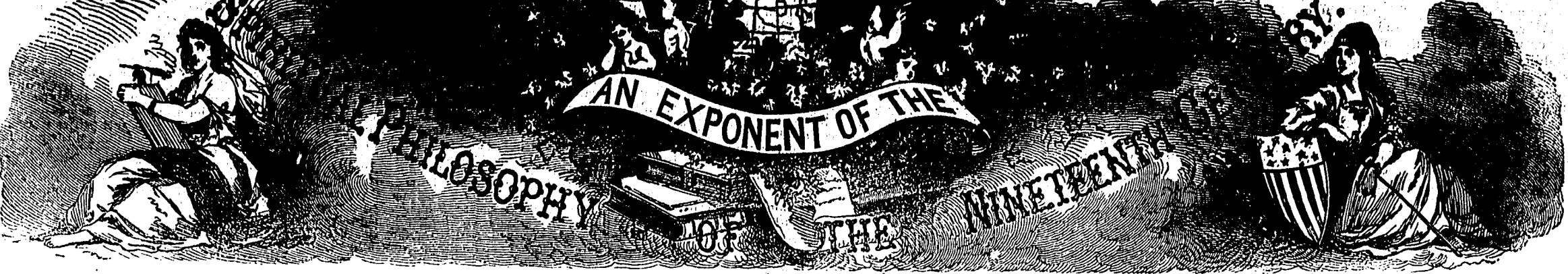


BANNER OF LIGHT.



VOL. 68.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, OCTOBER 25, 1890.

(\$2.50 Per Annum,
Postage Free.)

NO. 7.

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Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XIV.—APOSTOLIC MEDIUMSHIP.

We find that after the crucifixion of Jesus, the promise that he gave to his disciples of a continuance of the mediumistic gifts in even greater power than he possessed them was literally fulfilled. After the descent of the spirit at Pentecost, when the physical manifestations were so striking, when tongues of spiritual fire visible to all sat upon the heads of the mediums, and the whole house was shaken by the power of the spirit as if by an earthquake, the apostles went forth on their mission, and the spiritual signs that followed them were more abundant and more striking than those which occurred through Jesus.

On one occasion Peter, who was present when the tongues of fire sat on the heads of the assembled disciples and they talked in many tongues, went with John into the temple at the hour of prayer. As they passed through the gate called Beautiful, a cripple, lame from his birth, whose avocation it was to beg charity from the worshippers as they passed in and out, solicited alms of them. They had no silver or gold with them, but Peter had strong magnetic power. He remembered the promise given by the Master, that the disciples should do greater works than he had done. He took the cripple by the hand, and in the name of that risen friend and his principle of life, his indwelling Christ, he said unto him: "Rise and walk!" and through the lifeless centres of his being flowed the new and strong magnetism of Peter; through the dormant nerves thrilled the wonderful life-current, and the palsied will became vitalized with new energy. The poor, deformed cripple was a man at last.

Then the whole city was in an uproar. Probably not a man in Jerusalem had known this cripple who had never walked from his birth; and now to see him, walking and leaping and praising God, as he entered the temple with the apostles, filled them with astonishment, and they gathered together in the porch called Solomon's to discuss the remarkable event.

Peter, who is one of the most interesting characters in the New Testament, full of impulsiveness and zeal, never letting an opportunity pass to inculcate the vital truths of his Spiritualism, seizes this occasion. He enters into no argument to prove how he had accomplished this work. He does not even pronounce it a wonder, but calls upon them to repent for having slain him who was the revealer of this great law of life. "Repent and be converted, and you too shall have times of refreshing from on high."

So great was the magnetic healing power of Peter that they brought the sick into the streets in crowds, that even his shadow passing by might overshadow some of them, and they were healed in that way. Judea, like the rest of the world before and since, was full of sinners against the physical man. "And they were healed every one."

We most forcibly realized this Biblical scene many years ago in Boston, on the occasion of a visit to our brother and friend, Dr. J. R. Newton. His house was thronged by the sick, the lame, the blind, the bed-ridden, the deaf, the paralytic. Many were brought to him on their couches. From early morning till evening his large reception-rooms were thronged with sufferers of every description, waiting their turn to be healed.

On a table was quite a large collection of ear-trumpets, spectacles and goggles, and in one corner of the room was a stack of crutches. One pair bore the inscription: "I came on my crutches, having walked on them for eleven years. I go away rejoicing, leaving my crutches behind me." To a pair of goggles was attached a card bearing the inscription: "Whereas I was once blind, I now see."

As we looked upon the beaming, happy faces of some whom we saw cured in our presence, we felt most forcibly the truth of the simple Scripture narrative cited above, and realized what the scene must have been in those days, and could scarcely refrain from exclaiming, "Where are the professed apostles and followers of Jesus in this day, who should be sitting at the feet of this despised medium, learning from him the secret of his power who once said: 'These signs shall follow them that believe?'"

But the speech made by Peter to the crowd attracted by the marvelous cure of the cripple was not well received by the Sadducees, neither by the priests. The Sadducees believed there

was no hereafter, and the priests sanctioned no spiritual movement that they were not the head and front of. So the captain of the temple police was ordered to arrest both Peter and John.

On the next day they were brought before those critical materialists the Sadducees, who, in conjunction with the priests, constituted the tribunal that was to try them as disturbers of the peace. And the high priest was there also. And they asked them: "By what power or what name have ye done this?" Then the "Holy Ghost," or the spirit of inspiration, descended upon Peter, and he made a bold and thrilling speech, and told them by what means the cripple was made whole, and from whence they derived their power. And they were astonished at the eloquence and intellectual power of these men, whom they knew to belong to the illiterate, laboring class.

"And beholding the man that was healed standing with them they could say nothing against it." So they consulted together, and came to the conclusion that it was not policy to use harsh measures with these men, or imprison them; "for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." "But that it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name."

"And they called them, and commanded them not to speak at all, nor teach in the name of Jesus." But Peter and John, in a name outburst of indignation, asked whether they were expected to hearken unto them or unto the divine. "For we cannot but speak the things which we have seen and heard." "So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people: for all glorified God for that which was done."

"For the man was above forty years old on whom this miracle of healing was showed." So it seems that the priests succeeded no better in their efforts to crush out Spiritualism and silence mediums eighteen hundred years ago than they do to-day. They succeeded once in a while in throwing a medium into prison to day, even as they did in the days of the apostles, but it has no influence whatever upon the progress of the glorious Cause that mediumship represents.

The history of Simon the Sorcerer is full of interest. He was undoubtedly a sleight-of-hand performer; just such an one as has so often been employed to expose Spiritualism in these days.

We were lecturing not long since in a town where the Rev. clergy, with their deacons and flocks, turned out en masse to see one of our modern Simons prove the falsity of every spiritual manifestation since the world began, and demonstrate that there is neither spirit nor continued existence hereafter, by proving Modern Spiritualism false, and thus destroying the only demonstration of immortality the world has ever had.

"But there was a certain man called Simon, which, before time, in the same city, used sorcery and bewitched the people of Samaria, giving out that himself was some great one." Now exactly like the tribe of to-day. They never assume a title below that of Professor, and the one to whom we have above alluded "gave out that himself was some great one." We forget how many worlds he had traveled over, or how many foreign tongues he spoke fluently, and could not use his own correctly.

"Then Simon himself believed also, and when he was baptized he continued with Philip and wondered beholding the miracles and signs which were done"—the real spirit-manifestation he could not imitate.

"Then laid they their hands on him and they received the Holy Ghost." That is, they received of the influence, and became mediums through the developing power of the apostles. "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given"—or mediumship developed—"he offered them money, saying: Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost," or become a medium. "But Peter said unto him, Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

How well Peter knew that the genuine gifts of the spirit cannot be bought or sold. We knew, years ago, a very remarkable physical medium in the city of Boston, who was offered several thousand dollars for the secret of his power. He loved money as well as any one we ever knew, and demanded exorbitant fees for the exhibitions of his really wonderful gifts. He shed tears of vexation that he could not impart to another his power and thus secure the glittering prize offered. Alas, poor fellow! He too was "in the gall of bitterness, and in the bond of iniquity," for he made mere merchandise of his brilliant gifts, and they were taken from him. He lost his health and lost his life. There are many such instances in both sacred and profane history of the loss of mediumship through unfaithfulness to its high calling. The history of Modern Spiritualism is full of such instances. They stand as beacons of warning not to tamper with the most sacred powers of the soul, or pervert them to ignoble use.

Silver and gold will buy the secret of every trick performed by the most accomplished prestidigitateur that ever delighted and bewildered an audience by his dexterity; but there is not a poor starving medium in the land who can sell to another the secret of one genuine spirit-manifestation, even to obtain the means to keep soul and body together.

When the high priest found that Peter and John, notwithstanding he had charged them so strictly to cease from preaching and from wonder-working, were everywhere proclaiming their new doctrines, and that the fame of their wonderful manifestations was becoming so wide-spread that multitudes were flocking into the city from the country round about, he was filled with indignation, and he stirred up the Sadducees, and they "laid their hands on the apostles, and put them in the common prison."

And now we have a splendid proof of the power of spirit over matter. The spirit came. The angel of the Lord opened the massive prison doors, and bade them "Go stand and speak in the temple to the people all the words of this life." And they walked out, and were found preaching to the throng in the temple.

Again they were arrested, and brought before the high priest, who was so indignant at their persistent contumacy, that this time he determined they should be put to death. But a shrewd lawyer, and a wise, far-sighted man, reasoned with them, saying, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. And he went on to say: 'There was Theudas, who boasted to be somebody: to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught.' Then he cited one Judas of Galilee, who drew away much people after him. 'He also perished; and all, even as many as obeyed him were dispersed.'"

"And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God!"

Wise Gamaliel! What a pity he has not more disciples in these days. His words pleased the whole assembly, and they agreed with him; but they could not make up their minds to let the apostles go free without some special mark of infamy, so they beat them, and again commanded them not to speak in the name of Jesus, and let them go. And they went on their way rejoicing that they were counted worthy to suffer for the faith so dear to them. They passed through all quarters, and ceased not to teach and to preach.

They came to Lydda, where they found a man who had been palsied for eight years. Peter cured him with a word. At Joppa dwelt Tabitha, a noble woman, full of good works, beloved by the poor and needy, to whom she was an angel of mercy in human form. She sickened, and apparently died. The life-currents were chilled in her channels, and ceased to animate the form, so that it became cold and dead. Peter, by his power—the same power possessed by Elijah and by Jesus—restored the suspended animation, and presented the beloved friend alive to the weeping, wondering widows and saints.

