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THE PROPHET DANIEL.

UNCLE JED'S LECTURE.[*]

BY EUREKA. "Was Daniel a visionist?" asked Uncle Jed as he presented himself before the Club last Thursday evening to deliver a lecture on "Prophecy." "We know," he said, "by the historical writings of the ancient authors that Daniel was of good family and of spotless reputation. He was a descendant of the royal kings of Judea. He first saw the light in upper Betharon, in the territory of Ephraim. One reads that he was a fearless, intelligent boy, whatever he might be as a man. He was from the beginning a man of destiny. About the eighteenth year of his rity, and was inspired to utter divine propheage he was carried away captive to the great city of Babylon, under the king of Jehoiakim, and it was said of him that the simple and intense elements of his nature developed a great love for the sources of divine mysteries connected with his existence. A love and desire to know where God and his angels had their dwelling-place developed with the first abstract delights of his boyhood. A desire to penetrate into divine mysteries and to find out the hidden secrets of Nature were among the first of all his youthful associations; and in his early manhood he experimented with unseen forces, for his soul from a child reached upward toward the mysteries of the Beyond. He did not 'go it blind,' as some scientists do, which may be the reason why he succeeded so much better than do certain modern men -- young men I mean. The older ones take it out in guessing, without deigning to experiment. Many of these

ascertain their influence upon human life, became one of Daniel's master passions throughout his later years. He was an ancient genius, and developed, through his aspirations for knowledge, mental qualities high above the general intelligence of men at that age, for he was young when he commenced to reason, and his ennobling and refining influence attracted the attention of men of rank and understanding. He early became renowned for his great wisdom and clear visions of human events and life, and always exercised upon his associates • a most moral and religious influence. At times and in various degrees his soul became greatly inspired, and while under the influence of poetic and harmonious elements, within his own fact, influencing him in a remarkable manner. His external senses kept pace in progressive development with his spiritual perceptions. As templating human nature from a distant standpoint, especially with reference to the women of his time. He habituated himself in analyzing their qualities and making the fair sex an ideal subject. His profoundly sympathetic nature, without reason and necessary reflection. would have led him into trouble if not matrimony. But he was wise, and kept out of both. It is understood that he was level-headed, and being a prophet, 'snuffed the battle from afar.' If he could shut the jaws of a lion he might have conquered the tongue of a woman. I do wish he had left a formula by which modern men might do the same mystical work."

Here Uncle Jed gave a quizzical glance at the ladies in the hall, and continued:

"Daniel was of prophetic ken, and fine sensibilities, and he became exalted to lofty spiritual altitudes where he could contemplate the sublime powers of the Infinite with soul felt interest and delight. God and infinite law became palpable to his imagination in proportion to his faith and faculty to comprehend. He habituated himself to the investigation of ideal subjects, and developed his naturally profound, sympathetic nature, till he lived like many modern authors in a consciousness of dreamy glory which belongs to intelligently inspired souls. It is an influence which fills the immortal part of man with vague emotions, eternal longings and numberless aimless impulses. ending in prophetic emotions and sensations which the ancient people did not understand. Authors, like many of our writers of to-day, realize what character of influences were round about young Daniel, when he stood upon the extreme verge of the fomenting source of poetic or prophetic fire called 'divine inspira-tion.' This power has a wonderful influence toward purifying and adorning human souls:

• This interesting chapter of spiritual autobiography—so to speak—a pertinent, modernized secount of Daniel, the prophet medium of Old Testament times—is forwarded us by Mr. George A. Bacon, of Washington, D. C., who says it was written out from pisible letters by an eldorly lady medium well known to me.

It embodies the combined powers of the human and the divine, and through its various forms and manifestations develops, according lions, he came forth honored of men because to the faculties and true nobleness of the soul. the powers of Reason and Judgment. But the predicted future events, and defined the time loftiest and subtlest manifestation of this of their real fulfillment with wonderful prepower is Prophecy. Certain preachers and cision, while some of his predictions are not romance writers have made the prophetic na- yet fulfilled. The destruction of anti-Christ, ture of inspiration practically true. It is and commencement of the millennium, and the morally uplifting to souls depressed with the universal reign of saints, cannot take place till rude and often disappointing realities of life. | the body politic becomes purified and harmon-It is known to quicken the mental faculties of | ized. Though the world is full of prophets. modern book-makers, who, like the ancient and every nation has its 'Belshazzar,' who prophets, aim to give form and expression to daily defiles the sacred vessels; though there lofty ideals of thought, and to clothe in rich are handwritings on palace walls and above poetical mysteries their highest inspirations, all feast tables, or wherever sin and immorality either in sermon or in song. Inspiration beautifles and elevates common themes. Daniel and reformer's club on earth interpret the conthe prophet was an inspired genius. This fact deming 'voice of God' through the power of has been firmly fixed, while his bravery has prophecy and truth, it does not pay. Modern been established in scriptural history, and the Daniels are not honored. No scarlet robes and been established in scriptural history, and the romantic episode of the lion-den graphically illustrated.

"It was said of Daniel that after he was car-

ried captive to Babylon in the fourth year of Jehoiakim, A. M. 3898, he became a noted young | scious that the world still patronizes evil; that man. On account of his noble birth, great beauty and wisdom-because of his high and varied accomplishments-he soon became a favorite attendant upon the royal Nebuchadnezzar. This was considered an important event in the life of Daniel, as it fulfilled a prediction made by Isaiah to Hezekiah, viz.: 'That his descendants should dwell in the palace of the King of Babylon.' By the exercise of mental force and quick action, Daniel gained great power over the royal Persian monarch, who elevated him to high rank and entrusted him with all the secrets of the Court. Yet he maintained an unfaltering faith in his Creator, an unshaken faith in his own integcies in the very face of the many temptations and difficulties that surrounded him. He even denounced the King, and predicted a fearful judgment upon that intemperate and tyrannical Nebuchadnezzar. He was a sad-eyed inspirationalist, and must have had characteristics not unlike Hawthorne the elder. We judge this by his pensive moods and the melancholy cast of his writings and prophecies. He lived unharmed amidst scenes of immoral idolatry, and yet miraculously escaped evil-one proof of divine protection. He became an oracle through his prophecies. His own countrymen, together with the Persians and all Gentile nations, believed in him. Zoroaster and the reformers of the Magian religion became developed through the teachings of Daniel, and the former was one of the prophet's disciples to whom Daniel revealed mystic truths, translated from the sacred writings to aid Zoroaster building and establishing his "The desire to investigate starry worlds and stitutions over Persia and Egypt. When Daniel gave the grand interpretation of the handwriting on the wall which so frightened old Belshazzar that he gave up his idols, licentiousness, and his heinous offenses against the sacred vessels belonging to the Jerusalem Temple, which his grandfather and own weak and wicked father respected—Daniel became gloricould not have been more than eighteen when | fied as a medium between God and man. When Belshazzar made his great feast for his lords, knights and nobles, he ordered the sacred vessels to be brought, that his vile company of wassailers might drink to the insult of the Most High, whom they defied. They drank to the gods of gold, silver, brass, iron and platinum; [Uncle Jed was not so sure as to the latter, as this precious metal is not mentioned in the history of sacred vessels;] also of stone nature, his prophetic powers became a palpable and wood. All materials from which they fashioned gods and idols, were praised and glorified. The condemnation uttered in the handwriting on the wall appeared so suddenan individual he possessed the faculty of con- ly and mysteriously—was of ominous import! They could not read it. They were in amaze. The vernacular Chaldean language was well known, but the strange hand wrote in primitive Hebrew, which differed greatly from the Chaldean or Samaritan, which was taken from the Chaldean and Hebrew. The King in his fright called upon his magi and astrologers, but they failed to divine the meaning of the message on the wall. Belshazzar's terror increased, till finally his grandmother or mother came to soothe him. Cowards always appeal to women in unseen dangers." Here Uncle Jed cast a significant glance over the heads of his hearers. "The woman spoke of Daniel and his power with spiritual influences, and as he was a valued friend to Nebuchadnezzar in his life. Daniel would be able to serve Belshazzar as well. All the wisdom of the gods was with Daniel. Wise ones controlled him. He appeared, and was promised a rôle of honor, a golden chain, and the third place in the kingdom, if he would read the handwriting on the wall. He declined these honors with becoming modesty, but read the writing for the King, which, if I remember rightly, was this:' Uncle Jed paused, as if to gather his thoughts,

and continued: "Mene, Mene, Tekel, Peres, Upharsin. 'Mene' means God hath numbered your kingdom; he has finished it. 'Tekel,' thou art weighed in the balance, and art found wanting. 'Peres,' thy kingdom is divided. 'Upharsin, it is given to the Medes and Persians, Darius and Cyrus. As was natural Daniel frightened the king when he uttered these terrible words, but he proceeded to invest the prophet with the scarlet robe and golden chain, and invested him with the third rank in the kingdom. The prophecy was fulfilled. Biblical history tells of Belshazzar's death, by the hands of two Chaldean nobles, upon whom he had inflicted great insults and indignities. Xenophon gives the full particulars of the evil monarch's destruction in the fifth year of his reign.

"Daniel won the highest honors, and even when condemned, and cast into the den of he was overshadowed by an unseen power. He exist in high places; and though every pulpit chains of gold are bestowed upon them. They are sneered at, treated with contumely, and cast into the lion's den by the Medes, for their fidelity to truth; they are made painfully conit vields assent to those who have become des potic in the exercise of power; that it upholds those who pass unjust laws regardless of the hand that writes 'Meney mene, tekel, peres, upharsin' on the walls of ur modern temples, utterly heedless of the laterpretation of the Daniels of to-day, of either sex, who, following after their famous prototype, influenced in like manner and from the same spiritual source, prophesy as to the future utter divine truths, and proclaim God's law.

Free Thought.

Filial Ingratitude.

TRANGE NEGLECT—A SHAKSPEBEAN CHAR-

ACTERISTIC. Inconsistencies so confront us on all sides and rom every condition of life, that "the unexpected is sure to happen, finds popular recognition as an established truism; but human character furnishes no greater anomaly than that presented by certain passages in Shakspeare's life. His whole career was in fact an abnormal one. No page of romance is half so wonderful as that on which are found the recorded events that group themselves around the half dozen known facts of the great poet's life. Most of that which relates to Shakspeare's own personality comes down to us enveloped in the mazes of uncertainty. Much that passes for biography is only conjecture. Where authentic information is most desired there are the least reliable data. Halliwell-Phillips, the most conscientious of biographers, who personally examined the municipal records of forty-six towns and cities in hopes of finding some mention of the immortal dramatist, but succeeded in finding only a few brief notices of the theatrical company with which he was connected, says "a fatal obscurity appears to surround nearly every incident of Shakspeare's life.''

Accepted history represents him as retiring from the theatre and metropolitan life when only forty odd years old, having secured an agreeable competency. Measured by that of to-day his income would be more than \$10.000 per annum.

His father, though he could neither read nor write, was one of the chief officers of the town (a place which then numbered about two hundred and fifty householders), serving as aletaster, constable, bailiff and alderman, respectively; and though he became much reduced in circumstances before he died, it is supposed that he must have left a little property to William—sufficient at least to perpetuate his memory in stone. But much or little, one cannot but wonder how "the most illustrious of the sons of men" could have failed to mark the last resting-place of his parents with an appropriate monument; while at the supposed death of one of the characters of his own creation. the chaste Imogen, he could move a comparative stranger to lament her demise in such tenderest strain as this:

 With fairest flowers While summer lasts, and I live here, I'll sweeten thy sad grave. Thou shalt not lack The flower that's like thy face, pale primrose; nor The azur'd hare-bell, like thy veins; no, nor The leaf of eglantine, whom not to slander, Out-sweetened not thy breath. The robin would With charitable bill (oh! bill, sore shaming Those rich-left heirs, that let their fathers lie Without a monument,) bring thee all this.

How difficult to associate such inconsistency with one to whom the world is so indebted; and yet it is no more incongruous than that Shakspeare's own daughter Judith, as late as when she was twenty-seven years old, should not be able to write her name, but was obliged to make her mark when called upon to witness a conveyance.

Think of the daughter of him who, in the face of his immortal declaration, "there is no darkness but ignorance," kept his own child immured in midnight gloom

How inconceivably strange that he whose imperial wisdom clearly saw and enunciated for all time, that

Ignorance is the curse of God; Knowledge the wing wherewith we fly to heaven," should allow his own offspring to be reared without the blessings of education! Where else in all the range of human contradiction GEORGE A. BACON. can this be equalled?

Washington, D. C. In His Own Image.—Bragg (pompously): "Sir, I am a self-made man!" Flagg.—"I dare say. You look like the kind of a man you'd be apt to make."

The Spiritual Rostrum.

Soul, Spirit, Mind and Body; Their Relations to Practical Life; Are They Immortal P A Discourse Delivered in Syracuse, N. Y., by the Guides of MRS. CORA L. V. RICHMOND.

"And God made man in His own image and breathed into him the breath of life, and he became a living "God is spirit, and they who worship Him must worship Him in spirit and in truth." "What is the spirit of man that it goeth upward, or the spirit of the beast that it goeth downward?"
"If a man die, shall he live again?"

Throughout the Sacred Book there are very few references to the distinct nature of the immortal part of man. The subject chosen for this day's service is so chosen because it seems to us necessary that there shall be a distinction between what is usually called the mind and that which is designated the spirit. then another distinction with reference to the

The subject is the soul, spirit, mind and immortal?

Of course the body is the first visible exprespressed itself through evolution from what is ing to the epitomization of science, is after all accept the more materialistic schools of modern thought, to which all seeming science is tending, we would infer that there is nothing in from a specific combination of material atoms tion, an evolution which must inevitably be pains to prove that man is the result of a long series of differentiations from the general nrimal substance or essence, whichever it is. It would be quite useless for us to recapitulate here on this occasion the various stages of scientific evolution, or those which are claimed by the scientist as being the basis of man's existence. It seems to us, however, that a correct reading of Darwin would give to man another origin beyond the physical. It seems that this great mind recognized an à priori something, a previous condition of that consciousness or intelligence that is behind and beyond all, before there was a descent into matter for the various stages of evolution, and that the weak followers of Darwin are those inds that are incapable of the first proposition or assumption which is the basis or previous spirit of life.

intelligence, God, or such general terms as the as the result of the present ignorance. Even scientific minds choose to use, expressions like in this age of enlightenment people know that 'natural law," it, nevertheless, means a something that precedes or antedates the first give place to a higher one to-morrow, that the atomic expression; whenever and wherever next and next generations will show greater this expression begins is the basis of scientific advancement in man. This mind which is the investigation, but whatever precedes that expression and whatever follows it are beyond the province of scientific discovery, and must relate to another realm.

It is, however, customary, notwithstanding the religious impulses and teachings that are in the world, to judge everything from the standpoint of the senses. That this is utterly fallacious even the most casual students of the works of science will declare. The movements of the heavenly bodies and of your earth cannot be determined by the senses; it is only by the higher laws of mathematics that the correct system of astronomy has been revealed. Most of the various stages of the unfoldment of science have been the correction of the first false impressions of the senses. Almost every idea measured from the standpoint of the five senses was gradually found to be wrong. It is perception or intuition that enables man to take cognizance of things aside from the five senses. The French Academy of Science endeavored to add this to the other senses, making a sixth sense, a few years ago.

When the five senses have exhausted their ability to reproduce or repeat the expressions that occur in material nature, there is still a vast realm in human existence that is unexplained and unaccounted for. The body seems to be the servant of something within and beyond it, whether that something be named spirit, mind or soul. We shall presently express what we think of the terms above named. As to the body, it seems to be perfectly incapable of expressing thought, emotion, in-

telligence, or anything save that kind of sensation which belongs primarily to physical existence. But even sensation conveys no intelligence excepting there be an entity or consciousness which receives the impression and draws its own deductions concerning it.

In the opinion of the speaker every form of existence that expresses the life of merely physical organisms without the consciousness of being in existence, is governed by the superior intelligence under the general denomination of natural law. In the animal kingdom, where a degree of intelligence is expressed, it is nevertheless an intelligence that seems to be stamped upon the peculiar nature of the animal, and whenever an intelligence is expressed which is superior to the nature of the animal, it is always by contact with the superior order of intelligence that is in man; thus the successive forms of animal life that have come in contact with man have learned by his superior cultivation, and reproduce some of the degrees of intelli-

titious achievements that are not innate they return again to the original type, as the flower relapses to the original blossom of the field or wilderness—as in case of the rose—remaining neglected and uncultivated it will return again to the original wild rose of the forest, so the animal kingdom unattended by man will return again to the original wild beasts of the lair, the plain or desert: Provided that the conditions under which these animals find themselves in contact with a superior order of intelligence are conditions that are not natural to them.

Man, on the contrary, seems to change from a certain condition that, whether à priori or not, is innate in him; that condition develops from generation to generation the several degrees of intelligence. It is customary to call this intelligence mind. For the sake of discourse that is to follow, we will classify these three degrees of what are considered to be the intelligence of man as mind, spirit and soul coming through the physical body, which latter is merely the instrument for expression. We do not consider the mind to be the thinking principle à priori, but the reflection of the thinking principle coming through the organbody; their relations to practical life; are they ism; whatever cells there are in either the nerve center and the ganglia, or in the brain, whatever the principle is that pervades the sion of man. So far as science is concerned it body, that is the intelligence that causes those would seem that the body is all that is recog- | cells to increase with the degree of the activity nized, excepting that vital principle which is of the mind. The mind is the reflection of supposed to be innate in matter, which ex- physical objects, of material things vivified by the spirit. The mind changes; the same termed by science protoplasm. Man, accord- | thoughts do not possess the grown-up man or woman that possessed the child. The adult but a bit of differentiated protoplasm. If we thoughts differ from those in the younger and more immature. The conditions of the mind continually change with the increase of knowledge or observation, as it is called. The human the mind but effervesence, that which rises | thought varies from time to time according to the standards that are unfolding from within or substances. A celebrated teacher of evolu- and without. Sometimes the mind is as a kaleidoscope, and does not retain any accurate recognized in the visible forms, takes great impressions of things; they are intricately woven together.

Frequently when you see people they say, I have changed my mind on such and such a subject. The person who never changes his mind considers himself especially consistent. There is no especial merit in consistency, if consistency is not to change one's convictions with change of thought, with change of knowledge. You might with as much merit always expect to be children, to always remain in the same condition of mind, notwithstanding the added thought that is in the world. If consistency means the never changing of one's views, all modern science would be utterly void; there must be change.

The present age is busy apologizing for the what is thought to-day with the past, and those who follow in successive years will be apolo-Whether this spirit of life be named divine gizing for and explaining what is taught to-day that which seems to be the highest truth will reflex from within and without cleverly portrays the changes in the expressions of human

> It is a mistake to suppose that the mind is a finality, and that it is all there is of the thinking principle, as those reflections are continually changing. Kant, the German philosopher. clearly shows that there is an à priori knowledge, that that which is unfolded from within is not the mere fragmentary knowledge that is discoverable in the human mind, but is an expression, imperfect though it be, through the physical brain and method of thought, of an à priori intelligence, which expression is liable to be more and more perfect as physical methods give better and better opportunity.

> We do not think any mental philosopher bases the knowledge found within the mind upon mere external experiences, nor can it be considered that external experience can account for all the human mind knows. If it were so, any knowledge which is the result of the observation of others, which it is claimed is transmitted by heredity to a higher race, and from those to a still higher race, would be utterly fallacious.

There is another source of knowledge aside from the observation, aside from the empirical methods of science, aside from those of the schools of induction so cleverly and deftly outwrought in the world. It is claimed from all bases of absolute mental reasoning that there must be another source of knowledge than that found in the reason. Fifteen years ago a member of the French Academy of Science decided that there must be another sense, a sixth. sense, and proposed to call it intuition. But as intuition would imply greater inspiration and spiritual unfoldment than the French. academy seemed to possess, it was abandoned.

The pyschological department in the British Association of Science wisely includes this other and deeper faculty, talks about and discusses it with reference to possible discoveries in the light of this untold realm which Herbert Spencer calls the "unknown." When Herbert Spencer declares it unknowable, he does not call it unthinkable or inconceivable. If man could only receive absolute knowledge of immortal life through the senses then there could be no immortality, for the senses, evanescent and transient, can only receive impressions in the realm to which they belong your it

This is why that of which you receive to day the impression you forget to-morrow. In The eyes are continually obliged to seek new impressions, for the sake of new evidence to the gence that are visible in man. But like all fic- senses; but if the mind has taken a correct

has seen, then another realm takes up this nature, as to suppose that the realm of poesy, the realm of sleep. No doubt there are greater knowledge and it becomes the possession, not of imagination, of art, of sentiment can be reof the senses, not of the mind, but of the entity duced to a mere mechanical process; that the death, for if the soul can sleep one instant then which is beyond.

All this may sound complex and intricate, yet it nevertheless is the correct process of arriving at what we wish to say, that the mind is but the transient expression through the physical organism, which is fleeting, of something that is beyond the physical organism that is unchanging; that this transient expression is continually aggregating unto that the physical universe.

body instead of this a priori something, if that fore, there is the breath of the Infinite. and which Kant, Klopstock and Foote so clearly the breath of the a priori life, breathed from indicate has no existence, then of course all what we choose to term the soul. As spirit is of revelation that that realm does not belong that existent in mind that is not subject to the but the breath, it is not the entity, and it is to the body at all, but to the lyving principle, existence of the body is just so much waste, and nature has, for once, stultified herself.

We see her making no such mistake in all the orders of existence beneath man. The thinking principle in the animal subserves the purposes of life, and all those purposes being subserved, the thinking principle does not go beyond them except when animals come in contact with human beings; then the added intelligence becomes the psychological reflex of

Not so with man; whatever belongs to man that does not subserve the purposes of physical life, that is, outside of his physical surroundings, whatever desires something higher and pressed in the material life of man that is dibetter, that lives in the realm of the imagination, of sentiment, of poesy and religion, would be a stultification, and nature for once would have made a mistake, the stream would have risen higher than the fountain, and life itself, so far as man is concerned, would have been a supreme failure.

