them that seek In spirit child-like, true and meek, In all the air around! Unseen are guardians, tender, kind, To soothe disturbed and anxious mind, If chance for them be found.

### Banner Correspondence.

Massachusetts.

ONSET.-Mrs. Eva Cassell writes: "I am ready to give due thanks and appreciation to those Indian influences who come into our Harvest Council with dignity and respect; and as I say this my thoughts turn to 'Lone-Star,' an Indian guide, who often comes through his medium to bless and uplift those in sorrow. Many times have I held the hand of 'Lone-Star,' and felt that his advice and sympathy had the true ring of genuine worth. And 'Lotale I'the Indian miden, who comes with only had the true ring of genuine worth. And Lotela, the Indian maiden, who comes with only love and blessing to bestow upon the white race—'Lotela,' who speaks the words of message for those who desire to manifest—no matter whether it be the high and noble ascended spirit, or the weak and degraded one—all are welcome to Lotela. And 'Elsie,' the medicine squaw, who heals the white people of their ailments; 'Eagle,' who gives to sitters the balm of consolation. Many other tried and true Indian controls do I remember with pleasure and gratitude.

BOSTON .- A correspondent writes: "Miss Jennie Taylor, daughter of Mr. and Mrs. Chas. D. Marcy, was united in wedlock to Mr. Clifton Dearborn Black, July 30th, at the bride's par-Dearborn Black, July 30th, at the bride's parents' summer residence at Onset, Mass., by the Rev. E. B. Fairchild. The happy couple left on the same day for an extended trip to the British Provinces, and were absent two months. A reception to relatives and friends was held Oct. 15th, at the residence of the bride's parents, 56 Clarendon street, Boston, where Mr. and Mrs. Black will reside for the present. Choice flowers and other decorations. write air. and Mrs. black will reside for the present. Choice flowers and other decorations were in abundance. Many and various kinds of presents, valuable, useful and ornamental, indicated the estimation in which the newlymarried were held. The members of the Spiritualist Ladies' Aid Society were the donors of a fine and unique cake basket. Appropriate of a fine and unique cake basket. Appropriate singing was interspersed in the entertainment; an excellent collation (by Caterer Jones of Cambridge) was participated in, and everything passed off to the entire satisfaction of all concerned."

BOSTON.-A. S. Hayward writes: "Patrick Flynn, a resident of East Boston, recently passed to spirit-life. For the past thirty years he has been known far and wide for his remarkable cures of restoring the eyesight. He was at one time nearly blind, and failing to receive benefit from physicians and occulists, experi-mented upon himself and restored his sight. I recently had the satisfaction of reading many letters he received from patients whose sight had been restored by his peculiar mode of treatment. Mr. Flynn had but little education, and hence had to have some one read and answer his letters. The formula and instructions for his letters. The formula and instructions for use are lost to the public, as he had never written them out. The certificates from persons that had been restored, after being given up as incurable by the most prominent occulists of Boston, are strong evidence that such cures should not be prohibited by State laws, even though an unlearned person perform them."

### Missouri.

MILLERSVILLE.—"Pioneer" writes: "We have been highly favored for eight days by the presence of Mr. and Mrs. G. W. Kates, who are well known workers on the spiritual platform well known workers on the spiritual platform. It was their second visit to this place, and has aroused a great interest in the truths of Spiritualism. During the engagement ten meetings were held for lectures and tests. One meeting was devoted to lecture and tests for the children, which were highly enjoyed by a large audience of the young folks. A special meeting was held by Mrs. Kates for women only. The church house was filled with the women The church-house was filled with the women from nearly every farm several miles around. From what we can hear they had a good time and discussed many practical things for the welfare of home and family.

It seemed to us that every lecture grew more interesting and instructive. The power of the spirit was generously showered upon the meditins, and the audiences were harmoniously receptive. The crowning lecture was one given through Mrs. Kates by Spirit William Denton. Truly he gave us meat suitable for grown folks,

and not milk for babes.

The tests, readings and lists of spirit names given at each meeting carried conviction to

many doubters. We have long been a community of Universalists, but now can say we are nearly all Spiritualists. The field here is ripe for the laborer who is not destructive in method. We learn that there is much expressed desire in many places in this State for mediums. The work goes on surely to success, but mediums congregate too much in the populous cities. We want some means instituted by which mediums and speakers may be sent into the smaller places, and thus supply a demand that justice to humanity requires. We need more coöperation; how can we obtain it?"

#### Connecticut. NEW HAVEN .- Mr. E. P. Goodsell writes:

"'Prove all things.' This I intend to do, if it takes an eternity to do it. First, I intend to closely scan the character and the motives of those who rush into the seance-room of the materializing medium as if they intended to destroy that glorious demonstration of com-munication between the mortal and the immormunication between the mortal and the immortal life. This they do while pretending to be investigators of the claims of Spiritualism. Facts are constantly occurring which prove beyond a doubt that such 'investigators' harbor feelings of enmity to the truth, and seek to destroy rather than gain a knowledge of it. Such persons should not be admitted to spiritual seances upon any pretext short of a full letter of recommendation from a well-known Spiritualist—one who can be recognized by the medium as a friend, and not an enemy to the Cause. as a friend, and not an enemy to the Cause. Some, indeed, are not worthy to have these pearls of priceless value laid before them. But pearls of priceless value laid before them. But as they have plenty of money filched from the honest classes of workers, they, with this gold in their hand, tempt even our spiritual media to sell their own birthright. A more indelible mark than that of Cain will be theirs in the life of the future, when conscience shall inflict its sting for injuries done to their fellow-men. To atone, or make reparation for such mis-To atone, or make reparation for such mis-deeds, they will have to return to earth to make confession, as their only means of relief."

Pennsylvania.

PHILADELPHIA.—Julia R. Galloway, Cor-

ngjarish di wili tirki

capitation is described in a telegram from Negaunee, Mich., which says: 'A brakeman, Thomas Higgins, slipped between two freight cars on a moving train near Maple Ridge. The signal to stop was given by another brakeman, who saw the fall, and the train stopped, and backed to where Higgins lay. Eight cars had passed over his body, which was frightfully mangled. The head was completely severed from the trunk, and lay several feet from the track. Byo, the fireman, picked up the head, and was horror-stricken to see the eyelids close and again open, and partly close again. This was seen by Engineer William Whitney and the brakeman. All three were badly frightened. This sign of consciousness was given several minutes after the head was severed from the body.' There was no presentiment in this case; and the startled soul or spirit still lingered the several minutes of apparent consciousness before its final severance from the 'dome of thought, the palace of the soul,' which is the sensorium of the human form divine. The spirit had not taken its departure, but there may have been no consciousness. The writer witnessed a similar casualty in a railroad collision on the Louisville and Nashville route in 1870. Just before the locomotive struck the platform of the ear (crossing at grade) with no 1870. Just before the locomotive struck the platform of the car (crossing at grade) with no intimation of its approach, a passenger sudenly arose from his seat and said: 'Something awful is about to happen'; rapidly going out on the platform, to receive the blow direct, which severed his head from his body, and tore his body to fragments around the ponderous driving-wheel. This was a marked case of presentiment, or spirit-warning." 1870. Just before the locomotive struck the

#### California.

SAN FRANCISCO.-John E. W. Coleman writes: "A good Spiritualist has passed over. She was known in Boston as Sarah Caswell. She often spoke of the meetings in the Banner of Light Free Circle-Room, the benefit they were to her, and the comfort she received in listening to messages from spirit-friends. She came to California some sixteen years since, and was married to your correspondent, and I can truly say that her life has been that of a consistent Spiritualist. Nothing seemed to fill her soul with more happiness than to be in conference-meetings where her spirit-friends were always ready to make known their presence. We miss her kindly ministrations here, for they were abundant; her life-work was well done, and she will have her reward. Her earthhome was a happy one, and she enjoyed its comforts as long as her frail body could keep comforts as long as her frail body could keep the spirit in its clasp. She has been a sufferer for three or four years, but the angel-world has taken her over to the spirit-home, where she longed to go and be at rest. After a short illness of only three days she passed over Sept. 22d, aged seventy-two years, though she looked many years younger. The services at her funeral were spiritual. At the Progressive Hall Mr. Charles Dawbarn, made some year approximate. Mr. Charles Dawbarn made some very appropriate remarks, and closed by saying 'that the flowers and all of earth-life were offering up invocations to the beloved sister.' Mrs. Moore, a medium, late of Chicago, made a fine invocation, under control, at the grave, while some sweet singers rendered 'Nearer, My God, to Thee.'"

### Illinois.

CHICAGO.-A. Weldon, chairman of the Chicago Harmonial Society, writes: "The many friends of Mrs. Ada Foye in every section of the country will be pained to learn of her continued ill health. Larger audiences than had ever gathered at our hall assembled to hear her on Oct. 6th, and turned sorrowfully away when they learned that she could not leave her room; the disappointment was very great, and more fully expressed than can be remembered by your correspondent on any similar occasion in a work of twenty-five years Mrs. Foye has not only been compelled to give up her two months' engagement in Chicago, but to cancel all her Eastern work for every Sunday extending to July, 1890. Her guides and physicians unite in saying she must return to her California home as soon as her health will permit her to make the journey. The only consolation I can offer to the Chicago friends who so thoroughly appreciate Mrs. Foye as a lady and a medium, and who have never failed to fill her hall when she has been announced to great and who sand ofter her their best to speak, and who send after her their best wishes and prayers for her speedy recovery, wishes and prayers for her speedy recovery, is, that she has promised as soon as her health returns she will come back to Chicago and fill her engagement here, as well as in the cities further east."

### Minnesota.

ST. PAUL.-H. H. Kenyon writes: "The Spiritual Alliance Society is holding weekly meetings in Waucota Chapel, and its members are very much encouraged in the work, because are very much encouraged in the work, because the audience is constantly increasing in numbers, and a very appreciative interest is manifest. Bishop A. Beals speaks for the Alliance the balance of October and November, followed by December if arrangements can be made to hold him for the time. He is the right lecturer for the hour. On a recent Sunday lecturer for the hour. On a recent Sunday Spirit Thomas Paine was the control, and gave his present ideas of 'The Age of Reason' to the largest audience we have had since our Society was organized, and should the audiences grow much larger we shall need more room; therefore, you see the spiritual wave has finally struck this saintly city, and we hope the harvest will be good for the cause of truth and the reasonable religion of Spiritualism."

### Advice to an Invalid.

We have been put in possession of the following by one of our old contributors, who, having received it as a personal matter through the mediumship of Mrs. Fales, feels that the advice given therein may also be of advantage to the general reader, and so desires its publication in THE BANNER:

MY DEAR FRIEND-A few words of explana, tion in relation to your late illness, as they oc-cur to my mind, seem to me well. . . I knew that cessation of functional activity was the that cessation of functional activity was the cause of this, although it was doubtless aggravated by nervous and physical exhaustion...

You recognize, as well as myself, that the world is entering upon a new era, a new Spiritual Dispensation. Increased spiritual power on the external plane of life, in the shape of spiritual phenomena, has also its correspondence in the increased spiritual development of humanity. I mean by this that the spiritual organism—that is embraced within this physical organism—is undergoing development and coming into conflict with physical conditions. This is a fact that is characteristic of the present age. This development of the spiritual elements of being is the result of the conservation of energy—formerly expended upon the appetites and passions and fret and worry of life. But the movement from the interior, the spiritual, has started, and conflict and suffering are bound to ensue until the spiritual grips the ascendancy of the physical and imresponding Secretary of the First Association of Spiritualists, writes: "After a successful Camp Meeting at Parkland we have resumed" is the "Path" that Occultists and Theoso-

work in earnest. During the month of September we had our good alster Mrs. II. S. Lake with us. Her histructive lectures and pleasing manners drew around her a heat of intelligent listeners. She will be with us again during the month of February. Jennie B. Hagan is with us this month. She is also a great favorite with our people; her great gift of improvisation is simply wonderful. She is an excellent speaker, and always willing to assist in advancing the interests of our Soelety. Our annual election of officers has just taken place, with the following result: Joseph Wod, President: Benj. P. Benner, Vice-President; William H. Jones, Treasurer; Harry Huber, Recording Secretary. We have a Lyceum in a flourishing condition for this season of the year, as it takes some time to get in working order after the children and parents have been away all summer."

\*\*District of Coumbia.\*\*

WASHINGTON.—W. H. Parsons writes: "A remarkable instance of consciousness after decapitation is described in a telegram from Negaunee, Mich., which says: "A brakeman, Thomas Higgins, slipped between two freight cars had backed to where Higgins lay. Eight cars had been done to the forces that constitute life. In your c

portant part. Meat feeds the animal or sensual life. By eating it you will concentrate heat and activity in functions that Nature designs should now be passive. Diseased action will result. The mental states must be watched as closely as physical conditions. All that Theosophists say of the terrors of "the Path" is true, and yet Nature is constraining us along the road that leads to perfect happiness and life.

The change that is taking place in society has its correspondence in the individual. In the former the decentralization of wealth and powers the decentralization among the neople. er, and their redistribution among the people, are to be effected; individually decentralization of functional activity and its diffusion throughout the entire system are to be brought about. In the former it is the movement of the individual units of society—the people—pressing upward for a recognition of their rights; in the latter it is the movement of the individual units of the physical system demanding their lawful rights. When the old order ceases the new order must begin, or it is decay and death. You have a vast amount of stored-up energy with which to aid you in your struggles upward.

IMOGENE C. FALES.

#### Evans's Mental Cure Book.

To the Editor of the Banner of Light:

Realizing that the time has come for all well-

informed Spiritualists who have the good of the cause at heart to openly advocate a system of mental assistance in healing which is in har-mony with the philosophy of Spiritualism in its highest unfoldment, rational in its application and adapted to the various forms of medical treatment—as far as harmonizing and assisting nature, in conjunction with adapted remedial agents—I have made arrangements with Messrs. agents—I have made arrangements with Messrs. Colby & Rich, 9 Bosworth street, Boston, the publishers of the treatise known as Evans's Mental Cure book, to extend its sale, believing that the work meets the present emergency Lecturers, mediums, in fact any individual interested in the book and its philosophy of self-cure, will be allowed a liberal inducement on all orders received.

orders received.

Persons not well informed of the value of the work should peruse the statements made by the leading Spiritualists of the country, as set forth in my article printed in the BANNER of LIGHT Oct. 5th, which gives testimony of its

Light Oct. 5th, which gives testimony of its worth.

Those interested in the above proposition can address the undersigned for particulars. There should be agents in all portions of the United States for the purpose of counteracting the "no disease" theory which has been so extensively promulgated in lectures and books—that the people may not lose all confidence in rational mental or mind-force benefit, which has its limits in eradicating disease, or ignore the entre body of theories advanced as being unworthy of notice, and void of common-sense.

Think of an individual standing up before an audience—or a treatise on mind-benefit being published—setting forth to an enlightened people the idea of "no disease," and that what seems such is simply "mortal error," while at the same time teaching individuals how to give treatments, both absent and present, for the removal of disease, exacting for the same a fee in some cases of \$300, with restrictions that the receiver shall not extend the secret or information given beyond himself or herself. Reader, think of any one having full control of the natural forces which should be as free Reader, think of any one having full control of the natural forces which should be as free as the air we breathe—belonging to all people and all ages, where the individual is capable of understanding and making its application.
This book contains 367 pages, and retails for \$1.50 per copy, ten cents additional when sent

by mail.
The Evans Mental Cure book unquestion The Evans Mental Cure book unquestionably imparts a practical knowledge of the mind or mental-cure philosophy. Inquirers can save money by obtaining a copy of this treatise. Ministers, physicians and lawyers who are interested in the power of mind over mind and disease, should have a copy of the work in their libraries.

work in their libraries.
A. S. HAYWARD, Magnetic Physician.
156 West Brookline street, Boston, Mass.

#### Why there were no Ghosts on the Young Doctor's Door-Step.

A certain man, who was lately wed, dwelt in the country, far from the noise of any town. It chanced one night that his wife fell sick, and, being ignorant of the ways of women-folk, he mounted his cart-horse and galloped exceedingly fast toward the town in search of a skill ful leech.

On the road he met a gaunt and withered hag, who asked him:
"Whither so fast, good man!"

"To get a leech for my wife, who is sick unto

"Know ye how to tell a good doctor?"
"Nay, mother; I take the first which God leadeth me to."

leadeth me to."

Whereupon the ancient dame gave him a sprig of Euphrasy and said:

"Hold this to thy eyes when thou lookest at a doctor's house and thou will straightway see the ghosts of those who have died from his bungling. Take thou the doctor with the fewest ghosts."

Thereafter whenever that man came to a doctor's house he held the mystic herb to his eyes, and oddzooks! a fearful sight met his clairvoyant gaze. Around every doctor's door shivered a ghastly crowd of uneasy ghosts, and, what seemed strange to that man, the larger and more comfortable the house the greater

and more comfortable the house the greater was the awesome troop at the door.

Through the deserted streets he galloped from doctor's house to doctor's house, seeking in vain for one whose gates were not besieged by uneasy spirits. At length up a quiet lane he espied a modest house bearing a doctor's shingle, and lo f but a solitary ghost sat upon the door step.

shingle, and lof but a solitary ghost sat upon the door step.

"Here, by God's grace," quoth the man, "is the doctor for me."
But little time had passed, I ween, before that stout horse was bearing the man and his physician along the road to the sick woman.

When they were well on toward the end of their journey, the doctor smiled a pleasant smile to see, and said:

"I wonder right well by what good chance if wonder right well by what good chance for including medicine two days, and your good wife will be the second patient I have treated."

[The ejaculation that followed, says the Medical Visitor, is perhaps better omitted.]—Washington Chronicle.

ington Chronicle. Carcless seems the great Avenger; history's pages

throne—
Yet that scaffold sways the Future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

—James Russell Lowell.

-James Russell Lowell.

## The Reviewer.

the North Family of Shakers, Mount Lebanon, N. Y., was born in England in 1808. When four years of ago his mother died, and he was sent to relatives at Chadwick Hall, near Licky Hill, with whom he remained until 1820, when he was brought to this country. Landing in New York he went from there to Binghamton. in which place two of his uncles resided, and their home became his, from which he went and returned until he found one among the Shakers. His education was at this time very limited. He had cultivated no special liking for books; on the contrary, he rather avoided them. Manual not mental labor had been his principal occupation; but under new influences he suddenly changed his course. He began, he says, to see that knowledge was not only power but respect and consideration, and he determined to read and to love to do so. He read the Bible through in course: Rollin's Ancient History, Plutarch's Lives, Socrates, Plato, Shakspeare, and other books of that class. Fi nally he took up theology, and in the course of his study of that problematical art or science, or whatever it may be called, asked himself why he was a Christian and not a Mahometan, or a follower of Confucius. Among the books he at this time read, was Locke on the Human Understanding, and the Being of God," and that led him to become a firmly-grounded Materialist.

About the year 1830 the Community theories of Fourier and Owen were subjects of discussion, and idvanced by their respective advocates as the grand panacea for all the wrongs perpetrated by Church and State. To his other radical views Mr. Evans now added Socialistic Communism, and starting from New York walked eight hundred miles for the purpose of joining a Community at Massillon, Ohio. His first interview with Shakers was in 1830. In June of that year he called at the office in Mount Lebanon to obtain information as to a sultable location for a new Community. He at that time supposed the Shakers to be the most ignorant and fanatical people in exist-ence; but he soon changed his mind in this particular, and after about a week's inquiry and experience with them pronounced them a society of infidels which he considered to be the highest compliment he could bestow upon them.

It was not long after his acquaintance with the Shakers that he ceased to be a Materialist, and this was brought about not by argument, but by spiritual manifestations made to himself when quite alone, so far as visible associations were related, from time to time during a number of weeks, "until," he says, "my reason was as entirely convinced, by the evidence received, of the existence of a spirit-world, as I am by evidence that is presented to my outward senses of the existence of our material earth." He continues:

the existence of our material earth." He continues:

"Not only so; but I came to a conception of the inner world as being the most substantial, and of the inner man as being the most substantial, and of the inner man as being the real man; the outward world being only the shadow of the irrisible world of causation... I was positively illuminated. My reasoning powers were enhanced a hundred-fold. I could see a chain of problems, or propositions, as in a book all spread out before me at once, starting from a fact that I did admit and believe, and leading me step by step, mathematically, to a given conclusion which I had not hitherto believed. Doubting was at a discount; for here were facts, something of which my senses were cognizant—my physical, mental, rational and spiritual senses; and I knew that intelligences not clothed in what I called 'matter,' were present with me, reasoning with me more purely and logically than any intelligences in the body had ever done, or any mere mortal man or woman has since done. This first visitation of angels to me continued till about one o'clock in the morning, having lasted many hours... These visitations occurred nightly for three weeks, always different, always kind and pleasant; but were addressed directly to my rationality, showing me the facts of the existence of a spiritual world, of the human soul, and of the possibility and reality of intercommunication between souls in and spirits out of the body."