All this while, notwithstanding his spiritual illumination, notwithstanding his remarkable medium-power, Peter was a narrow-minded bigot. He was sure that the Jews alone were to be saved. He was positive that his church was the only true church, and that all outside of it, the whole Gentile world, were not even worth preaching to. He thought the Jewish religion was to be illuminated with this new light. He considered the Jewish aristocrats, the high priests, and that influential sect of the Jews so infidel to all spiritual faith, the Sadducees, were the true and only servants of the living God.

It was important that Peter should be redeemed from this condition of narrow-mindedness, for the field of this new gospel was the world. But what was to do it? He was rooted and grounded in the faith of his fathers. But he could accomplish no broad and generous work while thus enslaved by sectarian bigotry. This glad new gospel of spiritual life must be proclaimed to the entire world. See how the spirit-world accomplishes its purposes, and its chosen servants, its mediums, do its bidding. We have in the conversion of Peter from his sectarianism one of the finest illustrations of this on record. How graphically it is told in the simple Scripture language!

There was among the soldiery of Caesarea a devout and earnest man named Cornelius. He was a medium. He could both see and hear spirits. He was a good man. He gave abundantly to the needy and prayed often. He had a spiritual vision about three o'clock in the afternoon. A spirit came to him and bade him go to Joppa, to Simon Peter. He obeyed, made ready at once for his journey, and started the next day. He was not a Jew, and doubtless belonged to no church; but he was a humanitarian; his heart was full of kindly sympathy; he loved his fellowmen, and so the angels loved him and made him their instrument.

Mark this striking coincidence: On the same day that Cornelius, obedient to the behest of the spirit, was on his journey to see Peter, about noon, as was the custom in those days in Oriental countries, Peter sought the seclusion of the housetop to meditate and pray; and he became hungry; and while waiting for the preparation of his meal he fell into a trance, and in this trance he beheld the vision which was to unloose the bonds of his bigotry.

It was a very simple vision. The heavens opened and a sheet was let down, knitted together at the four corners, and it contained all kinds of animals, even those which to the Jew are unclean and not to be eaten.

(Continued on third page.)

Literary Department.

CRIME AND RETRIBUTION.

A STORY OF BOTH HEMISPHERES.

Written for the Banner of Light.

BY CORA WILBURN.

CHAPTER VII.

The Mission of a Broken Heart.

It was midwinter. The snowy mantle draped the earth, enveloping the sturdy mountains and the plain; from the denuded trees great icicles were pendant, and the hedges glistened with the Frost King's diamond ministry; the singing brook was stilled, for the wand of the ice enchanter had hushed the onward, leaping current of its joy; the stream was silent in the wintry embrace; the sky was steel-blue in its cold intensity; it was a hard winter for the poor, one of unparalleled enjoyment to the young and light-hearted, the happy and untired.

Dr. Merton, who is the confidential friend as well as the bodily adviser of Mrs. Almay, has at length determined to confide to her the suspicion, amounting almost to certainty, that possesses him with regard to Teresa. She has recovered from the fever that threatened her life; the light of reason has returned; she is a heart-broken, sorrowful woman, ever weeping for the irreparable loss of her child; but she is again self-possessed, sane and consistent in her reiterated words. With a slight knowledge of the Spanish tongue, acquired in his earlier days, the physician has questioned her, and it is evident to him that she is a wedded wife, who has been cruelly deserted. Her description of the man she persisted in calling husband was that of Philip Almay precisely; but when she showed the good man her wedding certificate, and he saw there the name of Philip Artoun, he shook his head, and muttered to himself:

"Either a strange coincidence, or a great piece of rascality. I must find out, though it be a death-blow to his mother's heart."

And with this determination he buttoned up his overcoat and rode to Linden Cottage. The pale mother bade him welcome with a smile.

"How is your patient to-day?" she inquired.

"Improving, steadily improving," he replied, in his own quick, somewhat abrupt manner. Clearing his throat, he continued:

"Hem! ha!—Mrs. Almay, I want to talk to you about her."

"Go on, my friend. All that concerns that poor girl I am interested in hearing."

"Yes, yes, of course; but the fact is—ahem! well, we have all been mistaken about her."

"In what way, doctor? Now I look at you more closely, there's something peculiar in your manner. You have learned more of her history? Tell me all about it. She continues rational?"

"As sensible as you or I, Mrs. Almay. That's not what I alluded to. The fact is—ahem! ha!—well, hang it, madam, she isn't a poor girl at all!"

"You puzzle me, Dr. Merton. What is she? What has she revealed to you about herself?"

"She's a married woman; a lawfully-wedded wife! I've seen the wedding ring; and, what's better still, the marriage certificate!"

"The marriage certificate!" exclaimed the lady, starting up as if electrified.

"Yes, madam, all in due form; regularly executed—Catholic priest—civil authorities—all right," said the doctor, gleefully rubbing his hands, and totally unaware of the extent of the mother's knowledge.

But, suddenly recollecting himself, his countenance fell; the usual ruddy glow faded from his round, good-humored cheeks; tears twinkled in his small, gray eyes; he opened and closed one hand with a nervous motion; with the other he thumped his gold-headed cane against the floor.

"I—I—it is a very unpleasant piece of business," he faltered; "but it's my duty, and that no Englishman can shrink from. Mrs. Almay—ahem!—I have reasons—strong reasons to suppose—I am sorry—deeply grieved to intrude upon a mother's private feelings—sacred feelings—indeed—ahem! I am. But, Mrs. Almay, my dear old friend," (he took the lady's hand), "forgive me if I trespass upon forbidden ground; I can keep silence no longer; but a suspicion, amounting almost to a certainty, leads me to conclude—"

"That she is his wife, doctor!" Mrs. Almay's face was livid; her slight frame trembled from head to foot.

"I—I—have not mentioned any name," he gasped forth.

"I understand, oh! God! only too well. You have reason to believe she is the wife of my son. Oh! can he be so utterly lost? Is this my punishment? Lord, it is hard to bear! Doctor!" she cried, rising from her seat and standing before him a trembling image of despair, "there must be a mistake somewhere; it cannot, cannot be!"

On witnessing the mother's agony, the doctor prayed inwardly that the last lingering doubt might never be removed, that Teresa's story was a mistake, a fabrication, anything that would restore peace and comfort to the heart of his old friend.

her. "Remember, my dear madam, we have as yet no proof; no proof, no witnesses—all her own say-so only."

"Bring her here to-day, doctor—this very afternoon! I shall not rest until I know the worst. You say she is able to walk about your garden, to bear the fatigue of riding? I implore you, if her strength permits, to bring her to me to-day!"

"Certainly, certainly, if you insist. She is strong enough; but I fear for you, Mrs. Almay. You are excited, nervous. My dear friend, how grieved I am!"

"Make no apologies, have no fears for me. My poor heart has outlived many a storm, and withstood many a shock! If, great heavens! if she be really his wife, my son Philip's wife, more than ever will it become my duty to care for her, to soothe her sorrow, to share her grief. Dr. Merton, to you alone in all this neighborhood would I confide the keeping of my son's secret, of his honor! You have wondered at my intense interest in this poor stranger, whom you all deemed the victim of some bad man's betrayal. Alas! to my shame and his be it spoken! Philip has acknowledged to me that she—Teresa—had been his mistress. He denied all participation in the removal of her child; he denied that he had ever heard of his existence."

"Mrs. Almay, from my heart I pity you. Shameful! monstrous! horrible! incredible!" ejaculated the doctor, walking up and down excitedly.

"Thou who knowest the secrets of all hearts!" cried the poor mother, with uplifted, streaming eyes, "thou knowest that weak, sinfully indulgent as I have been, I am guiltless of this great outrage. Have I not always taught him to revere the sanctity of womanhood? Have I not inculcated the love of virtue, and the fear of God? And this is the reward of my life of self-sacrifice! Shame and opprobrium brought to my hearthstone by the hand of my only son! Oh! merciful Father! I shall go frantic if I think of her! If Teresa is his wife, what, oh! what is Rose? That tender, loving heart will be broken. Quick, Dr. Merton, for God's merciful sake, hasten! Bring her here at once, that I may inform Rose, that she remain not one hour beneath his roof! His mother and his wife—ah! two of them!—all, all betrayed!"

Never had the gentle woman displayed such uncontrollable agitation. The doctor was almost stunned by the revelation of Philip's baseness. Bad as he thought him, he did not deem it possible he could descend to such depths of falsehood and meanness as to brand the name of his lawful wife with infamy. That he, too, had abducted the child, he never paused to doubt. He rode home, pondering deep and painfully, and without loss of time he held a conference with his patient. Without revealing to her the lady's certainty and his own convictions, he bade her tell the whole story of her marriage and desertion to Mrs. Almay, who would prove, as heretofore, a valuable friend. Teresa expressed her willingness to go, and carefully wrapped up and guarded from the cold, with many injunctions from Mrs. Merton to return before dark, they set out upon the short journey.

Mrs. Almay was pacing up and down the floor of her sitting-room when they came in sight. She had sent the midday meal away untasted; the feverish hue of expectation dyed her wan cheeks; she could not repress the involuntary shudder that ever and anon convulsed her limbs. She hurried to the garden gate over the frozen path, so great was her eagerness to behold Teresa. Good Margary was there assisting her out of the light vehicle; but Mrs. Almay took the arm of Teresa within hers, and, gently supporting her, led her up the flight of wooden steps into the warm and cosy room.

"Dear lady! Good, kind lady!" murmured the poor foreigner, her large dark eyes swimming in tears as she kissed the beneficent hand.

"Hush! hush! Do not thank me; do not exult yourself. I am only fulfilling my duty," said the lady of the house, with a visible effort at self-control. "Now, Dr. Merton!" she said, as that gentleman entered the room, having disposed of his horse and sleigh, "you must serve as interpreter. Please ask this poor, tried heart to relate to me her experience, to confide the whole sad story of her wrongs to me, as she would to a mother."

The doctor interpreted what Teresa had partially understood.

"Tell her to state everything freely and without reserve."

Teresa nodded her head.

"Dear, blessed lady! My saying, angel and comforter!—why should I keep one secret from you or this good man? Now that I am no longer mad, you will believe my story, will you not? Upon this blessed cross I swear all I tell you is unvarnished truth!"

She took the brilliant emblem from her

book, kissed it reverently, and still holding it in her hand, told the harrowing tale of her sorrows: How, left an orphan at an early age, she was given to the care of an uncle, who indulged her in every whim and youthful fancy; how her heart was half won by one of her own creed and nation, when Philip Arton, the fascinating, the unknown, made his appearance in her native Cadiz. He appeared at the assemblies of the great and wealthy, attired with simplicity, yet with the unmistakable grace of demeanor that marks the gentleman. He wore no flashing jewels and no glittering insignias of rank, yet he obtained admittance to the most aristocratic circles. He won the orphan's heart entirely. She forsook for him home, friends and country. In a quiet church they were married, and the ceremony repeated before the civil authorities, the English consul resident in the city. She had written to implore her uncle's forgiveness, and it had been generously tendered, with a warning, however, as to the disposal of her property. Teresa was richly endowed by the wealth of both parents, and was the expected heir of her bachelor uncle, who was supposed to be one of the wealthiest men in Cadiz.