There have been attempts in modern thought to make so external those à priori conditions of life that they may be resolved in the crucible of science. The same system of mental finger upon the thinking part, and find the essence, cosmic dust or atom that causes man

Thus far the methods of science are correct concerning the physical organism, but there has been nothing arrived at concerning the spirit or mind of man, and as this mind reflects the images from without and the images or thought from within, so as the power of expression increases the mind increases in its capacity, and that something which clamors for expression becomes more and more capable of expressing itself.

If man could only express that which he sees, and which the mind thinks because of his experience, then you would not have all the difficulty which you experience daily of expressing your thoughts. How many people say: Oh! I wish I had the language to express the thoughts that are within me. How many people know that they have thoughts within far higher than they can express; how many in spirit are singing a song far more musical and harmonious than any song that can be sung; the poet hath greater poems than he gives to the world, he has that within that the mind cannot express. If it were not for this, thoughts would not come faltering from the lips, and language would be equal to every thought; there would be no higher aspirations than can be portrayed in daily life; human beings would not aspire to be better, wiser or higher than they are to day, until the extreme | that something comes with one, and, notwithexpression forced them to be. But there is always something that wishes to be expressed to do so, according to its conditions-that it is lisp syllables or form words. There is a men- condition, or is imperfect as the result of the tal telegraphy between mind and mind, of thoughts often unspoken as you sit in silence with the friend visiting day after day, and many times not speaking a word, as was the cal. If natural law to any great extent govcase we believe, with Tennyson and Longfellow erns the body, produces from the differentiawhen they met, sitting on either side of the tion of protoplasm the condition for the exe and speaking no word, but communing in the language that poets only understand; as is often the case when sacred thoughts arise in the mind there seems no pirations, the hopes, the love and hate, the inword suitable to express their grandeur, only tellectual and spiritual methods of existence. the class of hands and the gazing into sym- So that while the body but feebly expresses pathizing eyes. Still the vocabulary of human | the mind, while there is only a glimpse of this speech is large; when the brain becomes ac- higher realm, every glimpse proves the vastcustomed to those wonderful thoughts increasing its capacity from the soul, then the thoughts that come pouring in can be more fully expressed.

The methods of mental science do not produce added knowledge, they simply give op portunity for their expression. The methods of mental philosophy are not in themselves abstract science; they only prove to be so many methods by which you are accustomed to control the expression. Even the perfect teaching which enables the musician to perform with greatest facility upon an instrument. does not produce the harmony within the soul: the mere mechanical production of harmonious sound is not an expression of musicstill the genius through this mechanical method will give forth expressions of music. and compel others to follow.

In all the great pursuits, in art, in science. in all that pertains to human industry and practical inventions, there is that which must prove a something à priori that determines what the thoughts shall be, and causes the genius not to conform to preconceived ideas. but to create methods of his own, and in time his methods become the accepted method of the world.

The same is true with regard to philosophy. The philosopher is not writing and thinking the thoughts that precede him; his mind presses forth in new methods and reveals a ing and training his body to undergo fatigue. new system, a new process, and a new formula for the new thought-as in the Platonic system, brought into existence in an age when the Greeks were filled with material sophism, or were worshiping material divinities-proving how distinct a revolution is produced from the realm which is unrecognized in the world of mind; as soon as the mind is opened toward that realm, lo! the wonderful truths like those of Socrates and Plato come trooping in from this realm and claim the mind, urging it ever on and on, conducting it to the foot of the mount of inspiration.

Inspiration simply opens another doorway. All that man knows of religious truth must come from that inner realm. How futile, then. for the human mind, under some stimulus of mental or material science, to attempt to ex- realm which is natural to the diviner existplain a realm which science from its very nature cannot explore. It is just as absurd to call anything a science which relates to spirit as it would be to call the spirit the body; it is rest, they know not what they say; that the just as absurd to think that scientific methods | physical body longs for rest is true, but that can enter the domain of the spirit, and inves- which is rest for the body is not rest for the tigate that realm and gather the truths there-

picture or photograph of that which the eye science into the great store house of material in the heavenly kingdom, which it enters from grinding of the hand-organ is the epitomization of musical art reduced to a science. The to the contact of earth in the dull lethargy of mechanism is simply the facility of expression; human life, there is an added purpose, a deeper when it descends to anything less than that, it is dull, and lifeless, and vold.

The word spirit is often used as a term synonymous with soul. If we correctly analyze the word it is thus used unintelligently. Spirit is breath, from the original spiro, to which is unchanging all the knowledge that is breathe. When God breathed into man the capable of being unfolded from contact with breath of life, it was simply that the soul-life. the à priori existence, breathed the soul-life If the basis of human existence were in the into the human form. In this spirit, thereneither the body nor mind, but it is the ani- the soul within man. mate principle from whatever is the entity in man.

The Supreme Entity of the universe is the Infinite; the entity that is expressed in man is the soul; that soul coming in contact with the physical organism breathes the life from within by the divine method-this is the human spirit. Whenever the spirit vivifies, there is life; wherever it does not vivify, there is death. The organism contains no innate life; there must be preceding the organism the germ; the germ must be vivified by expression of this divine breath; whatever there is exvine and perfect, intelligent and aspiring, must be the result of this inbreathing from that other and vaster realm, which is the realm of the soul.

This realm into which you have an "open sesame" will fully explain the wonders of human existence; that the realm of the soul is the realm of the real entity; that the intelligence, as Kant says, is & priori; that, as Emerson says, the child has been to school thousands of years before the child is born. He science that asks the question would lay its aptly says: "Distrust those curls and dimples, that child is a thousand years old"; looking through the eyes into the deeper intelligence that is beyond, you know that it is only awaiting the unfoldment of the organism, the expansion of the brain, for higher expressionthat the breath will continually play in and through that organism, until all that is possible to it will be expressed in the physical

> Have you never thought that some lives do begin where others leave off; that the intelligence that is in one child is not equally unfolded in all; that somewhere there is an à priori existence or consciousness? that, as Wordsworth has wonderfully expressed, there are "trailing clouds of glory" that accompany the soul into its earthly pilgrimage?

It is a thought that is common in all religions, that the soul has its origin in the diviner and higher state. Suppose it has no primal origin; suppose it is immortal in the heretofore as in the hereafter; suppose that this is but one of millions of expressions throughout eternity. Does not that explain much? does not that explain Kant's theory of à priori existence; does not that explain why one life is more perfect than another? Is there any other explanation why one is so feeble and incapable of resisting temptation and another so strong, each being surrounded by the same influences, by the same antenatal conditions. both born of the same parents? Is it not true standing mortal life, shapes the dust or fails -as the child wishes to talk long before it can strong and good as the result of that superior

> The soul being the entity, we have the basis for all that is not simply material and physipression of life, it is, nevertheless, the inbreathing of this spirit that constitutes all the life that can be distinctly called man; the asness of the realm that is beyond.

Take out of human existence all that is not merely physical, and add to that physical existence as much as you please of the higher condition that you suppose the advanced human being could attain from evolution through material nature, and you still have an utterly barren and useless expression of man. The infant is perfectly helpless, the human being until the age of comparatively mature years cannot cope with the natural elements around him; the animals have a natural instinct, a resistance to the material elements-the human organism does not contain any such protection.

The moment you enter the world of mind, and the spirit pervades the organism, however, you then have contact with a power that is able to cope with everything. Instead of the physical might and instinct of the animal, you have an intelligence that enables you to build cities and empires, rear up kingdoms and destroy them, all in utter defiance of the mere physical necessities of man's existence. As it is, you have been goading the physical organism on to the performance of herculean tasks; what would kill a horse or any animal, you compel your bodies to accomplish. It would kill any animal to perform physically what man does, in exploring the wilds, wildernesses, and the ice-bound region of the North, torturand peril, all kinds of deprivations, fasting and feasting. Under this dominant force of will you take advantage of sluggish nature. and compel the organism to obey your wish.

It is a happy release for both soul and body when sleep comes; the body glad to have its goading masters gone, the soul glad for a temporary release from urging the body on. Have you never thought in this realm of sleep, the border-land between this real kingdom and the outer world, when the physical form at rest sleeping, the task-master absent, that the soul itself in a realm of its own is enjoying a rare and wonderful privilege of freedom? Can you think of a bird released from a cage? of one released from the tasks and burdens of a hard life? you will then understand that the ence is not natural to the physical, and contact is only possible for transient expression.

When people say that they long for eternal spirit. The mind seeks new fields of conquest,

must there be annihilation. But in the return impetus.

Some one has said, and we think it very wise, that the realm of sleep closes this wonderful doorway, so that it will seem that there is no other way to enter it except through the doorway of death, for if it were not so it would be sad to remain in the dull, dreary tread-mill of goading its body on to the accomplishment of things that it can never appreciate, of urging it to the fulfillments that it can never realize, because not in the nature of the body, and only to find at last through the wonderful gateway

What magic has through inspiration opened up the gateway of life! what unselfishness, what desire to do for others! When life is divine and true how it sanctions, uplifts and strengthens the hands in every toil. In this matchless realm all things are possible, everything is an open gateway to its marvelous hopes, its fulfillments. If the wonderful power in the human spirit that survives death be only the smallest part of life, into what transport will not the soul go when the gateways of physical life are finally closed, when all external striving ceases?

Talk of immortality; why, people talk of this as though it were a problem, something to be solved, as though it were yet to be answered. The immortal nature of man has revealed itself thousands and thousands of times. Whatever | God. bursts the barriers of the material senses, urging man to the accomplishment of every duty, and to perform more wonderful duties, that is proof of immortality; whatever can think a thought, solve a problem, work out a system of mathematics, of language, of science, is evidence of the immortal principle.

Is the body immortal? No; every organism must perish, for there is no principle in nature that is unchangeable, that is immortal. And until science can show us a primal cell, essence or atom-which as yet it has not succeeded in doing-that is unchangeable, there can be shown to be no immortality in the material state unless the ultimate atom, the primal principle, be unchangeable. Whatever is organized, whatever has combination, must cease sometime to be an organization.

No more foolish dream ever possessed the human mind than that which permitted some of the sages of old to wander up and down the earth seeking for the "elixir of life, the wonderful fountain of perpetual youth"; no more foolish teaching could be introduced than that proclaimed by some of the modern systems of thought or philosophy: that by proper living one can always posssess the physical organism. It would be everlasting imprisonment. Annihilation would be better. For whatever matter might do, to be galvanized into perpetual existence would be an eternal misfortune; a doom compared to which the Lethean stream or even the orthodox hades might be chosen in

Let us, then, consider that the soul being the ultimate entity, the only primal principle, the only absolute, immortal postulate, all other things bend to the fulfillment of its expression on earth: The spiritual inbreathing revealing through the organism, as far as it is the basis of the human mind, as much of the soul as is possible in this material existence.

But, oh! what other heights are often revealed! the glimpses upon Olivet of that divine life that is beyond; the transfiguration, in which the glories of another realm gleam in and through when Christ stands there revealed to his followers! The glory that surrounds saint, seer and prophet! In that other realm that prophecy has made clear, all immortal longings are revealed. They who deny aloud, or seek to avoid this divine conclusion, find themselves at last floundering upon an unknown shore; on the one side annihilation, on the other the terrors of hades.

Who shall picture this realm of the soul save those who have the inner vision, those who through dreamings and longings discover from whence all these divine attributes come that encircle human life? The angel in the child gazing with intense wonder in your eyes, always telling the truth until taught not to do so, brings that truth from this realm of light, Intuition in woman's life is more unfolded than in man's, because she is less accustomed. to gauge human existence by routine of reason and experience. When a man says: "Oh! my wife said so and so-I wish I had followed her advice." he accepts and bends to that intuition which oftener arrives at the truth than the more circuitous method of reason. Intuition à priori is the only avenue of revelation from the soul, the only method by which the divine life is incorporated into human existence, the only faculty that opens the doorway of inspiration and arrives at the true light. Read the Word inspired of the Spirit: Without that spirit it becomes void and meaningless, as the materialist will have you believe; read it with the spirit and it becomes luminous as Olivet as golden as the mount of transfiguration, as radiant as the angel that stood by the sepulchre.

Into this tomb of material life, into this sea of striving, delving and toiling, if man could be plunged without any hope of the fulfillment of the higher thought that is within him, how bare, wretched and mocking would be his existence; how utterly valueless his strivings for good; how narrow and cramped the walls of his material dwelling, how void the wings of aspiration and imagination on which his spirit soars. But once open that realm, admit the light from within, gauge human existence by the higher standard, and insist that human life shall be judged by its highest instead of its lowest level, and you have the realm of seers and prophets, and the genius of the highest philosophy in which to hope for humanity.

The materialist will grade the earth to the lowest level; the one who believes in spirit and

in; and bring them through the grasp of and the soul reaches ever on to new dominion forth with its divine argosles of light, with its you well.

fruitage of the heavenly kingdom that will make human life beautiful and enjoyable, and lo! the earth is transformed, the wildernesses are made to blossom, fountains upspring in the deserts, and all these forms of human life, shipwrecks upon the shores of time, these wandering walfs that seem to have no place in time or eternity, will be gathered into the divine kingdom and the eternity of life placed before them.

One such glimpse is worth all the dull, narrow, other methods of life, and we turn away from the schools of mere technical science and material philosophy-although they are useful to man as methods-to the higher and diviner realm, seeing that the only immortality that there is in man is that which is highest and best. If these be not immortal, then let the dust engulf him, let annihilation enfold him, let all hope and aspiration for the divine that is in man be blotted out forever!

But the teaching of every age has revealed the light of inspiration. We have not only the voice from Sinai and Olivet, but we have that of philosopher, teacher, seer, poet and philanthropist in every age. The Sermon on the Mount becomes the golden light for all to follow, and the teachings of Plato become the philosophy for the whole world. While we sink the bodies to the level that they should occupy, the thought becomes buoyant with the winged messenger that arises from within, and the soul bending all things to the fulfillment of its purpose. At last, when the body is laid aside, having performed its function, all that is of value that comes from aspiration, from sentiment, aggregates unto itself the treasures of its accomplishment and abides in the realm of the soul, which is as immortal and eternal as

"The Blending of Realms Spiritual and Material."

On Sunday afternoon, Sept. 20th, the service at the First Spiritual Temple, corner Exeter and Newbury streets, Boston, was opened by the reading of a poem by Mrs. H. S. Lake, entitled "One Day at a Time," after which the entrancing intelligence (Byron) said:

entrancing intelligence (Byron) said:

My subject this afternoon is "The blending of realms spiritual and material." In presenting my thought I have two purposes in view: the imparting of ideas which may be helpful to you, and the liberation of myself from obligation. These two purposes correspond, I think, in essentials, to those which animate all persons who have evolved, measurably, from purely selfish states. To most people, however familiar with spiritual manifestations, the incidents of life, if unpleasant or oppressive, are mysteries, and much effort is exthe incidents of life, if unpleasant or oppressive, are mysteries, and much effort is expended in importuning for relief. The most essential thing to day is that man shall understand that growth lies through discipline; and also that pain and suffering point backward, or inward, to some violated moral law, somewhere. I have repeatedly expressed this thought, yet, in consequence of the inability of man readily to grasp the same, I reaffirm.

It were of no use for those who have passed out of the body to teach, did they not correctly

out of the body to teach, did they not correctly inform you of certain things which the change of death has made clear. The blending of realms material with realms spiritual results in mediumship—conscious and unconscious; through the magnetism furnished by man-kind, we make ready our physical phenomena but it is essential that by the side of the mani-festation there should go the statement that these external forms do not represent the real ego in more remote realms of expression. They are the recurrent waves of released They are the recurrent waves of released energy which roll up from past and present mundane life. They are warped and colored by elements through which they pass. The superior state is more likely to reveal a correct idea of the conditions, which actually prevail in spiritual realms, than are the communications of various intelligences through medial instruments, for the reason that such superior state is attained by release from magnetic relations, wherein mediumship largely operates.

largely operates.

The condition which you denominate disease is largely the result of ignorance relative to the effectiveness of spiritual influences; by spiritual influences I do not mean spirits, but the atmosphere which envelopes the earth as a result of its own activity, and that of its inhabitants. If sensitive persons subject themselves to magnetic waves which rasp and repel, there is certain to be developed within them blood-states which invite approaching and surrounding ills.
Disease germs' cannot find lodgment in an organism magnetically and spiritually at ease.
Epidemics may be traced, in the last analysis, to hostile states of human association.

to hostile states of human association.

How to house the race is a vital question, and properly belongs in the domain of spiritual science. The atmosphere of spirit is no less potent in its operation, because unperceived by physical sense. Let the psychometrist or men tal physician give you a few demonstrations of its power to overleap distance, and to declare consecute feats and we will achieve the force. concealed facts, and you will realize the force of my statement. No patient can take on a state of inharmony (disease) from another patient, unless something within invites it. But since the majority of the race are living in negsince the majority of the race are living in negative and unbalanced conditions, they should know how to shield themselves, just as, while the body is affected by inhospitable climate, you should know how to clothe and shelter it. If, coming into contact with certain organisms, you are sensibly affected unfavorably, you should heed the warning, even though you can assign no reason for the state.

Oftentimes conventions are called to consider some idea generally entertained and sider some designment entertained and thoroughly espoused; presently controversy and acrimony are developed, and the council concludes in confusion. This is largely due to magnetic repulsion, the result being to eliminate elements which cannot be utilized, and so

clog and confound the understanding.

Right magnetic states are conducive to clearer thinking. The improvement in spiritual phenomena is due to the larger and deeper love of the race which is gradually being unfolded.

of the race which is gradually being unfolded. Were the phenomena to cease, and the consciousness of our realm of being to die out in consequence of this, the elements by which physical manifestations are produced would soon be no longer available.

Do not struggle to repress the natural emotions of grief, when your friends pass to this hither side; but warm and cherish that love, even with tears, until, upon its magnetic waves, these, and other laborers for light, revive their being among you, and reveal the eternal interblending of the two spheres.

REPORTER.

[EDITORIAL WAILS!]—If the party who stole the lock off our boat house at the bridge will call at this office, we will take pleasure in presenting him with a couple of keys to it. They are of no use to us.—Fox Late (Wis.) Representative.—The man who lost his false teeth at the depot a few days ago can have his property by applying at the conductors' room, where they are now doing duty as a paper weight.—Springfield (Mass.) Republican.

What Else Can You Expect?

immortality will elevate the world to the highest level. For the gake of the present hour, for the sake of the lives that are unfolding around you, for the sake of that which requires of each human life to live at its highest and best, let us not bring life to the dust, nor allow the wings of poesy and the divine philosophy taught by Plato and Socrates, and the seers who have revealed this realm of human hopes and prophecy, to sink out of sight, nor teach that there is but the dull, grinding routine for daily bread which feeds nothing but the body, and that goes back to the dust.

Let the mind be fed, not on intellect and material husks alone, but let the soul come forth with its divine argosles of light, with its

(From the National View, Washington, D. C. | THE RACIAL GENIUS.

BY II. N. MAGUINE.

The gods engerm and men unfold,
And never fails the wisdom plan;
Obeying laws divinely scrolled—
Knough of glory for this man.
The time had come, though statesmen lag,
And "Hoi for Oregon!" the cry.
"To wastern seas bear on the flag!"—
And souls appointed make reply.

No State's the call—resisticss still
As mandates that the tides obey,
That summon birds with single will
To fly to new homes far away;
They moved not on to martial strain;
By certain wealth were not allured;
Old homes few hoped to see again,
New homes they sought were not assured.

The faith inspired by deeds like these Outlives the creed and party life;
Through such we learn of destinies Fulfilled above the solids strife;
They 're pulsings of a mystic force, First felt by man as self-confined, Till, deep'ning, wid'ning in their course, At last they prove an Over-Mind. At last they prove an Over-Mind.

The force impelling pulsed the sphere, It round and through the planet run, Relating parts remote and near, And binding destinies as one.

'T was Europe marching with the sun; 'T was Asia calling back her own; America for all was won; The same life throbs in every zone.

When first the swarms from Asian hives
Were pouring over Ural's crest,
The Racial Genius, life of lives,
Was active in the hidden west.
The rock of Plymouth had been scaled,
Already Yorktown's battle won,
Ere yet the Genoese had salled,
Ere yet was born our Washington.

So works the God that's over all.
He builds and fashions, midst decay;
He resurrects from overy fall,
In goodness ever holds His way.
Though tribes and nations come and go,
As come and go the changing tides,
The streams of life forever flow,
The unity of good abides.

The Racial Genius sleeps and wakes,
But, night or day, he ever grows;
Again a cyclic morning breaks,
A cyclic night is at its close.
The One-Life Force shall fill the world,
And ev'ry port be open, free,
With flags of war forever furled,
All bound in one fraternity.

All lags of war forever furied,
All bound in one fraternity.

Of the evidences of an over-ruling Providence in human affairs, probably the most conclusive are to be found by tracing out to their culminations the migratory movements of the race; and among these, the first settlement of Oregon stands forth singularly significant. As originally organized, Oregon extended to the summit of the Rocky mountains, and from the forty-second to the forty-ninth parallel, embracing all of Washington and Idaho, and twelve thousand to fitteen thousand square miles of western Montana and Wyoming—an aggregate of two hundred and seventy-five thousand square miles of territory, more than one-fifth greater than the area of either Germany or France. History will be searched in vain for another instance of wilderness so vast being so rapidly developed to civilized uses. The first Oregon immigrants traveled hundreds of miles over rich, untimbered prairie lands subject to appropriation, and wearily traveled on through two thousand miles of savage-infested mountain country, to locate in the lower valley of the Columbia; and this in the face of the fact that the question of national jurisdiction was still open, wherefore they had no positive guarantee of the protection of their country's flag. They could easily, safely and expeditiously have descended the Mississippl to the salubrious and fertile regions of the Southwest, where also were empires of unoccupied territory filled with natural riches.

Oregon's ploneers "builded better than they knew." Now that the construction of coast railroads to the narrow water-ways of the far north, between Asia and America, is being carnestly considered, we begin to see the importance of the end toward which they were unconsciously "rough hewing."

October Magazines.

THE MAGAZINE OF ART .- That pathetic and beautiful picture by Landseer, "The Shepherd's Grave," is the frontispiece, and one of several illustrations of a paper on "Animal Painters, Past and Present." Walter Armstrong contributes the opening article, "The Two Salons," those of the Champ de Mars and Champs Elysées, with engravings of seven paintings in their exhibits. The second and concluding part of 'The Dragon of Mythology, Legend and Art," is given, and "A Waif of Renaissance Sculpture" is illustrated with pictures of art work of the fifteenth century. In "The Romance of Art," by Leader Scott, the harmonious life of the sculptor Ammannati and his wife, the poetess Laura, is portrayed. The supplementary departments contain items of current news regarding art and artists. New York: Cassell Publishing Company.