After three months' absence Mr. Evans returned to of the body.'

After three months' absence Mr. Evans returned to New York, and astounded his materialistic friends with an announcement of his defection from their ranks. He gave a simple account of his experience, and in course of time all of them, among whom was Robert Dale Owen, became Spiritualists. Mr. Evans shortly after joined the order, and became a Shaker. This was in 1830. During the interval between 1837 and 1844, we are told:

and 1844, we are told:

"There was among the Shakers a remarkable influx from the spirit-world, extending throughout all the eighteen societies, making media by the dozen, whose various exercises, not to be suppressed even in their public meetings, rendered it imperatively necessary to close them all to the world during a period of seven years, in consequence of the then unprepared state of the people, to whom the whole of the manifestations, and the meetings, too, would have been as unadulterated 'foolishness,' or inexplicable mysteries."

To predictions then that have been thus far very nearly fulfilled, the following reference is made:

nearly fulfilled, the following reference is made:

"The spirits then declared, again and again, that when they had done their work amongst the inhabitants of Zion, they would do a work in the world of such magnitude that not a palace nor a hamlet upon earth would remain unvisited by them. After their mission amongst us was finished, we supposed that the manifestations would immediately begin in the outside world; but we were much disappointed, for we had to wait four years before the work began as it finally did, at Rochester, N. Y. But the rapidity of its course throughout the nations of the earth, as also the social standing and intellectual importance of the converts, has far exceeded the prediction."

Our author gives a brief but comprehensive bloggs.

Our author gives a brief but comprehensive biography of Ann Lee, the ostensible founder of Shakerism, of whom it is said that in her normal state she could neither read nor write, yet she saw spirits and accomplished a great work during her comparatively short life on earth of forty-eight years and six months. closing at Watervliet, N. Y., Sept. 8th, 1784. As might naturally be supposed of one whose knowledge of the fact of a future state of existence for all the inhabitants of earth had its rise within the Order of Shakers, and more than half a century of his life has been passed in studying and promulgating its doctrines, that system of religion is, with him, paramount to all others. "It is," he says, "the only religious system that teaches science by divine revelation," and he claims that "all true science leads directly thereto," citing Swedenborg, whom he terms, as unquestionably he was, "one of the most learnedly scientific men of his time," as an instance in proof, and by whom "it evolved Spiritualism." In this connection Mr. Evans remarks:

remarks:

"He (Swedenborg) was contemporary with Ann. who said he was lier John the Baptist. He, not the Fox girls, was the angel of Modern Spiritualism, which is the last and highest of the sciences. Inasmuch as it teaches the geography of the spirit-world, resting, as does all science, upon facts—supernatural(?) phenomena. It is the very science that Materialists should learn. It, as well as astronomy, chemistry, agriculture, etc., has always been an element of Shakerism. There may be Spiritualism without religion, but there can be no religion without Spiritualism."

The latter portion of the volume before us consists of extracts from the previous works of the author "Shakerism in London"; "Shakers as Farmers" "Shakers and Spiritualism"—an account of ten sé ances held at Mount Lebanon with William Eddy as the medium, at which, under very strict test conditions, the cabinet having been prepared by the Shakers, very convincing phenomena occurred in the presence of between two and three hundred brethren and sisters, gathered from all the families of Mount Lebanon and Canaan, and from the Hancock Society, three miles distant.

All autobiographies are deeply interesting, and this one especially so to believers in and students of the facts and philosophy of Modern Spiritualism; for it corroborates the truth of these by the evidence it gives of their universal and all-time prevalence, and shows that, proper conditions given, the recognizable presence of those who have passed from this to spiritlife in our midst is neither new nor uncommon; in fact, their ability to come to us, and our ability and but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the teachings, counsel and advice, is the normal state of one. '

> The longest distance over which conversation by and fifty miles-from Portland, Me., to Buffalo, N. Y.

### Annual Convention

Of the Vermont State Spiritualist Association, held at Wells River Oct. 4th, 5th and 6th, 1880. Pirst session met in "Villago Hall" at 7 p. m. Friday. Mrs. A. W. Crossett called to order, and in a AUTOBIOGRAPHY OF A SHAKER, and Revelation of the Apocalypse. With an Appendix. New and Enlarged Edition, with Portrait. 12mo, cloth, pp. 271. Glasgow: United Publishing Co. New York: American News Co. The author of this volume, Elder F. W. Evans, of the Chair. E. B. Clement then sang, with instructional company and the chair. E. B. Clement then sang, with instructional company against the property of the chair. E. B. Clement then sang, with instructional company against the company mental accompaniment, in a very acceptable manner. A general conference was held, participated in by L. Colburn, Mrs. A. P. Brown, Dr. S. N. Gould, E. B. Clement, Mrs. A. W. Crossett and others. An inter-

esting conference. SATURDAY, OCT. 5TH.

esting conference.

SATURDAY, OCT. 5TH.

Morning.—Vice-President Crossett called to order at 10:20. Music and song. Dr. S. N. Gould was called to preside over the session, which he did in an able manner. A general conference was held in which nearly all speakers present took part. Music and song by the choir. Lucius Colburn gave in his usual style the address of the session. Mrs. E. K. Morgan. of Woodstock, entranced, gaye the following names of spirits who made their presence known to her: Orlando Gibbs, Lebanon, N. H., Ada T. Tairbanks, Randolph, Harvey Howes, North Bennington. Richard and Ira Barton, Ludlow, Ell Ballou, Montpeller, Charles Nash, Lebanon, and Alice Meeker, of Waterbury. Recognized. Adjourned.

Afternoon.—Came to order at 2:15, Vice-President Crossett in the chair. No conference was held. After music by the choir Mrs. A. P. Brown gave the address of the session. Dr. S. N. Gould described several spirits seen by him near individuals in the audience. Spirit A. W. Sprague showed a poem to Mrs. Crossett, which she gave later. A spirit-lady came to Dr. J. V. Mansfeld, who was present, a friend to J. S. Kimball, also two spirit friends to Mrs. S. A. Wiley. After remarks by Mrs. Crossett the Treasurer's report was read and accepted, when the members present proceeded to the election of officers for the coming year: President, Lucius Webb, of East Granville; Vice-President, Jucius Web, Oct. Rockingham, Calvin Wilson and Callsta Works, Cavendish.

B. Clement, Barnet, Dr. S. N. Gould, West Randon; Treasurer, Janus Crossett, Waterbur

SUNDAY, OCT. 6TH.

ingham, Calvin Wilson and Calista Works, Cavendish.

\*\*SUNDAY, OCT. 6TH.\*\*

\*\*Morning.\*\*—Called to order at 10:25. Rain was falling heavily and fast, and continued through the day and night. Two sessions were held, but not over thirty persons all told were in the hall at either session. J. B. Kimball addressed a line to a spirit friend, and Dr. Mansfield tried to answer it in public, but gave the name of Mitchell Bowker, which was wrong. The next morning, at the hotel, he answered it correctly, giving the name W. W. Thompson, who said in explanation that he could not come himself, Sunday, so sent their (Thompson's and Kimball's) mutual friend, Mitchell Bowker, of St. Johnsbury. This Convention was not well attended; and it is to be regretted that an Association carrying the names of about eight hundred men and women as members should be obliged to hold an Annual Convention with less than twenty-three of those members present.

The closing session was occupied by the speakers present in short speeches. Resolutions were passed thanking the managers of the Montpeller & Wells River Railroad and the Passumpsic Division of the Boston & Maine Railroad for liberal rates of fare, and all who had in any way alded us. L. O. Leonard, of East Calais, held two musical dark séances at the hotel, which were well attended and well spoken of. Luctuse Colburn also gave pleasing séances in the hotel parlor.

\*\*LUTHER O. WEEKS, Sec'y.\*\*

\*Proctorsville, Vt., Oct. 14th, 1889.\*\*

### In Memoriam.

DR. JAMES P. GREVES, an active and enterprising citizen of Riverside, Cal., passed to spirit-life suddenly the latter part of last month, in the eightieth year of his age.

year of his age.

About the year 1852, while a physician in Milwaukee, Dr. Greves investigated Mesmerism and became a successful operator. Through one of his subjects, and before either he or the clairvoyant knew or had heard of Spiritualism, he was introduced to the subject, and became convinced beyond a doubt that spirits have power to return after the death of the body and communicate with those they leave on earth. He received such evidences through this clairvoyant from those who had passed "beyond the vale" of a personal nature as to make him for the rest of his life a firm believer in both Modern and Ancient Spiritualism. He was told, too, that Spiritualism would make its appearance in Milwaukée in a few days, which happened precisely as told. Being at this time a member of the Presbyterian Church he felt overjoyed that it could be demonstrated that the soul lived after death, and hastened to communicate his discovery to his church, naturally thinking the fact would be received with great joy, but he was doomed to disappointment, for the church refused to receive it.

This ultimately caused his separation from the church, and from that time until his death he was an

This ultimately caused his separation from the church, and from that time until his death he was an open and confirmed Spiritualist. It was his wish in life that it should be made known to all that he had lived and died a Spiritualist, and that his body should be laid away in accordance with that belief, that nothing funereal or sad should be indulged in, but that his friends should rejoice that since he could no longer live in comfort in the domicile which had been his for nearly eighty years, he had been permitted to pass to another and more etherial one.

The Baptist society generously tendered their house for the funeral services, which were conducted by Mrs. Sarah Seal, a trance medium, in compliance with a request of the deceased made six years ago. The house was filled to overflowing, many falling to obtain entrance. The audience included delegations from the Society of Pioneers of Riverside, also that of San Bernardino. The hymns sung were selected for the occasion by Dr. Greves: Longfellow's 'Psalm of Life' at the opening, "There is No Death," written by J. L. McCreery in 1862, often incorrectly attributed to Bulwer, and "The Sweet By-and Byo' at the close.

The profound silence and close attention of the large audience during the remarks of Mrs. Seal testified to their deep, sympathetic interest in her inspired words. As reported in The Phanix she spoke in glowing terms of the many good qualities of the deceased. "Such a life," she said, "is entirely in accordance with the teachings of Spiritualism. Although Spiritualists do not believe in a hell, they know and believe that retribution follows every evil action; that a good life merits and receives happiness here and hereafter; that the Kingdom of Heaven is here and within us as spoken by Jesus. There are many roads to heaven, but it is more important to do right than to believe right. Spiritualists believe that friends who have passed over can return and communicate with them, and commort and counsel them." She gave an account of her husband's death

### October Magazine.

THE NATIONALIST .- A second increase in the number of pages indicates the increasing popularity of this organ of new ideas. The opening paper, by Mrs. Helen Campbell, questions how far a work designed to demonstrate the brotherhood of man may be regarded as mischievous and, in the long run, subversive of a real understanding of the problems involved. She takes exception to the prevailing generalization of the evils of society, and protests against the acceptance of incoherence, indefiniteness and uncertainty as a means to rid society of them. Alluding to Fraternity," a romance by an anonymous author whom she concludes to be an ardent follower of Tolstoy, which book has been welcomed in England as a practical solution of the social problem, after mentioning some of its shining points and the creed of its hero, that "all men are brothers and must share alike," she remarks that however fair and plausible such may be, the book is dangerous because it aims to level and not to lift. "Renunciation," she says, 'has its own place,' but the low is, not made high by levelling the high. Rather it must be lifted till the same horizon stretches before both; nor can such lifting come till consciousness is born that there is such an horizon, and to know it they must climb." Mrs. M. M. Avery writes upon "The Curse of Charity," and looks forward to the development of a system of social relations that shall cause "the abomination known as charity" to be unknown. As may be supposed, the "charity" referred to is of a pecuniary, not of a moral or mental nature. She claims that that of the former is degrading in four distinct ways, and states them in detail. Mrs. Livermore contributes "Cooperative Experiments." and "The Future of Nationalism" is graphically depicted by Mrs. J. C. Ver Plank. Other able writers treat upon matters of vital importance to the progress of the age, the discussion telephone is daily maintained is about seven hundred of which deeply interests all who are alive to the demands of the times. Boston: 9 Hamilton Place.

#### WHEN HABY BOULS SAIL OUT.

When from our mortal vision
Grawin men and women go
To sail strange seas clysiqir,
And know what spirits know,
I think of them as tourists
In some sun-gided clime,
Young happy sights and dear delights
We all shall find in time.

But when a child gods yonder And leaves its mother hero, Its little feet must wander, It seems to me, in fear: What paths of Eden beauty, What scenes of peace and rest, Can bring content to babes that went Forth from a mother's breast?

In palace gardens lonely
A child astray will moan,
And weep for pleasures only
Found in its lumbler home.
It is not won by splendor,
Nor bought by costly toys;
To hide from harm in mother's arm
Makes all its sum of joys.

It must be, when the baby
Goes journeying off alone,
Some angel (Mary, maybe,)
Adopts it as her own,
Yet when a child is taken
Whose mother stays below,
With weeping eyes through paradise
I eem to see it go.

With happy angels trying

with happy angels trying
To drive away its fear,
I seem to hear it crying,
"I want my mamma here!"
I do not court the fancy,
It is not based on doubt—
It is a thought that comes unsought
When baby souls sall out.
—Ella Wheeler Wilcox. in Pittsburgh Bulletin

### Spirit of the Press

#### A Ghostly Murderer.

Saheb Den Dhobey was a prison official of proved courage and magnificent physique, who was brought from Jessore to Alipore to take the place of head warder. It was his duty to visit the patrols between the surrounding walls every night between the hours of twelve and two. On one occasion, after he had been only a few days in the jail, he set out on his rounds as usual, but some time after 2 A. M. it was found that he had not returned. Time wore on, and at last mere wondering why he was so late gave place to anxiety, and a search party was organized. They carried torches, and at last came upon the insensible form of Saheb Den Dhobey. He was lying prostrate on the ground close to the hospital gate, which is situated about one hundred and fifty yards distant from the gallows. The unfortunate man was carried to the officials' quarters, and there, after a time, by the application of water and other restoratives, he was brought around. The following was the tale he told:

The following was the tale he told:

He had been going his rounds and had stooped down to adjust one of his shoes, when he felt some one spring upon him from behind and commence belaboring him between his should be added to the source of th and commence belaboring him between his shoulders. The concussion forced him on to his hands and knees, and he first thought that it was a prisoner trying to escape. Not very much alarmed, for he had confidence in his great physical prowess, he tried to grasp his assailant by putting one arm behind his back; but he could feel nothing, yet the blows continued to rain down upon him, and he felt himself pressed down to the earth by a great weight. At last a voice addressed him: "You dare come here, do you, to defile by your presdare come here, do you, to defile by your presence the territories of Govind Brahmin?" And with that the man felt himself lifted bodily up, and then dashed face forward on to the ground. He remembered no more till he awoke to consciousness in the guard-room.

When he had finished this strange story the aged head warder, who was about to retire, came up, and put the question, "What is this that is being said about Govind Brahmin?" This led to explanations, and the old warder told how a noted budmash of that name, who told how a noted budmash of that name, who had committed several cold-blooded murders, had been hanged in Alipore jail six-and-twenty years before. "But," pointed out one of the auditors, "Saheb Den Dhobey was attacked a good distance from the gallows. We found him close to the hospital gate." "Ah!" replied the old man, impressively, "the scaffold in those days stood on the very spot where you found the prostrate body of Saheb Den Dhobey."

The latter listened with blanched face; then he threw himself back on the couch on which he lay. "My hour has come," he said. "It must have been the spirit of Govind Brahmin that attacked and beat me. My heart is broken. It is certain I must die." And die he did in two days' time.—Times of India.

### Remarkable Styptic Power.

A correspondent of the New York Herald writing from Jeffersonville, Ind., reports that Mr. J. W. Jacobs, of that State, is the possessor of an occult styptic power. It is so wonderor or an occurt styptic power. It is so wonderful that it taxes credulity severely, and yet it is well attested by any number of responsible people in Jeffersonville and elsewhere. In reply to an inquiry as to how he proceeded he said.

"In the first place I must know exactly where the "In the first place I must know exactly where the bleeding person is, and I must know him personally; otherwise I must be where I can see him. It is not at all essential that the patients should believe in my power, although faith might have some influence. The only thing I require them to do is to obey orders and they are cured. I don't know that space would make any difference at all. I have never tested the matter, but I think that ten or twelve miles would be the same as one. The essential part is the knowledge and location of the patient, and nature of the wound and correct use of the formula, which I learned from a sister in law when only fourteen years old. It is and correct use of the formula, which I learned from my sister in-law when only fourteen years old. It is an invocation to the great and good Spirit. She had been taught it by an old German, I believe. It seemed so beneficial and important to her that she was not willing it should be lost to the world."

not willing it should be lost to the world."

The correspondent's account, which is quite lengthy, includes a description of several instances of Mr. J.'s success in stopping the bleeding of severe wounds, of so remarkable a nature as to place them in the category denominated in the past as miraculous; and closes by saying that "any number of people in Jeffersonville can attest the truth of Mr. Jacobs's statement, and every Knight of Honor in the State will vouch for his standing."

#### The Strange Story that Longfellow Told Charles Dickens.

To Wilkie Collins, from New York, under date of Jan. 12th, 1868, Mr. Dickens writes: "Being at Boston last Sunday, I took it into "Being at Boston last Sunday, I took it into my head to go over the medical school, and survey the holes and corners in which that extraordinary murder was done by Webster. There was the furnace, and all the grim spouts and sinks and chemical appliances and what not. At dinner afterward Longfellow told me a terrific story. He dined with Webster within a year of the murder, one of a party of ten or twelve. As they sat at their wine Webster suddenly ordered the lights turned out and a bowl of some burning material to be placed on bowl of some burning material to be placed on bowl of some burning material to be placed on the table, that the guests might see how ghostly it made them look. As each man stared at the rest in the weird light, all were horror-stricken to see Webster with a rope round his neck, holding it up over the bowl, with his head jerked on one side, and his tongue lolled out, representing a man being hanged."—Boston Herald.

### A Spirit on Guard.

A singular story is related by a correspondent of the New York World to the effect that, years ago, the northern shore of Oneida Lake was an Indian reservation: The land north of this reservation was owned by a family named Belknap. The elder Belknap dreamed that in a grave in the Indian cemetery there was a crock containing immense treasure, and that he was to go there with pick and shovel and turn around three times to secure the crock. He was so affected by the dream that he con-

crock. Overjoyed at his good fortune, he forgot the instructions of his dream to turn around three times and selzo the crock, when he was stunned by a flash of lightning. He was confined to his bed several days from the shock. The crock disappeared. Ever since that time a brilliant light has appeared and reappeared at regular intervals, as if keeping guard over the spot. This year the light has been more brilliant than ever before. Although the story may be untrue, it is certain that a weird and supernatural light makes its appearance over an Indian's grave on the shore appearance over an Indian's grave on the shore of Oneida Lake. It appears to be a bail of fire about the size of an orange, and sways in the air about twenty feet above the ground. Some people have tried to go near enough to it to discover its nature, but upon reaching a certain point it disappears.

#### Economy is Wealth.

Cardinal Richelieu is said to have made the remark that "Economy is the foundation of all fortunes." Any lady who will send her name and address on a postal card to J. D. Larkin & Co., ordering one of their Great Bargain Boxes, is on the high road to fortune, because in no other way can be obtained so many articles for general use in the household, at so cheap a price, such as Cardinal Richelieu is said to have made the cheap a price, such as very fine Toilet Soaps, Boraxine, Tooth Pow-

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#### New Publications.

THE WOOING OF GRANDMOTHER GREY. By Kate Tannatt Woods. 4to, cloth, embossed, gilt edge, illustrated, pp. 39. Boston: Lee & Shepard.