"For one year," said the narrator, her tears falling over the black bodice of her dress, "I was happy as the angels in the paradise of God. When my child was born—here choking sobs impeded her utterance.

Mrs. Almay kissed her cheek and entreated her to be calm. After a while she proceeded: "When my little Felicia saw the light, he seemed to be filled with all a father's ecstasy. He doted upon her, and gazed upon her as we do upon our patron saints. We traveled over Europe, and my good, forgiving uncle sent me all the remittances I desired, but still retained the bulk of my property. Philip grew moody, estranged; he needed more money, he said; he clafed at the limits necessarily placed to his outlays. He accused me of meanness and a lack of generosity. My tears and remonstrances only exasperated him the more. At last we were reduced to the humblest quarters, and the plainest mode of living, my uncle refusing to send the funds he held in trust for me. Philip took me to the wretched village of Briarsfield, near S—, and he left me there with scarcely means enough for the humblest support of myself and child. Oh! it was a weary, weary time we spent there."

The doctor interpreted. Mrs. Almay wiped away her tears, and motioned Teresa to go on. "He was absent for many months, and when he came he was stern, cold and unloving. The last time, he demanded of me my child. He wanted to take her on a visit to his mother, he said; but there was a foreboding in my heart that urged me to refuse him. He had represented his mother as a haughty and exclusive lady, who had not yet given her sanction to his marriage. I felt indignant at this, for my family belonged to the best Spanish blood in Cadiz, closely allied to some of the noblest there. Why should his English mother thus spurn the foreign daughter that was equal at least with herself? Philip never gave me any satisfaction, and sometimes I doubted the story of his mother's unrelenting spirit. I deemed it a fabrication of his own, contrived for some purpose that was hidden from me."

Dr. Merton repeated her words. Mrs. Almay clasped both hands over her wildly-beating heart and exclaimed:

"And thus could speak of his mother! Thus malign his mother! Thus cast upon her the odium of hardness and cruelty! Oh! terrible, terrible retribution! Where will its ministrations end?"

"Dear lady! dear, good, good lady!" said Teresa, in her broken English, "you sorry for poor me? No cry—no cry—I tell me—all."

And she told how Joaquin—Mrs. Almay started at the name—had been one of the witnesses to her marriage; that she deemed him a great villain, and thought he had assisted in the seizure of her child. He used to visit her at her wretched residence during Philip's absence, and bring her the scanty pittance he allowed for her maintenance.

"I know not how they stole my child," said the weeping mother; "but I awoke from a deep sleep that was more like a lethargy than healthful slumber, to find my arms empty—my mother-heart bereaved! Oh! if I could only behold his mother! I would kneel at her feet, and ask her for my child! If she has a mother's feelings she would pity me, and she would restore me my lost angel."

The doctor translated.

"Let me see the marriage certificate," said Mrs. Almay.

Teresa took a silken cord from her neck, to which a medallion portrait was attached. She pressed a spring in the back, it flew open, and from it she took a folded paper, which she handed to her benefactress. The doctor explained the meaning of the foreign words; the English portion was the same: "Philip Arton to Teresa de Alcayda." All was well attested and in order.

"We could soon make inquiries for these names. It is not so long ago, and a priest of that long-sounding name—ahem! must be widely known. The English consul, too. Well, Mrs. Almay, had'n't we better institute a search? Certainly, you know—"

"Hush, hush, doctor! She speaks the truth. All is too evident. We need no further investigation. Has she not mentioned Joaquin, whom I always doubted? There is but one proof wanting—the name by which he married her is not his own; yet it was my maiden name; another link in the chain. But one proof more. Teresa, daughter, will you come with me? You, too, doctor."

The lady led the way to a small cabinet, which in turn led to the outer hall or dining-room. She drew from before a picture a silken screen, and looking intently at Teresa, she asked:

"Do you know that face?—do you recognize the features?"

Before Doctor Merton could repeat the words, she stretched out her arms toward the picture with a thrilling shriek.

"Philip!" she exclaimed. "My husband! my own Philip!"

The mother was satisfied. She turned toward the weeping wife.

"Teresa," she said, loud and solemnly, "henceforth this is your home. We part not again. God in his mercy has led you here, that we may share our griefs and mingle our prayers forever. I am Philip's mother. That is the picture of my son. Teresa, you are welcome to his mother's heart and home."

The poor wanderer stood regarding her with dilating eyes. "Intuitively" she grasped the meaning of her words. "She comprehended all ere the kind interpreter could sufficiently command his emotion." She fell forward at the feet of Mrs. Almay, who wildly kissed her hands, her feet, the hem of her robe.

"His mother!" she exclaimed. "Philip's mother! Oh! the holy saints be praised!" She was raised to that mother's bosom, folded in the close embrace of impassioned love and grief.

Doctor Merton standing by the window, his face concealed in his handkerchief, was weeping convulsively. He drove home alone that evening. Teresa remained an inmate of Linden Cottage.

The next day Mrs. Almay summoned her faithful servants to her presence.

"This is your young mistress," she said. "This lady is the lawful wife of my son, and I will have her acknowledged as such."

"Good Lord!" cried Margary, lifting up her hands in pious horror.

Even the staid Allen uttered an exclamation of surprise. But their lady continued:

"I can rely upon your prudence and fidelity. I am a wretched mother, but I must do my duty at all hazards. In the secluded life I live but few have caught a glimpse of Rose. None visited while she was here. To the few friends who occasionally call upon me I shall introduce Teresa as my daughter-in-law. If I can keep this dreadful secret I will, for it is fearful to acknowledge my son as being guilty of such crimes. Allen, Margary, you will help me bear the burden?"

"Please God as long as there's the breath of life left within me," sobbed Margary.

"While I live, my lady," said old Allen, bowing low before her.

The sorrowful Teresa was thenceforth installed as the daughter of the house. Her ragged garments had been replaced by a clean suit made by the skillful hands of Mrs. Merton. Mrs. Almay offered to her acceptance all the comforts that her slender means could procure; but she persisted in wearing black, and that of the simplest material. She had grown thin and weak, but she was still beautiful and winning. It was the mission of these suffering ones to pour balm into each other's wounds. The mother soothed the daughter's unconsolable anguish when she loudly called upon and cried for her child. Teresa comforted the forsaken mother when she mourned over the ingratitude of her son.

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Banner Correspondence.

Massachusetts.
HAVERHILL.—H. Ray writes: "Sunday, Oct. 12th, Oscar F. Edgerly, of Newburyport, occupied the platform of the First Spiritualist Society in Unity Hall. In the afternoon he delivered, under control, a fine discourse, taking for his subject, 'Triumph of the Spirit.' The evening discourse was one showing the superiority of Spiritualism as a religion to the creeds and dogmas of the past; and that reformers had always been pronounced 'infidels' and 'fanatics' by those who did not agree with them. After each lecture Mr. Edgerly passed among the audience, giving descriptions of those he saw around various persons, in almost every instance the invisible visitor being recognized."

AMESBURY.—Hiram Collins writes: "There was a mysterious coincidence in the explosion that injured Arold Lewis. As I had charge of the gun, after we got ready to fire the salute I went to Mr. Lewis and asked him to load and sponge, and he refused to assist. I was surprised, as he never refused before. There being no other one who understood it, I took hold myself, loaded the cannon and fired quite a number of times, when he offered to take hold and let him, with the result he speaks of in his letter in THE BANNER of Sept. 27th. After the accident he told me he had that very morning a strong impression some thing bad was going to happen to him."

BOSTON.—But a few days preceding his sudden decease—which occurred Oct. 12th—the late Dr. A. S. Hayward wrote us as follows: "In my letter Sept. 20th, I gave a condensed statement of the medical laws as they exist in the State of New York, and I now see that Judge Lewis of the Supreme Court of Buffalo has rendered a decision wherein 'Christian Science' is held to be unpracticable."

As to magnetic and clairvoyant physicians being exempt from the law without registering their diplomas and paying twenty dollars to some medical society in the State for endorsing the same, I think I am correct; and not only that, but the regular M. D.'s who reside in the State, or if they remove to any other County in the State, must go through the form of registering, etc., or else they are liable to the penalties of the law.

The question with me at the time of writing the letter was not whether the law was constitutional or otherwise.

While I was at Saratoga Springs, in the year 1882, I was complained of by the officers of the County Medical Society for not complying with the law, they considering, and clearly expressing their opinion, that the practice of medicine in all modes of eradicating disease extant, even to praying for the sick, providing it was done as a profession. I consulted a United States attorney of prominence, and his advice to me was not to contend with the laws of the State of New York. As, according to the State's 'Bill of Rights,' the power was vested in its citizens to enact laws in medical matters as the majority considered for the best good of its citizens, residents of other States must comply with those laws the same as the citizens of their own State. My only object in the letter alluded to was to show the public the facts as they exist, that the people of that State might repeal the law.

It is well known that clairvoyant and magnetic physicians have been molested in New York State for not complying with the law. If the officials allow any one to practice, that is one thing; but if they allow some one to enter a complaint, as was done in my case; when instituted it has to be met, and this does not settle any other case. The better way, as I see the situation, is to let the people see the law as it is and the inconsistency thereof, and thus agitate the public mind until the inconsistent, unjust law is repealed. The daring to meet the law is not the issue involved to day."

BOSTON.—Fred W. Davis (Hotel Florence, Roxbury District) writes: "I never met the late Dr. A. S. Hayward, but for nearly a year we have corresponded. In December, 1889, I began to experiment with and wear his magnetized paper, and to it I owe in part, if not entirely, the magnetic healing influence which I now possess. I wore his paper simply as an aid to development, not for the alleviation of any bodily ills."

For two or two just previous to my demise I was impressed to visit him, and on Sunday afternoon (12th inst.) I reached his home only a few moments after he had passed over to the 'land of the dead.' The news of his passing away was a severe shock, for I had a deep and sincere regard for him. His letters to me were so kind, so courteous and so honest that I was irresistibly drawn toward him—yet for some unaccountable reason we were destined never to meet."

There has been a bond between us that cannot be broken, and in the other life he will seek to make it stronger. Outside of his immediate surroundings I was the first to hear of his death.

To those near and dear, whom he left behind, I extend my heartfelt sympathy. Every one who knew anything of Dr. Hayward must feel that all is well with him. He will send word to us here—that I am sure."