WIDE AWAKE leads its attractive contents with a thrilling narrative of adventure graphically related by Lieut. Col. Thorndike, descriptive of "A Night with Russian Wolves." A Norse myth is the basis of a story by Amanda B. Harris, entitled " the Sea Sait?" and a Moqui folk-tale is "The Genesis of the Earth and Moon." More than usually interesting pages are given of the "Peppers"; and other delightful stories are, "Jessie's Chickens," one of home-life, "The Bronson Company," also of home, "Edith's Guinea Pig," one of travel, while "Marietta's Good Times" are this month at a monkey's theatre. Several contributions of interest to lovers of natural history, a number of poems, many pictures, and a well-filled department of "Men and Things," complete an excellent number. Boston: D. Lothrop

A Need in Pennsylvania. To the Editor of the Banner of Light:

While much may be necessary to say in order to make the need appear, I do not now desire more than to suggest what will help the Cause of Spiritualism and better protect the mediums in Pennsylvania.

Several States have a general association of working members-not a delegated body, yet a legal State Association.

I have seen much of the good accomplished by these organized bodies of Spiritualists. The Spiritualists of no State will or do more

The Spiritualists of no State will or do more need means to help their Cause than they of Pennsylvania. I have helped such work in other States, and as my home seems to have been cast here, at least for a time, I am impelled to agitate a State Association.

Will the Spiritualists of Pennsylvania help me to agitate this? I shall be pleased to aid all I can. Let us wake a little and learn that we are alive! It is also necessary to let others know that we are entitled to be heard from if not respected.

2234 Frankford Avenue, Philadelphia, Pa.

Awstruck visitor (in artistic studio)—"It must be very difficult to produce such an exquisite work of art." Yon Dauber—"Nonsense! Almost anybody can paint a picture, but finding a rich fellow to buy it after it is painted is where the art comes in."

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Passed to Spirit-Life,

From the residence of her son, John T. Fish, at Fallsington, Pa., Aug. 28th, Eliza A., wife of Joseph Fish, in the 70th

year of herage.

Although belonging to the Society of Friends, this sweetsouled woman had for more than thirty years been a consistent Spiritualist—one who lived, as well as believed in,
the harmonial philosophy. Her busband, son, and beautiful
daughter Lizzle, as well as a large circle of friends in Fennsylvania and New Jersey, will miss her gentle ministrations
to their earthly needs; but have one more angel to yelcome
them to the Summer-Land.

Sept. 10th, 1891, Henry T. Davis, in his 68th year. Sept. 10th, 1891, Honry T. Davis, in his 68th year.

He was born in Rockingham, Vi., March 18th, 1823; was
the son of Elijah and Nancy Davis; and was the eldest of
four children. He moved to Lawrence, Kan, in 1853. He
was a veteran Spiritralist, convinced of its truth through
the mediumship of his wife, who preceded him to spirit-life
seven years. He was the father of four children, all now
living, who will saddy miss his cartally presence. He was
highly respected as a citizen, and was fully prepared to
onier the Higher Life. Mirs. A. Luli officiated at the funeral.

Lawrence, Kan., 638 Massachustis street, Sept. 21st, 1891.

[Oblivary Notices not exceeding twenty lines published gra-lutiously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make a line. No poetry admitted under this heading.]

Bunner Correspondence.

Missouri.

KANSAS CITY .- A. W.S. Rothermel, M. D., writes: "I have never met at camp-meetings and elsewhere so many anxiously seeking knowledge from the angel-world as I have this season. Onset enters upon a new era with Dr. Storer as chairman, and I hope the people will stand by him and make that grand place what my guides said years ago it would be after much struggle. Every one seemed happy and free there this year. I hope the same feeling will continue, and that western people will feel its influence. At Lake Pleasant the President gave me a delightful welcome; in fact every one seemed rejoiced in the appearance of my little self. Of course I could not stay long, yet what seances I held were well attended and appreclated. The tide of travel brought me to Queen City Park for one day only, where I found friend Smith, who in himself is a host. Large crowds were at the camp on Sunday. and elsewhere so many anxiously seeking

on Sunday.

My next point was Haslett Park, Mich.

Hiram Hodge, the genial President of the

Camp, kindly greeted me, and assured me of a Hiram Hodge, the genial President of the Camp, kindly greeted me, and assured me of a warm welcome. In my unsuccessful efforts, aided by various officials, to find a place in which to hold séances, aspirit said: 'Dr. R., go to my sister and tell her I send you to her; hold your séances there.' I went, and all was well. My séances were successful; hundreds received direct communications and tests which could not be explained away. It seemed as though my guides meant to help the Camp for the future. The lectures by Mr. Howe, Mr. Emerson and others were well attended; in fact, crowded to overflowing.

My next stopping-place was Chicago; thence I went to Clinton, Ia. The journey was pleasant, as Edgar W. Emerson was my company all the way; any one knowing him as a gentleman, outside of his wonderful mediumship, can easily understand why we had a pleasant trip. At camp they stood with outstretched arms to receive us, and gave us a welcome that will long be remembered. I was fortunate in meeting kind Mr. and Mrs. Hills, in whose pleasant, harmonious home I held séances. My time was filled from the start until the camp broke up. Not one hour was mine: even at midnight my

harmonious home I held séances. My time was filled from the start until the camp broke up. Not one hour was mine; even at midnight my guides wrote messages, and placed them between doors, in time for the early leavers to catch the trains. Tired and worn out I left the camp, and next sojourned with my friend J. W. Carr, at Omaha, Neb., for one day, when a telegram summoned me to Liberal, Mo., and thither I went. There, as at other camps, everybody sprang to greet me. I was furnished a nice place to hold séances, and everything was done by Mr. Walser for my convenience. There I spent ten days, working daily and hourly until the camp was over. All met in the hall on the last day, and with music and hand-shake all around 'Home, Sweet Home' was sang, and hopes expressed for a retinion next year.

next year.

I came to Kansas City for rest. After a brief visit to my nieces in Georgia I shall be ready for a winter's work."

Illinois.

DIXON.-Mr. and Mrs. Merryman write "Our son, ten years of age, has been crippled with rheumatism for three years, and unable with rheumatism for three years, and unable to walk; his only way of locomotion was to drag himself along on his side, with the aid of his elbow. His arms were crooked like a bow, his legs drawn up, his face bloated and colorless last spring, and it was with great difficulty that he could draw himself into a chair, and so weak he could hardly drag himself around in the manner he had. While sitting in a chair he could not put one leg over the other. He was attended by experienced physicians, but they failed to help him, and finally gave up all hope of doing so. hope of doing so.

they failed to help him, and finally gave up all hope of doing so.

Last June Geo. F. S. Twilight, a magnetic healer, came to this city, with testimonials from physicians. Upon seeing our son, he said he thought he could help him. We had him treat him and the result was he began to gain rapidly. Color came back to his face. H.s whole system began to change. Hir arms became straight. His flesh was tender; he could hardly bear my touch when I bathed him. His legs began to straighten; now they are nearly as straight as ever. Then he began to walk, and he has now been able to walk about one month. He went to school Sept. 6th, the first time for three years, and continues to improve. Our son said several times, while Mr. Twilight was treating him he felt as if plaster was being laid upon his back, though Mr. T. did not once place his hands upon it. Mr. Twilight seems to have great powers, although he does not appear physically strong.

We feel very grateful for what he has done for us, but are unable to remunerate him as

names of three persons who testify to the truth of the above.—Ed.

SPRINGFIELD. - J. Q. A. Floyd writes "The Cause which the BANNER OF LIGHT SO ably defends is making rapid advance in this city. Newly developed mediums are on every hand; they are of many phases, and the prospect is our citizens will the coming winter have an opportunity of investigating the claims of Spiritualism, based on the various phenomena of materialization, clairvoyance, clairaudience, psychography, etc."

South Dakota.

GROTON.-Mrs. J. J. Parker writes: "When the first tiny seed was sown, and I began to investigate Spiritualism, it seemed as if heaven was more eager for me to know the truth' than I was to learn—for there came such a 'weight of glory' as almost to crush me out. I asked what it could be, when an angel voice for the first time said to me audibly: 'Spiritualism.' I have ever since been proud to bear the name of Spiritualist, and shall be till God ceases to be called a 'spirit.'

I have seen a hand materialized in the brightest supshiny day: I have heard spirit-voices

I have seen a hand materialized in the brightest sunshiny day; I have heard spirit-voices many times, while their touch or clasp has been as familiar as that of an earthly friend, and as real. They have also given me much power to do the works which were done by the disciples of Christ. Yet, after all, I find all I see, or hear, or know, recorded in 'the gospels.'

I have tried to understand the Bible by the light of Spiritualism, and I have found it true in every respect. We of the present time have scarce begun to realize the power of manifestations given to the immediate followers of Christ, as recorded in the New Testament. The 'baptism of the Holy Spirit' comes to us, and like 'Saul of Tarsus' we are more or less blinded by the marvelous light. Because of our wrongly-taught, form-worshiping materialism, everything was at first (and in many minds still is) attributed to the devil, who is creedally supposed to be the largest half of infinity.

When I first became an investigator. I studied

when I first became an investigator, I studied Spiritualism in every phase I ever heard or thought or read of, and gave years to reasoning before coming to a final conclusion in regard to the wonderful phenomena and their cause. And now, while the whole human family is my church, my religion is Spiritualism. I believe it to be the fulfillment of the prophecies—from Isaiah down.

'Millerism,' with its awful excitement, was not looking, in its 'second coming' of the Christ, for a quiet unfolding of the door like that which did occur in 1848.

New York. "

instrumentality of Edgar W. Emerson. He spoke for the first time in our town Sept. 13th. His afternoon discourse was preceded by music and the reading of a beautiful poem, entitled 'The Rosary of Years.' His subject was, 'If a man die, shall he live again?' his remarks upon which deeply interested all who heard them, and followed as they were by the unmistakable proof, in the shape of tests and messages, from the arisen ones, given by his control 'Sunbeam,' they scored one more victory for Spiritualism and proved the continuity of life. The control gave twenty eight full names with an accompanying test for each; every one was recognized.

In the evening the guides compared the

with an accompanying test for each; every one was recognized.

In the evening the guides compared the manifestations recorded in the Bible with those which occur to-day, and so arranged their argument that those who disputed the manifestations of to-day must also dispute those of the Bible record. He then devoted one hour to the giving of tests and messages, and many were moved to tears as the loving greetings and tender words of those long gone fell upon their ears, all giving positive proof of their identity. Thirty names were given, and as before each was recognized.

Tuesday evening, Sept. 15th, Mr. Emerson's subject was, 'My Journey from Methodism to Spiritualism,' and his treatment of it must have awakened many memories in those who have passed through the trial of coming out from orthodoxy into the clearer light of a new dispensation. The sympathy of his hearers was with him as he related some of the trials he was forced to endure, not because of misdeeds or any moral deficiency, but simply because he advocated a new truth which came to him unsought and unbidden. One lady in the audience was heard to remark, 'Mr. Emerson has not told the half of it; I, too, came out from the orthodox church, and know whereof I speak when I say the half has not been told.'

His remarks were followed, as on similar occasions, with unmistakable proof of spirit-re-

His remarks were followed, as on similar oc-casions, with unmistakable proof of spirit-recasions, with unmistakable proof of spirit-re-turn; about twenty-five names were given, all were recognized; and thus closed the best series of lectures we have ever had. Mr. Emerson is one of nature's noblemen, and possesses a gift that cannot be surpassed. The names and tests are given in a decided manner; there is no hesitancy, and if they are not recognized promptly they are followed by more and more proof until eventually those to whom they are given are forced to admit the correctness of all

that have been presented. Such workers are few, and should be heard to be appreciated. The growth of Spiritualism has been gradual but steady in this town and vicinity; under such ministration as Mr. Emerson it is bound to advance rapidly; our only regret is that his other engagements would not permit of his staying longer. We parted with him regret fully, but cherish the hope that he will be permitted to return to us again next season."

Wisconsin.

MILWAUKEE .- Otto A. Severance writes: Sometime in May Thos. Lees, in a report of the doings of the Spiritualists of Cleveland, O., spoke of the number of new mediums in Clevespoke of the number of new mediums in Cleveland, among whom he named Chas. E. Chase as one who had developed the phase of independent slate writing. As I am much interested in this phase, and am sitting for development, I concluded to write Mr. Chase and ask him a few questions in regard to his development. Mr. Chase is in the photographing business, and ask as times he has had a pirit netures come on form physicians. Upon seeing our son, he said he thought he could help him. We had him treat him and the result was he began to gain rapidly. Color came back to his face. His whole system began to change. Hir arms became straight. His flesh was tender; he could hardly bear my touch when I bathed him. His legs began to straight as ever. Then he began to walk, and he has now been able to walk about one month. He went to school Sept. 6th, the first time for three years, and continues to improve. Our son said several times, while Mr. Twilight was treating him he felt as if plaster was being laid upon his back, though Mr. T. did not once place his hands upon it. Mr. Twilight's seems to have great powers, although he does not appear physically strong.

We feel very grateful for what he has done for us, but are unable to remunerate him as much as we would like, Mr. M. being dependent ent upon daily labor for the support of his family, and previous to Mr. Twilight's coming having paid a great deal to doctors. Hence we feel it our duty to make this statement, that the public may know of Mr. Twilight's success as a magnetic healer."

Our correspondent furnishes us with the names of three persons who testific in the states we found to write Mr. Chase is in the photographing business, and says at times he has had spirit pictures come on the photographs, and that the independent writing phase came to him quite unexpectedly, and without any sittings for development. He wrote me that if I wished I could send him sealed slates and he would see what he could hardly bear my touch when I bathed him. His sealed slates and he would see what he could hardly bear my touch when I bathed him. His sealed slates and put a small bit of pencil bear friends and guides and asked questions, all on one paper, which I put in a nenvelope to one of the slates, sinking the heads so as to cover them with sealing-wax, then covered both frames entirely with mucilaged paper. In using the wax I put in a little detective, thereby making it impossible fo

ve sent them; on one slate the following mes

'You will get what you are sitting for. Do not get too anxious; it will come out all right in the end.

SUSIE MILLS.'

'There is but little that you can do, only to become as passive as you can, and we will do the rest. Col. Ellsworth.'

The above messages were from my guides. On the other slate was a fine picture of an Indian done in four colors, and the following mes-

'Me come to help you all me can. Me stay with you little time and do something so you get scratchum on slates. Me help my medy heap; now me help you.

WRITE CLOUD.'

The slates can be seen any time at my residence. Mr. Chase writes me he will give any one a sitting if they will send the slates, and if he succeeds in getting anything for them they can remit to his address, 2550 Broadway, Cleveland, O."

Massachusetts.

SALEM. - "A. G." writes: "How true it is that time makes many changes in our lives, thoughts and deeds. We once saw through a glass darkly, now almost face to face with the loved ones gone before. It is certain that this great change has been brought about by a quiet investigation of the truths of Spiritualism. Spiritualism has not had to sound a trumpet at every corner; it has gone on gradually caping strangth smoog all classes of coually gaining strength among all classes of so-

The former doubter when he learns its truths The former doubter when he learns its truths can scarce believe he ever entertained a doubt. Many more would gladly investigate if there was an opportunity to do so without money and without price. I trust some wealthy friend of the great Cause will give of his accumulations to assist this, the most progressive band of seekers we have among us, by distributing spiritual papers more freely. I would have the BANNER OF LIGHT sent out broadcast, so that the world may know more of this grand religion.

the world may know more of this grand religion.

The Spiritualist Society of this city has a good field to work, and is doing its best to bring before the public good speakers; we look for great results during the winter. The burial service on Sunday, Sept. 20th, of Mrs. Joshua Estes, by Mrs. Willis, was very interesting and impressive; her remarks based on the passage of Scripture, 'As in Adam all die, so in Christ shall all be made alive,' were beautiful and consoling."

Maine.

AUGUSTA.-Charles O. Cony writes, Sept. 18th: "Appreciating the BANNER OF LIGHT AS a disseminating agent of spiritualistic informa-NEW YORK CITY.—"L. M." says: "Reference was made in a late number of The Banner In regard to promulgating the truths of Spiritualism by circulating its literature; but to my mind the only sure way of doing so is by the phenomena. Spiritualists know; skeptics, want to know. They may read for a lifetime, and if they do not see they will not believe; our Philosophy is, they think, so antagonistic

to theirs that they must have very convincing evidence in order to get interested. The most intellectual ignore and denounce it as fraud simply because they do not understand. So let us as Spiritualists unite in the sentiment I heard Leah Fox Underhill express, that she loved the world, and was willing to do all she could for the sake of humanity without money and without price."

**FAMBURG.—Mrs. F. W. Toedt writes: "Please allow me space to tell of the grand lectures and wonderful tests given through the instrumentality of Edgar W. Emerson. He spoke for the first time in our town Sept. 13th. His afternoon discourse was preceded by music and the reading of a beautiful poem, entitled "The Rosary of Years." His subject was, "If a man die, shall he live again?" his remarks

Vermont.

DANBY.-William Pierce writes: "I send you the amount required for another year's subscription for the BANNER of LIGHT, which I have taken, I think, twenty-five years, and consider to be the best of the Spiritualist papers. I hope it will be published as long as the people need enlightenment on the subjects to which it is devoted."

New Publications.

RIGHT AND WRONG. Relating to Literal Ethics and a Popular Form of Government, Showing the Defective Character of Webster's Dictionary, with Its Influence Upon the Disturbances Between the Ruling Class and the Common Laborer. By William A. Sturdy. 8vo, cloth, pp. 404. Attleboro, Mass.: Sweet & Sturdy.

The writer of this volume has but feeble faith in the English language, and claims that our standard dictionaries, supposed to correctly define its meaning, are "blased in the interest of human oppression." He appears to hold that, if "a little learning is a dangerous thing," a larger amount involves far greater danger to its possessor and those he may come in contact with. With this as his starting-post he gives us twenty essays and about three times that number of "Miscellaneous Writings" from The Sturdy Oak, a monthly publication of which he is the editor. Of the former some subjects are "Meaningless Words," "The Public Schools," "Political Deception," "Literal Commerce," and "Liberty and Progress."

SLACK'S HERBAL. A Treatise on the Pathology of Disease. Designed for the Use of Families. By George Slack, Medical Botanist. 12mo, bds., pp. 128. London, Eng.: J. Burns, Southampton Row, W. C.

This is the fifth edition of a work that has become quite popular in England. The author claims that its contents give the primary causes, symptoms, and medical treatment of all the prominent diseases to which the human frame is liable, with simple means of cure successfully employed by him in a practice of more than forty years, and such as would not injure a healthy person if taken by him. Not the least of its recommendations is that it instructs the reader upon the medical properties of roots and herbs.

MIND IS MATTER; or, The Substance of the Soul. By Wm. Hemstreet. 12mo, cloth, pp. 252. New York: Fowler & Wells Co.

The author maintains that the soul is as material as the body; that it is a thing, not an idea, and that mind, or sentience, is the innate quality of that thing, as cohesion or energy is the innate quality of matter, though in neither case can we know the why or wherefore. He considers that by demonstrating the corporeal nature of the soul we demonstrate its immortality in the imperishability of matter and its alliance with volitional tenacity or love of life. The book contains practical psychological lessons, a painstaking collection of what others have said upon the subject, a revelation of new springs and causes of social conduct, and gives wise suggestions toward individualism by resistance to deteriorating influences and persistence in sustaining a virtuous life.

LOOKING FORWARD. For Young Men, their Interest and Success. By Rev. Geo. Sumner Weaver, D. D. 12mo, cloth, pp. 218. New York: Fowler & Wells Company.

The author appears to be specially endowed with a faculty of writing for young folks, his first volume having been published forty years ago, and some years later a second, entitled "Hopes and Helps for the Young." In the present he aims to inculcate correct views of life, and the part each individual should take in its business, politics, and general duties

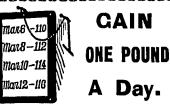
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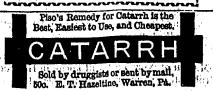
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This little work has been entirely revised, and a considerable more matter added to it, and will be found an unanswerable argument in favor of Spiritualism.

For sale by COLBY & RICH.

THE DAY OF REST. By W. McDONNELL, author of "Exeter Hall," "The Heathens of the Heath," otc.
This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath, handled in a materly manner.

manner.
Paper, 10 cents, postage 2 cents.
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Banner of Bight.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

IN MEMORIAM.

One of the World's Martyrs Released; Transition of Prof. Henry Kiddle; Eyes that Failed on Earth now Open to the Eternal Day! Tribute from Judge Cross.

"Prof. Henry Kiddle, ex-superintendent of public schools of New York, died yesterday [24th Sept.] of paralysis. He was the author of several well-known educational and other books. He was 67 years old."

The above curt paragraph in the daily press conveys alike sad intelligence and a pertinent moral. It chronicles the fact that one of the world's martyrs in the interest of truth has laid off his weary form to put on the glorious garments of the Better Land; and it once more instances the bitter prejudice which press, forum and pulpit always evince toward Spiritualism, by a non-mention thereof, when one of its leading exponents passes from this world of trial to reap the reward of his well-do

Prof. Kiddle was indeed a learned man, a skillful head of New York's educational department as embodied in its public schools; the practical writer of works that have produced, and will long produce, marked results in the field of his earlier endeavors; but his and the earnest work he has accomplishedlargely at his own expense-for the advancement among men of a knowledge of demonstrated spirit communion, since he openly declared his own belief in its everlasting verity.

To use his own vigorous language in a published tribute to Prof. A. R. Wallace, we would say of our ascended Bro. Kiddle: "All honor to that brave and illustrious man whose name will be emblazoned on the rolls of spiritual truth" when those who sought to raise the fashionable sneer at his expense, and "all their aiders and abettors, have been for centuries buried in the forgotten grave of charitable oblivion."