The gift-seekers of the approaching holiday season will not fail upon meeting with this book to find occasion to thank its author, artists and publishers for placing it within their reach; for nothing can be more appropriate as a gift to a person of fine taste, or more highly appreciated by its recipient. The descriptive recital, in charming verse, by Grandmother Grey to her Jabez, of the days when he came at Christmas time to woo; of all their happy life that followed, down to the present when, both seated in front of a fire, and a mantel fringed with stockings on Christmas eve, she recounts what has been, is, and possibly may be, is so intrinsically fine that no one who commences will fail to read it through at one sitting, and place it aside for an early repetition. The drawings illustrative of the pleasing story, by Charles Copeland, and engraved by John Andrew & Son, are exquisitely beautiful; the paper and print of superior excellence, and the binding in good taste. The volume in every particular will please all.

Religion and Science as Allies; or, Similarities of Physical and Religious Knowledge. By James Thompson Bixby. 12mo, paper, pp. 226. Chicago: Charles H. Kerr & Co.

A plea for the harmonization of Religion and Science-rather, Theology and Science, for "pure religion and undefiled." as defined in the New Testament, was never otherwise than accordant with all truth. The ology might differ; but Religion never. "For four hundred years," says Mr. Bixby, "science has driven the church from post to post. . . . In every engagement it has been the ecclesiastic that has been worsted, and the scientist that has been victorious." And this order of events, we may remark, is likely to continue so long as the church fixes the boundary of acquired knowledge, and assumes to dictate to mankind what they shall believe and what not. The author attrib utes to Science rather more of a spirit of infallibility than in its modern aspects it seems to us to be entitled to, and does not make sufficient distinction between religion in its purest sense and theology, which is often altogether a different matter; but the book can be read with profit, and will serve as another lever to lift the car of Progress from the ruts in which past ages have lodged it.

WITHIN THE ENEMY'S LINES. By Oliver Optic. 12mo, cloth, illustrated, pp. 349. Bos-ton: Lee & Shepard.

This is the second of "The Blue and Gray" series of a favorite author, and is, as its name indicates, related to the war of the Rebellion. The events narrated the writer believes have had their parallel in actual occurrences of the period in which the scenes are laid, and his aim has been to avoid everything that might tend to impair the growing harmony be tween the two sections, bringing to the front equally high-toned and chivalrous men on both sides. In this he has been quite successful, and the youth in all parts of the country will be greatly entertained and instructed by the book.

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A good book; well adapted to the purposes above

### Passed to Spirit-Life,

From East Boston, Oct. 10th, at the family residence, 81 White street, Mrs. Harriet, wife of Mr. Weston Gray, at the

white streat, Mrs. narriet, when it all. Veston only, the age of 12 years.

Mrs. Gray was a member of the Maverick Congregational Church for forty-three years. Of late years she became deeply interested in the subject of spirit-communion between earth and spirit-spheres through the mediumship of her daughter Mrs. Mary F. Lovering (who is also a member of the same church), the communications she received becoming a great source of comfort to her in her last years of mortal life.

Mrs. Gray had so much faith in the source of these communications that in past years she opened her parlors frequently that her inquiring friends might enjoy what to her was aiready a reality.

She was highly respected and deeply beloved by those who know her, and many will sadly miss her genial earthly presence. A husband, a daughter by her first marriage—Mrs. Mary F. Lovering—and two sons survive her.

Rev. Elijah Horr, D. D., officiated at the funeral, speaking fitting words on the occasion. Roby's Quartette fendered appropriate selections. Floral offerings from the children were choice and elaborate. Her material body was taken to Woodlawn Cemetery for interment.

Erom his home in Sterling III. Seut 20th, 1889, Jacob

From his home, in Sterling, Ill., Sept. 20th, 1889, Jacob

Mr. Powell was born in Duchess Co., N. Y., and emigrated o Illinois in 1848, where he resided up to his decease. He ad been a devoted Spiritualist and friend to mediumship

had been a devoted spirituans one accession of the many years.

The funeral services were held at the homestead Sunday, sept. 22d, and attended by over five hundred friends and neighbors, who thus testified to their respect and love for the departed. The exorcises were conducted by Dr. De Buchananne, of Chicago, and over one hundred and thirty-five carriages followed the remains to the Cemetery at Sterling. From Oakland, Cal., Oct. 2d, 1889, Louis V. F. Marshall, of Chicago, Ill., aged 34 years.

Bro. Marshall was the beloved husband of Minnie M. Marshall (nee Myors), independent slate-writing, trance and public test medium, well-known in Chicago and the Northwest for many years. public test medium, west for many years.

His remains were brought to Chicago for interment—services being held at 288 North Central Avenue, Oct. 11th—and burled at Rose Hill Cemetery.

Onset, Mass., Oct. 17th, 1889.

crock containing immense treasure, and that he was to go there with pick and shovel and turn around three times to secure the crock. He was so affected by the dream that he concluded to ferret out the mystery.

He had no difficulty in finding the exact spot indicated in his dream, and promptly began his labors. He finally came in contact with some hard substance, which proved to be the

licoss and Mrs. Vins Clark, Aurvivo her. She was evers faithful wife, a loving methor and a true friend, with kind words and charity for all—charity for the orbina method needy, and charity for the faults of others. She so lived that home know here but to love her. Fuperal services were held at Anderson Cemetery on the Ith inst, conducted by

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

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We shall print next week the verbatim report (prepared specially for our columns) of a lecture delivered Oct. 2d by Prof. Henry Kiddle, before the New York Psychical Societyentitled "THE RELIGIOUS ELEMENT IN SPIR-ITU ALISM."

### The Only Real Atonement.

Saturday, the 5th of October, was the Hebrew Day of Atonement, and was celebrated in Jewish churches everywhere as a day of fasting and prayer. From sundown to sundown all members of the Jewish faith taste no food, cease from labor of every kind, and devote the hours to meditation and the forming of good resolutions for the time to come. At the Temple Adath Israel, in this city, Rabbi Schindler discoursed on the true significance of the atonement.

He said that if the day was sacred to truth, then the truth ought to be acknowledged, and his hearers should no longer deceive themselves with strained interpolations which find no response in their thoughts. He asserted that the present and the past have come to stand in open antagonism to each other in regard to the doctrine of atonement. The present has risen in its purified conception of God and his attributes so far above that of the nast that language cannot keep step with it, and words fail to properly express the exalted ideas we now entertain of the Divinity. The God of the past was a God of a comparatively small sphere. The God of the present is the God of that great universe of which past generations had not the least idea, and of which the present even has only begun to catch the first bewildering glimpses.

The God of the past is a dwarf compared to the God of the present. Therefore the word 'atonement" has an entirely different signification from that which it formerly had, and demands an entirely different interpretation from that which former generations bestowed upon it. The idea of forgiveness of sins, or of atonement, was borrowed from human experience. As long as God was imagined to be imbued with the same passions as man, and as long as it was believed that all the suffering brought upon man by natural laws was but the retaliation of an irascible divinity, who has been offended by some act of man, so long it was natural to believe that by certain acts of humiliation and degradation, by prayers of penitence or flattery, the wrath of the powerful antagonist could be turned away, the meas ure of the deserved punishment be decreased, and man could escape the consequences of his deeds. So in order to escape punishment for an evil deed worshipers would sacrifice human beings-prisoners of war and even their own children-to their gods. Later on they thought it a personal advantage to sacrifice animals and spill their blood upon the altar. Still later on they believed that self-torture would be acceptable to God, and that fasting and penance and tears of repentance would mollify his

The same fallacious idea runs through the ages, even down to the present time, that man can condone for his acts by some other acts, which have no possible connection with his own deeds, and that he can escape the consequences of an avil deed if he understands how to stay the punishing arm by some clever device. When told, as they now, are, that this

spring of a barbarous age, and that neither gifts nor sacrifices can undo any of their deeds or disconnect them from their consequences. and the misfortunes and sufferings of life are not necessarily retaliations of an offended divinity, and not even necessarily the consequences of sins committed by us, men turn away, preferring to seek comfort in superstition rather than in truth. They conceive of God as a personality, and from this conception has sprung all their error and superstition.

God is just, but his justice is not that of a man. It is not arbitrary. He does reward and punish, but he couples cause and effect so firmly together that no intervention of any sort can part them. Whatever good a man does, bears its fruit; no action of his can take away the reward that is attached to it; but woe to him who acts contrary to the laws of God. The punishment that is attached to every evil deed clings to it and cannot be separated from it; the doer has to bear the consequences; and while he will receive the reward for good actions, a thousand of them cannot wash away the stain of one sin, nor can they bring him impunity. The justice of God bursts forth with greater brilliancy as soon as the beclouding theory of atonement is taken away. Atonement may be an institution well adapted to the relations of man to man, but has no bearing, and can have none, on the relation of God to man, "because, while man shall be just, God is the All-just."

There exists but one atonement, and that is to acknowledge the wrong and not commit it again; to bear patiently and humbly the deserved punishment for past transgressions, but to be careful that no cause should again be found for similar effects. If a man wastes his life and strength by overwork in acquiring more riches, he cannot expect that by prayers and fasting he can prevail on God to restore him the bodily strength he has so wantonly wasted. No, we must suffer the consequences of our wrong deeds until we do not commit them again, until we stop up their source, and form the resolution to begin a new life, and indeed to begin it. While we cannot escape the punishment for past evil conduct, by opening a new career we will at least be able to save the future from the effects of such negligence and indifference. If there is no way by which we can atone for our own wrong deeds, surely no other person can atone for them by suffering brought on him.

#### Looking to the Unseen.

An excellent discourse on the above subject was that of Rev. Dr. Wild, of Toronto, from the text: "For the things which are seen are temporal, but the things which are not seen are eternal." At the outset, in speaking of the renewals continually taking place in our bodily frames, he observed that reckoning from Adam down to the present time, we have an enormous amount of matter that has once been humannot less than twenty-seven billions of pounds. At the general resurrection-allowing that such an imaginary event is ever to take place-if all who have lived should average one hundred and fifty pounds in weight, it would take every particle of this world to make them!

Paul says that the outward man perishes, but the inward man is renewed day by day. There is nothing perishable in this inner man; it never decays, dissolves, dies, but lives on forever. The inward man does not perish, but the outward man returns to its native dust. Paul calls this outward man "our earthly house," through which we are adjusted and adapted to this world, just as the bird is to the air in which it flies, or the fish to the water in which it swims, or the animals that roam at their will. Our five senses are the avenues through the outward to the inward man. We have but five ways in which to touch this world, and feel what it is like. The senses, however, are not the limit of the universe around us, but they are our limit. In spite of the deaf and dumb. are our limit. In spite of the deaf and dumb. there is music in the air. In spite of the blind man, there are colors in it. And in spite of our five senses, we might possess ten other senses that would take in just as much of the unseen as the five now take in. We do not see or know all. The things that are unseen are eternal.

Electricity is a motor power we have never seen. It shows its light, it is true, when it is stopped, by leaping from one point to another: but that is an effect. It is a mighty giant, though we have never seen it. It does not rust nor decrease. There is as much of it now as thère was fifty years ago. Being unseen, it is eternal. Heat is a mighty power, too. So is thought. We have never seen a thought, vet it is thought that is moving the world. It is the unseen which is handling the things that are seen.

In this world there are pathways and sources of unseen power of which we can form but a slight idea. How mind travels from mind to mind! Dr. Wild related an incident that had recently occurred to himself, illustrating the working of this unseen power. He stopped at the junction of two streets in Toronto for a horse car, but he was greatly annoyed at finding that he had let one pass him without hailing it. Now, said he to himself, chidingly, you will have to walk home for this carelessness of yours. As he went on, he met a gentleman from New York who had come to Toronto specially to see him, and whom he had not met for twenty-five years. He had been to the Doctor's house, but found it closed. If he had not lost a car and set out to walk home, he would not have seen his friend, and the latter's journey would have been in vain. He knew nothing of what made him miss that car, but he fully believed he missed it for that man's sake, however it might be accounted for. He believed it was designed by an unseen agent and power which he could not describe. And he related other incidents that had come under his personal notice, and were equally illustrated by the service, she having done so at the obsequies of Mrs. Farrar three weeks previous, but it was found impossible for her to be present, and Rev. M. J. Savage 'officiated. The Mendelsson Quartet sang ''Our Days are as a Shadow,'' "Come unto Me" and "Heavenly Father.'' Especially fine was a solo "Oross and Crown," and a 'solo "Rest, Weary Pillegrim.' The parlors were filled with sympathic friends, and there were present many members of the Suffolk Club, including Hon. Leopold Morse, E. J. Andrews, Augustus Russ, Samuel Hatch, W. B. Smart, William Tidd, Moses B. Wildes, C. H. Andrews, Jacob Pfaff and W. T. W. Ball. vours. As he went on, he met a gentleman der his personal notice, and were equally illustrative of the fact which he was discoursing.

### Special Notice to Societies.

THE BANNER publishes each week, on its editorial page, the statement: "No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith." This announcement applies with equal force to reports of societies, standing notices, etc., which may be sent to this office: To insure insertion such must bear the full name of the Secretary, or the person sending them. The above rule seems of late to be lost sight of in a certain measure by our correspondents therefore we proffer this word to them as a gentle reminder thereof.

Alfred Weldon, of Chicago, speaks sympathetically on our second page regarding the severe illness of Mrs. Ada Foye; and his words | sion will found its verdict on the merits of the will find an echo in the hearts of Spiritualists case, and not, like the Seybert Commission, oth, is reprinted in the Gardiner (Me.) Home doctrine in all its forms and phases is the off- in every part of the United States.

#### Decease of a Pioneer.

Daulel Farrar, Esq., one of the earliest among the Spiritualist believers in this vicinity, passed to the higher life and a personal realization of the eternal truth he has so long aspoused, on Wednesday, Oct. 16th, from his residence, No. 14 Hancock street, Boston, after having attained the age of 83 years 10 months.

He was for upward of half a century one of the prominent and well-known business men of this city., He had been in gradually failing health for some time, owing to his advanced years. Mr. Farrar had been identified with the iron business in Boston from his boyhood, and only retired from business activity five years ago. He was a native of Boston, and was born at the North End in December, 1805. He that section of the city. He began the battle of life at an early age, and first found employment with Reuben Richards, a well-known iron merchant at that time. He rose to a high iron merchant at that time. He rose to a high position, and finally became a partner in the business. Two sons of Mrs. Richards were also taken into the firm, and the business was conducted under the style of Richards, Farrar & Co. This partnership continued uninterrupted for a period of forty years, when Mr. Richards, Sr., died. The firm then became Farrar, Richards & Co., and there was no further mutation for a number of years. About twenty-five years ago that firm was dissolved and reörganized. Mr. Dexter Follett, son-in-law of Mr. zed. Mr. Dexter Follett, son-in-law of Mr Farrar, became a member of the new firm, the

Farrar, became a member of the new firm, the firm name becoming Farrar, Follett & Co., and the place of business being located on North street. The firm continued until Mr. Farrar's retirement, when it was dissolved. During those years Mr. Farrar was identified with the iron interests of the country, and was known wherever the iron business extended. He was identified with the organization of the Nautilus Club, and was its oldest member. He was also a prominent member, and next oldest member in years, of the Suffolk Club.

He married fifty-eight years ago Miss Frances Fisher, of an old Roxbury family, and they lived happily together for nearly threescore years. His wife preceded him to the grave but three weeks, and this was a sad and great loss to him, which his advanced age could not withstand. Only a son, D. Foster Farrar, and one daughter, the wife of Maj. Dexter Follett, survive him.

"Mr. Farrar" (so tagtifies the Boston Harald)

"Mr. Farrar" (so testifies the Boston Herald) "was essentially a self-made man, and the suc-cess he had in life was the fruit of his own labors. Possessing a genial disposition and r loyable nature, he had endeared to him hosts o friends in private life, while his excellent qualities as a business man won him universal respect and esteem. He will be greatly missed from the fast decreasing numbers of Boston's oldest business man." oldest business men.

While we have seen no mention in the daily press of this city that Mr. Farrar was a Spiritualist in belief, yet such is the fact—and the same was true of his estimable wife when living in the material form. When the Spiritualing in the material form. When the Spiritualists of Boston held Sunday meetings in Music Hall—which they did for several years—under the chairmanship of the late Lewis B. Wilson, Mr. Farrar was a prominent member of the committee, and a generous contributor to the funds which sustained this celebrated series, while himself and wife were most constant in their attendance upon the services, which they highly appreciated. He was also a warm friend to mediums—having held some of the earliest to mediums—having held some of the earliest séances in Boston at his residence—which practice he continued for years. We well remember attending one, of a very convincing nature, the medium being Mr. Wm. Eglinton, of London, Eng.—an account of which occasion we published in these columns at the time. It was a manifestation of spirit power about which there could be no mistake.

a manifestation of spirit power about which there could be no mistake.

Mr. Farrar, on the evening in question, produced a package of white blank cards, which we critically examined to make sure that there was no writing upon them. The medium, addressing us, wished to ascertain if we desired a spirit-friend of ours to write upon one of the cards. Our raphy was that as we were the cards. Our reply was, that as we were the guest of Mr. and Mrs. Farrar, we thought it

it, covering one side entirely, a very affection-ate letter from Mr. and Mrs. Farrar's spirit son George, signed by his full name, which Mrs. F. declared was a fac-simile of her son's chirography. All present considered it a capital test of spirit power. The sitting was a private one, and under the circumstances the fear of deception, which seems to haunt the minds of so many inquirers, was totally inadmissable.

How this writing could have been accomplished in a closed book, with the weight above

mentioned pressing upon it, it is hard to explain, unless done in consonance with the spiritual hypothesis—as the accounting for such operations in our day on any other plane of treatment has become literally "the despair" of all the materialistic scientists.
[We have introduced into this sketch of Materials of Materi

Farrar's decease an account of a séance with this remarkable English medium only as a conclusive proof of our assertion (in view of the marked silence in this regard of the secular papers) that Mr. Farrar was a devoted and consistent Spiritualist for many, many years.]

The continued presence of and communion with their spirit son George contributed great comfort to Mr. and Mrs. Farrar, and this sturdy "mother in [the spiritual] Israel" was often heard to say when in earth-life, that she would not give up her belief in spirit return

often heard to say when in earth-life, that she would not give up her belief in spirit-return though the whole world should oppose her. Separated but for three short weeks, this worthy couple are now privileged to meet in the better land the son they so much loved, and the friends and companions fallen by their side during their extended earthly pilgrimage. The funeral of Mr. Farrar took place Saturday afternoon, Oct. 19th, at 1 o'clock, from his late residence. late residence.

Among the numerous and choice floral offer ings were a wreath of ivy and passion flowers from the Suffolk Club; a basket of flowers with "Rest" inscribed in immortelles from the publishers of the BANNER OF LIGHT; two exquisite pillows of flowers with "Father" and "Grand

The father and mother of the deceased were interred at Copp's Hill burial ground at the North End (long since closed, save to the historian,) according to the then custom of old Boston families; but the remains of Mr. arrar were deposited in Mount Auburn Cem

William Tebb, the veteran opposer o the Jennerian system, writes us from his new home, Rede Hall, Burstow, By Horley, Surrey, disease in order to ward off (?) a possible one will be shown up in all its disgusting characteristics and fatal results—and that this Commisyield to the dictum of popular prejudice.

#### The Real Aim of Nationalism.

Bellamy's now famous book, "Looking Backward," is anything but incondiary in its spirit. It does not denounce a certain class of men for being capitalists, but proceeds to show how a new order of things is to be evolved from that with which we are now familiar. Nationalism, as such, fights no battles. On the contrary, it instructs and inspires. It insists that poverty is a needless condition because it is the result of waste, and therefore will be outgrown in the expanding experience and increasing wisdom of humanity. It teaches the lesson of cooperation, and puts wholly aside all the sharp maxims of competition. It impresses the necessity of general education, with equal advantages extended to all. Above the rest, it regards the State not as an outside and superior power, but as the people governing and directing themselves, and uniting in self-support and self-government. It respects the rights of men and women, and would make difference in sex no reason for inequality of condition. It would stimulate ambition not with wealth but with the cultivation of the higher faculties of the being. And it would treat crime as a disease, with a view to its cure, making reform rather than punishment the aim of all institutions that restrain offenders of their liberty.