New York.
ALBANY.—Sarah Smith, of 410 Madison Avenue, writes: "In THE BANNER of Oct. 4th, and again of the 11th, reference has been made to the work of Benjamin Lundy in his advocacy of liberty many years since. I was very glad to see the honored name of Benjamin Lundy in print, and as a pioneer for freedom in those trying times when slavery existed as a blot upon this fair land."

Permit me to say that there is a flourishing Society here in old Albany, composed of some of the best and most respectable colored women, known as the 'Female Lundy Society,' its motto being 'charity and benevolence.' It was organized in the year 1833. Only one charter member is known to be living, Mrs. Susan Douge, who is its President. This lady met Mr. Lundy and had the pleasure of his company to tea at her own home."

I am myself a member of the Lundy Society, and being an old subscriber to THE BANNER was delighted when I opened my paper and beheld the name of Benjamin Lundy at the top of one of its columns. So little seems to be known of him this way, and so seldom his name appears in print, that it was a genuine surprise to see it mentioned; and that has prompted this communication, which, if it is worthy, I deem may occupy a small space in your excellent sheet."

ELMIRA.—William M. Martin, Secretary, writes: "Prof. J. W. Kenyon and wife have successfully opened an engagement with the First Spiritualist Church of this place. The Professor's lecture was a masterly effort, exhibiting great learning in the fields of spiritual, scientific and historic knowledge. His wife followed with some fine tests, giving full names, facts and descriptions, all of which were recognized."

They remain with us during October, when they go to New Bedford, Mass., for November. They will be in Portland, Me., the first two Sundays of December. Would like calls for the last two Sundays of that month. Address the above places, or 40 Woodland street, Worcester, Mass."

Indiana.
INDIANAPOLIS.—A correspondent writes: "There is a large society of Spiritualists here. Mr. Frank T. Ripley is the speaker at the present time, and is giving good satisfaction. The friends here have much praise for the manner in which the BANNER OF LIGHT is conducted. The Message Department is spoken of as a feature that is especially conducive of great good to humanity, and one which has brought about a large number of conversions to Spiritualism in this city. The kindness toward our me-

diums, and the strict justice which THE BANNER ever accords to all, have made the name of its editor, Luther Colby, a household word among the Spiritualists of Indianapolis."

Massachusetts.
WILMINGTON.—Mr. S. N. Fogg writes: "I have made further investigation regarding what was termed 'A Haunted House' here in Wilmington, and find that the reports have been exaggerated. It cannot be seen that there has ever been any disturbance in the house since the doctor's death. After that a colored man, who had been in the doctor's employ, moved into the house to care for it. He remained there a few years, and when he left it was occupied about eighteen months by a widow and her daughter. Both of these parties say nothing unusual occurred while they were there, the house has not been occupied for about eight years. The reason assigned is that the heirs cannot agree about what disposition to make of it. Whatever disturbance there may have been in that house while the doctor lived, and after the death of his wife. There is no doubt of something strange having been seen at the upper windows (by outsiders) that caused a great excitement, and hundreds of people gathered about the house searching for the strange appearance. I am told that the house was the possession of a quantity of silver ware, which she forbade the family ever to use. Now I will briefly relate what actually happened, and leave it with every one to draw their own conclusions."

The doctor and his family were visited by distant friends whom they were desirous of entertaining in their best style, so they concluded to bring forth that silver-ware, and sent a servant girl upstairs to bring it down. After entering she she stepped down the stairs, and fell to the bottom, meeting instant death."

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(Continued from first page.)

And the voice of the spirit spoke unto him, saying: "Arise, Peter, and eat." "Nay, Lord," was the reply, "I have never eaten anything common or unclean. I have adhered strictly to Jewish rules. I would not trespass on them now."

Again came the spirit voice: "Call not thou common or unclean that which God hath cleansed."

This passed before him three times, and disappeared. From that moment Peter knew that he was to reject no one because he was not a Jew. He knew that he had been a bigot, and that he was commanded by the spirit-world to lay aside his bigotry and become a liberal, large-hearted man. Henceforth he knew that truth can be confined to no nation or tribe, but belongs to the Universal; and so he was ready to receive Cornelius, who was an outsider, a Gentile, and who had been sent unto him by a spirit, saying: "Go to Joppa, and call for Simon, whose surname is Peter, who shall tell thee marvels whereby thou and all thy house shall be saved."

And thus was Peter redeemed from his bigotry, and made to see that the Jewish Church was not the only recipient of divine favor. How clearly and distinctly does this simple narrative present its proof of spirit-power! What a lesson it contains of universal love!

We find that soon after Jesus entered the purely spiritual life, an emergency arose in the history of the new spiritual movement that was in progress.

There were three important elements that combined to make up the moral world of that time, the Roman, the Greek, the Jewish. It was of immense importance that each of these elements should be so addressed by the new power that it might be won over without violence and made subject to its control. The apostles were uneducated men. They had evidently been selected from the laboring class by their Master, with the special view of their mediocrity to carry on the early work of the movement, when it was absolutely necessary to appeal to the senses by means of the signs and wonders of physical mediumship. They were very well fitted to teach and preach among their own countrymen. They had evidently no desire to extend their labors among those of other faiths.

The discriminating student of Christian history cannot fail to perceive that just at this time there was the most pressing need of a vigorous, cultured, many-sided soul to give a powerful impetus to the new faith, to command for it the attention of the intellectual class, and bring it into right relations with the various elements of society and the other great systems of religious belief, and thus save it from becoming a mere offshoot of Judaism.

Here is the new gospel of a higher spiritual life for which the civilized world is starving. The apostles have no comprehension of the future of that gospel. Where is the man capable of meeting this emergency? The great field is ready. The seed is waiting. Where is the sower? The spirit-world is equal to the crisis. It selects as its instrument one of the bitterest foes of the new cause, because it sees that he of all other men possesses all the requisite qualifications. Yet he was the last man human wisdom would have selected; a man who for a year or two after the crucifixion was engaged in breathing out threatenings and slaughter against the believers in the new faith, adding in the murder of such in Jerusalem, and "making havoc of the Church."

A few months later he is on his way from Jerusalem to Damascus, a furious, blood-thirsty zealot, seeking the life of the believers he may find in that city. What power can arrest his career or win him over to the cause he so hates? Lo, at noonday, a splendid physical manifestation takes place! A radiance more glorious than that which illumined the bush before the wondering eyes of Moses, more terrible by far, struck him to the earth, blinded and helpless. A spirit-voice that thrilled through and through his entire being, sounding from the immortal realm, fell upon his ear, and Saul, the maddened, blood-thirsty persecutor of the early Spiritualists of the Christian dispensation, entered Damascus a humble disciple of the faith he had so despised, and soon became a medium of rare power in spirit and action.

It soon became apparent that those celestial rays sought out and smote down the right man for the hour and the place. He was a pupil of the celebrated Gamaliel, to whom we have already referred. He was a Jew of the tribe of Benjamin; a Pharisee; "a Hebrew of the Hebrews." He most thoroughly comprehended the history and genius, the hopes and ambitions of his own nation, and could meet any argument that the most learned Jews could bring against him, while his breadth of culture and the fact that he was a Roman citizen enabled him to speak with the prestige and the pride of equality before any audience that could be brought together.

We cannot pass by the intensely interesting account of the spirit that was so active in arranging the circumstances attending the conversion of Saul, and his development as a medium. He first appeared to Ananias in the city of Damascus, and bade him go to a certain street, to the house of one called Judas, and inquire for Saul of Tarsus. Here we find another medium possessing the gifts of clairvoyance and clairaudience.

But Ananias knew that Saul of Tarsus was the bitter foe of the new faith, and he had heard that he was even then on his way to Damascus to destroy and kill, and he remonstrated with the spirit; but the spirit assured him that all was right, and that he should be safe, for he had previously visited Saul and in a vision shown him this same Ananias coming in and putting his hands upon his eyes that he might receive his sight. This overcame the scruples of Ananias, and obedient to the voice of the spirit whom he called the Lord, he went his way and entered the house designated by the spirit, and, putting his hands on Saul, he said: "Brother Saul, the Lord, even Jesus who appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost."

This, then, was the spirit who appeared to Ananias, even the risen Jesus, whose voice calling to Saul from the celestial glories, arrested him in his mad career. And immediately upon the touch of Ananias, there fell from his eyes, as it were, scales, and forthwith he received his sight. He remained with the disciples of Damascus until he had regained his strength, and then we are told that, even as the ancient mediums, the prophets and seers of his nation, retired to the deserts and mountains to cultivate their spiritual powers by fasting and prayer; even as Jesus, whose

serene face shone upon him in that noonday splendor near Damascus, tried the quality of his soul and fortified himself by his forty days of fasting, prayer and self-conflict in the wilderness, so Saul, who had been baptized under the new name of Paul, sought the desert wilds of Arabia, where he meditated on the new faith he had received, and sought by prayer and rigid self-discipline the clearer light and the spiritual strength that his soul needed for the great work that lay before him. After this he became second to none of the apostles in the power and wonder of his manifestations.

"And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Acts xix. 11 and 12.

So wonderful was his healing gift, so great his magnetic power, that even his garments were impregnated with it, and possessed the same virtue and power that the magnetic rods of the ancient mediums possessed. Wonders were sometimes wrought by them in other hands than the medium's to whom they belonged.

On one occasion a young man fell from a window in the third story of a building, and was taken up as dead. Paul went to him, and stretched himself upon him, and embracing him, infused into him his strong magnetic life, and said to his friends: "Trouble not yourselves, for his life is in him."

On another occasion, being in danger of shipwreck, there appeared to him the angel whom he recognized as his guiding spirit, and whose ministrations and counsels he ever heeded. "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul, thou must be brought before Caesar, and lo! God has given thee all them that sail with thee.'"

But we will not multiply further these New Testament instances. They are familiar to all. All the apostles possessed the same mediumistic powers, but we have selected Peter and Paul as representatives of the group.

We will only add that the Epistles of Irenaeus, of Polycarp, of Ignatius, and of Eusebius, which for a long time were read in the early churches as of equal authority with the four Gospels, are filled with these same manifestations, and they were recognized, too, for at least four centuries as the special property of the church.

There are many traditions concerning the apostles not found in the books of the New Testament, that we have no more right to reject than we have to reject the traditions of history preserved for us by the historians of the world.

Eusebius relates that Peter was in Rome at the time of Nero's persecution, and that some of the Christians persuaded him to leave the city until the danger was over. When he had gone about two miles on the Appian Way, he met the spirit of his risen Master traveling toward Rome. Struck with wonder, Peter exclaimed: "Lord, whither goest thou?" Jesus, looking upon him with gentle sadness, replied: "I go to Rome to be crucified again," and immediately vanished. Peter accepted the rebuke, felt that he was doing wrong to flee from danger, and returned, and persisted in preaching and baptizing.