One by one the columns of the Spiritual Temple-on its mortal side-are falling prostrate in the persons of its prominent and old-time defenders, and the strain of its support grows the tenser upon those who remain; still we recognize the fact that the World of Causes is still powerful in this our world of effects, and feel to bid our co-laborers in the earthly vineyard (in the words of the concluding sentence of Prof. Kiddle's last [dictated] letter to us) continue to discharge their duties "boldly and patiently, and await the action of the Higher Powers." certain that while our gifted workers in the mortal are stricken down, others will be raised up by the Invisible Intelligences to carry on to completion the work they have so nobly advanced during their day and generation.

Prof. Kiddle was, after entering upon his crowning life-work, one of the most determined of men. He felt that half-measures in this field were not for a moment to be tolerated. How truly has he said in our columns:

"It is not respectability nor popularity that they [Spiritualists] are in quest of, but the truth, and the whole truth; and they offer no compromise with its enemies. They know full well that, with every sacrifice and concession, Spiritualism at present can be only 'quasi-respectable' in the eyes of those whose church, social and professional associations forbid them from expressing, or even indicating, any regard for so unpopular a thing—so hateful a practice, as dealing with the dead.' Spiritualism must go to them, they will not come to it. ALL ATTEMPTS AT COMPROMISE OR CONCILIATION ARE VAIN AND USELESS. WHY, THEN, SHOULD NOT THE BELIEV-ERS IN THE NEW REVELATION STAND IN UNBBOK-EN FRONT, REGARDLESS OF THE HOSTILE BENTI MENTS OF SOCIAL, RELIGIOUS OR PROFESSIONAL ORTHODOXY—without caring a straw whether they are regarded as 'quasi-respectable,' or utterly condemned as reprobates?"

At the time of his decease Prof. Kiddle was President of the American Spiritualist Alliance of New York. His work under its auspices as the Chief of the Secular Bureau of Correspondence, charged with replying to the "false : witness", continually borne : against Spiritualism by the papers of the day, was valsuch—as has been well said of another—that grammar schools.

the enemies of the New Dispensation could resist their force only by encasing themselves in the impervious armor of prejudice, bigotry designed as a year-book, to be followed by and invincible ignorance." The Society will others of the same class.

their lamented writer himself:

"In the decease of Prof. Kiddle the modern spiritual movement has lost one of its ablest advocates and champlons—who in the capacity of author, lecturer and editor devoted the greater part of his life, with rare self-sacrifice and heroism, to the exposition and defense of the principles of psychological and spiritual science, and to the elucidation of the lessons presented to mankind through the facts and phenomena of the New Disponsation; and whose most prominent traits of character—integrity, geniality, courtesy and unfailing charity—offered aliving exemplification of the moral and spiritual precepts which the angels of that dispensation have uniformly taught and emphatically enjoined.

While we offer our deepest and sincerest condelences to the bereaved family, relatives and numerous friends of the deceased, whose hearts must feel most acutely even this temporary separation from his genial and loving companionship, we yet rejoice to greet trammels of clay, relieved from the burdens and cares of the earthly life, and now exulting in the freedom of the sphere of light and truth to which he has been translated, and enjoying the society of those who, like himself, have passed onward to that higher and better state of being, to gather in the harvest of good deeds performed in the rudimental life, and to hegin that upward career of spiritual being in the spiral pathway which leads eternally toward Infinite Wisdom and Perfection."

Prof. Kiddle was our personal and valued

Prof. Kiddle was our personal and valued friend for years; we have known him alike when in the shadow of temporal trial, and pen were ready in its defense. The dedicatory are the efforts of different people in different when illuminated with the radiance of the great spiritual joy which, like the light that an evidence of his sincerity. What is there central fact, our own being taken for the highsmote the wavfarer to Damascus, at times irradiates the pathway of earth's chosen teach- faith in all of her class: "Gifted by Heaven to ers and leaders in the paths of the New! And now that he has preceded us to the land where weakness is changed to strength, and the weight of years is rolled from the spirit as a prepared for all who perfectly love and truly cloud from the brow of morning, we congratulate him on his release from physical suffering, and his entry upon the "broader liberty of the children of God!" For who are the true children of the Infinite, if it be not those who have (as did this newly ascended brother) laid professional success, social honors and prized friendship alike upon the altar of duty, and have gone out to face a frowning world alone, that humanity might hear and be gladdened by this Modern Message from the Most High!

The following scholarly tribute to Prof. Kiddle's memory is from the pen of our esteemed friend and correspondent, Judge Nelson Cross, of New York—himself an honored ex-president of the Alliance:

To the Editor of the Banner of Light:

On Thursday, September 24th, at his home in the city of New York, Prof. HENRY KIDDLE passed to the other life. His demise, though apparently sudden, and something of a shock to many of his near friends, was not unexpected by his immediate family. For the past eighteen months the deceased had been a great sufferer from partial blindness, which necessarily interrupted the literary and scientific work to which he had devoted the best years

On the evening of Saturday, September 19th, he was prostrated by an attack of apoplexy, After this he never left his room. Toward the end, he endeavored to address some last words to his wife and children. "We all have our hour and duties to perform," he said with an effort, but failed to say more, and passed away in the full belief of the Spiritual Philosophy which turned him from the cold unsympathizing ways of materialism into a knowledge of the continuity of life, gained from experiences within his own family, to promulgate which he did not hesitate to choose between duty and interest, at whatever sacrifice. Hence, the chronicle chief glory rests in the sacrifices he made, of his experiences in this new field and his rather than surrender his convictions when he open avowal of belief in all the essential docbecame satisfied of the truth of Spiritualism, trines of the "New Dispensation," as conained in the volume entitled "Spiritual Com munications," which caused a wave of excitement to sweep over the plane of his life-labors, and finally led to his voluntary surrender of the office of Superintendent of Schools of the city of New York, which he had held for a decade without a question of his scholastic fitness, or a stain upon his character as a man. From this period Prof. Kiddle continued to devote himself to those literary and scientific pursuits which had theretofore engressed his

> A brief retrospect of some of the leading events of a life so full of usefulness and honor cannot fail of interest, for in all the elements of a true manhood Prof. Kiddle was preëminently great. Born in England, of English parents, in the year 1824, and brought to this country at the early age of nine, he was left for the most part to make his own way in the world. His whole period of schooling under an instructor did not exceed three years. The rest he wrought out for himself; and when we take into view that not only was he thoroughly versed in all the higher educational branches of his native tongue, but that he was also familiar with the modern French and German languages and literature, and in the ancient classics, including Latin and Greek, an acknowledged authority, we must accord to him a measure of praise which few men, under the most favorable circumstances, have earned for themselves.

In intellectual culture, and true manly attributes, Prof. Kiddle was in the highest sense of the term a "self-made man."

At the age of thirteen he became a teacher under the old Public School Society of New York City, and thenceforward his upward course was sure and constant. No individual did more than he to perfect the present school system, of which New York is so justly proud. As principal of the Saturday Normal School for teachers, the measure of his popularity is

best shown by the exquisitely wrought testimonial of the members presented to him on his retirement to accept the office of Assistant-Suhis subsequent promotion to the chief position.

Of Prof. Kiddle's literary labors little need be said, so largely have they entered into the educational and scholastic treasures of the period. He was the author of a number of text and elementary books for use in our schools, including an elementary work on Astronomy which it was his purpose to revise so as to include later discoveries. He was also the author of Colton's Common School Geography, wherein he was the first to give our great railways the importance of navigable streams as lines of communication between commercial centres. At the request of the publishers he revised and enlarged the false syntax of Brown's Grammar, and otherwise remodeled uable beyond measure, and his arguments were it so that it still holds the first place in our

His later works are a Cyclopedia of Education and a Dictionary of Education, the latter

After the surrender of his office as Superintendent of Schools, Prof. Kiddle continued his death of the late Prof. S. B. Brittan, the labors in the field of letters, with scarcely an as a guest, spectator and visitor, and then sider as reliable sporadic reports of what has Alliance passed resolutions in recognition interruption. Among other things he wrote poured out a torrent of coarse and wholly been witnessed at scances, or in presence of thereof, which were written by Prof. Kiddle, and published a work on Physics for use in high schools, using Ganot's French work as a basis. This production was of such high merit himself disavows all knowledge of the essenas to attract the attention of the French Acadthe bestowal of the customary badge of honor, a distinction known only to some of his more But he insists that we live in a land of freeintimate friends, as he complied with the rules of the order by wearing his badge out of sight.

In his intervals of teaching he read law in the office of Samuel J. Tilden, and was duly admitted to the bar.

He was the first President of the American Spiritualist Alliance, and held the office at his demise. No member was more zealous in the cause, sustaining it by some of the most profound articles ever given to the Spiritualist and secular press.

The Professor was an indomitable worker. To him idleness was unknown. Even in his hours of recreation his ever-active brain was busy with projects for the good of humankind. His Spiritualism was ingrained. It had come to him after long resistance and dubious experiment; but when once convinced of its verity nothing-neither emoluments, nor honors, nor self-interest-could turn him from the newly-found TRUTH. Ever after his voice and passage in his "Spiritual Communications" is said of his daughter-medium expressed his bring to the lost of earth a message of hope beyond the tomb, and to unveil to the eyes of faith those mansions of bliss which have been serve their HEAVENLY FATHER."

So lived, and so passed to the beyond, HENRY KIDDLE. In his transition Spiritualism has lost one of its ablest and sincerest adherents, and the world at large a gifted and conscientious exponent of Truth. NELSON CROSS.

New York City. ***

The funeral services over the remains of the late Prof. Henry Kiddle were held at the family residence, 7 East 130th street, New York City, Monday, Sept. 28th, at 11 A.M., in the presence of nearly two hundred persons, among whom might be noticed many of the literati of the city. The services were characterized by marked simplicity. By request of the family W. J. Colville (who

had been specially summoned from Boston to officiate,) read appropriate selections, followed by an impressive invocation. Prof. David B. Scott of the College of the City of New York delivered an address on the life and character of his life-long friend and fellow-worker, in which was paid a well-deserved tribute to Prof. Kiddle's unswerving integrity, stainless purity, and versatile intelligence. In the course of his remarks he said, that having been intimately associated with him in his educational career from boyhood to old age, he had found him through fifty years always the same faithful, patient, untiring worker, one whose ability was only equalled by his zeal. His scholarship was deep and varied. When passing through a veritable Gethsemane of trial, at the time he embraced Spiritualism and made known his convictions to the world, his courage and fidelity to principle won for him respect, affection and admiration from all who knew how to appreciate true value. His res ignation of the distinguished office of Superintendent of Public Schools was a great loss to the community, as he was in all respects the most eminently successful incumbent of all who have held that office before or since. Not least among the causes of his singular eligibility for so high and arduous a station was his pheomenal antitude as an examiner, his natience and thorough methods enabling him to call out in the readiest and most effective manner what the scholars really knew but often needed judicious appeal to express.

Mr. Colville delivered a comprehensive and fervid inspirational address, carrying out still further the expressions of Prof. Scott in testimony to Henry Kiddle's sterling work for humanity, and entering somewhat deeply into his latest experiences in connection with Spiritualism. This address closed with an impromptu poem, in which the numerous and exquisite floral tributes received especial mention.

The interment was private, and attended only by the immediate family and a select party of specially near friends.

By the use of the camera, with powerful telescopes, a new and very large crater has been shown upon the moon's surface, say astronomers of late, and there appears to be a good deal of interest manifested upon the subject by the scientific world. But when THE BANNER printed a statement, derived from spirit intelligences over thirty years ago, of similar import, it was laughed at as being credulous. More than this: our spirit-friends as sured us that they had visited the planet in question, and therefore they knew all about these vast craters on the moon's surface, and then averred the people of earth at no distant day would make such great improvements in telescopic apparatus that the earthly observer would be able to not only detect craters, but identify living animals as well. The spirit-inves tigators also informed us that the time would come when our astronomers could discover many new planets which revolved around the sun, although then unknown; and now we see by statements in the daily press that, beside the well-known large planets that so revolve, over two hundred and fifty others have been lately discovered and catalogued, and that Science is daily adding to this list.

We allude to the subject at the present time in proof that the statements we made public perintendent of Schools, which he held until long ago, given to us through the trance mediumship of Mrs. J. H. Conant, have at last proved to be bona flde.

> We regret to learn that Dr. J. Rodes Suchanan of this city, the author and devoted Spiritualist, intends soon to become a resident of Kansas. We are sorry to lose so able a man, but no doubt he will make his mark in the Western section of our country as well as he has in the Eastern.

> Mrs. M. J. Butler has returned from Lake Maranacook, Me., and can be seen Tuesdays and Thursdays at her home, 411 Marlboro street, Boston.

It is announced that How. LUTHER R. MARSH of New York will speak in Horticultural Hall, Boston, next Sunday, Oct. 4th.

A Sedalian "Small-Bore."

A writer in the Chattanooga (Tenn.) Times makes a deservedly caustic review of a screed on Gazette, by one Rev. Mr. Van Wagner, who ism? first went to the Spiritualists' camp grounds unprovoked abuse of Spiritualists at large, and of a lady medium in particular. The writer tials of the details of Spiritualism, never havemy, and led to his election as a member, and | ing attended, as he declares, a meeting, lecture or convention in its exposition and interest. dom, and that so long as people lead correct lives and obey the laws, their belief is their own business. It might bridle the loose tongues of men like this Van Wagner, he says, to know that Spiritualism counts among its believers men like Wallace and Flammarion, and others of wide repute and high distinc-

> He pronounces this defamer a fossil, intolerant, and hostile to the freedom of individual inquiry. He classes him with those narrow, small-bore, over-zealous preachers who give the broad-minded, large-hearted ministers so much perplexity and trouble. An able and profoundly reflective writer of the time, after years of study and research, observed that the man who knows but one religion knows practically no religion; that all systems contain some truth and some error; that all are of vital concern in the great central fact to which all point; and that their differences stages of progress to know and express this est and best expression of religion thus far.

> The same thinker says that this discovery and conviction makes him modest and respectful; and while he may be unable to affirm any people's religion or philosophy, he will not arrogate to himself the right to deny any. This conclusion of a large and liberal mind is commended by the writer in the Chattanooga Times to Rev. Mr. Van Wagner, in the hope that it may temper somewhat the bitterness of his bigotry, mitigate his flippant spite, and remind him that the titles he assumes carry well-defined limits of propriety.

The Only Cure for Evil.

The world is full of poverty and disease, gnorance and error, selfishness and pain, injustice and hatred, falsehood and crime. It hinders and disturbs the universal harmony. How shall it be overcome?

There are two ways recommended and practiced, the human and the divine. The former is tainted with the very disease it seeks vainly to eradicate. The latter is wholly free from it, and therefore is its superior and its conqueror. The human method is to overcome evil with evil-an experiment that never yet has been found to succeed. The divine method is to overcome evil with good. The former is the impulsive and ignorant one; the latter is the calm and truly wise one.

How long has not the human method been tried in legislation, and without avail. It has apparently been believed by legislators that the true way to overcome and eradicate evil was by the administration of pain. If a wrong has been perpetrated, match it with a penalty of suffering. This is the way the law has chosen to secure the reformation of erring and guilty men. The old Mosaic law still holds sway in State and Church. And still both claim to be Christian, and hold that Christ's law superseded the Mosaic.

To attempt to overcome evil with evil is only to increase and multiply evil. The cure for evil is its opposite. Disease is overcome by health. Weakness by strength. Poverty by riches. Ignorance by knowledge. Wrong by right. Error by truth. Sin by holiness. Hate by love. Evil by good. The material by the spiritual. And this is the true law of nature, and hence the divine law.

Love thy neighbor as thyself," is the primary law laid down by Christ. If we do this, we certainly can wish him no evil, much less do him any evil. In obedience to this law the social state for man is in the highest degree possible. Without such obedience to at least a certain extent, society would be wholly impos

To practice the good at all times and everywhere is to do one's full part in overcoming evil. In no other way can it be done so effectually.

An Indian's View.

An Indian who sees quite as far ahead in the matter as any of his white brethren can, is interviewed in the Twentieth Century, apropos of in South Florida in regard to the project of inducing the tribes to hold their lands in severalty instead of in common as the Seminoles do.

The visitor remarks that the influence of the Government is used to compel the Indians to take up homesteads and hold the lands in severalty, so that the State, or politicians, can tax them; and in order that the "poor Indian" may have a legal paper title to his home, so that some cunning thief may steal it from him legally. But up to date the "poor Indian" has sagaciously insisted on remaining free.

In his account of his visit he reports what a 'medicine man'' said to him on this land question: "The Indian believes in the Great Spirit, and that men are brothers. Each man has a right to live, and each man has a right to as much land as he uses and no more. No man in the Cause. It seems to us that action should has a right nor any number of men have a right | be taken in this matter. For further particuto take it from him, or that which he raises on lars, apply at this office. t. Neither have they a right to tax him on what his labor produces. If they want part of t, they have a right only to buy it, not stealas the white man steals our cattle and hogs!"

A white man, or a company of them, come down to the hunting-grounds and buy them all up. He didn't understand who could sell it. But they claim it, and no poor white man can settle on it. There it lies idle, of no use to any one. Pointing to a body of fine land that was unoccupied, he said no one lives on it, and white men are fighting in the courts for a paper title which no court, no law, no man has a right to give.

By way of calming the excitement of his red brother the visitor reminded him that he had not yet received a white man's education, nor studied white man's law, nor been converted to the white man's religion, hence could not be expected to understand the "strict justice"(?) of the white man's ways. At the mention of the white man's religion, the interview closed with a scornful laugh on the part of the Indian that spoke volumes!

We understand that MRS. R. S. LILLIE will occupy the Berkeley Hall platform on Sunday next, at 10:30 A.M. and 7:30 P. M.

Why Is It?

Why should public prejudice continually persist in blinding the eyes of the otherwise clear-Spiritualism, published in the Sedalia (Mo.) seeing, when their gaze is set upon Spiritual-

Why does the public press invariably conmediums, if such reports are made by professional gentlemen whose mental training and experience are such as give them but little, if any, practical knowledge of the matter about which they write?

Why is it that the same press (except in certain special cases) regards such reports to be of superior reliability to those offered in evidence by men and women who can clearly and with reason testify to the facts through long-continued personal experiment and experience with and in the phenomena?

Why do the titled reverends and scientists of the day seek to settle, by the apprehension of their own untrained (in this direction) observation, the reliability or verity of the New Revelation—on its phenomenal side—when the harmonious action of two agents is demanded in order to achieve success: the seen and the unseen?

And when this fact is self-evident, why do these titled gentlemen practically ignore the unseen and its conditions, and attach definitions to the results (when any are obtained) directly opposite to the statements made by the intelligent but invisible powers from whose agency they proceed?

Who can explain?

"Regular" Inertia.

The "Regulars," who have of late been driven to ask legal protection in several States of the Union against the too close and successful competition of new remedial processes known to the present day, have in all the history of their calling been the obstructors rather than friends of reform in whatever shape it has presented itself.

When, for instance, the Spanish government in the year 1760 proposed to clean the streets of Madrid, in which filth had collected to the depth of a foot or more, and the bare proposal precipitated an outburst of popular indignation-educated and ignorant alike taking part in it—the medical profession was requested to give its opinion of the measure as guardian of the public health, and the physicians put themselves on record as the defenders and champions of filth! They openly insisted that it should remain as it was: "It would be an experiment whose result no one could predict to disturb it. The people should be satisfied with what had satisfled their fathers before them."

Yet the descendants and co-believers of these medical men, in this modern day, are the very ones who assume to know everything about health and disease that is worth knowing, and demand that they shall enjoy the exclusive right by law to kill that part of the general public which they find it beyond their power to cure!

[Secular press please copy.]

The Fight Opened.

On the opening day of the new year of the Union Theological Seminary in New York, Prof. Vincent delivered an address to the students that indicates the attitude which the Seminary intends to maintain toward the Presbytery in the approaching trial of Prof. Briggs on the charge of heresy. It will be quite as consistent to arraign Prof. Vincent as Prof. Briggs. The address was mainly on the subject of Bible exegesis. The speaker denied that the terms "Bible" and "Word of God" are synonymous. He said the legitimate facts of theology are eternal; its deductions and classifications are not. It is based on a progressive revelation, and is therefore a progressive sci-

Full Report Next Week.

Owing to the amount of time ne cupied in transcribing shorthand notes, the full report of the funeral services of the late Prof. HENRY KIDDLE is postponed till next week, when THE BANNER will contain verbatim the invocation, address and poem delivered by MR. COLVILLE on Monday last.

The many friends of our arisen brother will do well to secure extra copies of that number, which will be a specially valuable and interesting one.

THE BANNER stated last week that a whole-souled Spiritualist of this city put into the hands of the Veteran Spiritualists' Union one hundred dollars for the benefit of an unfortunate Spiritualist in great need. This goes to show that the donor possesses a benevolent a reported recent trip made to the Seminoles | heart. But it is no more than justice to say that the proprietors of the Banner of Light have dispensed several thousand dollars in a like manner. Now we have a call from a vetern Spiritualist, who has labored long in the Cause, who is in ill health, and does not expect to recover. He writes: "My patience is sadly taxed, and I often get nearly disheartened in this perpetual conflict with weakness and pain and poverty; but I have learned to endure what cannot be cured." It is a shame that Spiritualists make no provision for the old soldiers who have fought the battles of Truth vs. Error till nearly worn out or otherwise dis-

abled. Under these circumstances, perhaps the V. S. U. will make an effort to relieve the immediate necessities of this unfortunate veteran

Mr. and Mrs. A. J. Davis have returned from vacation to their home, No. 5 Nonquit street, Dorchester District, where they will be happy to receive their friends socially every Monday, from 2 to 10 P. M.

Our thanks are returned to Mrs. Martha A. Kennard, Manchester, N. H.; Mrs. Lydia B. King, Somerville, and Mrs. Thorpe, Abington, Mass., for donations of choice flowers to our Free Circle table.

For the fine discourse on "Soul, Spirit, Mind and Body," which appears on our first page, we are indebted to The Weekly Discourse, issued at Rogers Park, Ill., by Wm. Richmond

On Monday evening, Oct, 5th, Prof. A. Carpenter will begin a series of amusing 'Scenes in Mesmerism," at Horticultural Hall,

We regret to learn that the husband of Mrs. B. F. Smith is quite ill at their residence in Reyere, Mass., at the present time.

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

A Mistake Somewhere.