All may be said to be included in the proposition that there is no state outside of the people, but that they alone constitute it, maintain it, and perpetuate it. Then of course there is no government but self-government. The people are in the only true sense self-supporting. In such a case the ambition of one is the ambition of all. Wealth will not be sought as a badge of social superiority or a means of luxurious indulgence, for all will be assured of enough where industry pours its productive streams into the common fund. Nihilism, Anarchism, and all forms of incendiarism find no favor with Nationalists, who do not court violence or tolerate it, but work with and wait upon events as they successively herald the evolutionary process. All is orderly development, though at the present time its progress is more rapid than ever before. Bellamy pictures the people of a future generation as looking back over the past to the era we now live in, and insisting that the violence that attends the labor and agitations of the present day must have been the work of the enemies of labor rather than of its friends. Such will doubtless be the case. A clearer sight would inevitably rid us of our existing confusion. And it will come as surely as the process of social evolution continues.

#### No Certificates.

When the "regulars" wish to secure the passage of a restrictive law in their favor in any State they are ready at once to clasp hands with the homeopaths and eclectics as "brothers true"; but we have always warned those two orders of medical practitioners that if the Allopaths ever obtained the power they would turn their teeth upon their whilom allieswhom they had used only for their own convenience. Here is a case in point, the legal outcome of which has not yet reached us: The President of the New Jersey College of

Medicine and Surgery has entered a formal complaint with the Attorney General of that State, because the Hudson County Board of Health refused, not long since, to recognize the diplomas issued to its regular graduates by the former; and he accordingly asked for a mandate to compel the Board of Health to issue certificates to the students who hold diplomas. The President of the College gives as the reason why the Board refuses to grant certificates is, because the Board is made up of old-school, or allopathic doctors, while the new college leans toward the school of eclecticism. He affirms it to be within his ability to prove that numbers of old-school doctors in Jersey City have declared their purpose to crush the College and they know they could de

It was chartered originally by a special act of the New Jersey Legislature in 1870, but did not open a school until 1887, the first students graduating from it this year. The legal counsel to the Board of Health has vainly attempted to dissuade it from its action, and has repeatedly assured its members that it would have to recognize the diplomas issued by the College in the end. For all that, the President of the Board, who is of course a "regular" doctor, persists in declaring that it will fight any proceedings which the College may bring to compel it to recognize the dinlomas.

That is no more than is natural on the part of these all-knowing "regulars," and only what is to be expected. They set up an authority of the most rigid and conceited character, and call on the Legislature to sustain them. If there is no State church as yet in our country, they do not mean it shall be considered their fault if there is no State system of kill-or-cure. They are indeed in earnest about it. for they have got too much invested in their plant. They are swarming all around us with their petitions and claims and hearings before legislative committees, determined to compel people to be doctored by themselves exclusively. A fine condition of boasted civilization this

### Church-Going in New York.

A corps of the New York World's reporters were sent out to visit the three hundred and more churches of that city, on the first Sunday in October, and report on the numerical attendance, and other points of public interest. The chief object was to demonstrate the percentage of the city's population which attends the ministrations of the gospel. It was found that the total church attendance for the day was 164,526. Assuming, as The World says, that the population of New York City is not far from 1,700,000, it feels compelled to admit that "the proportion of church communicants is not what it should be.'

Here is another evidence that new forces are now at work among the people, and that the speculative creeds of the past are losing their hold upon this thinking and practical age.

The Century Magazine some time since contained the following in an article from Jane Marsh Parker: numb Indeenge.

Marsh Parker:

"We cannot understand wrote Theodore Parker] the mental and religious state of men who saw the divine in a serpent, a cat or an enchanted ring; yet each religious doctrine has sometime stood for a truth. It was devised to help plous hearts, and has imperfectly accomplished its purpose. It could not have been but as it was. Religious history is a tale of confusion, but looking deeper we see it is a series England, that the Royal Commission on Vac-cination is yet in session. We trust that this singular delusion—1. e., the imparting a real disease in order to ward off (?) a possible one—1. The provided in the never dies."

> The communication from Luther Thomas, published in our Message Department Oct. Journal of Oct. 16th.

#### The Congress in Paris.

Commenting upon the claim made at the late Congress of Spiritists and Spiritualists in Paris. that Allan Kardee was the founder of Modern Spiritualism, the editor of Light, "M. A. (Oxon)," says: "In further reference to the absurd claim Mr. Henry Lacrolx, who represented the American Spiritualists on the occasion, has addressed the following letter to Galignani's Messenger." Mr. Lacroix's letter (extracts from which are given in last week's BANNER) is appended to the above; the editor, however, introduces it by expressing as his opinion that the inconsistency of the position assumed by the Congress hardly calls for public recognition so far as to denvits truthfulness, in the face of facts known the world over.

The Medium and Daybreak says: "The incongruous Paris gathering is producing good results in newspaper correspondence. So much objectionable matter was promulgated that the newspapers have had abundant latitude for adverse comment."

The general effect appears to have been about the same as that which followed the notorious effort of the Seybert Commission to strangle the truth, though not by any means from the same motive. Some of the features of the Congress, though deemed objectionable, cannot be attributed, as were those of the S. C., to a premeditated attempt to infure the Cause they pretended to "investigate" and place before the people an opinion concerning it which they should adopt as their own. There may have been errors of judgment, but none of heart. The outcome of it is the French, English and German papers are discussing Spiritualism, and both sides are having a hearing before that greatest of all earthly tribunals -the people-and Truth will be the gainer.

#### Saved by a Dream.

A new Methodist Church in Louisville, dedicated Sept. 22d, was, says an exchange, saved from destruction by fire the day previous by a dream which Miss Belle Ferguson, the organist of the society, experienced on the night of Sept. 19th.

She had been much interested in the coming dedication, and had worked assiduously to get the new organ in good condition. The matter weighed heavily on her mind, and she dreamed the organ was in bad condition.

The impression of the dream was so strong that on Friday evening she took a friend and went to the church. As soon as she opened the door she saw the altar beginning to blaze from a bundle of rags which had been used in oiling and varnishing the woodwork. The fire was easily extinguished, but a little later the church would probably have been destroyed.

#### Aid the Lyceum.

Children's Progressive Lyceum No. 1, of Boston, has now entered upon another season of labor, as will be seen by its announcement on our 8th page.

It is to be hoped that the Spiritualists of this city will, by their presence and by pecuniary donations, strengthen the hands of Conductor L. L. Whitlock, and his newly elected board of officers, so that this useful school may be able to successfully continue its efforts as an agent for the imparting of spiritual knowledge to the rising generation.

Any donations for the benefit of this Lyceum can be forwarded to L. L. Whitlock, Room 2, Odd Fellows Building, Boston.

An Indian "Ghost Story," given in another column, will not be deemed incredible by any one who has been personally cognizant of similar exhibitions of the strength of spirits. An instance quite in keeping is reported by a correspondent writing from Dakota in THE BANNER of Sept. 28th, who says that at a materializing séance a slight-built Indian girl, apparently thirteen or fourteen years of age, lifted and tossed him up two feet from the floor, and he-his weight being two hundred and twenty-five pounds-came down, as he expresses it, "with a crash." This differs from the case above alluded to in that it was by a spirit in a temporarily "materialized" form: but Mrs. Crowe in her "Night Side of Nature" records several instances of similar demonstrations when the spirit was not visible. Exhibitions of the strength of spirits given through their mediums are of frequent occurence; public exhibitions of the same a few years since by Lula Hurst, and more recently by others, will be readily recalled to mind.

The demise of William Young, Secretary of the London Anti-Compulsory Vaccination Society, occurred Sept. 14th. He has characterized his earth-life by a steadfast devotion to reforms. William Tebb, who has known him twenty years, speaks of his untiring zeal in good works. William White, Dr. J. J. Garth Wilkinson, attest to his great usefulness to the Cause.

### Woman Suffrage.

The Roxbury Woman Suffrage League held its first meeting of the season Saturday afternoon, Oct. 19th, at the house of Mrs. S. E. D. Currier, No. 2 Cedar street. Mrs. A. J. Learned was chosen Secretary pro tem. Mrs. Hannah Newell gave an interesting account of her recent visit to Fort Scott, Kansas, and of her cordial reception by the leading suffragists in that place, noting the great advance in favor of woman suffrage since her residence there twenty years ago. Plans were matured for a fair and concert to be held November 19th at Mrs. Currier's house, for the benefit of the Roxbury League.

### Reduction in Price

Of C. P. Longley's Handsomely Illustrated Songs. By reference to our advertising columns it will be seen that the beautiful songs of C. P. Longley, bearing lithographic title-page, have been reduced in price from forty cents to thirty cents per copy.

These songs are published in sheet form on fine

paper, with music and chorus, and are well worth the original price. Purchasers are obtaining an assortment of choice compositions who take advantage of the present low rates. Four of these songs will be sent, postpaid, from this office for one dollar.

HALL'S JOURNAL OF HEALTH for October contains the second of Mr. S. H. Preston's papers, "Looking Forward," and Dr. E. D. Babbitt in "An Aim at Looking Forward More Wisely," criticises Mr. Preston's first paper, and takes exceptions to some of the views he advances. The remaining articles are instructive, liberal and progressive. New York: 200 Broadway. Boston: Colby & Rich.

Miss C. B. Forbes, whose mediumship is of recent development, is, we learn, meeting with good success in its exercise, and those who have had sittings with her report themselves greatly pleased with the results. Her present location is at No. 6 James street, easterly side of Franklin Square, Boston. For hours, etc., see advertisement on page 7.

Mr. J. W. Fletcher will be at 17 Somerset street, Boston, on Friday and Saturday, Oct. 25th and 2cth, to receive patients. This is his last visit but one.

#### NEWSY NOTES AND PITHY POINTS.

A FAREWELL.

A MARRWELL...

Americal at this thy Golden Gate,
New-traveled from thy green Atlantic coves,
Farting—I make my reverence! It behooves
With backward steps to quit a queen in state.
Land! of all lands most fair and free and great—
Of countless Kindred lips, wherefrom I heard
Sweet speech of Bhakspeare—Keep It consecrate
For noble uses! Land of Freedom's Bird,
Fearless and proud! So let him soar, that stirred
By generous joy, all men may learn of thee
A larger life; and Europe, undeterred
By ancient wrecks, date also to be free
Body and Soul—seeing thine Kagle gazo
Undazzled upon Freedom's Sun, full-blaze!
San Francisco, Oct. 17th, 1889. EDWIN ARNOLD.

\*Sir Edwin Arnold salied from San Francisco for Japan, Oct. 18th. On the night before his departure he was enter-tained by the Howard Club of San Francisco, where he read this sonnet.

King Luis I. of Portugal passed to spirit-life from Lisbon, Oct. 19th. He was born in October, 1838. He is succeeded by his son, Don. Carlos.

M. Koechlin, engineer of the Eistel Tower, now wants to build a railway to the summit of the Jungfrau mountain in the Swiss Alps.

An appeal by the Maharajah Dhulcep Singh of an extraordinary character, addressed to the natives of India, is published in the Indian press. In prevision of the future, and as his royal decree, he demands a monthly subscription of one pice from each of the two hundred and fifty million inhabitants of India; but from each in the Punjaub one anna. The public debt of India is (in this document) repudiated; the payment of taxes is forbidden, cow-killing is prohibited, prisoners are to be released, and all persons who have suffered from tyranny and injustice caused by the British government are to be reinstated in their rights. He purposes entering India with a European army with the material support of Russia.—The Aryonaut (San Francisco). (San Francisco).

The Sultan of Zanzibar has acceded to the gradual emancipation scheme; all children born of slave parents in his dominions after Jan. 1st, 1890, will be free.

And now a New York religious journal has declared war upon all "strolling preachers"; "tramps in the ministry" will hereafter be frowned upon in its columns- and it wishes the brethren and the public to do likewise. What next?

NEW MUSIC.-We have received from the publishers, White, Smith & Co., 576 Washington street, Boston, Mass., the following: Planoforte—"Lady Washington Gavotte" and "Little Coquette Mazurka," Paul Keller; "Old Folks at Home," transcription by C. D. Blake; "Princesse Polka-March," "Amid the Roses Waltz," "Flower Greeting Mazurka," and " Evening Bells Galop," G. F. Remah; "Sounds from the Ball," for four hands, Ernest Gillet. Vocal-"Morning Hymn," by C. P. Morrison.

Miss F. G. Graf, of Switzerland, has been called to the chair of Modern Languages in Colorado College, Colorado Springs, Col.

The Queen Regent of Spain has caused advertise ments to be published in all the leading newspapers of her dominions offering two prizes, \$5,790 and \$2,895, for the best two essays on the life of Christopher Co

WHO BIDES HIS TIME.

Who bides his time—he tastes the sweet Of honey, in the saltest tear; And though he fares with slowest feet, Joy runs to meet him, drawing near; The birds are heralds of his cause, And, like a never-ending rhyme, The roadsides bloom in his applause,

Mail advices from Japan give an account of a tidal wave, in which nearly 2,500 persons lost their lives, 30,000 were deprived of all means of subsistence, and about 2000 houses were washed away.

INCOMPATIBLE. — Salggles — "Well, my motto is, 'Live and let live.'" Gazzum—" is it? I thought you intended to be a doctor."—Ex.

The Cherokee Commission is endeavoring to induce the Indians to sell their lands. The Cherokees are not yet convinced that it will be good policy to do so.

The conversation of women in society resembles the straw used in packing china: it is nothing, yet, without it, everything would be broken.—Mme. de Salm.

The Sultan will present to the German Emperor during his visit to Constantinople a sword with hilt and sheath covered with brilliants, and to the Empress a diadem with a centre stone weighing fifty carats.

Who discovered America? Well, if you want to know exactly, here goes: Buddhist monks from China discovered the western coast of America in the summer of 432 A. D. In 464 more Chinamen came over, and in 499 still more. The aborigines did not exclude them. In 725 monks from Ireland settled in Iceland. In 995 Bjarni from Norway and Exeter streets, Boston, the Sunday land settled in Iceland. In 995 Bjarni from Norway afternoons of November. He would like to salied along Nova Scotia and Labrador, being the first European to see the shores of the continent. Leff, the Icelander, made a settlement in Rhode Island in 1000 A. D. In 1170 Madoc, Prince of Wales, made a settlement somewhere in the West, and in 1492 Columbus made the first practical, business discovery.—Ex.

Editorially the Independent Pulpit for October undertakes to show "Why So Many People Join the Churches." An able correspondent gives some information relative to "The Part Woman Has Performed in Civilization," and Mr. Van Hyatt commences a history of "Earthquakes," from the remotest period. Waco, Texas: J. D. Shaw.

It is only the filthy bird that soils its own nest.

There were distributed among the sixty thousand exhibitors at the Paris exposition, 903 grand prizes, 9620 silver medals, 9323 bronze medals, and 8070 honor able mentions; and yet those who did n't get either are not happy.

A poet sails without visible landmarks to unexplored regions of truth, which philosophy has yet to lay down on its atlas. The philosopher gets his track by observation; the poet trusts to his liner sense, and makes the straighter and swifter line.—O. W. Holmes.

FADING AWAY.—A volume of Hawaiian legends attributed to King Kalakaua treats largely of the folklore of his own people, but that which is doubtless destined to attract most attention is the introduction, wherein the gradual extinction of the native race of Hawaii is bemoaned. Within a single century, during which period the country has not suffered from war or from emigration, the population has decreased from 400,000 to about 40,000. Imported vices and dis case account for this astonishing record.

BE DEFINITE.—De Dummy, accidentally running into stranger—"Oh! aw! Beg pardon!" Von Grummy, growlingly—"Beg pardon yourself, sir!"—Puck.

THE SPIRIT SCIENCE PRESS.—The first number of a new paper bearing the above name was issued in Denver, Col., Oct. 10th. Its opening article gives an account of the rise and progress of Spiritualism in that city, where "the number of unavowed and undeclared Spiritualists" it says is ten thousand. If to this are added those who make known their belief, Spiritual ism in that place must be of vigorous growth and substantial strength. The new paper has our best wishes for its success. The Press is edited by J. D. Davis, and published weekly at 1317 14th street.

"Stop that!" roared the exchange reader, as the dramatic editor struck into the first bars of "He's in the Asylum Now."
"What's the matter?" mildly asked the offender."

"Why, when you sing your voice sours my paste," was the explanation.—Buffalo Express.

"LOOKING FORWARD" is the name of a new weekly magazine coming to us from National City and San Diego, Cal. Paradoxical as it may seem, it advocates the theories outlined by Mr. Beliamy in "Looking Backward." Geo. R. Moore is its editor and publisher. Its purpose is to popularize the "Nationalization of Industries" and promote the "Brotherhood of Humanity."

Inquirer—"How does your protracted meeting prosper, parson?" Parson—"Oh, well, there's a great awakening at the close of every sermon."—Omaha

SCANDAL-MONGERS .- If there is anything worse than the old "regulars," who are ever on the alert to break up everything which interferes with the old practices of the dark ages, such as cupping, bleeding, vaccination, the giving of deadly poisons, such as calomel, blue mass, deadly nightshade, etc., it is the scan- office in Boston November 2d.

dal-mongers. They make mountains out of molehills, and by their petty spite, as far as lies in their power, they will spoil another's character. There is no good in themselves, and they cannot see any good in others, but are always, like the fackal, on the lookout for carrion.-Twilight, Augusta, Me.

The mulieln weed, so often a nulsance in our pastures, is cultivated in England in private gardens, and very much admired, under the name of the velvet plant of America. 🥳 🚈

A Philadelphia bootblack meets the russet shoo fad half way with the sign, "Boots blacked yellow."—
Boston Gazette.

Those who desire to call elkonogen by its chemical name, may be interested to know that its full title is Amido-betanaphthol-alpha-sulpho-acid. It belongs to the aniline group.

It takes a thrifty sort of a German to make a mark. Journalism in China, says an exchange, has its perils. The Pekin Gazette, for example, says that nine teen hundred of its editors have been beheaded during the thousand years of its existence. In this de-

partment it probably leads all its esteemed contem-The only thing which beats a good wife is a bad husband.—Life.

poraries.

Dr. Talmage announced to his congregation in Brooklyn, Sunday night, that the Board of Trustees of the church had purchased last week the property 150 by 200 feet on the northeast corner of Clinton and Green Avenues, on which to erect a new tabernacle to replace the burned one. A new church will be built at once.

About four hundred miles of electric railway are now in operation in the United States-with more in

Eliza Cook, who wrote so many of the gentle, musical poems, which pleased a former generation—and some of which (as the "Old Arm Chair") still hold their place in popular estimation-recently deceased in England at the age of seventy-one. She received from the British government a pension of five hundred dollars a year. One may remark of her (by a change of her own soulful lines):

"Oh! say not in sadness the bard has departed, While memory thus is enshrining her name; For the perfume her chaplet of bay-leaves imparted, Lives fragrantly yet in the breathings of fame."

[A COMPLIMENT RETURNED.] — While Henry George says "Looking Backward" is a castle in the air with clouds for its foundation," Nationalists think Henry Georgeism is an ostrich which, running its head mto the ground, can see nothing in the wide world but land.—J. Foster Biscoe in the Nationalist.

The court of Pope Leo XIII, is said to comprise 1.160 persons. There are 20 valets, 120 house prelates 170 privy chamberlains, 6 chamberlains, 300 extra honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the Noble Guard, and 60 guardsmen: 14 officers of the Swiss Guard and Palace Guard, 7 honorary chaplains, 20 private secretaries, 10 steward and masters of the house, 60 door-keepers.

"Now, children," said the visitor, creasing his face into the Sunday-school smile, sun-baked and klin-dried, "why do you think I am a Christian?" Young Heedless, in back scat—"'Cajise we don't know you!"

#### 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.

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,

### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEÈTINGS. Amounts received since last acknowledgment:

From Canadian Friend, \$1.00; S. A. L., \$2.00; H. O. Washington, D. C., \$1.00; J. B. Armstrong, \$2.00; Columbus Wells, \$1.50.

#### Our Fund for the Destitute Poor. DONATIONS SOLICITED.

From L. Jacobs, \$2.00; A. G. F., \$9.00; John H. Keyser, \$3.77; D. C. Dake, M. D., \$2.00; F. T. Chase, \$1.75; Geo. H. Butler, 50 cents; Sagoyewatha, \$1.00. Thanks, friends.