From the same authority we learn that both he and Paul were arrested during the last years of Nero's reign, and thrown into the Mamertine dungeons. Many fellow-prisoners were converted by them. There being no water to baptize them, Peter prayed, and a fountain gushed up through the stone floor.

Paul, in the presence of Nero, wrought many wonders: healed a sick child; restored sight to a blind man, etc. From this source we learn, too, that John, the Beloved, resided at Ephesus till he was a very old man. Once, as he was approaching that city, he met a funeral procession. He ascertained that it was Drusiana's, a charitable woman, at whose house he had often tarried. He requested them to set down the bier, and praying over her he restored the life-currents to their wonted flow, and she arose and he accompanied her home.

How palpably plain it is that these gifts were never considered as a miraculous bestowal, but as the perfectly natural result of the awakening of the inner or spiritual life. How surpassing strange it is that in these days, when, through the subjection of the world's gross materiality, and the upspringing of a purer spirituality, the same gifts are being exercised that we have traced so clearly from the earliest ages, reasoning minds will not connect the past with the present in a general law, but persist in making an exception of the past, and seek either to set aside the present or else ascribe it to some mysterious action of the mind, and, giving it some scientific name, deny the spirituality of the attainment.

But this cannot long content the soul of man. Men cannot long refuse to recognize the golden chain which links the past unto the present in the indissoluble bonds of eternal law.

Any faith that refuses to study the past through the present has no foundation in truth. If the past reveals a brightness of spiritual glory that the present does not, then let us ascertain why it is so.

October Magazines.

THE LADIES' HOME JOURNAL.—Allison Brooke commences a new story, entitled "A Daughter of the Dune." Mr. Bogardus writes of "Presidents I Have Photographed," first asking how many persons remember a President of the United States named Foster? Mr. L. S. Foster was such for six hours, at the time of Lincoln's assassination and during the interval of Johnson's arrival at the Capitol. Foster Coates gives a brief account of "Gen. Grant's Courtship," as told by Mrs. Grant to him. The venerable showman, P. T. Barnum, contributes "How I Have Grown Old," expressing his belief that to live rightly, morally and physically, is the highest known art. Emma Sheridan gives "Hints for Private Theatricals," and a New York hostess "Etiquette Points for Guests." There is an abundance of excellent fiction, a number of meritorious poems, and in practical, every-day matters, "Gymnastic Exercises for Women," "Hints on Home Dress-Making," "All About Flowers," "Things for a Good Dinner," etc. The engravings are many and attractive. Philadelphia: Curtis Pub. Co.

CASSELL'S FAMILY MAGAZINE.—"The Wooling of Christabel," an intensely interesting serial, reaches an exciting point, and foreshadows some more to come. "The Wrong Berle" is a pleasing story in two chapters. "The Worries of a New Church" relates to life in Australia. Of other attractive readings are "The Patent Protected Man," "My Aunt's Home," and "The Ways and Whims of Thomas." New York: Cassell Pub. House, 104 Fourth Avenue.

MAGAZINE OF AMERICAN HISTORY.—"Sources and Guarantees of National Progress" is the title of the opening paper from Rev. R. S. Storrs, of Brooklyn, a portrait of whom is the frontispiece. Prof. T. W. Dwight gives interesting facts relating to "The American Flag and John Paul Jones." Of "Southold, and Her Homes and Memories," Mrs. Lamb writes in her usual bright and entertaining way, engravings of antique dwellings in one of the oldest towns on the continent being given in illustration. Hon. J. O. Dyk-

man describes "The Historic Temple at New Windsor, 1783," a picture of which made at that time is here for the first time published. Extracts from a private diary have reference to "Some Public Characters in 1785." "Antiquarian Riches of Tennessee," and other matters, are interestingly treated. This number is one of great value in its specialty. New York: 743 Broadway.

THE INDEPENDENT PULPIT.—T. V. Munson reaches the sixth mile-stone of "The Road to Truth." Mr. Zedeker contributes further consideration of his theme: "Selfishness the Basis of All Human Action." A correspondent defends Spiritualism, claiming that a writer in the September number viewed it from an illiberal standpoint, and completely nullifies his objection. "If," he says, "we never had any testimony since the times of Moses and the prophets of the existence of an intelligent spiritual entity, we would not be disposed to believe it, but as long as we take human testimony in the affairs of men, I must conclude that testimony of the highest order and of recent date settles the question beyond a reasonable doubt, that there is a future life for man, and that those of that life can and do commune with their friends on earth. Waco, Texas: J. D. Shaw.

THE QUIVER.—"Youth and Age" is the subject of the frontispiece, illustrating a poem by J. R. Eastwood. A paper upon "Men Who Have Stuck to Their Posts" is illustrated by a picture of a clergyman preaching to a congregation of one. Chapters are given of two serials; there are also several complete stories, an interesting variety of sketches and poems, and a new hymn tune. New York: Cassell Pub. Co.

VICK'S ILLUSTRATED MONTHLY is frontispiece with Ireland Poppy in three colors. "Among the Caets" describes the home of that strange plant in Arizona and Colorado, with many fine illustrations. "The Vine on the Hudson" illustrates the method of pruning and training the grape. Seasonable hints are given regarding bulbs. New plants, and methods for successful floriculture, are described with much clearness. Rochester, N. Y.: James Vick.

THE NEW IDEAL.—Among the contributors to this month's issue are Prof. John Fiske, Charles K. Whipple, F. M. Holland, D. G. Thompson and J. T. Hawkins. Of the subjects treated upon are "Politics, Education and Social Reform," "Facts and Probabilities in regard to Jesus" and "The Evolution of Liberty." Boston: 196 Summer Street.

OCCULTISM AND THEOLOGY.—A new monthly, the object of which, as stated by its editor, is to "point the way to the attainment of a pure, spiritual life." Of this month's contents are: "Gravitation and Reincarnation," "What is Trance?" "A True Ghost Story," and "Some Idyls of Occultism and Ancient Magic." Boston: Jos. M. Wade, 185 Summer Street.

THE VACCINATION INQUIRER.—The leading articles are "Royal Commission—Dr. Creighton's Evidence," "Death Among the Doctors," and "Compulsory Vaccination in the United States." London: E. W. Allen. Manchester (Eng.): John Heywood.

HERALD OF HEALTH.—Dr. Holbrook writes upon "The Hygienic Treatment of Consumption." The other general articles are "How and When Women Should Rest," "The Grip, and How to Avoid It," and "Treatment of Bright's Disease." New York.

THE KINDERGARTEN.—The Relations of the Kindergarten to Home and School, and "As an Essential Factor of Advancing Civilization." The number of articles and topics dealt with commends it as an able assistant and guide for parents and teachers. Chicago, Ill.: A. B. Stockham & Co.

THE PHRENOLOGICAL JOURNAL.—Cardinal Newman is the subject of sketch and portrait. The "Study from Lavater" is upon the hand. George Combe is the subject of "Phrenological Biography." New York: Fowler & Wells Co.

THE IDEAL MESSANGER.—"Visual Observation of the Surface of Mars," and "The Structure of the Sideral Universe," are two of the many subjects instructively dealt with. Northfield, Minn.: W. W. Payne.

SIGNS OF THE TIMES.—Contents: "An Astronomical Ephemeris," "Table of Celestial Influences for Each Day of the Month," "Remarkable Nativities," etc. Boston: Grant & Co.

THE TOXIC opens with an article upon "Creeds," gives its views of "Food," and reports the appearance of "A Blue Rainbow." London: F. A. Floyer, Editor, 4, Finsbury Chambers.

If knaves beguile by felon art
The shifting favor of the hour;
If evil rule from right depart,
And brazen impudence has power;
If low ambition buy his place,
While merit waits in half disgrace,
Still undecided sways the fight;
The bugle still to charge commands;
There is no truce of tongue or hands—
No quarter while one foeman stands
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nient symptoms, the languor and sense of nervous and physical exhaustion which grows upon you more and more. These are danger signals, and your very life depends upon heeding them.

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ers I wish I could stop and give names, but I cannot do this. If I could, I would say, "Tell them that the doors have been opened; tell them that it is far better than we thought it was; and then tell them to work. Don't stop. Life is too short, and some of you may perhaps stumble into the other life as suddenly as I did." These are just the words he uses— "that he fairly stumbled into the other life."

Remembering that on this short earthly journey so much ought to be accomplished for our souls' advancement, the lesson which should impress itself most indelibly upon us on every occasion of this kind is this: That we ought to be as actively and energetically entered upon every day as though we knew it were our last. If there is anything in your lives undone to-day, which you would regret not having done were you to-morrow to step into the spirit-world, do it now, and it will be better for you, even though it is left just so for the next twenty years. This advice very aptly applies to some Spiritualists who are letting Spiritualism suffer for a helping hand, who are letting some of its workers, mediums, and psychics, go on uncheered and unaided. Do you remember before you as earnestly as though you knew that to-day ended life's mortal career; for we are taking a journey—some of us are going out on one side, some on another, and some a little further on, but we keep going out; and if we would go out into that brighter sphere with the preparation which we desire, it will be by an understanding and an application of the teachings which are given as a philosophy now. Let us pause for a moment, and let us associate ourselves to truth and love; let us allow this thought to sink into our hearts, that love is life's greatest blessing, that loving words of kindness are easiest spoken, longest cherished, and most golden in their power and influence. Bearing these with us, heaven is within, and we shall find it our inheritance whenever we pass into the spirit-life.

In that life which our brother has entered upon, we know he will take up work; that it will be to him but a continuation of that upon this plane; that he will go back and forth visiting and revisiting, and that any of you whom he can benefit he will benefit. This you, in the home circle, know just as well as any words of mine can tell you. I need not speak to you individually, for even during the short hours which have intervened between his earthly departure and the present time, so tenderly has he come, so gently has he blessed you, that you feel in reality there has been no such bitter separation; that, though the veil of the outer temple has been rent, the veil of the inner temple has been lifted, and you have felt him come as soul to soul and spirit to spirit.

To the loved companion we need not say that her husband will walk by her side as in the past, and that his tender solicitude and loving care will be hers. Nevertheless, there will be the sense of loss and loneliness, and separation from the medium, which is the body. Tenderly, you as loving friends should try to make amends for this in part. Go in and see her when she is not expecting it, and let her know that you love her, and that you are with her. Most of those who form the inner circle of this household are blessed with mediumship. Oh! you friends and Spiritualists of to-day, how blessed is this boon of mediumship! I wish that death could come to every one as it comes to such a home as this. I wish the dark veil could be lifted for all as it has been in this case.