Throughout the North the Farmers' Alliance has promptly opposed the measures intended to prevent natural healers, by fine and imprisonment, from exer-cising their gifts, and in this way has proved a ready and valuable ally for Spiritualists, at whom-in effect -this bigoted and narrow legislation was aimed. But at the South it appears to be different, judging from the following legislative report taken from the At-

the following legislative report taken from the Atlanta Journal of September 14th:
""Senator Todd of the Thirty-fifth introduced a bill this morning that will proceed to do up the so-called Spiritualists of this State, who make it a business to go about, and with their remarkable imagination and gilb talk convince a man that things on this earth are not what they seem to be. If this bill passes, it will effectually sit upon all this class of people in the State. This bill provides that it shall be a misdemeanor for any person to tell fortunes, act as a medium, astrologist, or other forms of Spiritualism, with or without a compensation."

The report in the paper cited bears the heading: "A Spiritual Bill." Senator Todd, who introduced this measure, is, we are informed, a farmer and a member of the Farmers' Alliance. Coming from the Empire State of the South, it challenges instant and severe criticism. The Alliance all through the North has cooperated most effectually with Spiritualists, Liberals and Progressives in resisting the attempts of the doctors to suppress the art of healing by any other methods than their own. This movement from one of their number at the South, in a Legislature concededly controlled by them, is therefore a surprise and wholly unaccountable.

The platform of the People's Party, adopted in Massachusetts Aug. 24th, 1891, which professes to represent the principles of Nationalism, takes this stand in reference to medical legislation: "We protest against legislation tending to bring medical practice under the control of any particular schools of medicine.' Contrast this stand, and that also taken by the Farmers' Alliance throughout the North, with the narrow. ness, bigotry and hostile temper displayed in the bill introduced in the Georgia Legislature, and decide, if possible, whether there is sense and reason in thus openly combating the march of progress and defying all the tendencies of modern thought toward the larg est liberty.

A Green "Ghost" in France.

A letter from Paris in the London Daily Telegraph

gives the following:

"A fin de siècle ghost who, instead of being attired in the traditional white robes, goes about dressed in green, and is known as La Dame Verte, is attracting a good deal of attention in the neighborhood of Le Mans. The haunt of this creature is an old chateau belonging to the ancient family of Le Gonidec, and she is supposed to be the departed spirit of an ancestress of the present owner. Mysterious noises, as usual in such cases, are heard in the rooms and passages, and the green lady makes her appearance in one particular room whenever any one sleeps therein. The proprietor of the mansion recently determined to exorcise the unwelcome visitor, and accordingly summoned the local bishop to his assistance. The worthy man slept in the haunted room, but far from removing the spell, he received a visit from the mysterious visitor, and has been ill ever since. The noises go on as before." gives the following:

Commenting on the above The Medium and Day

"Almost every newspaper has its ghost story or paragraph now-a-days, and as much as possible is made of it, as in the above instance. The public are eager for information, and it devolves on all Spiritualists to diligently supply editors with acceptable facts. It might be stated that numerous ghosts had been 'laid' by Spiritualists entering into communication with them, finding out their requirements, and liberating them from their earth-bound condition."

England.

THE LYCEUM BANNER for September gives the intelligence, gratifying to many of Mr. Morse's friends, in this country, that Mrs. Morse, reported dangerously ill last month, has passed the crisis, and is recovering her health as rapidly as can be expected. The contents of this number include two chapters of Afred Kitson's serial story, "The Garden of the Meart," A Dream," by Mrs. M. H. Wallis, Lyceum recitations, and matter of value to Children's Lyceums in the departments of "The Leader's Group," "The Helper's Group," "Open Council," etc., while Aunt Editha makes her "Golden Group" specially attractive. Liverpool, Eng.: 80 Needham Road, Kensington

Special Notice.

There will be an exceptionally fine programme of sacred music, and a lecture and poem by W. J. Colville on "The Religion of Israel and the Faith Universal of the Coming Age," at Hotel Copley, 18 Huntington Avenue, Friday, Oct. 2d, at 7:30 P. M.

After the exercises an opportunity will be afforded all who desire to become members of the society now forming to secure W. J. Colville's services for regular Sunday work in Boston.

Texts that Go too Far .- Mr. Edward White has undertaken in the London Christian World to prove Spiritualism is contrary to the Bible, quoting from that much misunderstood and idolized book to sustain his position. Rev. John Page Hopps, in a subsequent issue of The World, shows that his argument is wholly fallacious.

"Mr. White's texts go too far," says Mr. Hopps. "They suggest that we ought not to suffer a witch (i. e., a medium) to live (Exodus xxii: 18), just as other er texts suggest that we should kill people who gather sticks on the Sabbath (Lev. xv: 35), or stone to death the Nonconformist or heretic (Deut. xill: 10). Surely we have no right to pick and choose among these 'divine' prohibitions and commands. The frank and honest thing is to say that certain Hebrews thought certain things were right and wrong, but that English men and women are no more bound by their opinions and their decisions than they are bound by their bloody sacrifices or their priests."

A Good Display .- The contents of the Banner Correspondence Department the present week comprise a cheery letter of camp experiences by Dr. A. W. S. Rothermel; a testimony of cure by magnetic heal, ing-after the "regular" system had failed-which the advocates of "Doctors' Plot" laws should read; and a word in retrospect by Mrs. J. J. Parker of Groton, South Dakota. William Pierce of Danby, Vt., also speaks a veteran subscriber's appreciation of THE BANNER; "L. M." of New York City bears witness in favor of the phenomena; Charles O. Corry treats of local organization at Augusta, Me.; Otto A. Severance, Milwaukee, Wis., recounts interesting experiments in independent slate-writing; J. Q. A. Floyd notes medial development now in progress at Springfield, Ill.; "A. G." tells of Spiritualism and its work in Salem, Mass.; and Mrs. F. W. Toedt writes from Hamburg, Is., an interesting report of the services lately held there by Edgar W. Emerson.

" Poetry," observed Rev. Mr. Savage of Boston, in a recent discourse, "is where there is a poet to see and feel and speak. I believe all the poetry of the past is but the tuning of the instruments and the preluding airs of that vast orchestral harmony that shall be heard when once our modern universe shall develop a soul capable of hearing and uttering its symphonic grandeur." If the world is commonplace to us, he said, it is only because we are grown commonplace. The romantic love of youth should be compared with what we afterward know love to mean, but as "moonlight unto sunlight and as water unto wine." "The measureless spaces are but the workshop and the presence-chamber of God. That which was once commonplace to us should daily open to us new depths of beauty and wonder."

The Food and Health Exposition, concerning which we spoke at length some time since, will be held at Mechanics' Building, Boston, Monday, Oct. 5th to Saturday, Oct. 24th, under the auspices of the Boston Retail Grocers' Association. It is intended, so its managers announce, as an honest effort to improve the methods of distribution, selection and preparation of our food supply. These are important objects, and the enterprise should meet with the hearty endorsement of an inquiring public.

Why Not?-The statement recently made by astronomers that photographs of the moon disclose objects not discoverable by the best telescopes, would seem to give strength to the claim that on photograph of distinction, and a complete site. prints appear, often quite unlooked for, the faces and forms of spirits, such as are often seen by clairvoyants. | Don't become constipated. Take Bercham's Pills, | No. 9 Bosworth street, Boston. Price 10 cents.

NEWSY NOTES AND PITHY POINTS.

'T is well to place within the pulseless hand Of comrade true the lily pure, the rose; But, better far, while he can understand, Our high esteem more fully to disclose.

'Tis well to speak all gently by the bler.
Quite to forget the faults we once did need;
But, ohl much better, while our friend can hear,
To say no word to cause the heart to bleed.
—Phillip Burroughs Strong.

Free Thought (Liberal) of San Francisco has been merged into the Truth-Seeker of New York.

Germany has been having a Custer massacre in Africa. Out of a large force led by Capt. Zelewski against the Zanzibarese only two commissioned and two non-commissioned officers are so far known to have escaped. The Germans are learning the same lesson that Braddock did in encountering savages. Tactics for fighting civilized men are not adapted to encountering wild ones.—Ex.

The widow of Dr. Loring, who was his second wife, is descended from old Israel Putnam of Revolutionary fame. She was an attractive figure in Washington society under the Arthur administration. - Dr. Hale struck a vein of thought that appealed to his audience when he asked at Dr. Loring's funeral, "What will be said of him in 1991 or 2001?" and answered, 'It will be not because he was a brilliant orator or a man of scientific attainments; but the memory of his faith in man, and those features which endeared him to his fellowmen, will go down to posterity, and cause him to be cherished in the future as few men can ex-

Who knows one thing alone, practically knows NOTHING: for does n't Amanda M. Douglass truthfully

When all things appear to look threatening and And when troubles your pathway are thick in,

for some aid in your woe, oh! beware how you go To a hen with one chicken." A philological statistician calculates that in the year

2000 there will be 1,700,000,000 people who speak English, and that the other European languages will be spoken by only 500,000,000 people.

Recruit was brought up for medical inspection, and the doctor asked him:
"Have you any defects?"
"Yes, sir; I am short-sighted."
"How do you prove it?"
"Easily enough, doctor. Do you see that nail up yonder on the wall?"
"Yes."

" Well, I do n't."-Ex.

To breathe in the breath of a higher life so arouses the moral nature that men and women gladly die for truth.

John Wanamaker says: "I never in my life used such a thing as a poster, or dodger, or handbill. My plan for fifteen years has been to buy so much space in a newspaper and fill it up with whatever I wanted. I would not give an advertisement in a newspaper of 500 circulation for 5,000 dodgers or posters." That is the verdict of all successful business men.—Fox Lake (Wis.) Representative.

THE OLDEST NEWSPAPER.-In the capital of Far Cathay the oldest newspaper in the world makes its appearance every morning, says The Weekly Journalist. A pamphlet seven and a half inches long by four broad, consisting of about twenty pages bound in a yellow cover—this is the Peking Gazette, and thus it has been for one thousand and three hundred years. The cover bears an inscription of two characters in red, which is, being interpreted, Ching Pao, Peking Gazette. This is stamped in the upper left-hand corner, on what we should call the back of the pamphlet, and forms the only heading.

> "AWAKE, MY SOUL!" O Kasak nunik on nu mwo,
> On me Sin Leum su es la ko;
> El lumsel na in on me sel,
> Lun Kulan Leuri ma mwo nu lal.
> —Honolulu version.

The run from Baltimore to Philadelphia of the Royal Blue line express is made behind what is said to be the largest engine in this country. It weighs 187,000 pounds, and runs on four driving-wheels, six feet six inches in diameter. It is black without a particle of bright color about it.

Hypocrisy is the vilest weed in the garden of life.

Napoleon proposed to make the Mediterranean "a French lake," [and was much disliked by England in consequence.] England now holds Gibraitar, which commands the entrance to it from the Atlantic; Malta, commands the entrance to it from the Atlantic; Maita, which dominates its center; Cyprus and Mitylene, which controls the entrance from the Black Sea, and Egypt, that governs all passage to it through the Suez Canal from the Red Sea. It there is any other stronghold necessary to converting it into an English lake she will not be long in laying her grasping hand upon it.—The National Tribune, Washington.

The Oklahoma strip, about which so much has bee heard lately, was thrown open to settlers Tuesday noon, Sept. 22d. The rush for claims was enormous, some fifteen thousand persons entering the race for claims, which were only enough for about five thousand settlers. Among the killed (death being naturally to be expected on such turbulent occasions) was a reverend who was trying to get his slice of landon horseback. The most terrible sufferings for water and food have since been experienced by the settlers.

HEADQUARTERS FOR CREMATION.—The New England Cremation Society held its first meeting after the summer recess at the residence of Dr. John T. Codman, 247 Columbus Avenue, on the evening of Sept. 22d. A fair number of members were present, and plans were discussed for the coming year. The Society now has regular and permanent headquarters in rooms 407 and 408 Sears Building.—Boston News.

The first of the big 2000 horse-power engines which are to furnish the power for the West End [Boston] electric cars was formally set in motion last Monday morning, in the presence of several invited guests.

YE "OLD OAKEN BUCKET."

Revised by a Modern Santtarian.

How ardent I seized it with hands that were grimy!
And quick to the mud-covered bottom it fell!
Then, reeking with nitrates and nitrites, and slimy
With matter organic, it rose from the well.
Oh! had I but thought of, in time to avoid them,
The dangers that lurked in that pestilent draught—
I'd have tested for organic germs, and destroyed them
With potassic permanganate ere I had qualled;
Or, perchance, I'd have boiled it and atterward
strained it
Through filters of charcoal and gravel combined;
Or, after distilling, condensed and regained it
In potable form, with its filth left behind.

Mrs. Makepeace of Avon, who has just got into prominence by shooting her husband in the face,

ought to change her name. [NEATLY DODGED.]—"Uncle George," said Mattle, "papa says you were a private in the army. Is that something very grand?" "No, Mattle, not exactly grand," answered Uncle George, with beaming modesty; "not grand, but a post of great responsibility. Mr. Halford is private secretary to President Harrison, and you know that is a position of distinction. Well, I was a private in the army. Do you see, my dear?"—The Boston Transcript.

A Western editor, speaking of the growth of cities in that thriving portion of Uncle Sam's domains, urges his patrons not to lose heart in view of any un seemly gambols of the elements along its wide and fruitful acres; and, in city building, to take courage

by the example of London, Eng., which he says has

suffered every conceivable disaster:

"Twenty-three visitations of the plague, covering four centuries. One hurricane that blew down six hundred houses and many churches. 'The great fire,' and thousands of small fires; no insurance. Backsets innumerable; growth at a snall's pace; crawfishing frequent. 'Will it ever make a town?' said one century to another. When it was sixteen hundred years old it had only one hundred and eighty thousand people. Hear this, Kansas City, Omaha, Denvert You have done in three decades what it took the greatest city in the world sixteen hundred years to accomplish." suffered every conceivable disaster:

CREMATED.—The body of the late Earl of Northesk was cremated, and the ashes were deposited in the family vault.

One of the most conspicuous of the foreign physicians in attendance at the medical congress at Washington is Sir William McCormac, senior surgeon of St. Thomas's Hospital in London. He is an Irishman, about fifty years of age, and his career has been full

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

Mr. J. Frank Baxter spoke afternoon and evening in Salem, Mass., Sunday jast, 27th uit., and was aunounced for Figeon Cove on Tuesday evening, the 20th. The Sundays of October he will address the Roclety, and all interested, in Clinchnath, O. Can make week-evening engagements in New England during November, as Sundays, Nov. 1st, 8th and 15th, he will lecture in Brockton, East Dennis and Haverhill respectively—and Sundays, Nov. 22d and 20th, in Lynn. In December he will go to Michigan. His Boston appointments are in January, February and March, 1892. Address at 181 Walnut street, Chelsea, Mass.

Mary L. French will lecture for the West Groton Liberal Association during the fall. Has a few open during the fall. Has a few open from societies wishing her. Services. Address box 98, Townsend Harbor, Mass.

Townsend Harbor, Mass.

Mrs. Ada Foye, inspirational lecturer and platform test medium, can be addressed until October 20th at No. 42 Smith street, Lynn, Mass.

Mrs. Julia B. Dickinson is located at 57 Lunenburg street, Fitchburg, Mass.

Dr. G. W. Keith's address is Colorado Springs, Col.

Frank T. Ripley, lecturer and platform test-medium, has just returned to Boston. He has October and November disengaged. He will answer calls wherever his services are desired. Address him 9 Bosworth street, Boston, Mass.

worth street, Boston, Mass.

Prof. J. W. Kenyon will accept engagements for any of the following dates: Oct. 4th, 11th, Nov. 29th, Dec. 6th, 13th, 20th, Feb. 7th, 14th, 21st, and any date in March, April or May. His address is 37 South Second street, New Bedford, Mass., and societies in want of a speaker will find it for their interest to correspond with him with reference to obtaining his services.

witces.

Mr. J. W. Fletcher begins his season's lectures at Adelphi Hall, New York City, corner Broadway and 52d street, next Sunday at 2:30. He will resume his public séances Thursday evening, Oct. 29th, at 268 W. 43d street, New York City.

W. J. Colville is engaged at Norwich, Conn., Sundays, Oct. 4th and 11th; Haverhill, Mass., Oct. 18th—Hartford, Conn., intervening days; Sunday, Oct. 25th, Philadelphia; five Sundays in November, Adelphi Hall, New York, at 10:45 A. M., only; Brooklyn, Conservatory Hall, Nov. 1st, 3 P. M. His classes in New York commence Wednesday, Oct. 21st, Union Square Hall, at 3 P. M., and the following day in Kingston Hall, Brooklyn. He is open to consider offers of engagements from societies, or a reliable business manager, commencing Dec. 1st. Address all communications, Room 1, No. 4 Berkeley street, Boston, Mass.

A. W. S. Rothermel, M. D., is now at Kausas City, A. W. S. Rothermel, M. D., is now at Kansas City, Mo., and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California.

G. H. Brooks began a month's engagement in Whitewater, Wis., at Mr. Pratt's Science Hall, Sept. 20th. His time is not all taken; he would like to make engagements with societies. He gives public platform readings after his lectures. Address him at 124 Charter street, Madison, Wis.

Edgar W. Emerson, after filling engagements at Haslett Park, Mt. Pleasant Park, Clinton, Ia., Hamburgh, Ia., and Liberal, Mo., will be in Grand Rapids, Mich., for the Sundays in October; Nov. 1st and 8th in Fitchburg, Mass.; Nov. 15th and 22d, New Bedford, Mass.; Nov. 2sth and Dec. 27th, Haverhill, Mass.; Dec. 6th, Lynn, Mass.; Dec. 13th, Providence, R. I.; Dec. 20th, Salem, Mass.

Mrs. Ida P. A. Whitlock has just closed an engagement of two weeks in New York City for the First Spiritualist Society. Oct. 4th and 18th she will be at Willimantic, Ct.; Oct. 11th, at Salem, Mass.; Oct. 25th, at Fitchburg, Mass. She would like to make engagements for week evenings. Address Madison Park Hotel, Sterling street, Boston, Mass.

Dr. F. H. Rosce of Providence R. L. Inspirational

Dr. F. H. Roscoe of Providence, R. I., inspirational orator and psychometrist, will lecture in Good Templars Hall, Plymouth, Mass., Sunday evenings Oct. 4th, 11th, 18th and 25th.

Dr. W. A. Towne has returned to his home in Boston, after a pleasant season at the Camps. Dr. G. C. B. Ewell has returned from his summer residence at the seashore, and located at "The Holden," Dartmouth street, Boston. He will continue to respond to calls to lecture and attend funerals at short distances, when his duties will permit.

Abby A. Judson spoke at Mrs. Cora L. V. Richmond's meeting in Chicago, Ill., Sunday, Sept. 20th, her remarks being received with cordial appreciation.

HORSFORD'S ACID PHOSPHATE, a Brain and Nerve Food, for lecturers, teachers, students, clergymen, lawyers, and brain-workers gener

Prof. G. F. Perkins, from San Francisco speaking, writing and test medium, is now located at 484 Tremont street, Boston, to give attention to call ers for spirit-communications or healing.



Procrastination breeds. Did you ever meet the two old women who met in the street, one with two rabbits in a basket, the other with a pair of canaries in a cage? They talked—talked—talked. See the result above.

The results astonished even these old gossip-

Do n't talk, but act.
You have heard on good authority that the
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at your home.

These Salts are a standard remedy for Constipation, Dyspepsia, and all stomachic diseases, Gout, etc. Don't talk about trying the Carlsbad Sprudel Salts for yourself, but take them to-day, before your system will breed other diseases or becomes chronic.

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER of LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important COLBY & RICH. Publishers. work.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

**Est R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have received—wherein in poetlo phrase the thoughts of "Sitting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontispiece. Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street Roston. 43 Dwight street, Boston.

The friends of the late Edward S. Wheeler and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers,

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ocents.
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SPECIAL NOTICES.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

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

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25.

J.J. Morse, 80 Needham Road, Kensington, 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 or LIGHT and keep for sale the publications of Colby & Rich.

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Mrs. Mott Knight, 451 SHAWMUT AVENUE, Boston, Independent Slate-from 2 to 3 P. M., for Developing Medium. Circles Fridays evenings for Slate-Writing. lw* Oct. 3.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remodeles furnished. Now located at Hotel Aldrich, 38 Berkeley street, Boston. Hours 10 to 7. is May 9:

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A STROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass.

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MRS. E. O. NEWTON WILDER has located at 16 Rollins street, Boston, Mass. 1w* Oct. 3.

THE SABBATH QUESTION Considered by a Layman, showing the Origin of the Jewish, Sabbath—How Jesus Observed 11—The Origin of the Pagan Sunday—How It Became Christianized—and the Origin of the Puritan Sabbath. By ALFRED E. GILES.

Paper, 10 cents, postage free; 25 copies, \$1.50, postage 20, cents.

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QUOTATIONS FROM THE INSPIRED WRITINGS

ANDREW JACKSON DAVIS,

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HISTORICAL REVELATIONS

OF THE RELATION EXISTING BETWEEN CHRISTIANITY AND PAGANISM SINCE THE DISINTEGRATION OF THE ROMAN EMPIRE.

By the Roman Emperor JULIAN (called the Apostate), Through the Mediumship of T. C. BUDDINGTON.

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Through the Mediumship of T. C. BUDDINGTON.

Historical Revelations, or a Comparison between the Reliations of Paganism and Christianity since the disintegration of the Roman Empire, by a spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

Flashing its light upon the spiritual darkness of the mediaval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pall which has shrouded the religious Mistory has been more vilified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gioom which settled upon the world after the overthrow of the old Empire.

Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scrutinized as never before, and especially when the plumomena of Christian Spiritualism are perplexing and confounding the beholders, the work of Julian should and will be welcome to all classes who desire to know the truth.

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of each week at 6 c'clock P. M.,

Free to the Public.

Filtereafter Amswars to Questions, and the giving

OF BYIRIT MERSAGES, will occur on the SAME DAY, and the
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At these Seances the spiritual guides of Mas. M. T. LongLay occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.

Questions forwarded to this office by mail, or handed to the
Chairman, will be presented to the presiding spirit for consideration.

sideration.

MRS. Longley, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives in the earth-life (reports of which are printed on this page each week) an opportunity to do so.

ed on this page each week) an opportunity to do so.