### 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.

The infliction of the death penalty upon criminals, as ordained by the laws of the State of New York has been attacked by scientific men, who have alleged that it is open to many serious objections, principally based upon the theory that electricity does not produce death, but only suspended animation. In illustration of this an instance is related of a Newfoundland dog in New York City, a highly-prized pet of a family living on Fifth Avenue, that was apparently killed by coming in contact with an electric light wire. The body was thrown into the street and the city officials notified, when a lineman for the electric company sug gested to the animal's owner that they try to revive it On his advice a hole was dug in the damp clay of the back yard and in this the dog was buried, all except the head, which was left above ground, to the depth of several inches, and left alone "till," as the lineman said, "the wet clay had drawn the electricity out of him," on the principle that a lightning-rod or groundwire conducts a current to the earth. At the end of the second day the dog revived, and was taken from his temporary grave but little the worse for his two days of apparent death.

The Harbinger of Light calls attention to what the writer has observed as a fact, that trance speakers pass their fingers over their brows, as if to produce some subtle effect on the brain, and quotes from a letter of the famous English publisher, Daniel Macmilian, written in 1840, in which he speaks of having heard Thomas Carlyle lecture, and says:

"He rarely moves his hands from the sides of the desk. When he does it is to rub his two foreingers along his forehead just above his eyphrows. This seems to be of great use, enabling him to get on much better; at least I suppose so, for he always said his best things after one or two of these rubs."

Attention is called to the advertisement of Mrs. Webb, on our fifth page. She will close her

### Movements of Platform Lecturers.

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

G. W. Kates and wife are lecturing and giving tests in St. Louis. Mo., during October. Are engaged at Galveston, Tex., during Rovember, and New Orleans, La., during December.

W. J. Colville Jectured with great success in the Unitarian Church in Tacoma, Washington, Oct. 7th, 8th, 9th, 10th, 11th and 12th. He began an eight days' engagement at Scattle Sunday, October 13th. Letters, etc., sliould be sent to his permanent address, 1119 Suttor street, San Francisco, Cal.

Frank Algerton will lecture in Portland, Me., the first two Sundays in November. Address 9 Bosworth street, Boston, Mass.

F. A. Wiggin, lecturer and medium, will speak in New Bedford on Sunday next. Address 9 Bosworth street, Boston.

street, Boston. Mr. and Mrs. J. W. Fletcher will be at the Inde-pendent Club, Twilight Hall, corner Hollis and Wash-ington streets, Boston, on Tuesday evening next. Mrs. M. W. Leslie lectured in Salem on Sunday last

to great acceptance. Dr. E. B. Russell, inspirational speaker, wishes to correspond with Spiritualists who desire to have lectures in their locality, but who have not sufficient financial means to accomplish the same. Address 36 Winter street, Haverhill, Mass.

ter street, Haverhill, Mass.

Mrs. Clara A. Field-Conant left Boston Thursday,
Oct. 17th, for Washington, D. C., via Saratoga, N. Y.,
where she lectured on Sunday, the 19th inst, morning
and evening. Mrs. Conant went to the hall to hear
Mrs. Emma Paul, of Vermont, but, as that lady did
not appear, she was urged by the society to address its
members, which she did. This is the first lecture Mrs.
Conant has given for upward of a year. She will
locate, until further notice, in Washington, D. C.
Nort Sunday Det. 27th the sublect of Mrs. H. 8

Next Sunday, Oct. 27th, the subject of Mrs. H. S. Lake's lecture at the First Spiritual Temple, Boston, will be "The New Civilization; as Outlined in 'Looking Backward.'" She speaks in Albany, N. Y., during the month of November. Permanent address 8 Worcester Square, Boston.

Dr. W. F. Evans died at Salisbury, Mass. in the latter part of September, at the age of seventy-two. He was a man of delicate frame, a patient student and widely-known author, a patient student and widely-known author, inculcating psychic, Swedenborgian and spiritual doctrines. His well known works are: "Mental Cure," "Divine Law of Cure," "Mental Medicine," "Primitive Mind Cure," "Soul and Body," "Esoteric Christianity and Mental Therapeutics." His writings were clear and philosophic, and to a certain extent scientific; but he was misled by an ultra spiritual theory to exalt the mental power and ignore physical causation. He may be regarded as the philosophic leader of the modern mind-cure movement, but he was entirely free from the pretentious egotism and absurdity of Eddyism.—

Buchanan's Journal of Man.

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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. MRS. M. W., SOUTH PASS CITY, WYOMING. - The Fletcher

#### of Cincinnati, of whom you speak, is not Mr. J. William Fletcher, now of New York. We have had occasion to deny the report before.

To Inquirers. As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication

#### Special Notice to Subscribers. The date of the expiration of every subscription to

with the spirit-world, and thus judge of their claims

the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive

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### 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 oure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Oot. 5. 13w\*

Mrs. C. B. Bliss will be in Boston for a short time before filling engagements in other cities. Her first Sennce will be given on Sunday, Oct. 27th, at 8 r. M., at her parlors, 8 Dwight st. Oct. 26.

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

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Mrs. M. L. Myers,

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## 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 S O'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. Shelhamen, Chairman.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical hearing 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.

aprictor consideration.

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

siderable 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 earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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.

The Natural 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 altar of Spirituality their foral 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 Séance held Sept. 24th, 1889. QUES.—Is there any organized government in spirit-life any way similar to earthly governments? Questions and Answers.

Ans.—We have governments in the spiritual world; but, friends, we are glad to say, they are in advance of those which are here. Necessarily it must be so. The highest type of government on earth that we know anything about is this republican form of yours, a government which is of the people and by the people, in which you say all have a voice. We wish that all did have a voice in the enactment of your laws and in the framing of your government. all did have a voice in the enactment of your laws and in the framing of your government; but when we say this, we mean all who are qualified to express their sentiments and will upon the subject, all who have in any manner educated themselves for such a high position. Now you have many casting their votes, and even holding high office, whom we do not consider qualified for so doing. One is really in a high position who is competent to cast an intelligent vote in choosing officers of government, in enacting laws and framing a constitution, or any kindred work; but there are many who do this here, upon your plane, who are ignorant, this here, upon your plane, who are ignorant, unqualified, who by no means should attempt such a responsible course until they have been educated, made to know its importance and

significance. On the other hand, there are many who do

On the other hand, there are many who do not cast the vote, who have no part in the enactment of your laws or the choosing of your officers, who are considered incompetent to do this merely because of sex; therefore we say our form of government in the spiritual world is in advance, even of the highest type which is possessed by the earth's people.

Our forms of government are somewhat after the manner of this—Republican, since they are all of and by the people. All intelligent individuals, men and women, seek to qualify themselves in this direction: they study the laws of jurisprudence and political economy, so to speak. Now, friends, remember, we are obliged to use your words in expressing our meaning; to use your words in expressing our meaning; we do not need to employ these terms in our we do not need to employ these terms in our life. They seek to inform themselves upon these questions before they begin to express their sentiment, or, as you would say, cast their votes. Our officers are chosen, not because of any high position they may have occupied here or elsewhere, not because of any worldly influence they possess, but because of their fitness for the office, their high character, and their spiritual knowledge and standing. They are chosen because those who choose them—a rior the office, their might character, and their spiritual knowledge and standing. They are chosen because those who choose them—a mighty throng—know that the chosen ones will do their best for the general welfare; that they will exercise their talents, their spiritual knowledge, and all the powers which they possess, in behalf of those who are to be protected, who are to be governed, as you would say; but we do not consider it in the same light that you do, for they are directed, not controlled; they are advised and assisted, not brought under

are advised and assisted, not brought under any dominant power.

We have laws of restraint and restriction, certainly, but only for the guidance of those undeveloped ones coming to our life. The advanced spirit is a law unto himself, he has a spiritual light within which guides him, and he is glad to live in conformity with those natural laws of right and justice which appeal to his heart; therefore he will not overreach his neighbor, nor crowd a fellow-creature. Thus you will see, the high offices of State, although rather an honor than a necessity are established that we may have at our head, so to speak, male and female intelligences who are wise, dignified, full of honor, purity and knowledge; and having these, we claim that we have a high state of government, a grand constitution, broad and free and progressive, because those spirits, even as you here, can learn and grow through experience and discipline, and gain greater knowledge and progress in varied directions, so that our constitution can be gain greater knowledge and progress in varied directions, so that our constitution can be amended and reamended, if necessary, for the higher welfare of the people.

Q:—Is there any place, state or condition in spirit-life to correspond with the Catholic Purgatory or the Christian Hell?

A.—There are many states and conditions in the spirit-world that correspond to the Christian hell, to the Catholic purgatory, and to any conditions of unhappiness that you can dream conditions of unnappiness that you can dream of here upon this mortal plane. The Christian hell is called literally a lake of fire and brim-stone. Well, there is no such place, materially, in the spirit-world; there is no lake of fire and brimstone, no Gehenna into which one is cast to burn forever, but there is a spiritual condi-tion very much like a literal fire, since it burns into the spirit and brings an earing burning

into the spirit, and brings an eating, burning smart that is filled with pain.

Why should such a condition come to a human being? you may ask. Well, because in the very nature, in the constitution of humanthe very nature, in the constitution of humanity, there is a principle or a condition which brings this very result to the human individual who has knowingly, willfully erred time and again. He cannot go on and do this forever; there is that within him which belongs to the infinite soul itself that will sometime call him to halt in his career, and cause him to turn about and face that which he has done. Now, however pompous and arrogant one may be, however determined he is to crush and be, however determined he is to crush and crowd his fellow-beings, to wring the last ounce of labor from them, to wrest from them the last drop of blood in his service, he cannot always do this; sometime he will cast off this outward form, and will find himself in the spirit-world. When there, he may for a while still continue in his old condition, and try his best to get power over those whom he once controlled. The first lesson he learns will be to find he cannot do this, his power is gone, he cannot now wield authority as he once did. He goes on a little further and finds that the substance he gained, the influence which was his, and his social position, have all dropped away, and that his name is now remembered his, and his social position, have all dropped away, and that his name is now remembered only by a few, and perhaps not with honor by them. This is another bitter lesson which he has to learn; and so he goes on, gaining one after another such experience, until he is compelled to face himself and ask: What is he, after all? and was it worth while to live such a life as he had, done for the very few fleeting honors he had gained, but which are now no more? Then the man turns within and sees himself in his own light, understands the

wrong that he has done, and there domes upon him a burning smart, which may be compared to coals of fire; he suifers intensely, and he must suffer until he desires to atone for the wrong, and when he whiles to atone in reaches out for some help, some means of gains wrong, and when he whiles to atone in reaches out for some help, some means of gains of the must suffer until he desires to atone for the wrong, and when he whiles to atone he will be added to the suffer of the s

low, and so they may be able to gauge future transactions and to predict coming events. There are spirits so high in knowledge that the future seems to them to be almost a part of the present; there is but little boundary of vision; they project their thought and their spirit, so to speak, outward into the universe, and perceive speak, outward into the universe, and perceive or intuitively feel that which is to come; and so they may accurately predict something to take place. But such spirits could not come into contact with you, they would have to give their prophesy through intermediary spirits, or spirit mediums, if they desired to inform you upon these subjects. Very few do desire to inform you, they do not think it necessary. Once in a while you may be given a prediction, which time verifies to the letter, and it may be well that this has been given; but those high well that this has been given; but those high and wise spirits who are watching the events and wise spirits who are watching the events of time, who are working in eternity, pay but little attention to the lapse of years or months or days, and will not care to send down through intermediary intelligences to the earth that which they have in their possession, because you could not make good use of it, and it might only confound or bewilder you. You are better prepared to meet each experience and event prepared to meet each experience and event as it comes, and cope with it according to the power that inspires you, many times, by not knowing in advance what is to occur.

Q.—[By M. A. R.] If a person loving a child better than their own life, makes a change of physicians, and the physician either through neglect or want of knowledge allows the child to die, and the person fearing the result, still through overexertion and anxiety loses the power to act promptly and intelligently until too late, what will be the state of the one whose life has been shortened in so cruel a manner I and will the person be charged with a crime I will the spirit be earth-bound until the period of life is rounded out I or will it go on progressing I out? or will it go on progressing?

out? or will it yo on progressing?

A.—Well, it is deplorable that any life should be shortened on this earth, or should be cut off from gaining that experience and discipline which it has a right to claim. Every child that is brought into earth-life has a right to demand proper environments and conditions, with time and opportunity for the cultivation and unfoldment of its best powers, in connection with this earthly sphere; but there are thousands, ay, millions of human lives that are denied this, they are cut off, and sent untimely into the other life. What is the state, your correspondent asks, of one whose earthly experience this, they are cut off, and sent untimely into the other life. What is the state, your correspondent asks, of one whose earthly experience has been severed, in connection with this mortal form, under such conditions as are mentioned? The child or the loved one will be taken in charge by kindly and wise spirits, by ministering angels, who will guard and attend it. These guides and attendants will provide that child with the necessary instruction for its spiritual unfoldment and mental development, but there are certain experiences that child ought to have, certain conditions it should come in contact with, that are not a part of the spirit-world, and therefore it will have to be brought back to the earth, into contact with individuals who are qualified to give the child the experiences it requires. The child will not necessarily be earth-bound.

There are earth-bound spirits, men and women, who have lived earned lives who are qualified to give the child the experiences it requires. The child will not necessarily be earth-bound spirits, men and women, who have lived earned lives who are qualified to give the child the experiences it requires. The child will not necessarily be earth-bound spirits, men and women, who have lived earned lives who are qualified to give the child the experiences it requires. The child will not need any repairs. The child with the spirit-life there was a great deal, and I did in some respects, but I found on entering the spirit-life there was a great deal for me to learn, and that I must set myself about it. I must learn how to control a medium for one thing. As I look into the audience I see quite a number with whom the sands of life are fast running out. Fear not the change. Learn what you can while here, and you will welcome the boatman more gladly than you would if you did not know anything of where you were going. Ira Wiley.

There are earth-bound spirits, men and wom-en, who have lived carnal lives, who have been en, who have lived carnal lives, who have been purely selfish in their experience, and in the manifestation of their powers; they have cared only for external things, only for the indulgence of those appetites which belong rather to the animal nature than to the spiritual, therefore they have not cultivated any high aspiration, have not cared anything concerning the spirit-life; they know nothing of it, have no desire to reach out toward it but their whole sire to reach out toward it, but their whole tendencies, inclinations and desires tend earth-ward; they are weighted by material elements ward; they are weighted by material elements which are like bands of iron weighing them down; they are the earth-bound. But the innocent children, those beautiful spirits that are like flowers in fragrance and purity, are not bound down to earth, even though untimely sent out of their physical form; they are cared for by wise spirits, and are brought back into the earthly atmembers, near to their into the earthly atmosphere, near to their friends, at times, to gain experience, to exer-cise their affectional natures upon those whom

cise their affectional natures upon those whom they have left on earth, to draw love-elements from the atmosphere of those friends, and to bring consolation and influences of good cheer to those whom they love below, but these are not obliged to remain in your atmosphere. Will the individual who, through ignorance, nervousness, fear, or some such emotion was unable to give proper treatment to the child, be charged with the death of that little one in the spirit-world? No, not necessarily. If the individual erred through ignorance, he or she certainly cannot be blamed for not doing that which they could not do, for lack of knowledge; certainly cannot be blamed for not doing that which they could not do, for lack of knowledge; or if laboring under some great mental excitement he or she were unable to perform that duty for the loved one that was desired, blame will not be attached by any outward source, but only blame or a feeling of responsibility will arise within the heart of that individual, and such heart of that individual, and probably he or she feels a blame now while on earth. This will be no greater in the spirit on earth. This will be no greater in the spirit-world; but as knowledge comes and displaces ignorance, there will dawn upon the heart greater light and higher consolation. It will be felt that God has all these things in his keep-ing. Only through such experience and disci-pline can knowledge come, can ignorance be

ispelled.
The physician, if he knew he was incompe tent to treat the case, had no business to under-take it. Such an one will not only hold himself responsible in the higher life for all lives un-timely cut off through his ministration, but will be held culpable by high and wise spirits. who will subject him to a process or state of mental instruction highly necessary for the unfoldment of his spiritual faculties, and for the education of his mentality, so that he will in time come to know just where he stands, and to realize the weakness and the lowly position which in reality were his, and which only he should have claimed.

### SPIRIT MESSAGES,

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

Report of Public Seance held Oct. 4th, 1889. Wesley Dodge.

Think not, Mr. Chairman, that I did not understand anything of spirit return before passing away, but I might say it was comparatively nothing, for I find on entiring spirit-life there is much to learn. It is a life of learning, a life of labor; therefore, think not, dear friends, when you lay aside the old mantle of clay, that you have done with work, for you will find plenty of employment there. They speak of one another wending their way back to earth. I should speak of it as just stepping in front of the veil which hangs between the two worlds. I wish these few words to reach my friends in Neponset. Susan is here to-day, also, and sends greetings to the friends. I know they will readily understand it. We have often been attendants in these meetings and of those in different halls, hoping some one might be able to announce our names, but have turned away

different halls, hoping some one might be able to announce our names, but have turned away with a disappointed feeling. We have been anxious to return and let them know we are happy; and not only that, we want them to learn something of the beyond while they have an opportunity in mortal life.

I am very glad, Mr. Chairman, that this institution was eath bliedd so many years are

I am very glad, Mr. Chairman, that this institution was established so many years ago, for I have come in contact with many spirits who have freely expressed their gratitude for being permitted to speak here, and who, through your paper, have reached their loving friends on earth. Oftentimes they take up the paper, as you might say, accidentally, not expecting to see anything lin it, and before they lay it down they find something to convince them of the reality of spirit return. I am very happy to announce myself here to-day, for I know, sir, some of my friends in the old home will read my message. Samuel Williams.

#### Ira Wiley.

Ira Wiley.

I hope, Mr. Chairman, to reach my own dear friends far away. Think not, sir, that it is any trouble for me to come a long distance, for I find that miles or time are no obstacles in our way, we can come so easily. The old form was laid away, as they said, to rest many miles from here, for they did not understand that the spirit was ever active, that the body was only the casket that contained the jewel, for you cannot behold the spirit when it is encased in the old form. I am very glad that there are these channels of communication that we can control and thus reach our loved ones; for each one of us is a little selfish as we enter earth and one of us is a little selfish as we enter earth and come in contact with mortals; we always reach out to our own first, and then come to our

friends and neighbors.

I do desire very much to reach my friends in Madison, Nebraska. In this life you call that a long distance, but it seems to me, as I stand here, it is but a stone's throw; so you will readily understand we measure not by miles, or, as I said to you, we know not of your time. We are too anxious, not only that our friends may know we live, but that they may try, while the opportunity is extended to them, to learn of the land to which they are coming, of the change which all must meet.

Evident years were along time to dwell in that here, it is but a stone's throw; so you will

### Oliver Stearns.

I will try, Mr. Chairman, to speak a few words that may reach some of my friends and kindred, at the South End, not far away. There are those who have wondered many times why Lidd not reach far away. why I did not speak from your platform as well as others. Now there has always been a reason, and what I term a good reason.

I am going to direct my words more especially to some of the family: A little time back, a few months, as you reckon your time here, as they sat by themselves, they made a promise—let me say a solemn promise—that they would meet me say a solemn promise—that they would meet me at a certain place, a meeting, for instance, and they failed so to do. Then you must understand, sir, that we, as spirits, in a spirit form, feel such a disappointment more keenly than you can here in the flesh. I do not come to-day to find fault; no, no; but I would say right here, try, mortals, and keep your engagements with the loved ones, every time, unless it is an impossibility. You cannot realize less it is an impossibility. You cannot realize the disappointment we encounter as we come into your midst, and you fail to keep your promises with us; then be careful how you promise, also think not that we do not hold you to that promise. I will not speak further; they will readily understand what that promise was, therefore I will leave it for them to draw their own conclusions in regard to it. I would say to them I found spirit-life more beautiful than ever could be pictured to me by spirits who have tried to do it in many instances; and more than that, I would say to them, I suffered not in passing over as they felt I did. I would state to them I have known of the I would state to them I have known of the changes they have made since I left the home. I have known of the uneasiness and restlessness of their spirits, and I think the last change will be a great deal better. I will not speak more particularly in public, but some time, in some place, I shall speak more to the point. Oliver Stearns.