I do not know but that some skeptic may say: "I do not see but that Spiritualists mourn." I would say to such that we mourn, but it is not without hope, we mourn, but it is not without knowledge; we mourn, but it is only at the loss of the outward body, the temple, the medium; and a sweet consolation is ours the moment we can say: "I feel his presence even now." We heard the dear wife in tears last night saying: "I have felt his presence with me all day." That is what Spiritualism is—that is what it is worth. We miss the tender associations which are ours through the medium of the body—it is natural, it is human. We should be very strange beings could this be taken from us entirely, but we can be philosophical, we can realize that life is not cut off, but that the tide of life is changed. Dr. Hayward's work will be in another direction, but in what direction, after all? He will be a healer—nature made him such. He will join the healers over there to work with us here. He will touch a suffering one here, and a diseased one there, and pain and suffering will be driven away by his hand as before, for life there is active, and in that life of activity he will take up this work and go on.

PERSONAL TESTIMONY.
After a solo by Mr. Lillie, Mrs. Lillie in her normal state said:

"Friends: I would like to say a few words myself. You understand I am here as a medium, voicing the sentiment of the intelligences who speak through my organism; but on this occasion I desire to say for myself that I feel that I, personally, and we all as Spiritualists, have met with a great loss in the transition of Dr. Hayward to the higher life. He was an active sentinel on the high walls that are cast about us and that look out on the road of progress. He was always ready to say a good word and to give a helping hand to any one. When he was in the congregation here on Sunday he felt that I received strength from him, and that I did my work. Many of you will understand what I mean by this. It did me good to look in his face, for while I am being controlled I am conscious of the external, and I feel that I gather strength and power from those before me. You who do a similar work will, I know, also miss him, as will the many who had occasion to seek his services as a healer. My own acquaintance with him began through the use of his strong powers in this direction."

When I lived in Minneapolis and before I began my public work, a young man came to that city. It was the Centennial year. He one day handed me a piece of paper that Dr. Hayward had magnetized, and asked me if I had ever heard of the Doctor. At that time I never had. I took the piece of paper in my left hand, and in a moment I rose to my feet, improvising as I now do, and singing. This singular power lasted about three months. I thought a great deal about it, and then I saw Dr. Hayward a letter. He answered it, saying that he had sent me a package of the paper, but I never received it. I held his letter in my hand, but it did not possess the power that the paper exercised, and I was not in a condition to receive it. I had never seen him then, but when I met him between eleven and twelve years ago he referred to my letter.

All who are mediums will remember some word of kindness, some deed of love, and feel, as I do, that they have lost a helper. Let each be as true to every trust from the spiritual side of life, be as earnest in their endeavors to uplift our beloved Cause as he was, and it will be well with us.

The congregation united in singing "Nearer, My God, to Thee," at the conclusion of which Mrs. M. T. Shelhamer-Longley pronounced the following

BENEDICTION.
Now may the Angel of Consolation, the Divine Spirit of Peace, bring the comfort of spiritual light into each heart; may the lessons of the hour sink deeply into each mind, so that all may be uplifted upon holier wings of understanding and spirituality through all the coming time; and may those blessed angels of heavenly life, who come as ministers of good will to human hearts on earth, bear to each one their tender love and sympathy until every life is uplifted to a new comprehension of the divinity of God. Oh! may we at this time come under the holy benediction of our Father, who art in heaven, and upon the earth as well, and in the blessing of the angels, the archangels, and the God of the universe now and for evermore. Amen.

The interment was at Forest Hills cemetery. The following gentlemen acted as pallbearers: Wm. D. Crockett, Luther Colby, Wm. C. Tallman, Dr. A. H. Richardson, Boston; D. W. Craig, Judge John Pettengill, Malden.

Tribute to the Memory of Dr. Hayward, by Spirit John Pierpont.

At the Banner of Light Circle held Oct. 14th (on the day previous to the funeral services above reported), Spirit John Pierpont, through the trance mediumship of Mrs. M. T. Longley, spoke as follows regarding Dr. A. S. Hayward and his work:

Appreciative words will be written and spok-

en through mortal lips, and by hearts and minds still beating in association with the physical life, in memory of one who has recently passed triumphantly from the material envelopment of clay; but it seems fitting that this moment word should be spoken concerning that ascended soul by a spirit who has known something of his earthly career, and his usefulness to mortals and spirits alike.

In the physical demise of A. S. HAYWARD humanity loses a friend, an advocate of human right and liberty, of free speech and action; but such a friend is lost only in seeming, only in the external condition, for one whose heart is warm, and pulses with the emotion of sympathy or of kindly feeling, does not lay aside these qualities when he passes to another life—they remain; and he who was a friend to humanity in the past, must of necessity be no less so when he becomes an ascended spirit, free from the limitations, the weaknesses and the trammels of physical life.

I feel it is fitting for me to say from this platform that our good doctor has been welcomed to the spiritual world by friends and guides who understand his needs and who minister to his spiritual wants. He is now a risen spirit, in every sense of the word; and always active, he has not to cope with the debilities that sometimes follow a spirit into the other life; hence he is thoroughly alive to the situation and understands its import. I do not deplore the change for him; rather do I rejoice that it came in a moment of unexpectancy; thus there was no struggle, because the spirit, thus freed, held upon the body without fear; there was no long time of wasting vital forces to wear upon the physical frame; no weary mentality, no decrepitude, causing the one strong man to lean upon others and to long for the hour of release; none of these weaknesses assailed him, and therefore he can rejoice at the suddenness of the change. The sorrow that comes to him and to his spirit-friends in relation to his change, comes because of the terrible sense of desolation and bereavement which has stricken his companions of many long years, for now she sits in the shadow and dimly sees the strong hand and genial face that have for more than thirty years been of so much comfort to her life. And yet she has the knowledge that through all these years no arrow of discord or inharmonious came to her heart from him—only congeniality of sentiment and of spirit met her at all times, so that she understood how and where to find him in every moment of her life. She may have this as a blessed memory of the past, and the consolation of knowing that for him there can never again be a sign or sense of weariness, of physical pain, or of external depression, for with his natural buoyancy of spirit he has surmounted and evaded all this and arisen to the higher life.

We know something of the career of our friend: we know that he stood foremost in the ranks of spiritual advocates, asking for a clean Spiritualism, demanding of its advocates that they should be pure-minded, and show their faith and their spiritual knowledge by their words and deeds; that their lives should be spotless, as they claim the Spirit to be. We know he was earnest in the advocacy of medical freedom, that no law should be administered and applied to restrict individual action in the choice of a physician, and we know that his earnestness gave much support to those who met in legislative halls to pass judgment upon measures before them. We also know he was of benevolent heart, listening patiently to the cry of the widow and the orphan, and endeavoring to help them; that he was a man whose means were small; therefore we say our friend in the prime of his usefulness and of his physical life into the spiritual, to take up new unfoldments, to grow wiser in taking advantage of spiritual laws and lessons in the higher world; to round out in experience and to grow nearer, still nearer, to the Divine.

I have seen our friend since he passed to the spirit-world, and he is full of good cheer; his natural buoyancy is with him still; but he is somewhat depressed inevitably so—by the saddened condition which has fallen upon his beloved companion, and the gloom that rests upon his friends. By-and-by, when they can rise above the shadows and behold the white hand of spiritual love resting upon them in blessing, they and he will indeed find only a transfiguration and an elevation of spirit through this experience.

The Association for the Advancement of Women held a public meeting on the afternoon of Oct. 15th, 1890, in Toronto, Can., at which Mrs. Julia Ward Howe made an address. Mrs. Wolcott, Treasurer of the Association, read a paper on the scientific work of Dr. Maria Mitchell, written by Prof. Mary W. Whitney of New York, a pupil of the late Dr. Mitchell. Dr. Ward of Baltimore read a paper on the colored women, written by Mrs. Elizabeth Botund of South Carolina, which dealt with the sad condition of the colored women of the South, and urged the establishment of schools, especially industrial schools, to raise them to the same level as white women. In the evening a large gathering in the Pavilion heard papers by Mrs. Frances Fisher Woods on "Scientific Training of Mothers," and Mrs. Martha Strickland on "Women in Law Courts." Discussions followed on each paper. The occasion was said to have been very interesting. Push ahead, ladies, and the time will surely come when you will walk at the right hand of man his equal. Mrs. Howe has been reflected President of the Association.

Our valued friend, Prof. Henry Kiddle of New York City, conveys to us, through the hand of an amanuensis, the sad intelligence of the decease at his home, on Oct. 15th, of his youngest son, CHARLES GERRISH KIDDLE, in his twenty-fourth year; the cause of demise being heart-failure during typhoid fever. We have previously informed our readers of the severe calamity which has befallen this unfortunate gentleman through the failure of his eyesight; and now are necessitated to chronicle a severe accident whereby his invalid wife has been thrown into a relapse of former serious difficulties; these afflictions make the decease of a son even more trying to this worthy couple, upon whom the hand of sorrow is so heavily laid. May kind angels comfort them with the love and warmth of the Better Land as this mortal world to them grows cold.

This office has received the first number of *The Sower* in pamphlet form of twenty-four pages. Its present editor says that, notwithstanding the demise of its former publisher, Mr. James A. Bliss, "The Sower" will go on just the same, and he who has left us in the mortal will be with us, and work as hard as Blackfoot or any of our spirit-guides." Full particulars in regard to the funeral services over the remains of Dr. Bliss will appear in the next number of *The Sower*.

We copy the following recipe for the cure of sore eyes from a late number of the *Boston Daily Globe*. Its correspondent says:

In answer to communications asking for the recipe which was printed some time ago in your paper, I have it and shall always keep it, as it is a valuable remedy, and there cannot be anything better. Here it is: As Dr. Williams gave it: Borax, thirty grains; camphor water, three ounces. Saturate a linen rag with the lotion and bathe the eyes frequently; a few drops may be dropped into the eyes occasionally."

Just as we go to press we are in receipt of an obituary notice from the former editor and publisher of *The Olive Branch*, Mr. David Jones, of Utica, N. Y., treating of the sudden demise of Mr. Frank A. Ely of Danville, on the 10th inst. He was a staunch Spiritualist, and a patron of *THE BANNER* from the publication of its first number. The funeral services were conducted by Mrs. N. J. T. Brigham. The notice will appear in our next issue.

The many friends of Mrs. Fanny Davis Smith of Brandon, Vt., will be gratified to learn that, as we are informed by her husband, Dr. E. A. Smith, she has so far recovered as to assure him that the full restoration of her health is not far off. "It has been a long, trying illness," writes Dr. S., "but through it all I believe her angel friends have cared for and ministered to her, as they have all through her life."

CHESANING, MICH.—An interesting letter from this place reporting the success of a new Progressive Literary Society is received, and will appear next week.

NEWSY NOTES AND PITHY POINTS.