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

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

The Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

J. A. SHELHAMER, Chairman.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Sept. 15th, 1891. Spirit Invocation.

Report of Public Séance held Sept. 15th, 1891.

Spirit Invocation.

For the glories of nature, we thank thee, oh! our God. For the beauty of the flowers, for the warmth of the sunlight, for the splender of the star-beams, and for all the bounteous gifts which nature bestows upon earth from year to year, we praise thee, oh! our Father God. For the blessings which thou hast vouchsafed to human life, we return our grateful thanks. For the ability of mankind to unfold in knowledge, in power, and in achievement; for the endearments of life, with the home associations for the affectional nature of humanity—for all these we return our thanks to thee, for from them springs forth that river of love and sympathy which floweth ever on from thee to man and back again to thee, the Supreme, Eternal One.

Oh! we know that we are a part of thy life, that in thee we live, and move, and have our being, and that thy divine spark of infinity pulsates and throbs in every existence, from the lowest form on earth to the highest archangel in the heavenly spheres. Recognizing our nearness and relationship to thee, we turn in thought toward that kingdom of love at this hour, seeking continually light and understanding concerning the ways of time and the possibilities of mankind. We are spirits, and as such inheritors of an immortal kingdom; as such we would feel our power, we would unfold the goodness and grace beloughing to a truly spiritual existence, and we would reach upward to grasp new truths and higher wisdom from the fountain of all knowledge and power.

We come before thee to-day and into the presence of our angel-friends, asking for their sympathy, seeking inspiration, looking upward for guidance through this and the coming time. May our souls be limbued with power to discern the things of the heavenly life; may our hearts be attuned in harmony with the angel-lives which go forth from spiritual worlds to do the bidding and the will of the Most High; and oh! our Father, and, oh! ye bright and the cost ones, may we feel your Inf

Controlling Spirit.

Mr. Chairman and Friends: It is our pleasure and duty this afternoon to once more open the season of work in this Banner of Light Circle-Room. The months of summer time have rolled Room. The months of summer-time have rolled away with their golden splendor and with the recreative forces which they have brought to friends here and elsewhere, and the autumntime is upon us with its employments and with the fruition which it brings of a year. To-day seems appropriate for the beginning of new work. Nature rejoices with us in the season and in the thought of coming labor, for without labor neither Nature nor man could express the best possibilities and powers of being. With employment and energetic effort, Nature and humanity alike unfold new possibilities and express higher powers from year to year.

humanity alike unfold new possibilities and express higher powers from year to year.

We are not here to deliver any extended discourse this afternoon, but we merely wish to impress upon our mortal friends the thought of what such work as is accomplished through medial channels of earth, like that upon this platform, is doing for the world—work that may not always be understood when given, or achieve its best results, but which, nevertheless, must exercise an influence and increase in powers as it unfolds before humanity.

must exercise an influence and increase in pow-er as it unfolds before humanity.

The spiritual world is filled with immortal souls, many of whom are seeking avenues of communication with earth for special purposes. Some of these desire to come because they have great truths which they wish to impress upon mankind here before it has passed to the other world. Others feel that they can give instruc-tion upon certain questions and movements tion upon certain questions and movements taining to human life that may and women in taking a more vital hold of this existence and in reaping grander results from the life which they live. Others, again, come for more personal reasons: to reach friends mourning them as lost, or to give private ad-vice to dear ones on earth who are in need of counsel and cheer. So would we wish to have such avenues of communication as mediumistic such avenues of communication as mediumistic unfoldment provides to the spirit-world multiplied on every hand wherever possible. We believe, judging of the future by the past, and looking forward into the coming years, that channels of communication between the two worlds will be multiplied; that we shall find them on every hand, springing up in private homes, by the fireside and in the family circle, so that perhaps before another quarter of a century has passed it will be the common rule for each family to assemble in council together with their spirit friends day by day, thus forming a chain of fraternal and spiritual love which shall bind heaven and earth together and make both worlds seem as one.

It is not necessary for us to look back over

It is not necessary for us to look back over the past with its work in the Banner of Light Circle-Room, nor shall we make any extended promises for the future. We are content to let each day do its own work, and write its own record, believing that each one who is interested in the accomplishment of this work in mortal or in spirit-life will do the best he or she can do, leaving the results with the higher power of heavenly life.

power of heavenly life.

We wish to thank our friends for the sympathy which they have extended to us in years gone by, and to solicit a continuance of the same for the coming time; because spirits feed largely upon the sympathy rising toward them from friendly hearts. It is like ambrosia and nectar, to the sensitive soul coming from the spiritual world to work in common with mortals for some beneficent end. If we can be sure of love and sympathy and kindly feeling from your hearts, friends, we can then make sure of love and sympathy and kindly feeling from your hearts, friends, we can then make sure of increasing our power and extending our usefulness and influence through new highways and byways of life. Therefore, friends, we thank you for that which you have given to us. We return our thanks to day to the friends who have so kindly furnished us with flowers on this occasion, for they are truly cheerful messengers of peace, hope and good-will to the spirits who gather at this place, and they sing a song of melody to every heart that gazes upon them.

During the present season we shall vary our work somewhat from that of last year inas-much as we shall not devote one circle in the much as we shall not devote one circle in the week especially to questions and answers, or to messages, but on Tuesday and Friday of each week we shall engage a portion of the time in the consideration of the questions presented; after which such individual spirits as may be able to control our medium will manifest their presence to you, and do the best they can in sending messages to their friends on earth.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By "Investigator."] What is the difference between Spiritualism and Theosophy? Spiritualists derive their information from spirits on the other side of life. Theosophists claim that their communications come from God. If there is no personal God, how can they receive communications from him?

Ans.—We have attended to questions conwhen I lived in the body, with the blessings
cerning the relationship between Theosophy
and Spiritualism, also the difference between dence, I did not see life just as I see it now.
these two branches of one science and philos. Religion was different to me from what it is at

ophy, several times within the last year, so that we do not feel called upon to spend much time with this query to day.

Primarily, we believe that Spiritualism and Theosophy are offshoots from the same root, and that this root of spiritual thought and demonstration has existed through all time as far back as the history of mankind in the dim ages can possibly penetrate. This grand old root of spiritual thought and demonstration has been a growth of ages untold, and its rootlets have taken hold of the heart of humanity, becoming a vital portion thereof, and sending has been a growth of ages untold, and its rootlets have taken hold of the heart of humanity, becoming a vital portion thereof, and sending their power down into the very depths of human life. The branches of this grand old growth may vary somewhat in manifestation of life-force and power, even as a tree in your orchard that has been grafted by the husbandman yields in the harvest time various forms of fruitage somewhat different in development from the original fruit which once grew upon its branches. So with this form of science and philosophy under consideration. It has sent forth in various quarters, and according to the care bestowed upon it, different forms of fruitage for the use of the nations. Theosophy has appeared in the East, giving to the people of the Orient that form of spiritual life and manifestation with which they could grapple and which they could understand. A very different manner of preparation for the reception of that philosophy has been undergone by its adepts and the people who have received it, from that which has been experienced by the people of the present day in this quarter of the globe, and which has brought to you the demonstration of Spiritualism. Yet, to our mind, all and every form of manifestation of the spirit, in whatever manner it may come to earth's people, springs from the same growth the spirit, in whatever manner it may come to the spirit, in whatever manner it may come to earth's people, springs from the same growth of spiritual science, philosophy and demonstration which has been implanted in human life by the Supreme Spirit of All, and which is really the interpretation of the inner life, the revealment of the grandest part of human existence, that which is indestructible, belonging to man himself apart from material form, object and limitation.

Your correspondent says that Theosophists

object and limitation.
Your correspondent says that Theosophists believe all this manifestation to come from God. We are not quite sure that Theosophists do make this claim entire. Some of them may do so; but, as a class, as original searchers and demonstrators of this spiritual science, we do not think they do claim that this manifestation which arises in their midst is solely from the Supreme Intelligence without the interference or interpretation of spirit intelligences like unto the human. Theosophists, as a class, recognize the existence of spirit intelligence, yet most of them undoubtedly believe that this spirit intelligence, as individualized being, will eventually pass away or be absorbed into one great, universal sea of intelligence and spirit. Therein do they differ from Spiritualists, who great, universal sea of intelligence and spirit. Therein do they differ from Spiritualists, who believe, on the contrary, that man, as an individualized entity, will live forever, increasing in energy and power of achievement, in the possibility of unfoldment and progression, passing on from grade to grade of experience, sphere to sphere of happiness, and world to world of effort and achievement, never losing his personality, but always growing nearer and nearer unto the Infinite Power of all Life. nearer unto the Infinite Power of all Life.

Q .- [By Mrs. E. L. W., Berlin, Wis.] Can the Controlling Intelligence give us any idea as to when the Sphinx was made in Egypt, and for what use it was intended?

A.—Archæologists, historians and searchers into the past of every grade of thought and into the past of every grade of thought and learning have asked these questions concerning ancient Egypt and its marvelous objects and histories of stone. It may not be that we can give any greater information on the subject than others who have attempted to answer them before us, for we do not claim to have great knowledge on this point. We do know, however, that there are races of human beings in the spirit-world who inhabited Egypt many ages ago, even when the world was young and that distingt classes, so to speak, are still known in that other life, one of which dwelt in Lower Egypt, and the other in that portion Lower Egypt, and the other in that portion called Upper Egypt, some of the latter being known as builders in stone. We are informed that in the ages gone by monuments of stone were erected for memorial purposes, and to record great historical events. We are further informed that even as the pyramids of Egypt were erected, stone on stone, in symmetry of growth, and by hand and eye calculated to form the very closest and clearest line for purposes of historical record, and to mark the pasposes of instorical record, and to mark the pas-sage of the centuries, that by and-by other races might come and read the history of a bygone people, so that image in stone, known to the civilized world as the Sphinx, because none have been able to unravel its mysteries, was erected to commemorate great events in the history of an important race, and the events which it was built to record had much to do with the extinguishment of a people that of themselves we were all in our and sciences to themselves were versed in arts and sciences to such an extent as you of the nineteenth century do not dream.

Archæologists in the future, but probably not in this century, will, we are convinced, learn the mystery of the Sphinx, and read its memorial record, so as to gain from it some knowledge of the races and of the times far back in the dim ages of the past.

Q.—["S.W.J." writes:] How about the influence, works and doings of a new order rising, who claim the fellowship of Christians, but who are more popularly known as the "War-cry Army Salvationists"? This organization from Europe is numbering converts here in Columbia as well as in the older dominions. Has this united sect a favorable recognition was desirance. sect a favorable recognition among denizens in higher life?

A .- Those enthusiastic, earnest souls that A.—Inose enthusiastic, earnest souls that have banded themselves together under one banner and for one special purpose, that of trying, in their own crude way, to win human beings from the paths of vice and wrong-doing to those of rectitude and peace, known to you as the "Salvation Army," are not without sympathy from the denizens of the spirit-life.

We do not look upon them with score nor

as the "Salvation Army," are not without sympathy from the denizens of the spirit-life.

We do not look upon them with scorn, nor do we condemn their movements. Knowing whence they have sprung, some of them from the lowest walks of ignorance and even of brutality, but yet feeling within them the stirring of a higher nature, and hearing the appealing cry of the spiritual life which cannot be stifled, but which calls them up to new effort in attaining soul-growth and culture, and which also urges them to make effort for the betterment of their kind, we realize that it were impossible to expect from such any more refining influence or association than they have given to the world. Yet we know they have done a good work. Many of them have not only stepped up themselves to a higher plane of life and thought, but they have helped others to reach out to something better and nobler; and although the something better may not at all come up to your idea of spirituality, yet it is very much beyond that which they have known before, and it has given them glimpses of a new life and of a higher state of being. Therefore they are not to be condemned. We who look at them from the spiritual life know that there is work to do, and there has been work accomplished even by these same crude and boister. work to do, and there has been work accom-plished even by these same crude and boister-ous individuals. Consequently we have no word of condemnation, but rather would we bring a word of sympathy to any individual engaged in good works in any possible way wherever he

good works in any possible way wherever he may be.

There are spirits in the other life who are in close association with these individuals who go marching through the country drumming up recruits and trying to bring others to the "fold of salvation," as they term it, and these spirits of whom we speak are somewhat like those to whom they are attracted. They feel an energy, an influence stirring within them which leads them to make external attempts, bolsterous, sometimes erratic, not consecutive, perhaps, but yet earnest attempts to do good and to be of use. Such spirits are in harmony with the Salvationists, and no doubt assist them in the work which they feel called upon to do,

Susannah Warfield.

I feel grateful for being permitted to come into your meeting, and to speak the few words

the present day, for the scales have fallen from my eyes, and I do not behold things by the dim light in which I saw them then.

In my going from earth, I tried to do that with my means which I felt would be for usefulness to many. Now I see that it might have been otherwise—it might have been used for the unfoldment of spiritual lives in different lines. But I do not come back repenting of that which has been done. I come only with the hope that it will be the fruitful means of accomplishing good results in human life and happiness; and I ask those who have charge of these things to do their best to have them work out ennobling results for human life.

If find no ritual, creeds or catechism in the spiritual world, I find no High Church or Low, but I learn that all are members of one great brotherhood, whose Father and Maker is God, and whose Church is universal, embracing all humanity. I am happy in the new life. I study it, I rejoice in its fullness, and in the fact that I can breathe it in and feel-that I am alive, full of power, with more strength than I could have had here, and with the privilege of reaching on and on to newer life still.

To the Chairman: Will you kindly give to

could have had here, and with the privilege of reaching on and on to newer life still.

[To the Chairman:] Will you kindly give to my friends in Maryland, in Groveland, and places near there, my love and my greeting? Tell them I am not dead; though the body may wither, the spirit lives. I would like, if it be possible, to reach minds in Baltimore in when I would be in the country of the countr be possible, to reach limits in Battalote in whom I am interested, and to whom I would like to give a few private words of counsel that I think will be of use. I cannot do this here, but I shall look for a time and a way to do it in that city of which I speak. I am Susannah Warfield.

Joseph A. Davis.

[To the Chairman:] It is not quite a year since I went from the body, sir, an old man, bowed down by the weight of eighty years; for, after all, no matter how energetic one may for, after all, no matter how energetic one may seem, and how well he may employ his powers through the years, when the shadows lengthen to eighty years of experience, the body will give way and the spirit find its freedom for the higher life. I am glad that it is so, for I feel so at home in this new life, so strong and well, that sometimes it seems as if I was a young boy, full of freshness and power. As I look about me in the spirit world I realize that the years of the earth-life have gone like a dream, and that all the work and energy that I gave to this mortal life belongs to the past; but I also realize that I have started out again anew, and that the years of eternity stretch before me.

also realize that I have started out again anew, and that the years of eternity stretch before me. I am rejoiced to come back and to say to my friends: It is not all of life to live on earth, nor is it all of death to die, for wherever there is change going on, there is death, I suppose, and I know that life is mine now, and I see it and hear of it stretching on and on before those who have come to this upper kingdom. I thought I would like to come around here, sir, and send my remembrance and love to my friends. Those who are nearing the boundary of this world will soon join me on the other side, while those who are coming up young and active are gaining their experience, and will step forward to do the work which others have laid down. I feel it is all right, left or made so by the infinite hand of God, and much better than any finite creature could plan.

I think, sir, I can say' truly that I did my work here. I was not an idle man. I believed in doing that which I found to do with courage and with all my might is how I wish

in doing that which I found to do with courage and with all my might, and that is how I wish to take hold of the new duties in the spirit-

world.

If my memory serves me right, sir, and if I have control of your instrument so as to express myself as clearly as I think I can, I am correct in stating that I passed on last October, in the latter part of the month, and I am now back here to give a good word to friends. Sir, my home was in Elizabeth, N. J. My name is Joseph A. Davis.

John Thayer.

[To the Chairman:] I step in here very slow-ly, sir, for I do not know much about this way of coming. It is new to me, though I have watched others come several times within the last year, because I thought the time might come when I could get a chance to step in and say a word.

I was an old man, too, but had not reached I was an old man, too, but had not reached the years of fourscore. I seemed to be creeping up that way, and might have come to them if I had lived to a natural end. I say "natural," meaning to have come to my last hour in the regular way of nature by just slipping out of the body from old age; but that was not my privilege. I falt reasonably strong and my privilege. I felt reasonably strong and well, sir, and was attending to my duties, I may say, when I got that blow which was the cause of my going out. It was by the attack of a brute. And so, sir, I cannot say how long I might have lived, and what knowledge I might have gained, had not this come to me. But I do not find any fault. I would have chosen

do not find any fault. I would have chosen other ways of going, but it is all right.

I want to say to my people that this is a good world, it is a natural world, and the spirit-life is full of good things. Why! we have our gardens, and our places of growth. I almost said our farm-lands, because they are just about as natural over there as are the farm-lands and gardens here. Not that I am a farmer now, for I have not begun that sort of work, and I do n't know what I may take hold of after a while; neither have I a public house, as I had in earlier years on earth, and I do not think that will be my calling; but whatever it is that I take

neither have I a public house, as I had in earlier years on earth, and I do not think that will be my calling; but whatever it is that I take hold of it will be with the same spirit that I generally try to exercise, and that is one of earnestness and a desire to do well.

I do not know, sir, as I shall do any good by coming here. Possibly not; but all the same I feel attracted here, and this day it seems to me that I caught hold of a line of light going out from a good friend in the audience right before me that was like a cord of help, and that is how I happened to come in, I think. I am very glad and grateful for this privilege of sending a word of greeting, and of saying "All's well' to my people and friends.

I come, sir, from Greenfield, Mass., though I was a native of the Green Mountain State. I have friends in Greenfield, and I wish them to know of my return. John Thayer.

Amanda Clark.

I have only a few words to say, but I have

I have only a few words to say, but I have been waiting a long time to say them to my friends. They live in Providence, R. I., and many years ago I lived there, too.

I was ill many months before I passed from earth, and sometimes I suffered very much indeed, so that my friends felt it would be a blessing if I could be taken away. I did not feel so for a long time, because I did not know what death would bring to me. I shrank from it, I feared to go, but before the end I became reconciled. It seemed to come to me that there would be nothing worse or more uncertain in another life than there was on earth. It seemed to me that if a wise and loving Father had guardianship and control over the things of earth and the affairs of men, he would not provide any more darksome place for his childern than they really deserved, or, perhaps, than they had found here; and that he would judge each one, not only according to what he had been and done, but also according to the circumstances and conditions which had hedged him in all his life.

I speak of this because some of my friends knew that I at lest came to these reliestions

circumstances and conditions which had hedged him in all his life.

I speak of this because some of my friends knew that I at last came to these reflections, because I expressed them, and said that I was satisfied at last to go. Then in a little while I did pass to the spirit world, only to se kind faces and welcoming smiles, to meet friends who were waiting to greet me; and I was truly happy to think I had passed away. I did say sometimes during my illness that if it were possible for the dead to make themselves known to friends on earth I would make myself known to those friends who had been so kind to me; but I have never been able to do this, though many of the dead have returned and communicated. Thousands of them have made themselves known since I went to the spirit world, but this is the first time I have ever had the opportunity of saying a word. Now I send my love, and would tell my friends that I am happy. It is not because I had forgotten them that I did not come, but it was because I could not find the means to make myself understood. Amanda Clark.

a a di David Brayton. [To the Chairman:] Some friends of mine, ceit of ignorance, and not science, that ig-

sir, in Fall River. Mass., have been wishing to know certain affairs, and mentally puzzling over them, trying to solve matters to their own and to the satisfaction of others. I cannot mention these affairs in public. The public have nothing to do with them, and it would be very much better to have them mentioned in private, or not at all; yet I have felt eager, if I may so express myself, to give some information on the subject which I have in mind, because I know it will help to solve the problems, and bring light to certain minds. Understand me, sir, this matter concerns certain manufacturing interests, and if it was understood as it seems to me it ought to be, it might affect for good many who are now not thus provided for. There are others of my name interested in this same matter with me in the spirit-world who also would like to manifest their thought, and to give not only knowledge on these points, but concerning spiritual things, and in connection with their past lives on earth. In their behalf, as well as my own, I ask my friends, who perhaps will see my message when it appears in your paper, to seek out a private medium or channel of communication, so that we may come to them personally and give our views. It seems to me that I can manifest my self through independent slate writing if my friends will go to a medium for that phase of

self through independent slate writing if my friends will go to a medium for that phase of manifestation. At least I will do my best for them in that line if they will do their part. David Brayton.

Forrester Gordon.

I am attracted into your atmosphere by the presence of one in whom I am deeply interested, whose spiritual unfoldment has been to me like the unfoldment of a beautiful flower; and like the unfoldment of a beautiful flower; and as I have watched its years of growth, beholding the interior beauty as it opened to my sight, it has been as sweet to me as is the view of the perfect rose opening leaf by leaf and unfolding new loveliness hour by hour. To that sweet soul I come to-day, not with measured words of rhyme, but with the soul's expression of grant the time layer writing it from ured words of rhyme, but with the soul's expression of sympathetic love, watting it from my heart to hers and blending with it as it goes an aroma of other spiritual presences, who unite to form a band for protection, inspiration and guidance to that dear friend.

To-day I say to her: Be of good cheer, sweet heart. The shadows are lifting, the day is at hand. Over and above all the bright stars shine, and in their gleaming comes the word and the token of immortal love, which shall by-and-by reveal to you the wide and open way that leads to that work and that fulfillment of promise for which you ask and long. For-

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

promise for which you ask and long. For-rester Gordon, to a lady in the circle.

Sept. 18.—Maria F. B. Little; Robert B. Raymond; C. F. Haller; Emeline Townsend; George Farnsworth; Orlando

Messages here noticed as having been given will appear in due course according to routine date. Sept. 22.—F. B. Marshman; Mrs. Kate C. Howland; Bob Thompson; Nora Lynch; Israel Parker; Louisa Proctor; Emery N. Moore.

For the Banner of Light. WHO WILL MEET ME?

BY D. C. ADDISON. Who will clasp my hand, I wonder,

When I tread the darksome way? Who will lead me to the portals Of the realms of endless day? Will it be the tiny fingers

That I've clasped so oft before, That will guide my tottering footsteps To the bright celestial shore? Will it be her hand who led me Through the mazy scenes below,

And who trained my infant footsteps

In the paths where they should go? Will it be that hand so loving, That was plighted with her heart, That was clasped so warm and tender, And that only death could part? 681 Astor street, Milwaukee, Wis.