### George Little.

It is nineteen years, as near as I can reckon up the time, since I left the mortal form. I was but seventeen years of age when called away, in Richmond, Va., where was my home. Mother has joined us since then, and there are many friends yet dwelling here in the flesh, who I feel will be glad to hear a word from me. When I entered this room'I had not non thought of superior what at turned award. flesh, who I feel will be glad to hear a word from me. When I entered this room I had not one thought of speaking; but as I turned around the Spirit Chairman asked me if I had anything to say; then I felt, as the channel was open, I would say something, if it was but a little, that would help them on toward learning of spirit-return. I found, on entering spirit-life, it was like a school. I commenced to learn, and the first thing I had to learn was how I could return to earth, and how to take control of mediums, that in some way I might through them reach my friends; for mother was in mortal life when I passed out. How glad I was I you cannot understand my joy when I saw that dear mother entering spirit-life. I reached out to her, saying: "Mother, come; Georgie will help you all he can. I have much to show you." Many beautiful groups of children came around us as we walked on and conversed together, never more to be separated. Earthly separations are hard, dear friends, but when you come to learn more of the bright and beautiful beyond, there will not be so many tears shed for those who leave you. It is only for a little while; you will be reinited again, and it is so glorious to think of coming together again never to be separated. George Little.

Jason K. Wright.

we cannot give you some manifestation, that you may be satisfied not only that we live, but that we can and do return to our home in South Sutton, N. II. Jason K. Wright.

#### Clara Senter.

have more power to utter the words that I wish to leave with you to-day. Many things spring up in my nind that I would not like to speak of here, but I have enough to say to you hould. to speak o you beside.

Dear Sister Lizzie, how differently you feel since you came to a realization that Clara is not dead, only gone from your sight. I know I need not ask you the question that you sense me at home, and when mother used to ask you to go with her, you would make the objection "I am too pervous." Oh! no, darling sister, readily understand now it was the spirit-pow

er around you.

readily understand now it was the spirit-power around you.

And now, dear brothers, a few words to you: James and Alpha, I wish you to learn all you can this side of life, for you will be happier here, and happier as the change shall come to you. You will say to me then, "I am glad I learned a little when on earth, and you know full well when father has been in the home you often realized his presence. He sends love and greeting to you all, and also to the friends in Portsmouth, wishing to be remembered to each one that may ask for him. It is many years since the change came to me; I cannot tell you just how long, but I should say more than a quarter of a century. I am happy, but the happiest moment I have is when I feel that you do sense my presence with you. I know the changes that have been made, and I feel as interested for your welfare, each one, more so, if possible, than I could were I still a resident of earth, and shall be until you are called up higher. I breathe a message of love to you today, not to one only, but to all.

Uncle Oliver is here to-day, and asks me to say to mother he finds it different from what he had been educated here to expect, and many spirits will tell you the same. I am very

he had been educated here to expect, and many spirits will tell you the same. I am very glad of this privilege of speaking, knowing my message will reach my dear friends in Malden, Mass.; also, as I said, in Portsmouth. Clara

### Lois Hildreth.

"Waiting and watching patiently for a word from a loving one from just over the river!" This has been said many times, and, dear mor-This has been said many times, and, dear mortals, that river that you speak of so much is much nearer to you than you can realize. When I look in the faces of these spirits yet encased in the mortal form, I say: "As you are to-day, I once was; as I am to-day, you will be." This is true. Then, I say, learn a little this side. You have been warned, you have been entreated by many of the inhabitants of the beyond to do this. You may ask: Why we are so much interested in your learning? You may say you can see no possible good it would do us for you to learn here. If Why we are so much interested in your learning? You may say you can see no possible good it would do us for you to learn here. If we did not find it would be of benefit to you we should not urge you to learn in this life. I know whereof I speak. Learn, then, what you can here, for you will have enough to learn over yonder; it is a school on either side of life. It has been said by many: "I feel as if I knew enough now." They little know whereof they speak.

they speak.

It is blessed to feel that the loved ones are benefited by the influences we may bring to them. Each one comes with a kindred feeling to those here, for our work is not finished in this life. Many times the question has been asked: What are we doing there? Oh! dear friends, our work is as varied as it would be in this life. this life.

this life.

I am very glad of the opportunity of speaking here, knowing it will reach some of my friends in Plainfield, Mass. I have tried many times, when there have been little gatherings there, to speak, but found I had no power to control the medium, or even to give my name. It is not a great while since the change came to me. Salmon came to meet me, and I beheld his face before my spirit took its flight from the old form. He said to me: "Lois, I welcome you into my home"; and how sweet were the words as they came to me. Then I met friend after friend, and old neighbors came and welcomed me; it was a sweet reunion. I have no wish to return to stay; but I do wish, as many spirits have said, that they would learn a little more on this side of life. I know I shall be remembered in different surroundings besides Plainfield. Lois Hildreth.

### Thomas H. Lynch.

I am very glad to meet you, Mr. Chairman.
As I enter this place I feel that you are all friends. I have been invited to speak here be fore, but for certain reasons I did not see fit to until to-day, and I am very glad of this opportunity. Think not that I did not have any interest in my own here. I did, sir, but hoping that I might learn how to control a little better by learning from others in this meeting, I have been a constant attendant here for many months. I don't know whether to call it years or not, for I cannot reckon your mortal time. I am a little bothered over it. I know I am not forgotten in this city. My business was in a store—the hat business. I was also inter-

not forgotten in this city. My business was in a store—the hat business. I was also interested in jobbing dry goods.

I want them to know, not only my relatives, of whom I have a handful left, but many friends, that used to come in and have an hour or two with me, besides trading, you know, that I am very thankful that I am not forgotten and it is one thing uppermost in the such

my joy when I saw that dear mother entering spirit-life. I reached out to her, saying: "Mother, come; Georgie will help you all he can. I have much to show you." Many beautiful groups of children came around us as we walked on and conversed together, never more to be separated. Earthly separations are hard, dear friends, but when you come to learn more of the bright and beautiful beyond, there will not be so many tears shed for those who leave you. It is only for a little while; you will be reunited again, and it is so glorious to think of coming together again never to be separated. George Little.

As I saw the gentleman speaking, Mr. Chairman, and noted his youthful face, I thought have thrown off that old form and got a new that it is nearly the spirits. How they find I have come into the spirit, that we need not be forgetten.

When they find I have come into the spirit, that we need not be forgetten.

When they find I have come into the spirit, that we need not be forgetten.

When they find I have come into the spirit, that we need not be forgetten.

When they find I have come into the spirit, that we

one that do n't have any aches or ills. If you'l just set my name down I'll do as much for you. Thomas H. Lynch. I shall be remembered in Bowdoin Square, not a great ways from here.

### Frank Mayo.

We all feel anxious to speak. It is the social nature of the spirit. I cannot see that the form has anything to do with it. The spirit as I look at it, is the life within us. The spirit, as we say, goes out, or takes its flight; then, as we look back and see the old body, we have no love for it. It is for you, friends, to put it out of sight; we do not care what becomes of it. We look at ourselves and find we have a perfect body, fashioned like unto the old one, only there are no cuts about it. Besides, we find there are no troubles to come upon us, none of what you term physical ills; we have got rid of all such. I have never seen a moment I wished myself back into that body.

all such. I have never seen a moment I wished myself back into that body.

I have made three attempts before to speak, but without success. I am very happy now to do so. I wish them to know right here in your good city that Frank Mayo has spoken.

[To the Chairman:] You look to be an honest fellow, I think you will see that my message goes into the paper. I want them to know, when they come to read it, that I have been here myself, and that I am myself and nobody when they come to read it, that I have been here myself, and that I am myself and nobody else. And the best of it is, I don't want to be anybody else but Frank, just the same as I was here. I want to extend my thanks to all of you here for listening to what I have had to say. We all have the same drift, tell the same story. Happy? Yes. Do I want to come back to stay? Not I.

I shall be remembered in this city.

#### Lewis G. Smith.

Lewis G. Smith.

They said I went out of my body in an instant, and it was the truth. I did. I have no remembrance of any sickness; all I can recall is that I went down in the church, and you will remember that they said of me: "He is dead." I shall contradict that and say; I just emerged from one life into another, from the shadow into the sunshine. Some thought, as they looked upon the face, that I had suffered, but it was not so. I realized no pain, any more than did Brother Cudworth, and as we went together into the summer-land I could not have had better companionship. I was happy Dear mother, these words are for you. I know my sister and brothers will like very much to read them also, but I am going to speak directly to you. The dearest, sweetest name on earth is mother. When the young man stepped forward and said he was but seventeen when he passed away, I felt like saving: "Just my age when I was called up higher." Mother, I have made quite an effort, as you must readily understand, to come in public and speak. First, father said he would speak; then I felt, perhaps, as I had been in spirit-life so much longer than father, I might have more power to utter the words that I wish to leave with you to-day. Many things spring up in my nilnd that I would not like to speak of here, but I have enough to say to the summer that they said of me: The is dead." I shall contradict that and say; I just emerged from one life into another, from the shadow into the sunshine. Some thought, as they looked upon the face, that I had suffered, but it was not so. I realized no pain, any more than did Brother Cudworth, and as we went together into the summer-land I could not have had better companionship. I was happy to feel we were to take that journey together. I have no wish to return to stay, but I do desire, dear friends, that you will, while you have the opportunity, learn a little of the beyond. I know, as Brother Cudworth has said, he did firmly believe and know that spirits were around him, and it was of great assistance to him while dwelling in the form. But I am not here to tell you that.

to him while dwelling in the form. But I am not here to tell you that.

I thank thee, oh! Father God, that thou dids't, in thy wisdom, make this wise provision for thy children, that spirits and mortals might commune together. This is a truth. Why is it that so many in the flesh are prone to say: "It is all fraud; it is all wrong." I look back now to earlier teachings, and I find it looks very plain and reasonable to me that spirits always did return to earth. Then they always will, for God's laws cannot be broken or changed. It is God's truth, and there is no other; we do live, we do visit you, dear friends. Lewis G. Smith, of East Boston.

#### Philander Dickey.

While the old gentleman was speaking I felt to say amen to his words, as he seemed to show to say amen to his words, as he seemed to show so much feeling in uttering them; you would readily understand he did not know much of these things before passing away. There are very few spirits who will say to you they had learned all they could before passing out. We may think that in twenty, thirty or forty years we have learned a great deal in regard to spiritreturn, if we have made the effort to do so; but after passing out of this form we find we know very little comparatively. Spirits try so hard to convince you that they are present, dear friends, then do not open your doors about half way, and say: "No, I am so afraid of being deceived that I will not listen to one word that has been spoken."

You little understand what strong efforts we make to reach you; then be careful; open your

make to reach you; then be careful; open your doors wide, and learn what you may, for we have been commanded to commune together, and I think, if I really understand the term, it means converse together.

I know many of my dear friends would be glad to listen to me if it had not been for the tranching—was let me put it in plain words.

teachings—yes, let me put it in plain words—of old theology that have been so strict and have held them so tight it is pretty hard to break away. But you are deceiving yourselves instead of our deceiving you. We understand more and see clearer than you can here, and if through our kindness, through the love we little of the bright beyond, why not listen to us; and if your reason approves it, take it; if not, lay it upon the shelf, but do not say: All is fraud. Think not, dear friends, that I believe you always do, for if you did, I should not speak so directly to the point. I feel glad of the privilege of speaking here to-day. I have gained a great deal by hearing others, even as you mortals do here; and with us as with you, some make great advancement, others not so much. Philander Dickey, of Western New York.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 11.—Silas Sawyer; William G. Barrett; Carrie Hill; Jane Shields; William White; Rebecca Robbins; Joseph Barrett; Sarah Perry; Austin Binsley; George H. Thomas; Charles C. Dudley; "Pearlie"; Augusta Simonds.

### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### "If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred

R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$4.00. Let it do its work buy it and circulate it. circulate it.

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 clapse before their favors can be put in print.

The friends of the late Edward 8. Wheeler-and they 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 pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

### Wisconsin State Spiritualist Association. The Annual Meeting of the Wisconsin State Association of Spiritualists will be held at Omro Nov. 1st, 2d and \$d.

Mrs. A. H. Colby-Luther, of Crown Point, Ind., has been secured as one of the speakers, and an engagement is pending with Mrs. Ollie Blodgett, of Davenport, Iowa, as test medium. Notice of full particulars will be given at a later W. M. LOOKWOOD, Pres. date. Ripon, Wis.

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

## Children's Department.

#### PHUSSANDPHRET.

Have you heard of the land called Phussandphret, Where people live upon wees and regret? Its climate is bad; I have heard folks say There's soldom, if ever, a pleasant day, 'T is either too gloomy from cloudy skies, Or so bright the sunshine dazzles one's eyes; 'T is either so cold one is all of a chill, Or else 't is so warm it makes one ill; The season is either too damp or too dry, And mildow or drought is always nigh. For nothing that ever happened yet Was just as it should be in Phussandphret;

And the children—it really makes me sad To think they never look happy and glad. It is "Oh dear me!" until school is done, And t is then, "There never is time for fun." Their teachers are cross, they all declare, And examinations are never fair. Each little duty they are apt to shirk, Because they 're tired, or 't is too hard work.

Every one is as grave as an owl, And has pouting lips or a gloomy scowl; The volces whine and the eyes are wet In this doleful country of Phussandphret.

Now, if you find your feet are set
On the down hill road into Phussandphret,
Turn and travel the other way,
Or you will nover know a happy day.
Follow some cheerful face—'t will guide
To the land of Look-at-the-Pleasant-Side.
Then something bright you will always see,
No matter how dark the day may be,
You'll smile at your tasks and laugh in your dreams,
And learn that no ill is as bad as it seems.

So lose no time, but haste to get
As far as you can from Phussandphret.

—Our Youth.

#### HOW MANY INDIANS?

Are the Indians, as some say, diminishing year by year? And will the time speedily come when the whole land will be as free of them as Massachusetts is to-day?
Two years ago the writer made this answer

to similar inquiries: "It is pleasant for their friends and the friends of humanity to discover, by actual counts, that they are not disciplification." minishing."

True, like certain Danish and Celtic clans

that once migrated from place to place on British soil, and then vanished from history, many Indian tribes have disappeared; others, like Anglo-American households, have diminished till but few scattered names remain to mark

Anglo-American households, have diminished till but few scattered names remain to mark the strange ways of a strange people.

Cochise, the Apache chief, shortly before his death said: "The Whites began a war with me years ago. I have slain ten for every Indian killed, but my people grow less and less; I want peace." A few such warlike tribes, as above intimated, have been altogether or nearly exterminated, but other large tribes have increased; some greatly and some but little.

With few exceptions, the Indians of the United States have been gathered upon portions of the public lands. These portions, called Indian Reservations, dot the United States maps with their little squares—uniformly representing lands which the surrounding white men desire to possess. Energetic pushers want to cross them with railroads, pasture sheep and cattle thereon, prospect for gold and silver within them, and ever regard it as a great hardship to be kept outside. Many white people who live neighbors to the Indians regard the land of those Indians with a very different feeling from that they would have if white men owned it. feeling from that they would have if white men owned it.

men owned it.

Each Reservation has an agent, a white man, appointed by the President. This agent is virtually a king of a small kingdom. He has white employés, such as the farmer, teacher, blacksmith and doctor; they constitute his counselors of state. Sometimes he adds to his governing force three Indian judges and tender the land of the

or twelve Indian policemen.

Thus we see that with so many white men among them it is easier than formerly for us to number the Indians. Not many years ago, the counting was done by army officers and other government officials; they simply estimated the number of tribes and individuals; it was when the nations were more nomadic it was when the nations were more nomadic than at present; when tribes were ever chang-ing their habitations; when they had to move great distances to supply their wants; when the buffalo, a thousand and more in a herd,

roamed over our vast prairies.

Writers for papers or magazines of that time guessed at the population or referred to the incomplete estimates. In our time a correct census has been taken and the results put down. From a careful study of these reports it is evident that now the Indians, as a whole,

like the Negroes of the South, are increasing.
Thirty years ago there were several causes which carried off the Indians; among these were contagious diseases which unintentionally the white people brought among them. Sad indeed were the ravages of the smallpox and the measles.
But now Indians have more knowledge.

There are good reservation doctors or army surgeons near at hand. Contagion and epidemic are met at the threshold and frustrated. There is no more sweeping of men, women and children from these causes into untimely

graves.

Another desolating scourge has ceased.
There are no longer Indian wars. Those fierce
tribal conflicts, merciless, and long continuing. tribal contiliots, merciless, and long continuing, have at last passed away. Once the Chippewa was taught to hate the Dakota, and the Dakota to return the feeling with interest. The Nez Percé detested the Snake, and the Snake gave the hunters of the Nez Percé no rest. Thus, like France and England in olden times, each nation had its hereditary enemy. Tribes combined to fight other tribes, and often fought to extermination.

bined to fight other tribes, and often fought to extermination.

People who hold to the "vanishing" theory declare that Indians do not thrive on the White Man's food; and great losses are claimed from this fruitful source. The contrary is nearer the truth. As soon as they catch the White Man's regularity of supply, of preparation and eating, taking as we do two or three meals every day, they are healthler than when they went days without food, and then like gormands gorged themselves.

Making a careful computation from the latest reports which embrace all the States and Territories, excepting Alaska, we count 262,-620. The accompanying table shows us how they are distributed:

ilbu.	
21,163	North Carolina 3,1
11,400	Oregon 5,0
31,409	Texas 3
4,276	Utah 2,6
83,234	Washington Ter10,9
354	Wisconsin, 7,8
976	Wyoming Ter 1,8
9.577	Florida (Seminoles
5.287	and Indian Ter.) 8
14.775	Maine (Old Town In-
3,602	dians) 4
80,003	Nevada 8,8
5,007	
	21,163 11,409 31,409 4,276 83,234 976 9,577 5,287 14,775 3,602 83,602 9003

-0. O. Howard, in October Wide Awake.

It is not easy for the people of the Southern States to realize that since 1860 nearly eleven million foreign immigrants have moved into the United States. The strangers have been coming at the rate of six hundred thousand a year, and in one year there were about eight hundred thousand of them.—New Orleans Pica-

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,

four weeks.

The Carlsbad Sprudel Salt (powder form) is an ex-The Carlsbad Sprudel Salt (powder form) is an excellent Aperion and Laxative and Diurette. It clears 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. Each bottle comes in a light blue paper cartoon, and has the signature "Bisner & Mendieson Co." sole agents, 6 Barolay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

### Advertisements.

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

### DR. G. A. PEIRCE.

P. O. Hox 1185, Lewiston, Maine.

This HEALING MEDIUM, Cinirvoyant, &c., has successfully practiced this system for the past 27 years.

THEATMENT BY LETTER consists of a written Dingnosis of the person's disorders, if curable, &c., Prescriptions of needed advice and remedies, and one or more packages magnetized powerful curative Healing Papers, letter or other article, prepared especially for each case.

HEQUIREMENTS: For a Small Sample, or Trini, Enclose with Order lock of patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and \$1.00; or for a larger, fuller treatment, \$2.00, or \$3.00, or more, according to needs of the case.

Diagnosis Separate, only 25 cents. 5w 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 dis eases. Specialities: 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. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, 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 of Banner of Light. 13w\* Oct. 5. care of BANNER OF LIGHT.

### DR. F. L. H. WILLIS

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must comtain a return postage stamp.

Send for Circulars, with References and Terms.

Oct. 5.

### DR. J. R. NEWTON

STILL heals the stek! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. 13w\*

#### SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked characes in past
and inture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps.

Centre street, between Church and Prairie streets,
Oct. 5. 6m\* White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character.

### EMERSON PIANOS SUPERIOR QUALITY, MODERATE PRICES.

50,000 SOLD.

All Pianos Fully Warranted. CATALOGUES FREE.

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



### Osgood F. Stiles,

TEST MEDIUM,

WILL hold Test and Message Circles at No. 11 Market Pince, rear of 28 Market Street, Lynn, Mass., Wednesday Avening of 8 shape and Sunday at 8 p. 3. Wednesday evenings, at 8 sharp, and Sunday at 8 P. M.
Mr. Stiles refers to Dr. J. R. Cocke, by whom he was
leveloped.

Oct. 5.

#### TO THE AFFLICTED. A WONDERFUL OFFER

By a Powerful Clairvoyant and Magnetic Physician. SEND me age, sex, lock of hair, three two-cent stamps and one leading symptom, and by return mall you will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 443, Leadville, Col. 15w\* July 6.