A. H. BL—OCT. 12TH, 1890.
Another—yes, another—
We drop like forest leaves
When the year's crown of glory
The mellow autumn weaves;
But lives of love and duty
Sink to no vain repose;
Sunsets shed lingering radiance,
Fragrance, the dying rose.

France has the military fever again, and it is reported that its government is now preparing an extensive expedition against Dahomey with the object of compelling the King to submit to Gallic authority.

Housekeepers will do well to remember that a pile of custard will not burn if in the oven with a dish of water.

Three American missionaries at Sierra Leone, Africa, stand believers in "faith healing," have died—so press dispatches aver—of tropical fever; two others recovered after medical treatment.

Oklahoma, from the day the "Boomers" first called the attention of the country thereto, by their lawless efforts to wrench it from the Indians, has been a land of blood and violence. It is reported that its Governor is now threatened with murder for having assisted in making Oklahoma City the capital of that territory.

A BIRTHDAY PARTY.—Dr. C. W. Hidden was thirty-four years old on Monday, and during the afternoon and evening many friends and acquaintances called at his residence to pay their respects to that gentleman. In the evening a large party assembled, and a merry time was had. An original poem, written for the occasion by Miss Julia May Williamson, was read by that lady, and a number of choice gifts, floral and otherwise, were made.—*Newburyport (Mass.) Herald*, Oct. 16th.

Dr. Hidden is well known to *THE BANNER*'s readers as a Spiritualist correspondent from this thriving city on the Merrimack.

On the early morning of Oct. 16th the Leland Hotel, the costliest of its kind in Syracuse, N. Y., was destroyed by fire. The catastrophe caused a heavy loss of property, while many of the guests were seriously injured, and a number—estimated from ten upward—killed.

Mt. Atna is again in a state of eruption. So are many people who have been vaccinated.

[A NOVEL CAUSE OF DEATH.]—An inordinate indulgence in fresh milk caused the death of Mary Goldsmith, a dairy maid at Holly Grove farm, near Newark, N. J., recently. She was accustomed to drinking great quantities of milk before being engaged on the farm. The milk at this dairy is exceedingly rich, being procured from registered Alderney cows. The woman drank the rich fluid by gallons. She died very suddenly, and an autopsy was deemed necessary. Upon examination the doctor found four layers of fat six inches thick about her heart, and inclosing that member in a deadly embrace. The physicians ascribe death to the cause mentioned.—*Ex.*

The November *Century* will contain nearly a hundred illustrations, and several of the most important serial features of the new volume are to begin in that number.

Last Sunday's rain and wind storm did an immense amount of damage all along our coast, full accounts of which are chronicled in the daily press.

The annual election is on the tapis just now in this State. The plaidians—Democrats and Republicans—are blasting (?) each other in a "blasted" manner—all buncombe! When the election is over they'll shake hands, and "go in" for another yearly blast. It is no matter who in each party is elected to rule, if they only keep in view the great fact that they must adhere to the Constitution of the United States and the good of the Commonwealth under all circumstances.

France does not like the new U. S. tariff law, and a spirit of retaliation is being manifested concerning it.

The Boston *Evening Record* says that free advertising has succeeded in its work; and now the famous, or rather infamous, "Kreutzer Sonata" is to be dramatized.

In Haverhill, Mass., Mr. and Mrs. James M. Palmer celebrated their golden wedding on Wednesday evening, Oct. 15th. They had numerous callers and many presents. Mr. Palmer was for years editor and publisher of the *Haverhill Tri-Weekly*. He has been a prominent and active Spiritualist in that city for a long time.

Hon. William E. Gladstone has been warmly welcomed in Edinburgh, Scotland.

The contented CAT was duly received. Much obliged! But that didn't clear up the cat-astrophe at J. P.

As a counterblast against the predictions of a coming hard winter, Maine sportsmen cite the fact that ducks and other game fowl are unusually late this year in making their way South.

The New York Sun is shut out of the Shaker camp, it seems, according to the daily press. Still the venerable and talented Elder Evans writes for and has his articles printed in that sheet! How's that?

The Executive Committee of the World's Fair has commenced the sessions of special commissions, among them those on foreign affairs, fine arts and mining—the latter of which is to meet in Chicago on the 27th prox.

The republic of Mexico is to adopt the Pan-American recommendations regarding uniform weights and measures.

RAPHAEL'S ALMANAC for 1891 has been received, and is for sale by Colby & Rich. Its prophetic and astrological features attract the attention of a large number of minds in all parts of the world, especially in England, where much interest in its predictions exists. In addition to the points mentioned, the large amount and variety of other matters it contains renders it invaluable to many. See advertisement.

Reading Lamps.

We have now on exhibition an extensive variety of the best Foreign and Domestic Lamps, with the safest and best burners and founts, for reading and general light.

Better for the eyes than gas, and more satisfactory.

As the evenings lengthen, a proper light for reading is a desideratum.

If your old Lamp is worn out or improved upon, there is no economy in tolerating it.

All grades of mountings, from the lowest cost to the most expensive designs.

Extension Piano Lamps, Banquet Lamps, German Student Lamps, Oxidized Reading Lamps; also Onyx Pedestal Reading Lamps.

The exhibit will be found on the entresol floor, one flight up (take the lift).

In the Dinner Set Annex will be found the largest, most valuable and comprehensive display ever shown by us, including all grades, from the low cost decorated Dinner Sets at \$8.50 to the richest specimens costing six hundred dollars. Many of our Decorated Patterns are stock patterns, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

INSPECTION INVITED.

Jones, McDuffee & Stratton,
(SEVEN FLOORS.)
CHINA, GLASS AND LAMPS,
NO. 120 FRANKLIN STREET, BOSTON.

T. T. C. Evans of 291 Washington street, Boston, sends us a copy of the seventeenth edition of his *Advertising Hand-Book*, an indispensable for all business men who aim to keep abreast of the times. It is a neatly-printed volume of one hundred and eighteen pages, embellished with a portrait of Mr. Evans, and giving information of great practical value to advertisers who would secure prompt service, low rates, and quick returns.

Mr. Moses Hull, the spiritualistic lecturer, wishes Spiritualists to make one grand effort to see how near they can get together, rather than to see how far they can pull apart, and thinks they would, in that case, present a much more formidable front to their real adversaries. So we think. In harmony there is strength.

FOR TIRED BRAIN USE HORSFORD'S ACID PHOSPHATE. Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

ADVERTISING RATES.

25 cents per Aque Line.
DISCOUNTS.
3 months 10 per cent.
6 " 25 " "
12 " 40 " "
OR,
200 lines to be used in one year 10 per cent.
1,000 " 25 " "
2,000 " 40 " "
20 per cent. extra for special position.
Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Aque, each insertion.
Notices in the editorial columns, large type, headed matter, 50 cents per line.
No extra charge for cuts or double columns.
Width of column 2-7-10 inches.

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

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

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail. Oct. 4.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Oct. 4.

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.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the *BANNER OF LIGHT* and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

DR. G. W. FOWLER,
CLAIRVOYANT,
ECLECTIC, MAGNETIC, BOTANIC
PHYSICIAN.
Spiritual Healing and Developing.
Nervous and Chronic Diseases Specialties.
85, Bowdoin Street, Banner of Light Building, Room 4.
Office hours 8-10 A. M. and 3-5 P. M. Sittings and Treatments by appointment. Oct. 25.

GEORGE T. ALBRO,
No. 55 Rutland Street, Boston,
Mental and Magnetic Physician for Diseases of the Brain and all Nervous Affections, Rheumatic and Neuralgic troubles.
Special attention given to Paralytics, or those paralyzed limbs.
Powerful Magnetized Paper sent by mail on receipt of \$1.
Office hours 8 to 10 A. M. 3 to 6 P. M.
Lady always in attendance. 13w Oct. 25.

TIRED PERSONS SAFELY made strong.
Help for invalids. Send stamp for information. **DR. EDITH BERDAN,**
115 Elm Street, Paterson, N. J.
Oct. 25.

F. W. Strickland,
Magnetic Healer and Trance Medium, Hotel Glendon, Suite 4, Columbus Avenue, Boston. Hours 9 to 12, 2 to 4.
Oct. 25.

Dr. Fred. Crockett,
MOODY House, 1202 Washington St., Boston, Magnetist and Clairvoyant. Diagnosis by letter \$2. Remedies by express. Oct. 25.

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

ANSWERS to sealed letters by R. W. FLINT, 67 West 23d street, New York. Terms \$1.00. Oct. 25.

RECEIVED FROM ENGLAND.

Raphael's Almanac:
or,
The Prophetic Messenger and Weather Guide,
FOR 1891.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HEROGLYPHIC.
By RAPHAEL, the Astrologer of the Nineteenth Century.
Together with RAPHAEL'S ASTROLOGICAL EPHEMERIS of the PLANETS for 1891, with Tables of Houses for London, Liverpool and New York.

CONTENTS.
Seventy-First Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every Day Guide.
The Farmer's Breeding-Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1891.
Symbols, Planets, Moons' Signs, etc.
Useful Tables, Weights and Measures.
Royal Calendars, etc.
Current Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 20 years.
Tide Table for the Garden of Eden. By M. J. O'KEEFE, author of "Criticism on the Theological Idea of Deity," "Mediators of the World," etc., etc.
Paper, 10 cents, postage free.
For sale by COLBY & RICH.

BIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septuagint versions from Adam to Christ; Critical Essay on the Chronology of the Bible. By M. J. O'KEEFE, author of "Criticism on the Theological Idea of Deity," "Mediators of the World," etc., etc.
Paper, 10 cents, postage free.
For sale by COLBY & RICH.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.
EXHAUSTION OF LIFE, TONIC AND NERVINE.
Exhaustion of life, the first and most common cause of its loss in General Debility, Highest Testimonial, Try it. \$1.00 per bottle; six bottles for \$5.00.
NEURALGIC REMEDY.—Purely vegetable specific for the cure of Rheumatism, Sciatica, Heart Disease, Kidney and Urinary Complaints, Blood Disorders, and all Malarial, Neuralgic and Rheumatic Pains. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.
COLEMAN'S CURE.—Cure of Palpitation, Nervous Headache, Nervous Dyspepsia, Frequent, and all female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.
CLIMAX CAPSULES.—Give immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents.
THROAT AND LUNG HEALER. Will cure any Cold or Cough, if taken in time. Greatest value in Consumption. \$1.00 per bottle.
ESPIRITA TABLETS.—50 cents per box.
WILD-FIRE LINIMENT.—Bottle, 50 cents.
The greatest Pain Eradicator. Superior to all others.
PSYCHO-HEALING PILLS.—Cure Malaria and Liver Complaints. Specially magnetized for Health and Development. 50 cents per box.
DIAPHANOUS FLUID. If in doubt which remedy to order, send name, age, sex, and leading symptom, with stamp, for reply. For a clairvoyant diagnosis in full, send lock of hair and fee, \$2.00.
The above sent prepaid by mail or express on receipt of price, with full directions, by addressing **DR. STANSBURY & WIFE**, 448 Somerset Avenue, Boston, Mass. Agents wanted. Clairvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific coast supplied from 255 Scott street, San Francisco, Cal. Also for sale by **COLBY & RICH.** Oct. 25.