Original Essays.

"THERE IS NO DEATH."

A reviewer of new books for the Boston Herald attempts that task with Florence Marryatt's new work, "There Is No Death," published by the John W. Lovell Company, New York, and succeeds admirably in making a display of conceit and stupendous ignorance of the whole subject. In writing of the physical manifestations this is what he says: The manner of producing them "has been explained and demonstrated more than once in this country; the secret of nearly all the cabinets which she describes has been unravelled"; and this in face of the fact that some of the acutest observers have repeatedly tested these phenomena with all the scrutiny that human ingenuity could devise, and failed to detect any evidence that they were other than what they purported to be. Notwithstanding a mass of overwhelming testimony from people of the highest reputation, both for veracity and intellectual ability, this conceited reviewer has the audacity to make the ridiculous statement that it has all been explained!

He then goes on to denounce the mediums as unprincipled impostors. Does he know this, or does he take his cue from newspaper scribblers like himself, who make statements that only demonstrate their own ingorance of the phenomena, and abounding self-conceit and utter disregard of the rights of others in their wholesale denunciations? Then he dismisses the whole subject of physical manifestations as too contemptible for (his) serious consideration.

He then "goes" for the mental phenomena, such as "successful predictions, presentiments, knowledge of events taking place at a distance, and thought-reading." His chief comment on them is that they are "matters in regard to which scientific opinion is for the present undecided," but suggests that trickery may explain them also.

Writers on spiritual phenomena are given to making a parade of science, without any adequate comprehension of what science really means, or of its functions in adding to our store of intelligence. Facts are the materials with which science works, and in the order of evolution, or human acquisition, must precede their scientific interpretation. To ignore and deny facts because we have not beforehand the science to explain them is a most stultifying operation, and yet this is the usual method of those who argue against the facts of spiritual phenomena. On this principle we should have to deny the most palpable facts of our every-day life; for it is certain that no science yet in possession of the greatest scientific minds can satisfactorily explain them; and when conceited writers talk of what the verdict of science is as to these spiritual and mental phenomena, if they are honest, they are only making a display of their own ignorance of what science really is. Scientific men of the greatest reputation to-day hold diametrically opposite views in regard to the commonest and most palpable and simple phenomena; and it is simply arrant nonsense to talk of their science sitting in judgment on the paychic facts of the complex phenomena of our sentient and mental life; it is only the con-

nores and denies facts because it cannot ex-

plain thom.

The reviewer ends his notice by using the storotyped phrase which has been repeated for the thousandth time by almost every filppant opponent of spiritual phenomena, to the effect that the manifestations betray imbecility and lack of that high intelligence which, by implication, the writers are supposed to possess. If what purports to emanate from spiritual sources generally exceeds in imbecility much that is written by opponents of the phenomena, I should be glad to know the fact. The literature of Modern Spiritualism will compare favorably with that of ordinary sources, and when we take into account the frivolous character of much of the fine writings of the day, and the narrow and contracted views held by a majority of writers on philosophic and religious questions of the greatest vital import, which confront the human mind, the balance turns decidedly toward the spiritual side of the scale. ALDEBARAN.

SEEKING FOR THAT WHICH WAS NEVER LOST.

To the Editor of the Banner of Light:

The recently organized society for the investigation of spirit phenomena seems to be endeavoring to carry an enormous burden at an unnecessary disadvantage. Suggestions to bring the subject nearer home, that is, upon reasonably debatable ground, so that it will not be an entirely one-sided "murderous gauntlet," do not find favor with members of the committee. Evidently they are led into error by supposing the entire subject in all its various phases can be dealt with properly without the aid of some practical experience on their part; and it is often the case that unsatisfactory results are recorded because the attitude of the seeker was aggressive, and such evidently is offensive to the power behind the throne of Spiritualism. There is only one condition on which the object sought for can be obtained, an earnest and obedient desire to be led in the way of truth, and the way is a growth.

There are people of learning and intelligence now in active life who have for years given the closest attention to the modes by which the phenomena of Spiritualism advance; beginning by small degrees, they arrive at those of great importance, and the value of that experience may be illustrated by a case in point: The committee at their late session in Lowell

to "try the spirits," are reported to have been favorably impressed. Had there been present with them on that occasion a true Spiritualist in knowledge and practice, he or she, as the case might have been, would have suggested to them that the force then and there presented from the spirit-side of life was a crude and unfrequent exhibition of spirit-power on the material side, and preliminary to a more valuable control of the medium (Miss Lord) should she so desire. Here was an exhibition of spiritpower, but such fact is not in accord with theory in the opinion of the committee. An infallible theory, if such were possible, would be an ethical curiosity which no fact could expect to fit.

Without intending to criticise in an unfriendly spirit the members of the Society for Psychical Research, one cannot look closely to the calling of some of them and forget that from theological training they come fresh and appropriate to the work of investigation, with memories spiritually impressed from the inspired books of their faith and practice, and if fully confided in and believed, would have clearly settled the question of spirit-return in their minds. Do they believe that Jesus, in the presence of Peter, James and John, had a literal interview with Moses and Elias? and that then and there was accomplished, spiritually, all that is now claimed by Spiritualists, namely: clairvoyance, clairaudience and materialization? Do they believe that the returned spirit of Jesus held converse with Paul on his journey from Jerusalem to Damascus? Do they recognize the fact that to the inquiry of Paul as to who he was, the spirit replied in Hebrew that he was Jesus? that Paul asked for instructions, and the directions followed by him were found correct to the letter; and these directions came from outside of "embodied minds"?

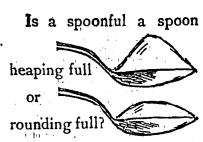
Seeking for causes and evidences not spiritual to explain Spiritualism will not be a success. Nineteen hundred years ago the attempt was made, and though it had the support of official influence, including that of Beelzebub, the effort was a failure.

FRANK PERKINS. 210 Ellis street, San Francisco.

For wounds and inflammations, Johnson's Anodyne Liniment is healing and soothing.

[Is THIS DRESS REFORM?]—One of the most radical innovations of the near future will be remarked in full puffings on the hips. New waists are frequently designed with corselets either of the same or contrasting materials, and on the lower edge of these wide bands are set ample puffs of soft silk that give a pleturesque appearance to the figure. Very long, full organdy skirts of gray and pink are made over gray silk, with several bands of narrow green velvet ribbon run on a few inches apart just above the hem. The bodice, long, straight and pointed, is laid in smooth folds over a silk underwaist elaborately ornamented with velvet ribbon, having venetian sleeves, a green velvet corselet, and tiny puffings of the plain, rose-colored mull.—Illustrated

It is easy finding reasons why other folks should be patient.—George Eliot.



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्राच्या पुरस्का प्राप्त करावार कर कर कर है। माध्य करी भागी किया और माध्य प्राप्त कर कि का स्पृत्त है । संस्थ सरकार मिला के कुल कर में किस में कि किया है । से कि

AN BULOGIUM.

BY HUDSON TUTTLE.

Mrs. G. W. Roberts departed to a higher life, from her home in Milan, O., Sept. 8th. She was in her seventy-third year, was a Spiritualist of long standing, and a woman of rarest qualities of head and heart. By her request, the casket containing her remains was deposited in the public vault, and on the following Sunday Hudson Tuttle pronounced an eulogium, standing on the steps by the iron door. He said, pointing to the portal:

He said, pointing to the portal:

"This iron gate closes mercilessly between us and all that we as mortals know of the one so dear to us. We read above it, in black letters festooned with crape, the fateful word 'Death!' Death of hope and love and affection. We bow down in the ashes of our joy, and weep uncomforted. Oh! friends, go on the other side, and you will see the angel of death transformed into the Angel of the Resurrection, who takes the departed by the hand, and leads her out of the darkling waters to the shores of angel-life.

Looking backward from that other side the departed spirit sees the gateway so dark and gloomy from this resplendent with light, and reads above the words 'Immortal Life.' She died that she might live, for life and death are complements of each other. We mourn, for it is human to weep. The senses cry out, lacerated by blasted hopes and disappointment of earthly plans. We cast about us for a staff on which to lean; some comfort for our grief; some balm in Gilead to soothe our wounded hearts.

If we turn to the wife, mother and friend, to

hearts.

If we turn to the wife, mother and friend, to whom we pay these last sad rites, we find that she had found this supreme comfort in the firm assurance that the future life is a continuity of this, and that there is no break or separation. I am requested to make a prayer at closing. If prayer be earnest desire after the highest and the best outwrought in the conduct of life, then her life has been an embodied prayer, and I offer it as the most appropriate.

conduct of life, then her life has been an embodied prayer, and I offer it as the most appropriate.

She never shrank from duty or passed by an obligation. Her sympathizing kindness was bestowed on all. You know not how much you will miss her, for it will grow as the days go by—this earthly loss; and yet you do not leave her here—only the mortal body, the shard; the broken bars of the cage from which the bird has escaped to sing songs of gladness. Oh no! you do not leave your wife, your mother, your friend here. When you reach your home she will be there; for, as the poet has truly said, 'All houses in which men have lived and died are haunted houses.' The walls are saturated with her presence. There are pictures her hands have hung, keepsakes her fingers have wrought; the chair in which she sat, the very air has the delicate perfume she fancied; her loved flowers are blooming on the windowsill, the book she last read is yet open on the table; she is there in memory, and the memory of her is worth more than a world of new friendships.

And there is more. If I thought those near and dear were taken so far away, and so changed that they would have no desire to re-

And there is more. If I thought those near and dear were taken so far away, and so changed that they would have no desire to return to the old home, to the hearts mourning for them, I should feel that death indeed was darkness, and earth without joy. There can be no place in the gardens of paradise as attractive this day to her, who emphatically was a home-keeper, as her dear old home. Nearly fifty years have gone since she and her companion first gathered around its hearth. Fifty years have brought pain, disappointment and sorrow, as well as opulence and happiness. She has been ready to share and bear all with her companion; borne to the end, through all the long day, until the slant sun was low in the West, of a long and well-employed life.

sun was low in the West, of a long and wellemployed life.

There is more than a memory—there is an actual presence, and could we with our mortal eyes see through the thin veil which shuts down between the world of men and the world of spirits, we should see the angels in the glory of their light.

This you have to comfort you, mourning friends: Everything that love and affection could do was done for her. The smallest desire was gratified, even her hope that she pass away without the trials of lingering illness, was answered by the unexpected suddenness of her almost instantaneous transition. You can for this cause have no regrets. I ask of you of her almost instantaneous transition. You can for this cause have no regrets. I ask of you not to reflect your grief on the joys of the free and immortal spirit. You have lost, but do not be selfish. You have lost to the senses the wife of fifty years; you have lost a mother whose hands were never weary of helping; you have lost a friend, tender and true. She has passed the river, and drank the lethean cup to its hitter drags. She her antered on a new life. passed the river, and drank the lethean cup to its bitter dregs. She has entered on a new life. I all has said that there is a body terrestrial and a body celestial, and as this terrestrial body as corruptible cannot inherit immortal life, when the silver cord is broken which unites the celestial body with the terrestrial, then the freed spirit may chant the hymn:

"Oh! death, where is thy sting?
Oh! grave, where is thy victory?"

You would not be selfest, and call her head?

Ohl grave, where is thy victory?"
You would not be selfish, and call her back? If she could be restored to her youth and beauty, to full strength and health, it were well, but now it is to recall her to a body already worn, and impossible to be used by the spirit that has left it.

What an experience was hers when she first awoke from the lethargy of the physical body with a keen sense of youth and perfect rest; when the celestial vision was awakened, and saw the forms of relatives and friends gone before, and heard the sound of their familiar voices, and with what glad surprise when they took her hand and led her up and out of the shadow! It were selfish to recall her. It is for us to take the text of her life and conform ours to its teachings, that when our feet reach the its teachings, that when our feet reach the confines of life, we may pass on, prepared to receive the greeting of our angel-friends.

This broken cage, this deserted shrine, we reverently place in the tomb, because it was hers; the spirit with immortal birthright has passed to a higher plane to unfold in wisdom and grace, and will have scarce begun its ascension when the sun fades from the heavens and the stars have broken in dust on the coastline of time. To all that was ours to keep and and the stars have broken in dust on the coast-line of time. To all that was ours to keep and hold by earthly senses—good by. A few days of waiting—waiting on our part; waiting by the gates of paradise, and then there will be union, where there are no tears, no sighs, no partings, no heartaches, forever and forever."

Late September Magazines.

GOLDTHWAITE'S GEOGRAPHICAL MAGAZINE .-Kong, a Mohammedan city, first visited by a white man in 1889, is shown in a large engraving that is the frontispiece of this number, some account of which appears in the text. An interesting paper is given on "Dr. Nansen's Coming Polar Trip." for the fitting out of which Norway has provided \$85,000, and the projector is sanguine of reaching a north-flowing current. Of the many entertaining and instructive articles are: "The Voyage of La Pérouse" (1775), "The Recession of Niagara Falls," "The Caverns of Luray," "Looking for Traces of a Lost Discoverer,"
"How Hot it is in Africa," "Soro, the Danish Eton,"
"Hints for Teachers" and "Queer Facts from Out-ofthe-Way Places." New York: The Goldthwaites, 180 Fulton street.

VICK'S ILLUSTRATED MONTHLY.-In the general contents: "Bulbs for House and Garden Culture,"
"Valuable Currants," "New Fruits," etc. "Foreign Notes" treat of new plants and improved old ones 'Pleasant Gossip " is replete with valuable sugges tions, and "Our Young People" contains the second chapter of "Nip and Tuck." The frontisplece is a superb print of "Late Show Tulips." Rochester, N. Y.: James Vick.

Germany is now offering a reward for the destruction of English sparrows. Germans are having the American experience—the driving out of all their birds of song by the little pests, besides the damage to growing crops.

THE BEST APERIENT

In modern pharmacy is, undoubtedly, Ayer's Cathartic Pills. Except in extreme cases, physicians have abandoned the use of drastic purgatives, and recommend a milder, but no less effective medicine. The favorite is Ayer's Pills, the superior medicinal virtues of which have been certified to under the official seals of state chemists, as well as by hosts of eminent doctors and pharmacists. No other pill so well supplies the demand of the general public for a safe, certain, and agreeable family medicine.

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and soon the bowels recovered their natural and regular action, so that now I amin excellent health."-Wm. H. DeLaucett, Dorset,

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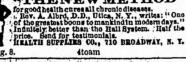
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Mar. 7.

Mar. 7

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Osgood F. Stiles,

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Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.
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Oct. 3.

Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 180A Tremont street, Boston, Room 4½, 10 A.M. to 3 P.M. 216 Cross street, Malden, Mass., 4 to 8 P.M. Sept. 5.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. Bosworth street, Room 4, Boston. Hours 8 to 5. July 25.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Oct. 3. Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w Sept. 26.

RUSSIAN BATHS. DR. GEO. KINGSBURY'S Electric Medicated Vapor Russian Baths, 19 River street, Boston, near Charles and Beacon streets.

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Dr. J. G. Bowman, MAGNETIC HEALER, 175 Northampton street, Boston Specialties: Rheumatism and Neuralgia. Sept. 26.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Siz questions answered by mail, \$1.00. Examination by lock of hair, \$1.00. Circles Wednesdays at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. Sept. 26.

Sept. 26. 10w*

M. R.S. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Baturday ovenings and Priday afternoons at 3 o'clock. Platform test speaking. Oct. 2.

Mrs. Walter S. Eldridge, M. D. MAGNETIC PHYSICIAN, 53 East Concord street, Boston

Dr. Fred. Crockett, Moody House, 1202 Washington street, Bostor Oct. 3. 2w*

Miss J. M. Grant, TRANCE MEDIUM, No. 81/2 Bosworth street, Banner of Light Building, Boston. Sept. 5.

Miss Helen A. Sloan, MAGNETIC Physician. Vanor Baths. No. 178 Tremon Oct. 3.

DR. JULIA CRAFTS SMITH. 25 years suction Thursdays to ladles. 15 Warren Avenue, Boston. Bept. 26.

M. W. LESLIE, Trance Medium, 484
Tremont street, Boston, Mass. Answers calls to lecture and give Platform Tests.

MISS KNOX, Test, Business and Medical Medical Medium. Sittings daily. 35 Common street, Boston. 1w*

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 28.

DR. JULIA M. CARPENTER, 303 Warren Mar. 14.

WHY SHE BECAME A Spiritualist. By ABBY A. JUDSON, Minneapolis, Minn.

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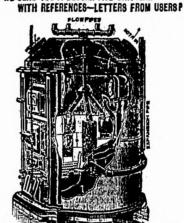
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Is absolutely pure and it is soluble. No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one nomical, costing less than one cent a cup. It is delicious, nour-ishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids

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MRS. WEBB'S Astrological Readings in person or by mail. At \$07 West 22d street, New York, until Oct. 18th. Should you have Malaria, Neuralgia, Liver or Kidney Trouble, ask your Druggist for Mrs. Webb's Magic Tea. GEO. C. GOODWIN & CO., General Agents for New England. Sept. 19

J. W. FLETCHER, Trance Medium,

Sept. 19. 268 West 43d street, New York City. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. Sept. 12,

DR. DUMONT C. DAKE

Can be consulted at Motel Gladstone, Broadway and Central Park, New York. Sept. 12.

DR. F. L. H. WILLIS May be Addressed until further notice,

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

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All Throat and Lung Diseases are Removed by this Specific if taken in time. Price of Specific, \$1.00 per bottle. Sent by mail or express

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their mediumstic girt have, arter a few strings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

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Glies B. Siebbins writes:

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

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

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Banner of Pight.

BOSTON, SATURDAY, OCTOBER 8, 1891.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

Morticultural Hall, 100 Tremont Street.—Public meetings every Sunday at 10½ A.M. and 7½ P.M. Lecturer for Oct. 4th, 1891, Hon. Luther R. Marsh of New York. Choice musical selections by the Dannon Sisters. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockwood, Secretary.

Secretary.

First Epiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2½ P. M.; School at 11 A. M. Wednesday evening Social at 7½. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 17 State street, Boston.

Dwight Hall. 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

Eagle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 1% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sunday at 10% A.M., 2% and 7% P.M.; also Thursday, 2% P.M. Dr. Ella A. Higginson, 61 Clarendon street, Conductor. Commercial Hall, 694 Washington Street, corner of Kuccinad.—Spiritual meetings every Sunday at 10% A.M., 2% and 7% P.M. N. P. Smith, Chairman.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Gushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Hall .- Sunday last, Sept. 27th, W. J. Colville lectured in Berkeley Hall three times to excellent audiences. In the morning the passage, "Even this shall pass away," afforded ample scope for a profound and eloquent dissertation concerning what can never pass away, in contrast to the beauties of the external world, which are necessarily fleeting. Comments were made upon those seemingly pessimistic passages in Ecclesiastes in which Solomon seems to have lost all consciousness of immortality, and poured out in desolation of spirit." Bolomon, meaning the validant man in the house of the sun, is a type of wisdom; but to be "wise unto salvation," and that continuously, one must never allow his lower appetites to gain ascendency. Solomon became at one time a prey to licentiousness, and then having quaffed the libertine's cup to its bitterest dregs, he narrates his experience and tells his son and all the young men that, though it is permissible and indeed desirable to enjoy life and have a good time in this world, no times are really good if when they are passed they have left a bitter saitness behind them. Two opposing views are presented in Ecclesiastes, and so interblended are they that the commentator needs to be very careful in his mode of exegesis; but just as these views of life are blended in the words of the preacher, so are they actually and continuously in present human experience. All affection is in essence divine: love for a pet bird or animal refines a child, and much more are we elevated by deep regard for fellow beings; but there is ever a tendency to place our love on the external, and thus overlook or fail to penetrate to the spiritual. Monuments to heroes departed from sight should be placed in public thoroughfares, not in cemeteries. Votive offerings of flowers commemorating our arisen loved ones should be placed th sanctuaries at home, for whatever draws attention to what can die and corrupt is demoralizing, while all genuine spiritual communion makes for righteousness and peace and gladness. The discourse ended with a befitting ment Colville lectured in Berkeley Hall three times to excellent audiences. In the morning the passage, " Even

The flowers were lovely and abundant.

In the afternoon numerous questions were satisfactorily answered, and in the evening Mr. Colville lectured to a crowded house on "The Spiritual and Practical Aspects of Astrology." Miss Zella Brown's exquisite singing added greatly to the evening exercises. Mr. Colville lectures next Sunday, Oct. 4th, in Norwich, Ct., in G. A. R. Hall, at 1:30 and 7:30 P. M., and commences a course of lectures in Hartford, Ct., in Unity Hall, Monday, Oct. 5th, at 2:30 and 7:45 P. M., under the management of Mrs. E. M. Sill, agent for the Banner of Light.

First Spiritual Temple Fraternity School.—
The session of last Sunday was opened with singing, followed by reading of "Transition," by Miss Grace Dyar. Questions on "Spiritual Growth" were ably answered by Miss Lizzie Noien, John Noien and Albert Barker. Recitations were given by Maud Davis and Gracie Scales; song by Miss Bertha Davis. The lesson was from our Card Series No. 7, "Spiritual Growth," in consideration of which it was said that in order to grow spiritually we must become as little children, willing and anxious to be taught; we must seek for channels of learning blended with wisdom. Our lesson should lead us to seek to promote the highest good of the human family. We must entertain the angels of peace and good-will, our whole soul must grow better and purer, until it becomes a benediction to humanity.

"Spirit Phenomena" was a lesson participated in by every scholar, led by Miss Hattle Dodge as teacher. Its teaching was that the phenomena of Spiritualism include the physical and mental, and the making passive of the will of another, and the controlling of an individual middle as much a phenomen First Spiritual Temple Fraternity School.-

ualism include the physical and mental, and the making passive of the will of another, and the controlling of an individual mind is as much a phenomenon of spirit as is the controlling of physical forces in order to produce certain other results.

Spiritualism should hold its mediums above the power of temptation, and spirit manifestations will not be based upon a solid foundation until a place is prepared and ilberally sustained for the work under holy and pure conditions.

Next Sunday a lesson will be taken from Spirit Newton's book; the question to be considered will be Psychometry.

ALONZO DANFORTH.