## PSYCHOMETRY. CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or bandwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 185 4th street, Milwaukee, Wis.

ASTONISHING OFFER.

END three 2-cent stamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON Maquoketa, Iowa. Oct. 12.

The Only R U P T U R E is electricity.

On. PIEROE's

Une Electric Truss in the world. Sealed Pamphlets 4c.

M. E. T. Oo., 704 Sacrament St., San Francisco, Cal.

Dec. 8.

A LIBERAL OFFER, BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER

SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. Aug. 10.

## FRED A. HEATH,

THE BLIND MEDIUM, will give Readings by Letter giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich.

### Eleanor Martin

WILL promptly reply to all sealed letters for \$2.00. Lane Avenue, Columbus, O. 4w\* Oct. 26 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. 28.

### The Writing Planchette.

CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or meatily. 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 of friends.

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

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by COLBY & RICH.

### STELLAR SCIENCE.

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

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremon street. mont street.
Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass.
July 19.

### DIAGNOSIS FREE.

CEND two 2-ct. stamps, look of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. im\* Oct. 5.

Mediums in Poston.

## JAMES R. COCKE.

Developing and Business Medium. ALBO

Clairvoyant Physician,

No. 1581 Washington Street, (Third door north of Rutland street.) Sittings daily from 9 A. M. till 8 P. M. Price \$1.00.

Unequalled Advantages.

DR. COOKE gives special inducements for Medical and Magnetic Treatment by the month. Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE CIRCLES.

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

DR. COCKE gives special terms for treatment by the month.

Oct. 26.

Trance and Medical Medium, 16 SOMERSET STREET, BOSTON FRIDAYS AND SATURDAYS,

Independent Lecture Bureau, Same address.

#### HATTIE C. STAFFORD

WILL give Scances at No. 55 Rutland street Sundays Thursdays and Saturdays, at 2:30 P. M.; also Wednes days at 8 P. M. GEORGE T. ALBRO, MANAGER. Oct. 5.

# 55 Rutland Street, Boston,

WILL devote a few months' time to the Development of Mediumship. Office hour free for consultation, 10 to 11 A. M. Monday, Wednesday and Thursday. tf Oct. 12.

## LORENCE K. RICH

EVANS HOUSE, 175 Tremont Street, Consultations

# Frank C. Algerton,

THE BOY MEDIUM. Sittings for Business and Tests; also Chalryoyant Physician. It Ashburton Place, Bea-con Hill, Boston. Home Wednesday, Thursday, Friday and Saturday of each week. Hours 9 to 12, 1405. 1w<sup>2</sup> Oct. 26.

Mrs. H. W. Cushman, M USICAL, Test, Business and Writing Medium. Circles Monday, 7:30 p. M.; Thursday, 2:30 p. M. Six questions answered by mail for \$1.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. 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 Shawmut Avenue, one flight, Boston. Do not ring. Oct. 26. 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. 26. A. S. HAYWARD, Magnetist, 156 W. Brook-hine street, eradicates disease with his healing gift when medicine fails. Hours 9 to 4; 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.

MRS. M. J. BUTLER will receive her pattents 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.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private Sittings daily. Will answer calls for Platform Tests.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 81/2 Bosworth street, Room 7. Hours 9 to 6. Oct. 5. 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. 19.

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

### Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).

Oct. 5.

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. Oct. 26.

MRS. C. H. LOOMIS-HALL, Business Psychide baths; magnetic baths; magnetic and electric treatments. Terms 81. Answers six questions on business by mail, 50 cents. 128 Wost Brookline street, Suite 2, Boston. 1w\* Jet. 26.

### MRS. E. B. STRATTON, WRITING MEDIUM, Hotel Garfield, Suite 4, West Rut land Square, Boston. 4w\* Oct. 19.

Mrs. K. R. Stiles, MEDIUM, 43 Dwight street, Boston. Hours from 9 to 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.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 171 Tremont street, corner Mason street, Boston. 1w\* Oct. 26. MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. eowi0t\*

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston.

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

### DR. A. H. RICHARDSON, Magnetic Healer Waverley House, Charlestown. tf Oct. 5. Gertrude Berry

WILL hold Materializing Scances Tuesday and Saturday evenings, 8 P. M., at her home, 31 Lindon street, Providence, R. 1. Oct. 19. MRS. HATTIE YOUNG, Trance and Business Medium, No. 72 Williams street, Chelsea. Sowing Circles for the benefit of the Old Ladles' Rost every Tuesday. Oct. 19.

### Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleaness the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all consolence, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an Amercan denits and student dating from 1860, of infinitely more benefit than twenty-five center worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

Put up in a neat box. Sent postpaid on receipt of 25 cents.

### Mediums in Boston.

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ELECTRIC AND MAGNETIC TREATMENTN, \$1.00.
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# SUMMERLAND,

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### Building Progressing Rapidly.

I T has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast-a place where the Spiritualists of the world could meet and establish permanent homes, and en-joy all the advantages, not only of our "glorious climate." but of the social and spiritual communion that such associa-tion of Spiritualists would insure.

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 climate 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.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed.

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 exchanging for others without cost (other 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

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.

H. L. WILLIAMS, Proprietor, Santa Barbara, California.

## STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band. PSYCHO-HYGIENIC PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kldneys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high degree of development, and are valuable in all phases of mediumship. Sent by mail on recept of \$1.00. Send also a brief description of your present state of health or phase of development, if you need any special directions or advice. dumship. Sent by mail on receipt of \$1.00. Send also a brief description of your present state of health or phase of development, if you need any special directions or advice. ELIXIR OF LIFE TONIC AND NERVINE.—A newly-discovered positive remedy for Nervous Debility in all its forms; Impotency, Paralysis, Dyspepsia, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true Elixir. Price \$1.00 per bottle—sent free.

THROAT AND LUNG HEALER.—This wondrous remedy will cure any Cough, no matter how long standing; Bronchitis in all stages; Asthma, however complicated, and all Acute or Chronic Diseases of the Throat Chest and Lungs. A complete Consumption Cure, if taken in time. Price \$1.00 per bottle—sent free.

DYSPEPSIA TABLETS.—One Tablet gives immediate relief in all cases of distressed feeling after eating. They stimulate and give strength to the organs of digestion, and keep the bowels in an active and healthy condition. By mail, \$50 cents per box.

PILE REMEDY.—A sovereign remedy in all cases of Blind and Bleeding Piles, external and internal; cures by relieving constipation and removing the cause. By mail, \$1.00. CLIMAX CATARRIH CURE.—This preparation permanently cures all forms of Catarrh, Influenza, Colds in the Head, ofc. By mail, \$50 cents.

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WHITE ROSE EYE WATER.—A new discovery for the relief and cure of Conjunctivities, Granulated Lids, Weak, Sore, and Inflamed Eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optic nerves. No pair, in danger. Price 81.00 per bottle—sent free.

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gray. Free from all Injurious Ingredients. Price \$1.00—sent free.

\*\*SALVATION SACHETS...—This remedy is used as a specific in Prolinguist, Back Ache, Ulcerations, Infianuma tion, Catarrhal Discharges and Female Compilaints. A certain relief against irregularities, derangements, and disease. Price \$1.00—sent free.

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Agents wanted everywhere for these medicines. Write for Circulars and terms. Address DR. B. J. STANSBURY, \$4 Dwight Street, Boston, Mass., or 305 Scott Street, San Francisco, Oal.

Oct. 19.

### ASTROLOGY. PROFESSOR KARL ANDERSON.

LEGANTLY furnished room, 8% Bosworth street, Room I, 6, Boston. Chaldean, Arabic and Egyptian Astrology, Nativities, 925.00; written 6 Hororny Questions and I Hour's Consultation, 23; written 3 Questions and I Hour's Consultation Orally for 81. According to the strictest rules of the Ancient Sciences only. Hours from 9 to 6. tf Oct. 5.



W E make a powerful Magnetic Insole, which will generate warmth and vitality by contact with the feet. These Insoles are not Electric, but filled with Nature's fire, Magnetism. These Insoles remove Aches, Pains, Rheumatism and Chilbiains like magic. 51.00 a pair; 3 pairs by mail. 32.00. Catalogue free. CHICAGO MAGNETIC SHIELD CO... Oct. 19. 6 Central Music Hall, Chicago, Ili. SALARY, SAC EXPENSES IN

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This Eminent Specialist will devote MONDAY of each week, from 10 A.M. to 4 P.M., at his office, to those unable to pay, free of charge.

Oct. 5.

HOLD Materializing Seances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 West 34th street, New York. Daily Sittings for Communication and Business. 13w\* Sept. 14

### Mrs. H. L. Woodhouse,

NO. 224 Lexington Avenue, New York, Test Medium. Those destrous of communicating with absent friends, as well as business direction, will always find accuracy and reliability. Magnetic treatment and attention to the sick as formerly administered by the resident Magnetist. Oct. 12.

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Dr. J. Edwin Briggs,
III WEST 33D STREET, NEW YORK CITY, Is a
Practical Physician, Author, and powerful Magoct, 19. MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City.

A NSWERS to sealed letters by R. W. FLINT, Oct. 5.

Oct. 6.

### RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and inproved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w Aug. 3.

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York.

MAGNETIZED LETTERS OR PAPER. Address D. D. SCOTT, 1107 Broadway, Brooklyn, N. Y. Inclose One Boliar for expense.

Sw Oct. 19.

Carollar Trans. W. S.

RUPTURE Positive Cure by mall. Circular free. W. S. May 25.

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We will Meet You in the Morning."

"We will Meet You in the Morning."
"Little Birdie's Gone to Rest."
"Open the Gates, Beautiful World."
"Echoes from Beyond the Veil," with flute obligato.
"Sweet Summer-Land Roses."
"Gentle Words and Loving Hearis."
"Your Parling Is Not Sleeping."
"Your Parling Is Not Sleeping."
"What Shall Be My Angel Name."
"What Shall Be My Angel Name."
"Glad That We're Living Here To-day."
"Ever I'll Remember Thee."
"Love's Golden Chain," rearranged.
"All are Waiting Over There."
"Open Those Pearly Gates of Light."
"They Il Welcome Us Home To morrow."
"Mother's Love Purest and Best."
"There are Homes Over There."
"On the Mountains of Light."
"The Angel Kisseth Me."
"I Love to Think of Old Times."
"I Love to Think of Old Times."
"We'll All Be Gathered Home."
"The last nine So

Thirty cents each, four for \$1.00. The last nine Songs on this list are also published in an edition with plain title-page, which sells for twenty-five cents per copy, or five copies for

### \$1.00. For sale by COLBY & RICH.

"Glad Tidings of Immortality." FINELY executed lithographs bearing the above title have been received by us. The size is 22½ 228½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of heauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

### Price 50 cents. For sale by COLBY & RICH. Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of the same: THE HISTORICAL (JEWISH) JESUS AND THE HISTORICAL (JEWISH) JESUS AND the Mythical (Expytlan) Christ.

PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.

THE LOGIA OF THE LORD; OR THE PREChristian Bayings Ascribed to Jesus the Christ.

GNOSTIC AND HISTORIC CHRISTIANITY.

THE HEBREW AND OTHER CREATIONS Fundamentally Explained.

THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution. the Light of Evolution.

LUNIOLATRY: ANCIENT AND MODERN.

MAN IN SEARCH OF HIS SOUL, DURING
Fifty Thousand Years, and how he found it.

THE SEVEN SOULS OF MAN, AND THEIR
Culmination in the Christ.

THE COMING RELIGION.

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THE VOICE OF PRAYER enforces the idea that our payers must accord with inmutable laws, elso we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in bevoled boards.

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The Persons purchasing a copy of "The Voices" will receive, free, a copy of Mr. Harlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order. For sale by COLBY & RICH.

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NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. Brown. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50.

# Banner of Tight.

BOSTON, SATURDAY, OCTOBER 20, 1880.

#### Meetings in Boston.

Free Spiritual Meetings are held in the Banner of tout Hall, No. 9 Hosworth street, regularly twice a week on Tuesbay and Friday Appendons. J. A. Shelhaer, Chairman.

mer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont.— Sunday
Sorvices at 10% A. M. and 7½ r. M. Speaker for October, Mrs. Nelie J. T. Brigham. R. Holmes, President;
George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays,
324 r. M.—Mrs. H. S. Lake, speaker; H. A. M., Fraternity
School for Children; Wednesday ovening meeting at 7½.
M. D. Wellington, Secretary.

Ohldren's Progressive Lycoum No. 1.—Sunday
at 10¼ A. M. in Paine Memorial Hall, Appleton street, near
Tromont. Ernst R: Wendemuth, Secretary; L. L. Whitlock, Conductor.

1061 Washington Street.—The First Spiritualies La

1031 Washington Street.—The First Spiritualist La-dies' 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 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 780 Washington Street.—Sundays at 10½ a. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 10½ a. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Thursday evening. L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Supper at 6; Meeting at 8 P. M. I. G. Wellington, Secretary pro tem.

Cambridgeport.—Meetingsare held every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. II. D. Simons, Secretary.

Berkeley Hall - Boston Spiritual Temple Society.-Last Sunday, after the preliminary exercises of the morning, the President, Mr. Holmes, made appropriate remarks upon the passing away of an aged and honored member of the Society, Daniel Far-

appropriate remarks upon the passing away of an aged and honored member of the Society, Daniel Farrar.

At their close Mrs. Brigham, under inspiration of her guides, spoke upon "The Past and Present Religions Contrasted." The subject was ably handled. It was shown that religions keep pace with all departments of nature, from the crude religion of force—made necessary by the crude conditions of humanity—to the religion of reason, dealing with the more unfolded capacities of the human intellect.

To-day a more spiritual religion is answering to a more developed human consciousness. The day is at hand when humanity will behold the fact that the power that holds all things in its control has been the projector of religions, as well as all things in nature; and will, by reasoning from effect to cause, learn to appreciate that old and true saying, "By their fruits ye shall know them." The service closed with an improvised poem.

The evening exercises consisted of answers to questions. The inspired responses were interesting to the audience, which, as in the morning, was large and intelligent. The music on both occasions was excellent. Mrs. Brigham speaks next Sunday morning and evening, it being the last opportunity of hearing her in this city for the present.

First Spiritual Temple, corner Exeter and

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday, Oct. 20th, the guide of Mrs. H. S. Lake delivered a lecture upon:

Newbury Streets.—Last Sunday, Oct. 20th, the guide of Mrs. H. S. Lake delivered a lecture upon: "Jesus, and His Relation to the Progress of the World." The following is a brief synopsis:

"For the purposes and personality of Jesus I have much esteem. Regarded as an Iconoclast and reformer he is a striking figure in the world's history. Endowed with greater spiritual force than many others, he felt within himself the ability to conquer material states, which was evinced by healing disease, casting out 'devils,' modifying the elements, and arousing those who were apparently 'dead."

Under the pressure of a nature averse to hypocrisy he invelghed violently against those who were fond of 'prayers in the market places,' and the pretensions of wealth and power.

His mission seems to have been to bring clearer conceptions of the inner life, its relation to this, and the vitality of universal truth. Other incarnations on other planets had given him knowledge which served him in many emergencies here; yet oftentimes he was prevented by the mental attitude (unbelief) of people from performing the works which, at other times, were easily wrought. As a prophet of spirit power, as an innovator, an iconoclast, a being born to declare truths greater to him than 'powers or principalities,' he was the herald of individual sovereignty—an important factor in the steady growth of the world toward that democracy and brotherhood which will eventually be practically established upon earth."

Next Sunday the lecture will be upon "The New Civilization, as Outlined in 'Looking Backward.'"

The children's session was more than usually interesting, the topic being: "Aptitude, or What Do I Desire to Become?" Next Sunday the lesson will be: "The Human Will."

Social at 7:30 each Wednesday evening. Interesting programme. Lecture to women Thursday afternoon at 2:30, in the Library Room.

Twilight Hall .- The meeting of the Independent Club on the evening of Oct. 15th was opened by the singing of some of our familiar hymns by the au

the singing of some of our familiar hymns by the au dience.

The opening remarks, in an earnest and spiritual vein, were made by Mrs. M. A. Chandler. Mr. Gustave Jenicks presented the Club a picture of a "cross," which was drawn for him by Mr. E. L. Hanlon, under his direction, and which litustrated a communication given Mr. Jenicke by his spirit-brother, through the mediumship of the editor of the Better Way. This was followed by an explanation of the meaning of the symbolic Cross.

Mr. E. L. Hanlon read an interesting poem, given through his own mediumship.

Mr. Blackmer pleased the audience with a song in rich baritone. Dr. George A. Ordway gave several tests of spirit presence, and some very fine psychometric readings. A song by a lady, also one by Mr. Stratton, the blind planist, gave very general satisfaction. Remarks by Mr. L. L. Whitlock and Mrs. K. Stilles, and an inspirational poem through Mrs. Carter, closed the exercises of a very pleasant meeting.

Children's Progressive Lyceum, Paine Hall, Appleton Street.-Instrumental and vocal music introduced the services of last Sunday, followed by the Lyceum in Golden Chain Recitations. Mrs. S. H. Whitney, who has been absent several Sundays on account of sickness, resumed her position as Guardian. Remarks upon the subject of the Lesson of the day: "Evidences of a Coutinuity of Life," were made by Prof. Cadwell, Miss E. R. Wendemuth, Jennie K. D. Conant, an officer of the Independent Club, and Miss Hugo. The exercises that followed consisted of a recitation by Miss Louise Wendemuth, song by Miss Alice Cummings. Mrs. Henry Scales, Mrs. W. J. Newton, Miss Gracie Scales and Master Herbert Newton also participated, and were warmly greeted, they having just returned from foreign travel.

Contributions for the annual fair in December are being received, and those desiring to aid the cause for which it is to be held may send their donations to Mrs. L. S. Weston, at Paine Hall, any day of the week.

The subject for next Sunday's lesson is "Clairvoyance," for which Conductor Whitlock offers a prize for the best composition by the scholars.

B. troduced the services of last Sunday, followed by the

Engle Hall, 616 Washington Street.-Last Sunday's morning conference opened with a song by Mrs. M. F. Lovering, and invocation by Mrs. Dr. Crosby upon "Psychological Influence." Dr. Eames, Dr. Drisko, Dr. Thomas, Mrs. Lewis, Dr. Coombs and Mr. Ridell made able remarks. Afternoon, song by the planist; Mrs. Cutting-Luther read a poem, and under control made remarks and gave personal descriptions. David Brown, Mrs. Wilkins, Mrs. T. J. Lewis, of Chelsea, and Mrs. Dr. Robbins, all gave tests.

tests.
Evening. Congregational singing; recitation, by
Miss Mattle Miliken; trio, by Mr. and Mrs. Carlton
and Mrs. Lovering. Dr. E. H. Mathews gave full
names of spirits and answered questions handed in

from the audience.
Subject for next Sunday morning's conference is
"Spiritual Healing." Meetings are held in this hall
every Wednesday at 3 P. M.
F. W. M.

Twilight Hall, 789 Washington Street. The services at these meeting on Sunday last were Ingely attended. The opening address was by Mr. Cobb. Mrs. Chandler followed with a short address, in connection with some excellent tests. Mrs. Forrester made remarks and gave tests, which were well received. Mr. Goodrich, from New York City, gave reminiscences of spirit phenomena through mediums who long since joined the silent majority. Mr. Ridell spoke as usual in his earnest manner. Miss Peabody, Mrs. Thomas, Dr. Ordway, Mrs. Hosmer and Mr. McKenzle, gave tests and communications that reached many hearts.

many hearts.

In the evening a large audience welcomed the well-known veterans. Dr. Storer, Jacob Edson and Prof. Carpenter with a hearty greeting. Glowing thoughts fell from the lips of these grand workers; long may they be spared to unfold our glorious philosophy.

Com.

America Hall, 794 Washington Street .-The Echo Spiritualists' meeting last Sunday morning opened with an address by the Chairman, Dr. Hale. O. D. Fuller, under control, made remarks which were well received. Miss Nettle M. Holt followed with remarks and a number of tests, all recognized.