SHEPARD, NORWELL & CO.

CROWN BLANKETS.

We have just opened these **FAMOUS BLANKETS**, with French line borders, all made from the finest stock, and warranted every fibre wool.

SIZES.	PRICES.
60x80	\$6.50
72x84	\$7.50
80x90	\$8.50
90x94	\$10.00

Examination Invited.

ORIGINAL UNSHRINKING FLANNELS.

200 pieces of these **WELL KNOWN GOODS**, in WHITE, SCARLET and BLUE MIXED. Prices from

37 1-2c. to \$1.00
Per Yard.

For underclothing, skirts and all domestic purposes it is the best fabric in the United States. We introduced these celebrated goods to our customers over twenty years ago, and they have stood the test of time, giving unqualified satisfaction.

We also offer
95 pieces of the **SHEEP'S GRAY MIXED UNSHRINKING SHAKER FLANNELS**, in both twilled and plain, at

50c.
Per Yard.

This is made exclusively for us, and is the best low-priced flannel ever made for Children's NIGHTGOWNS and UNDERWEAR.

SHEPARD, NORWELL & CO.,
WINTER STREET,
BOSTON.
Oct. 25.

MECHANICS' FAIR.

The Seventeenth Exhibition of the

MASSACHUSETTS CHARITABLE MECHANIC ASSOCIATION.

Open from October 1st to November 29th.

ADMISSION, TWENTY-FIVE CENTS.

The Immense Building on Huntington Avenue one vast hive of industry, skill and art. The Greatest Mechanical Novelties and Processes Ever Seen in New England.

EXTENSIVE Art Galleries, filled with a choice collection of Art Works.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1890.

Meetings in Boston.

Spiritual Meetings are held at the **Banner of Light** Hall, 100 Washington Street, on Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex Streets. Spiritual meetings at 10 A. M.; Lecture at 2 P. M. by Mrs. J. P. Danforth. Union at 7 P. M. Wednesday, October 24, 1890. E. A. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall. Services on Tuesday and Friday afternoon, 10 A. M. to 1 P. M. William Boyce, President; George S. McCall, Treasurer.

First Spiritual Ladies' Aid Society. Organized 1887, incorporated 1889. 100 Washington Street. Business meetings Fridays at 4 P. M. Tea served at 6 P. M. Public meetings with music, addresses, tests, etc., at 7 P. M. Mrs. E. H. Barker, Pres.; Mrs. A. W. Woodbury, Sec'y.

Dwight Hall, 514 Tremont Street, opposite Berkeley. Spiritual meetings at 2 P. M. and 7 P. M. Mrs. Dr. Heath, Conductor, office Hotel Simmons, 201 Shawmut Avenue, Boston.

Ladies' Industrial Union will meet at Twilight Hall, 788 Washington Street, every Wednesday afternoon and evening. Circle at 4, supper at 6, entertainment at 7 P. M. Ida P. A. Whitlock, President.

America Hall, 724 Washington Street. Echo Spiritualists' Meetings Sunday at 10 A. M., 2 P. M. and 7 P. M.; also Thursdays at 4 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 788 Washington Street. Meetings on Wednesdays, at 10 A. M., 2 P. M. and 7 P. M. Edna Cobb, Conductor.

Engle Hall, 616 Washington Street. Meetings at 10 A. M., 2 P. M. and 7 P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in the Plymouth Street, afternoons and evenings of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, Corner Essex and Newbury Streets. Last Sunday, Oct. 19th, the subject of the lecture through the entranced organism of Mrs. H. S. Lake was: "Some Special Features of the Work of the Spiritual Fraternity." She said:

"The primary purpose of this work is to bring to the human understanding a consciousness of the source of spiritual life. To this end many methods are employed, any one of which may be laid aside for others when the exigencies of the case demand."

There is a law of attraction in the spiritual realm; we call it the law of attraction. We have desired this Society to evolve in obedience to that law; that individuals should move toward us only in recognition of some truth unconnected, demonstrated or revealed. Other methods for social growth are not encouraged by those who address you this afternoon. There is still another special feature of our spiritual purpose, and that is to cultivate the will of the individual, so that, striving for the truth, and attaining what he believes to be truth, he will not renounce his convictions, though obliquely misrepresented and abused as the result. Adherence to conviction is the force to be evolved. You will differ as to methods—that is unavoidable, but the same purpose will unite you, and if you remain among us as workers. Some are troubled as to the lack of recognition of what has been termed 'God'; this omission is part of the purpose to eradicate from the mind the contemplation of one special Divine Person, and to substitute the universal conception of Light, Love and Wisdom welling up from within man's own better being.

These and other features of work animate our understanding, and we are endeavoring to bring to the object to 'guides,' yet it is essential that there should be directors of inward elements, over which you have no jurisdiction, simply because you occupy at present an entirely different position in what is termed life. This, then, is what we are and what we are not; you are neither coerced nor enslaved, and as we shall proceed with the purposes we have in view, we hope to aid you to establish independence, and to assist in demonstrating the divine in human consciousness."

Mrs. Jennie H. Bowker said: "I like a truth that is like a cloud, and 'Only a Thin Veil Between Us,' both of which selections were appreciated."

Next Sunday the subject will be: "Radicalism and Conservatism."

School for children at 11 A. M. Tuesday evening, meeting of Psychological Research Society, Wednesday evening, social and song service, Friday, 2:30 P. M. meeting for women. Subject this week: "The Shakers, and Some of Their Views."

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Mrs. Little will occupy the platform next Sunday morning and evening at 10:30 A. M. and 7 P. M.

Dwight Hall, 514 Tremont Street.—Notwithstanding the storm there was quite a gathering of earnest seekers after truth in this hall last Sunday. Afternoon service commenced with a song from the "Peak Quartette" of Medford, who furnished music throughout the day. After an invocation, Mrs. Dr. Heath spoke regarding the power of Spiritualism to save the world from infidelity and impart to all an assurance of future life. Dr. Heath, of Charleston, urged upon all the necessity of uniting to labor for the uplifting of the human race and the spread of spiritual truth. Mrs. Lizzie Kelly gave psychometric readings, followed by descriptions of the past lives of the names and dates. Dr. Blackdon recommended living according to the teachings of Jesus, the greatest medium, because by our own works we are saved and not by faith. Mrs. J. E. Wilson described spirits who passed from this life a hundred or more years ago, being much interested in mortals, and gave tests and names that were recognized as being correct. Mrs. S. E. Buck also gave tests, and remarked that as we give in like measure shall we receive. Remarks were also made and tests given by Mrs. Dearborn, Mrs. George Peak and Mr. Baker. The evening session opened with singing by the "Peak Quartette"; invocation, remarks and tests by Mrs. Dr. Heath.

Dr. Smith spoke feelingly in memory of the late Dr. A. S. Hayward, who will long be remembered as a practical Spiritualist, having a deep interest in the welfare of mankind, as manifested by his untiring labors against the "Dooties" of the world. Dr. A. S. followed Dr. Smith, and after tests and psychometric readings by Mrs. Buck, Harry St. Clair and Mr. Baker, the meeting closed.

The Ladies' Industrial Union.—On the afternoon of Oct. 8th the usual business meeting was followed by supper at 6. In the evening interesting remarks were made by Mr. Cobb, Mr. Wagner, Mrs. Watson—who, as our guest, gave some account of her early experiences as a medium—Mr. Adams, Mrs. Eames, Mrs. Barker, Mrs. Danforth, and others. A cordial invitation is extended to all to attend our meetings, which are held in Twilight Hall, 788 Washington Street, every Wednesday afternoon and evening. Mrs. H. W. Oushman, Sec'y.

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New Bedford, Mass.—Mrs. C. Fannie Allen occupied the platform of the First Spiritual Society last Sunday. Owing to the heavy storm our afternoon attendance was very light. Mrs. Allen was able to address on "The Inheritance of the Soul," following with a poem on subjects given by the audience. The evening meeting was well attended, and all were again ready for braving the storm. The subject being, "What God Sends Us to Do." The speaker, in her various phases to convince any reasonable skeptic. An urgent appeal was made to mediums to present such conditions alone as would or could be accounted for only by the spiritual hypothesis. To the skeptic we would say, do forth with a truth, and be undaunted. Do not be discouraged if sometimes you find that which is false. The genuine coin will be counterfeited; but would you empty your pocket of silver dollars, and declare you would never carry another, simply because some one had given you one of counterfeit? Take a firm hold of the truth; if the devil has hold of the other end, hold firmly until you wrest it from his grasp.

The evening audience, though not large, was a surprise as the rain fell in torrents. The subject was expository. "Ajar, or What Do We See?" being an exposure of clairvoyance, visions, prophecy, etc. The skeptic was invited to subject given by the audience closed by a service.

Mrs. Little will occupy the platform next Sunday morning and evening at 10:30 A. M. and 7 P. M.

Dwight Hall, 514 Tremont Street.—Notwithstanding the storm there was quite a gathering of earnest seekers after truth in this hall last Sunday. Afternoon service commenced with a song from the "Peak Quartette" of Medford, who furnished music throughout the day. After an invocation, Mrs. Dr. Heath spoke regarding the power of Spiritualism to save the world from infidelity and impart to all an assurance of future life. Dr. Heath, of Charleston, urged upon all the necessity of uniting to labor for the uplifting of the human race and the spread of spiritual truth. Mrs. Lizzie Kelly gave psychometric readings, followed by descriptions of the past lives of the names and dates. Dr. Blackdon recommended living according to the teachings of Jesus, the greatest medium, because by our own works we are saved and not by faith. Mrs. J. E. Wilson described spirits who passed from this life a hundred or more years ago, being much interested in mortals, and gave tests and names that were recognized as being correct. Mrs. S. E. Buck also gave tests, and remarked that as we give in like measure shall we receive. Remarks were also made and tests given by Mrs. Dearborn, Mrs. George Peak and Mr. Baker. The evening session opened with singing by the "Peak Quartette"; invocation, remarks and tests by Mrs. Dr. Heath.

Dr. Smith spoke feelingly in memory of the late Dr. A. S. Hayward, who will long be remembered as a practical Spiritualist, having a deep interest in the welfare of mankind, as manifested by his untiring labors against the "Dooties" of the world. Dr. A. S. followed Dr. Smith, and after tests and psychometric readings by Mrs. Buck, Harry St. Clair and Mr. Baker, the meeting closed.