Mr. Harry Stratton, the blind musician, rendered a barttone solo with harp accompaniment which was well appreciated. Rr. P. C. Drisko followed with remarks. Afternoon. Invocation. Address upon the "Divinity of Man," by the Chairman, under control. Remarks by Mrs. M. E. Thompson, Dr. C. II. Harding, Mrs. A. F. King, Mrs. I. E. Downing, Miss Nettle M. Hott, Mr. Haskoll and Mrs. M. F. Pierce. Tests by Dr. Harding, Mrs. Downing, Mrs. Pierce and Miss Hott. Eventny: Remarks by Chairman, under control; Mrs. Pierce, Mrs. A. Wilkins, Dr. Harding, Mrs. Downing and "Pat" (through Mr. Fuller) made remarks which were well appreciated. Tests were given through the organisms of Dr. Harding, Mrs. Wilkins and Mrs. Downing; all correct.

Services throughout the day were unusually interesting, and interspersed by excellent music by Drs. Hale and Kenney and Miss Holt, F. F. Harding, corneist, and Miss C. Campbell, planist, who, just returned home, received a hearty welcome.

Last Thursday afternoon the meeting was of a high order, and a good audience was in attendance. Hemarks by Dr. Hale, Miss N. M. Holt, Mr. King, and Mrs. A. Wilkins were very instructive. Tests were given by Miss' Holt, Mrs. Wilkins and the Chairman; all-recognized. Services' next Thursday at three o'clock; the usual services next Sunday, for which excellent test and speaking mediums have been provided.

M. M. Holt, Seely.

#### Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 84 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 r. 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 of the opinions of The Alliance. Prof. Henry Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 89 Liberty street.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2% and 7½ r. m. H. J. Newton, President.

The People's Spiritual Meeting every Sunday even.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West S6th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) Mary C. Morrell,

A General Conference will be held Wednesday evening 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 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ladies' Society of Mercy meets at Spencer Hall, 114 West 14th street (removed from Columbus Hall), every Sunday at 2½ p. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The First Society of Spiritualists.~Mr. J. Clegg Wright discoursed upon "The Duties and Obligations of Spiritualists." The speaker said, in part: "There are no duties or obligations that do not lie within the province of the law. There is nothing that is antagonistic to the spirit of progress and liberty. There are systems of religions in the world that put moral obligations ahead of patriotism, but Spiritualism is the friend of social and political order. Individually you have duties to perform which cannot be allenated. You have duties to each other, and to mediums. When you find a true medium, sustain her and defend her against the world. Study and investigate the facts and phenomena, and when you have the truth do not be afraid to proclaim it. In the words of another, 'Heaven to-day is shouting o'er the ramparts of Nature, and heaven expects every man will do his duty.'"

At the Meeting for Manifestations in the afternoon, Mrs. M. E. Williams in the chair, Dr. Wood and Mrs. Coleman related interesting experiences in their investigation. Henry J. Newton was invited to speak, and mentioned that he should have to call for a subject, as he heard a lecture in the morning that made him feel that he did not know much. He then proceeded in his usual clear and comprehensive style, speaking upon Entrancement in Mediumship. He wanted Spiritualists to prepare themselves for the great work before them, and was frequently applauded. Mr. J. Clegg Wright spoke of the great interest he had taken in physical phenomena, and that the bellef of Spiritualists.

In the evening Mr. Wright discoursed upon "The Evolution of Christianity." "Jesus," he said, "was made a plaything by St. John. God never wrote a book; tradition is difficult to corrupt, but it is easy to manipulate manuscript, therefore the tradition is more valuable to church people. The Christian ages have been disfigured with tyranny and the church has washed its hands in blood."

Next Sunday gloses the present engagement of Mr. Wright with the First Society. Next Saturday evening there will be a reception given him at the residence of Mr. and Mrs. Henry J. Newton, 128 West 15 Forty-Third street, which all who 'There are no duties or obligations that do not lie within the province of the law. There is nothing that is an-

The School of Truth, 52 West 12th Street, meets every Tuesday at 7:30, and Sunday at 11 o'clock, for instruction in Spiritual Healing and unfoldment. ANNA KIMBALL-CHAINEY, President.

### 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 always present. Seats free. All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

Conservatory Hall .- "The Possibilities of Mediumship" was Mr. J. W. Fletcher's subject Sunday morning, upon which he framed a valuable and interesting lecture. He held that now the spirits could only manifest themselves in accordance with physical law, but that in the near future the spirit of man would visit the spirit world as easily as the spirits now re-

visit this.

In the evening every inch of room was occupied, by a large and intelligent audience. Fine solo music was turnished by Mr. Robert Erwin, a promising young artist. Each lecture was followed by fine tests, recognized in every particular. Mr. Fletcher will speak in the above-named hall next Sunday morning and evening. and evening. 

Portland, Ore .- The Convention of Liberals, Spiritualists and all interested in the secularization of this government held a three days' meeting in Ma-

Spiritualists and all interested in the secularization of this government held a three days' meeting in Massonic Temple, Portland, Oregon, under the auspices of the Oregon State Secular Union. The sessions were well attended, the funds necessary to defray expenses were forthcoming, with a two or three hundred dollar surplus. The speakers were able and experienced in this field of work, especially the following, who have served from three to forty years as ministers of the Orthodox church: C. B. Reynolds, Prof. W. S. Bell, S. P. Putnam—they, I believe, are all Materialists—and Mr. B. Rawson, of Olympia, Washington, for over twenty years a minister, and is yet so, but teaches the ministry of angels. There were two more ex-reverends to come, who were prevented, Moses Hull and J. L. York, the first telegraphing that his arrival would be delayed thirty days; a letter from the last pledging adherence to the objects of the Convention.

The lady speakers were well received, as they should be, for their names are synonymous with reform. Mrs. Lois Waisbrooker, Mrs. Judge Krekel and Mrs. Reynolds are capable of addressing any audience that ask for intellectual food. The Seventh Day Adventists sent us their champion of human rights and liberties, Alonzo T. Jones. Those who call us all illiberal will be asked to explain the illiberality of allowing our Orthodox representative the entire Sunday afternoon, while all of our own sessions were divided among two or three speakers. He delivered a logical array of facts, and his address was well received. The Rev. Dr. Block, a Jewish rabbi of this of the convention of the con

Mrs. S. Seip.
Fully one half of the attendance was made up of spiritualists, and they came from all parts of this coast.

Portland, Ore., Oct. 15th. MAURITZ S. LIDEN.

Moverhill and Bradford.-Last Sunday the services before the Union Fraternity in Brittan Hall were of much interest. Owing to a casualty the were of much interest. Owing to a casualty the speaker expected to be present was not there, and the place was filled by Miss Lucy Barnicoat, of Boston, in a most acceptable manner, in the delivery of two excellent addresses, the speaker voicing an intelligent and able control, and speaking upon practical questions. In the atternoon the theme was "Spiritual Growth, and How It May Be Promoted." In the evening the subject discussed, at the suggestion of the audience, was "The Home of the Soul." The discussion went to show that heaven, the home of the soul, may be here, or it may be in the unseen land. It was said that the peculiarly sensitive nature of Spiritualists, sometimes extremely so, often brings them into unpleasant attitudes and relations. At each service many psychometric readings were given very successfully. The lectures and the tests were allke instructive and satisfactory. Next Sunday Mrs. Florence K. Hich, of Boston, will occupy the platform. Haverhill, Oct. 21st.

Attleborough, Mass.—Mrs. Kate R. Stiles, of Boston, spoke for the First Spiritual Society afternoon and evening Sunday, Oct. 20th, delivering two fine lectures upon subjects given by the audience. After each service she gave excellent tests.

FREDERICK W. WRIGHT.

J. Frank Haxter's Work in Ohio.

Sunday, Oct. 13th, the second of the course of lectures in Cleveland, O., under the anspices of the Society for the Advance of Scientific Spiritualism, was given. Mr. J. Frank Baxter was again the Iceturer. He called out not only a large but a very scholarly audience. The attendance was so great that at 7:45 o'clock large numbers found themselves deprived of hearing the Iceture, Mf. Baxter sang effectively "The Reapers on the Plain," following with a poen and a ballad. The subject of his lecture, "Spiritualism in the Dawn of Victory," was handled ingeniously yet truthfully. The audience frequently applauded, and at the close gave signal manifestations of satisfaction and a large voluntary contribution. The seance which followed the Iceture was excellent; many fine tests were given. One gentleman seemed reluctant to acknowledge a description, but finally Mr. Baxter, moved apparently impatiently by his guide, said decidedly, "You are a minister away from your home, and the party whom the spirit would reach you know through church and business relations in Chardon. The spirit is his wife." Then the clergyman arose and acknowledged all as correct, and said the gentleman named was his friend, a cashier in a bank at home. Mr. Baxter, previous to this acknowledgement, had given a half dozen or more full names of parties concerned in the test, both spirits and mortals, and brought out many intricate associations. The case was full of interest to the audience, and when the exposure of the "minister abroad" came, loudly applauded. It seems, too, he is one who of late has been prominently attacking Spiritualism and challenging Spiritualists to debate. The full scance would be read of with interest if reported in detail, but let this one incident suffice. Mr. Baxter's work in Cleve land, and we presume elsewhere as well, has always been characterized by finish and completeness. He will be in Cleveland again through the month of May, 1890. tures in Cleveland, O., under the auspices of the Bociety for the Advance of Belentific Spiritualism, was 1890. Hudson Tuttle lectures for the Society Sunday, Oct.

Hudson Tuttle lectures for the Society Sunday, Oct. 27th.

Monday evening, Oct. 14th. Mr. Baxter was to be in Ashland, O.. but a sudden change of railroad time prevented his being there.

Tuesday evening, Oct. 15th, he appeared in New Philadelphia, O., before a large audience. His lecture was greatly enjoyed, and at the scance he held every one was wrapped in attention. The delineations were wonderful, and many absolute tests of spirit power were given. After the scance Mr. Baxter was eagerly sought and congratulated. Everybody in that house during the exercises has many a valuable thought for consideration, and the man, the lecture, and the tests of that evening will be discussed privately and publicly for some time to come, and to the benefit of the spiritual movement in New Philadelphia. Crcil.

### The Proposed Medical Bill.

To the Editor of the Banner of Light: Now that the members of the incoming General Court have been nominated, it is the proper time to have each interviewed by some intelligent person as to his proposed action and vote, in case the Massachusetts Medical Society is unwise enough to petition for a restrictive "doctors' plot" law, that would, if enacted, prevent the people from employing irregular practitioners, including clairvoyant and magnetic healers.

practitioners, including clairvoyant and magnetic healers.

If any candidate nominated for membership declines to give a definite answer in relation to his position on this matter, t.e., either pro or con. regarding such a statute, said candidate should not receive the vote of any person who believes in equal rights before the law in medical practice—as it would be worse than folly for any citizen of Massachusetts who so believes to lend his influence and vote for the election of a representative to the Legislature, who, if elected, is illable in turn to give his vote for the enslavement of his own constituency.

Last year prominent Republicans and Democrats were on both sides of the issue. Representative Qua, of Lowell, who then ploneered the bill, is now, we learn, heartily sick of the movement he made—and there are those who think he was simply an instrument to further the interests of doctors behind him; at any rate he is not nominated this year, as report goes, and will be left at home to enforce the present medical laws in case he finds any one guilty of misdemeanor, and the one injured by such has the courage to enter a complaint.

It is preposterous for a member of the General Court to ask for a law that the people do not request tons should look to the interests of the people rather than to those of syndicates.

Newburyport, Mass.—Last Sunday afternoon a

Newburyport, Mass.-Last Sunday afternoon deeply interested audience listened to an impressive lecture by Mrs. Emma Miner, of Clinton, who also gave some fine poems upon subjects suggested by the audience. The evening lecture inspired the audience with grand thoughts. At its close character-readings were given, that interested all in their details and general correctness. Several poems followed. Mrs. Miner made a favorable impression here, and the good wishes of all attended her on leaving.

Next Sunday Mrs. & C. Kimball, of Lawrence, will be with us.

Next Sunday Mrs. & C. Kimball, of Lawrence, will be with us.

On the evening of Tuesday, Oct. 15th, the Independent Club gave an old-fashioned supper, consisting of articles of ancient liking set on a table in old-fashioned dishes—teapots one hundred and fifty years old, sugar bowls one hundred and twenty-five years old, dishes one hundred years old. It was a grand supper; the tables were laid twice, the company was so large. An entertainment consisting of vocal and instrumental music by Prof. Fred Petts occupied the remaining hours of the evening. The occasion throughout reflected credit and praise on the ladies having the affair in charge. The next will be a corn supper on Tuesday evening, Oct. 29th.

F. H. F.

Lynn, Mass.-Children's Progressive Lyceum met in Exchange Hall, Market street, at 12 o'clock, on the 20th inst. Opening exercises, singing and Silver-Chain, music by the orchestra; readings and recitations by the following: Linwood Hurd, Amy Adams, Jessie Hutchins, Alsus Hurd, Miss Annie Small, Mrs. Boardman, Blanche Atherton, Mabel Cheever, Celia Goodwin, Lilla Hurd, Mrs. Robinson. After the Grand March, closed in form.

8. 8. COLLYER, Lycoum Sec'y.

Templars' Hall .- The service last Sunday were well attended, so writes E. B. M., Secretary. Mrs. Hurd, Mr. Nichols, and (in the evening) Dr. Smith, of Chelsea, spoke—also gave good tests and readings. Next Sunday Mrs. I. E. Downing, of South Boston, with other mediums, will give tests and readings after-neon and evening.

Brockton, Mass .- Sunday, Oct. 20th, J. Frank Baxter was in Brockton. His audience listened to a fine lecture, accompanied with appropriate music and nale lecture, accompanied with appropriate music and reading. In the evening the hall was inadequate to accommodate the crowds desirous of attending. The arguments of the lecture were listened to with intense interest. He followed his discourse with a descriptive séance that was remarkably convincing. Large numbers await Mr. Baxter's exercises of next Sunday, when he will lecture in the forenoon upon "Mediumship," and in the evening give, by request, his lecture on "The Ethics of Character." It will be the endeavor to make full accommodation, if possible, for the large audience which is assured. OLD COLONY.

Combridgeport, Mass. - The Spiritualists of Cambridgeport enjoyed a rare meeting on the evening Cambridgeport enjoyed a rare meeting on the evening of Sunday, Oct. 20th. The fine singing of Mrs. F. P. Whitney of Boston (the well-known soprano), and the excellent tenor of Dr. H. J. Sweny, led by Prof. Fisher, was of itself an inspiration. Mrs. Sue B. Fales was at her best. Mrs. M. F. Butler, of Boston, came as a visitor, but went upon the platform, and in her own forelble manner presented the facts as shown to her, giving the best test of a speaker—satisfaction. Next week we are to have Mrs. Fales again; to be followed the next Sunday evening by that veteran in the Cause, Dr. F. L. H. Willis.

H. D. Simons, Sec'y.

Haverhill, Muse., Unity Hall .- The addresses of Mrs. Kate R. Stiles, of Boston, before the First Society, on Sunday, Oct. 13th, were very interesting, and

ciety, on Sunday, Oct. 13th, were very interesting, and the tests and readings excellent.
This Society attentively listened, Oct. 20th, to Dr. H. P. Fairfield—both afternoon and evening. Many tests of spirit-presence were given in the evening, nearly all of which were recognized. Dr. Fairfield has been before the public too long to need comment further. He will speak for us again on Sunday Oct. 27th. The music by the Home Orchestra, Miss Jessie Little, leader, was unusually fine.

Westboro', Mass.-The Association of Spiritualists at this place desires to pay a slight tribute to a worthy worker in the cause of Spiritualism—I refer to Mrs. A. E. Cunningham, of 549 Treinont street, Boston. We have had the services of this medium on several occasions, and for platform work she is second to none; we are most happy to recommend her to other societies similarly situated with ourselves, as her terms are very reasonable. C. P. Winslow, President.

Chelsen, Mass. - The platform of the Chelses Spiritualist Association was occupied on Sunday by Mrs. E. C. Kimball, the well-known test medium, both Mrs. E. C. Kimball, the well-known tost meaturn, not afternoon and evening, to good audiences. Mrs. Kimball is a very fine test medium, and we would recommend her to all societies as one of the best.—Next Sunday afternoon at 3, and evening at 7:30, Oct. 27th, Mrs. C. F. Loring will occupy the platform.

B. S. Wells, Sco'y.

Newark, N. J .- The Spiritualists of Newark will hold regular meetings at Liberal League Hall (corner Halsoy and Market streets) every Sunday at 7:45 P. M. C. Houan, Sec'y.

Summerland Notes.

To the Editor of the Banner of Light: October 11th was an eventful day in the history of Summerland. The Southern Pacific Italiroad official. ly ostablished the station of Summerland, and all passonger trains stopped for the first time. The commission of Henry II, Alien ("the Alien Boy") as Postmaster arrived, and hereafter our friends can address us at Summerland, Santa Barbara Co., Cal. The goods for the first store arrived and the first sales were made that day—Mr. W. H. Megulness, of Iowa, is proprietor. The lumber for the free library building was being brought to the site. This building is to be 32x40 feet, with a twelve-foot veranda on one side and one end, with a scance-room over the large reading-room. The plans for three more buildings were being drawn out. We all went to bed happy that night.

Mr. S. Smith and family arrived from Sycamore, Ill., on the 8th, and took possession of their now two-story house just completed.

Three families of seventeen persons are expected to arrive daily, also from Illinois.

A hirge restaurant is to be creeted at once, to be for rent. Here is a good chance for a first-class enterer. We need a bakery, a laundry and a small hotel badly. It is a splendid opportunity for some one; the last named would pay well from the start. Many visitors have been obliged to go to Santa Barbara for accommodations, who came to stay several weeks.

Summerland, Oct. 13th, 1889.

OLIVE K. SMITH. ly established the station of Summerland, and all pas-

Springfield, Mass.-The Spiritualists of Springfield and vicinity, and their friends, assembled in Graves Hall, 322 Main street, Sunday, Oct. 20th, at 2 and 7 P. M., and held the first public meetings of the season.

and 7 P. M., and held the first public meetings of the season.

The hall was well filled, and "The First Spiritualist Society" is to be congratulated that it is able to once more advertise its meetings with "free seats," and "all are invited."

After singing by Prof. C. P. Longley, of Boston—the composer and publisher of new and beautiful songs—Mrs. M. T. Shelhamer Longley, of the Banner of Light Circle-Room, Boston, was introduced, and gave a fine invocation. She occupied an hour in answering questions, and treating subjects from the audience.

In the evening there was a still larger attendance. Mrs. Longley entertained and enlightened the people with a powerful lecture on: "The Purposes of Spiritualism, and the Duties of Spiritualists." Mr. Longley sang "Only a Thin Veil Between Us."

Prof. John Prescott Guild, of Springfield, next read a poem entitled: "The Land Where our Senses are Real," which was well appreciated.

Mrs. Dillingham-Storrs, of Lake Pleasant (who is stopping here for a few days with Mr. Storrs), gave a few tests, which were enthusiastically received.

The Ladies' Aid Society met recently at the residence of Mrs. Fairfield, in West Springfield; and with Mrs. M. A. P. Clark, of Greenwood street, this city, Thursday evening, Oct. 24th. These meetings are always well attended.

Mrs. Longley will speak here again on Sunday, Oct. 27th.

Mrs. Longley will speak here again on Sunday, Oct. 21th:
A Children's Progressive Lyceum is talked of. It is hoped that some one will take hold of the matter, and make it a success.

M. WATSON LYMAN.

153 Union street.

Providence, R. I .- The Spiritual Association has organized a "Progressive School" for adults and children for spiritual unfoldment. Mr. Julius Carroll children for spiritual unfoldment. Mr. Julius Carroli
was chosen conductor. The School meets at one
o'clock Sunday afternoons in Slade's Hall. Last Sunday Mr. James Sherman delivered a good address,
the subject matter being the contrast between the old
and the present ideas, thoughts and creeds. Mr. Carroll gave a fine improvised poem, and Mr. and Mrs.
Spinning rendered excellent songs. Mrs. Sarah E.
Hennes gave some fine platform tests. Next Sunday
William Foster, Jr., gives a lecture on the subject of
"Bruno."

E. H. Whitney, Sec'y.

The Ladies' Aid Society of Spiritualists met in Slade's Hall, as usual. There were several mediums present. Some of them took an active part, and after fresent. Some of them took an active part, and active the election of officers, several names were presented for membership. Supper was fully enjoyed—as there was a good attendance—after which many of the members of the Spiritual Association came in, and took part in our exercises for the evening.

A. C. C., Sec'y.

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