1 Fountain Square, Boston Highlands.

Ragle Hall .- At the Wednesday afternoon meet ing, Sept. 23d, after singing by Mrs. Blake, N. Carleton and Mrs. Bartlett, Mrs. Chandler-Bailey made re-

ton and Mrs. Bartlett, Mrs. Chandler-Bailey made remarks and gave tests, and psychometrically, from a key handed to her, described the contents of a box to which it belonged. Addresses were made by Dr. Toothaker, Mrs. Wilson, Mrs. Hammett of California (in the interest of mediums' homes), Mrs. C. A. Smith, Mr. Mathews, and Mrs. Newman.

Last Sunday, at 11 A. M., the usual developing and healing circle was well attended. At 2:30 P. M., after singing, W. H. St. Clair of Chicago remarked upon whether sin originated in the Garden of Eden, and gave tests, especially interesting because of the total bilindness of the medium. Delineations by David Brown. Mrs. Hammett sang, "Open Wide the Door, Mother Dear," words and music by spirit influence. Prof. Perkins, Mrs. Buck, Dr. Coombs and Neille Thomas Burbeck participated in the remaining exercises. At 7:30 P. M. Dr. Eidridge with very interesting remarks opened the meeting. He was followed by Mrs. Dr. Beil and Mrs. Balley. Inspirational music by Mrs. Hammett and Mr. Buck. F. W. Mathews closed the meeting.

Meetings in this hall every Wednesday at 3 P. M.

the meeting.

Meetings in this hall every Wednesday at 3 P. M.
Sunday at 11 A. M., 2:30 and 7:30 P. M.

F. W. MATHEWS, Conductor.

Alpha Hall.-Last Sunday services were held at 10:30 A. M., 2:30 and 7:30 P. M., Dr. Ella A. Higginson Conductor. Music by Mrs. Locke. Good singing by the audience. Invocation, Bible reading and addresses by the Conductor. Remarks by Mr. Eames and Dr. Barker. Mrs. S. Sawtelle, of Creston, Ia, gave excellent ideas of true Spiritualism. Tests were given by Dr. Bell and Mr. Knox, and good music rendered by Mr. Potter of Malden. Psychometric readings by Dr. Higginson and Dr. Bell gave the best of satisfaction.

Thursday, Sept. 24th, much interest manifested in diagnoses given by Dr. Higginson. By request of several present the Conductor also gave psychometric readings, creating much interest, and not a little merriment to anxious persons wishing a look into the future. Meetings Sundays and Thursdays are well attended, and an increasing interest manifest in the subjects discussed, and the examination and treatment of the sick.

E. A. H.

The First Spiritualist Ladies' Aid Society.-The opening meetings for the season will be held at Parlors 1031 Washington street, Friday, Oct. 2d, 1891.

Business meeting at 4 P. M.; Conference and Social at 7:30 P. M. A cordial invitation is extended to all interested to be present on this occasion.

MRS. A. L. WOODBURY, Sec'y.

65 Marcella street, Roxbury.

Horticustural Hall.—Meetings will be commenced for the season of 1891-92 in this hall, 100 Tremont street, on Sunday, Oct. 4th, at 10:30 A. M. Speaker, Hon. Luther R. Marsh of New York. Soloist, Mrs. May French. Choice musical selections by the talent ed Damon Sisters.

Commercial Hall.—The meetings formerly held in Rathbone Hall are, on account of the overflow held in this large and beautiful place of assembly. Last Sunday the morning services were opened by remarks and readings by the chairman; Mr. Frank T. Ripley, Dr. Huot, Mrs. J. E. Wilson, gave tests. Mr. Thorndyke of Haverhill, Mass., made remarks favoring the organization of mediums. The afternoon service opened with an invocation by Miss symment Food Report.

Josephine Webster, Mr. Frank T. Ripley, Mrs. J. E. Wilson, Mrs. Josephine R. Stone, and Miss Josephine Webster gave convincing tests and readings. At 7.30 r. M. the services opened with remarks by the chairman, and a fine musical selection by Mrs. Grace Crawford Cobb. Invacation and tests by Miss Josephine Webster and Mrs. I. E. Downing, and psychometric readings by Mrs. J. E. Wilson, Mrs. W. S. Butler made earnest remarks on true mediumship.

N. P. S.

The Veteran Spiritualists' Union. To the Editor of the Banner of Light: On Sept. 22d the special fund of the Veteran Spiritu-

alists' Union was again increased two hundred dollars -a liberal friend of the Union and a veteran in the

On Sept. 22d the special fund of the Veteran Spiritualists' Union was again increased two hundred dollars—a liberal friend of the Union and a veteran in the Cause paying into the treasury this sum for the relief of two needy Spiritualists—one being Mrs. H. W. Cushman, misselan medium, of No. 7 Walker street, Charlestown; the other, Mr. Horace K. Cooley, of Vine street, Roxbury—one hundred dollars to each.

Mrs. Cushman has been a medium for forty-one years (over two-thirds of her life), a spiritual worker, an bonor to the Cause both as a medium and a woman; she is alone in the world, tries to help heyself, and is worthy of patronage. The donor in his letter writes "that he is aware that Mrs. C. is not needy in an extreme sense of the term; she owns a cottage at Lake Pleasant; does a fairly good business during campment of the complex of the first six months of each year for three years."

The other donee, Mr. Cooley, has been a worthy worker for our Cause; now a suffering veteran; his family are sick; he has been and still is in meedy circumstances, and we cheerfully recommend him to your kind consideration. The one hundred dollars paid into the Veteran Spiritualists' Union for him will be paid in monthly installments.

As many of our members, especially those living at a distance, may not be informed in regard to the workings of the Union, its reliability and effectiveness in the practical work which is being done as above mentioned, we would state that in addition to the bank account or investment fund kept by the Trustees, the Treasurer keeps an account at the Bunker Hill National Bank, and all beneficiaries are paid in certified checks, which are worthless until endorsed by the recipient, after which they would be eashed by any bank in the country, and when returned to the bank again, serve as receipts or vouchers for the Treasurer; in managing in this way there is very little trouble, expense or risk involved. Through the United States mail we can serve any one in any part of the country with a surface of

"Oh, bosh! A patent medicine." Wait until you try Johnson's Anodyne Liniment, my friend

Onset Bay, Mass.

To the Editor of the Banner of Light: A reception and benefit was tendered Miss Amanda Bailey on Monday evening, Sept. 21st, in the Temple. Mrs. C. B. Bliss, who had the matter in charge, gave the opening speech, referring to the power of song to the opening speech, referring to the power of song to produce harmonious conditions, and the lifelong creditable service in its interest of Miss Bailey. Mr. W. D. Packard sang several songs during the evening, accompanied by Miss Porter upon the plano. A fine reading of "Boy Billy" was given by Miss Maggie Vaughan. Miss Bailey was enthusiastically received, and sang with much pathos and sweetness the song of the "Whippoorwill." Louis F. Jones followed with a burlesque political speech. Prof. Perkins sang the "Creed of the Bells." Dr. Abbie K. M. Heath recited an original poem. After another song by Miss Bailey a character-reading was given by Miss Leman, and Prof. Perkins recited a humorous poem. Mr. Louis F. Jones as "Tabitha Primrose," spoke upon "Woman's Rights." As the result of the reception, in appreciation of the service rendered by Miss Bailey during the season, Mrs. Bliss, in behalf of all, presented her with thirty-seven dollars, accompanying the gift with appropriate remarks, which were Bailey during the season, Mrs. Bliss, in behalf of all, presented her with thirty-seven dollars, accompanying the gift with appropriate remarks, which were feelingly responded to by the recipient, and after a song by Miss Bailey the interesting occasion closed.

Tuesday evening, Sept. 22d, a meeting was held in Hook and Ladder Hall, in charge of Frank W. Jones, at which several Indian controls gave expression to their desire to work for the elevation of humanity. "Tallapoosa," Prof. Perkins's control, gave utterance to some grand and noble thoughts, replying to the remarks of some one in the audience that "the Indians are the lowest link in the chain of humanity." Stretching himself up to his full height he asked, majestically, "Inferior to or below whom?" and ere he closed the auditors were aware that there was grandeur and dignity in the Indian braves. Meeting closed with singing.

Last Sunday a conference was held in the Auditorium, in charge of J. H. Young, Frank W. Jones presiding at the organ. Mr. Young read Lizzie Doten's poem. "Deliverance." Mr Leonard of New York and Dr. H. B. Storer made remarks, the latter declaring

rium, in charge of J. H. Young, Frank W. Jones presiding at the organ. Mr. Young read Lizzie Doten's poem, "Deliverance." Mr Leonard of New York and Dr. H. B. Storer made remarks, the latter declaring that Spiritualism is democratic in its methods, and destined to be the religion of the whole people.

In the afternoon Hon. Luther R. Marsh reviewed spirit manifestations from the time of Abraham to the present, closing with a description of pictures obtained by him under crucial test conditions. Mr. Marsh is to speak next Sunday in Horticultural Hall, Boston, and I bespeak for him a large audience. In the evening Mrs. C. B. Bliss held a séance for full-form materialization in the Pavillon with excellent results. Spirits materialized and dematerialized in view of the audience, and were recognized by friends present, among them, Isaac P. Greenleaf (recognized by Dr. Storer, and others) and many children. Mrs. Bliss is making improvements upon her house, and will remain here until December. Mrs. Perkins is continuing her circles in Hook and Ladder Hall, which are well attended. The Association is trimming up the trees, and will seed down the entire grounds and parks, a fund having been raised for that purpose by the ladles of Onset.

And now your reporter hids everybody at Onset an affectionate farewell.

Sent Free.

To the Publishers of the Banner of Light: To the Publishers of the Banner of Light:

GENTS-We cordially thank you for according us
the favor asked, of sending The Banner free to the
Working Woman's Home, and can assure you that it
will be read with interest.

Sincerely yours, Izella M. Witherell,
Supt. Working Woman's Home,
No. 1 Poplar street, Boston, Sept. 21st.



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Gov-

J. Frank Baxtor in New Hampshire. To the Editor of the Banner of Light:

On Bunday, Sept. 20th, Mr. Baxter conducted services in the interest of Spiritualism in the Union Church, Sutton Mills, N. II., morning and afternoon, before unusually large audiences for the place. A few had heard Mr. Baxter at Sunapee Camp in 1890, and desirous that others should hear him, determined to secure his services, which was done.

His auditors were greatly interested in his narration of experiences in Spiritualism, interspersed with comments, spirit-descriptions and tests. This in the foremoon.

tion of experiences in Spiritualism, interspersed with comments, spirit-descriptions and tests. This in the forenoon.

In the afternoon he took for his subject, "The Bible, the Church and Modern Spiritism," and presented a lecture calculated most admirably to meet the wants of the people of this rigidly Christian section. At the close of the afternoon discourse he gave a scance of an hour, wherein he revealed marvelous information for an entire stranger to locality and people. Whence came it? What with the fullness of the descriptions of departed inhabitants, the detail of characteristics, and the many embodied tests, Mr. Baxter's claims as to their spirit origin was very probable to the majority, and convincing to many.

Mr. Baxter's singing was greatly enjoyed. The day was rich in instruction, in pleasure, in novelty and in profit, and will not soon be forgotten. It is hoped and expected that he will speak in Sutton again in June, 1892.

On Tuesday and Wednesday evenings, Sept. 22d and 23d, Mr. Baxter lectured, delineated spirits, and sang in the Universalist Church of Plymouth, N. H. His audiences were not large, but of excellent quality. He gave great satisfaction and aroused much thought among the first people of the place.

I think the place, and particularly the high door fee, deterred many from listening, for people in num bers care not enough for an unpopular thing to pay much, if anything, to be convinced. Mr. Baxter ad vertised himself by this visit, and most favorably, and could he have remained would soon have gained much notice. The hundred or more who heard are loud in their praise of him, and as many more regret they had not attended, especially as such wonderful accounts are given of his remarkable results in medium ship. The management has already been opportuned to secure Mr. Baxter again, and the latter has already been approached relative to Sunday work next spring.

The non-Spiritualists everywhere about concede Mr. Baxter's power on the platform, and consider that sactery dereit which dos

apring.

The non-Spiritualists everywhere about concede
Mr. Baxter's power on the platform, and consider
that society derelict which does not secure, or attempt to secure, so effective a worker as he. FRANCONIA.

MEETINGS IN MASSACHUSETTS.

Lynn.-Mrs. Ada Foye, the noted Californian medium, commenced a series of meetings Sept. 20th in Cadet Hall, and will continue through the month of October. Sunday afternoon and evening, at 2:30 and

7:30 P. M.

This evening (Sept. 27th) her subject was "Materialization." Her arguments were certainly unanswerable, being proven by the New Testament.

Her séance this eyening (as well as that of last Sunday evening) was fery remarkable for truth and exactness, and can only be appreciated by having been seen and heard.

Next Sunday evening her subject will be: "Life in the Spirit-World."

the Spirit World."
In the afternoon she will, as usual, answer questions propounded by the audience on the phenomena and philosophy of Spiritualism.

There is every evidence that there is to be a revival of Spiritualism in Lynn this season. The audiences are large, and very intelligent.

MRS. H. H. LEWIS, Sec'y.

Chelsen .- A Spiritualist meeting will be held at Pilgrim Hall, Odd Fellows' Building, Hawthorne street, Sunday afternoon and evening, Oct. 4th, at 3 and 7:30 P. M. Good speaking and tests. All invited. E. S. WELLS, Chairman.

Other Meetings .- The great demand on our space, consequent to the publication of matter having reference to the transition of Prof. Kiddle, necessitates our condensing to the utmost the following locals received Tuesday forenoon, after the above neetings were in type: Haverhill and Bradford. - E. P. H. informs

us that the first meeting of the new Spiritualist Union, us that the first meeting of the new Spiritualist Union, for the course of 1891-92, was held in Brittan Hall, Sunday, Sept. 27th. It was termed "Memorial Sunday," and the services had special reference to those who had passed to the higher life from the ranks of the society. The platform and surroundings were beautifully ornamented with flowers. President Grieves opened the meeting, and Mrs. E. Clarke Kimball of Lawrence gave platform tests (afternoon and evening), which were very satisfactory.

The future speakers in the course were announced—among them Mrs. S. A. Byrnes, Mrs. Kate R. Stiles, Mr. Colville, Joseph D. Stiles, Mrs. Twing, J. Frank Baxter, Mrs. Lake, Edgar W. Emerson, Mrs. R. Shepard Lillie, Jenny Hagan-Jackson, Mrs. Clara H. Banks, Sidney Dean, Mrs. A. M. Glading and Ada B. Foye.

Worcester.-Georgia D. Fuller states that large

audiences greeted Mr. Joseph D. Stiles on Sunday afternoon and evening, Sept. 27th. Oct. 4th and 11th Dr. George A. Fuller will occupy the platform. New Bedford .- The First Spiritual Society opens

the meetings for the season of 1891-'92 on Sunday. Oct. 4th, in Knights of Pythias Hall, 40 Purchase street, Mrs. Carrie F. Loring of East Braintree occu-pying the platform. The securing of a good array of speakers and mediums, and one of the finest halls in the State, evinces the determination of the management to make these meetings successful. Salem .- J. Frank Baxter's lecture in Cate's Hall

-so Mrs. N. H. Gardiner, Secretary, informs us-was on "Spiritualism a Reality." The evening subject: "Spiritualism as a Destroyer and a Builder." After the lecture he gave a number of tests, which were re-cognized; his singing was much admired.

RHODE ISLAND.

Providence.-The Providence Spiritualist Association will open its meetings Sunday, Oct. 4th, in a new ation will open its meetings Sunday, Oct. 4th, in a new hall in Harrington Block, corner of Richmond and Broad streets, near the centre of the city. Dr. H. B. Storer will speak Oct. 4th at 2:30 and 7:30 p. M., Mrs. C. Fannie Allyn Oct. 11th, Mr. S. S. Beal Oct. 18th, and Prof. Kenyon Oct. 25th. Among other speakers and mediums engaged are Mrs. C. M. Nickerson, Mr. Wiggin, Mrs. Rose, Mr. Emerson, Mrs. Whitlock, Elder Sherman, and Mr. Baxter.

The Progressive Aid Society is organized to help the needy and assist the Association.

Progressive Schools for Children and Adults at 1 p. M., Sundays. Library of four hundred volumes for the use of all.

Miss Sarah D. C. Ames, Sec'y.

MISS SARAH D. C. AMES, Sec'y.

A Card.

A Card.

To Spiritualists everywhere:

At the earnest request of my spiritadvisers and guides I am devoting a portion of my time, away from the duties of an active business life, for the purpose of exhibiting again the remarkable phenomena occurring in my presence; consisting of independent drawing of spirit-portraits in oil and crayon; writing between slates, on cards, and openly in the air, etc.

The beautiful manifestation of independently producing spirit-portraits (which originated through my organism) has increased very much in power and variety, so that I am warranted in saying that recognizable spirit-pictures can be obtained. Those wishing further information, or pictures, should write for particulars. The pictures produced through me are not photographs, but are large and beautiful portraits, drawn by independent spirit-power.

Many of these pictures are now in the possession of prominent Spiritualists throughout the United States. I have received numerous letters from them testifying to the complete recognition of the portraits, in some cases where there was no existing picture of the spirit; if conditions are compiled with, I generally succeed in getting a correct likeness of the spirit desired, whether if be friend or guide. Believing that powers like those I have been blessed with should not be hid from honest investigators, I have taken up my spiritual work again, after several years of successful business endeavor, and take this method of extending a cordial invitation to the friends who have had sittings with me in the past, as well as to all carnest and harmonious Spiritualists or sincere investigators, to call at my rooms, or write to me. I shall be pleased to supply all possible information, or make engagements for sittings.

Truly and fraternally yours,

Dr. Henry Rogers.

In Memoriam.

Passed to the higher life from his home in Falmouth, Me., Sept. 21st, Mr. Balfri Sinnett, aged 72 years and 9 months.

Mr. Sinnett had been a firm believer in the new gospel of Spirit alism for over, twenty-years; and that faith which had been the source of so much comfort to him during a long life did not fail when he felt he was about to cross over the river. It was a joy to feel that the time of his departure was at hand, and he desired his friends not to try to hold him in any way. He was almost impatient to go, and enter the glories and beauties of the higher life.

Mr. S. was a subscriber for and reader of The Banner for many years, and its teachings were his gospel. He assured his wife that he should be with and watch over her in her hours of ioneliness.

The funeral was largely attended by neighbors and friends on the morning of Sept. 24th. It was an occasion of much interest, being the first Spiritualist funeral held in the town. Services were conducted by the writer.

M. O. Jewell. Passed to the higher life from his home in Falmouth, Me.

PENNSYLVANIA.

Pittsburgh.—Sunday, Sept. 27th, Mr. F. A. Wig-gin of Salem, Mass., closed his present engagement with the First Church of Spiritualists of Pittsburgh, with the First Church of Spiritualists of Pittsburgh, delivering a lecture in the morning upon "America's itelation to Liberty," and in the evening replying to questions from the audience. Mr. Wiggin gives proof of his mediumship at the close of each lecture. His descriptions of spirit-presence are novel, and seem to excite intense interest, as is shown by the large audiences that crowd our hall Sunday mornings and evenings. We are mable to accommodate half the number of those who desire to investigate the Spiritual Philosophy and phenomena, and to receive the tests given by reading scaled letters addressed to spirit friends; not one of these answers thus far has proved a failure. From ten to fifteen scaled letters are read at each lecture, with descriptions; in some instances as many as seven spirits have come to the anxious inquirer.

On Thursday evening, Sept. 24th, it being our regular week evening meeting, when we are allowed to charge an admission fee, the audience numbered very near two hundred and fifty, the largest we have had. The people regret very much that Mr. Wiggin cannot prolong-his stay with us for another month. His lectures and spirit descriptions must be heard to be fully appreciated. May the blessings of the angel-world guide and protect him as an instrument that can be used to send their sweet and always welcome messages to earth's children.

J. H. LOHMEYER, Sec'y.

J. H. LOHMEYER, Sec'y.

Philadelphia.-The meetings held each Sunday night in Keystone Hall, by G. W. Kates and wife, are growing in favor, and the attendance is increasing. These workers are faithful and earnest. The lectures and tests give general satisfaction. The singing service has been given attention and promises to be a

vice has been given attention and promises to be a feature.

Last Sunday night Mrs. Kates gave some good tests to a gentleman present. He denied all—but the medium persisted she was right. He afterward confessed the verity of the statements made—being led to his first course of action by his creedal prejudices. To the writer it seems a fact that he who denies the truth is equal in criminality with him who commits fraud. No matter who denies, mediums should persist in giving facts and proclaiming truth.

LIBERAL. LIBERAL.

[GOOD VACATION COLOR.]—Liewellyn, a Little-Lord-Fauntieroy darling on the North Side, saw an Indian for the first time the other day. He gazed in speechless wonder at the noble man's swarthy face and hands for some moments, and then said: "Papa, what an awful long vacation that man must have been taking."—Chicago Tribune.



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MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegic Music Hall Building, between 5 th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at It A.M. and 8 F.M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue. The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor. Adelphi Hall.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (268 West 43d street) being the settled speaker.

The Paychical Society meets every Wednesday evening, at Spencer Hall, 114 West 14th street. Good speakers and mediums atways present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Adelphi Hall.—The above hall opens on Sunday next, under the auspices of the Spiritual Research Society, with Mr. J. W. Fletcher as the regular speaker. Two services, afternoon and evening, will be held—the afternoon being devoted to short speeches from various speakers, and persons passing through the city being cordially invited to take part.

Oct. 4th a Memorial Service in honor of the late Prof. Henry Kiddle will be held, many of his bld associates being invited to assist.

All communications should be addressed to J. W. Fletcher, 268 West Forty-third street, New York City.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and Bouth Second street. Meetings Sunday evening at 1½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fuiton Street.—Sundays 10½ A. M. and 1½ P. M. W. J. Rand, Secretary.

The Pennia's Sulpture.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 151 Lexington Avenue, three doors above Franklin Avenue I. Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 37 m. Mrs. Mary C. Morreli, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 234 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

SPIRITUALIST MEETINGS.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Ala-bama streets, and will hold public meetings every Sunday at 3 and 7½ P. M.; also séance or circle every Wednesday evening. For engagoments, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street. Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25, and 27 North Main street, every Sunday at 10-R. Hall, 25 and 27 North Main street, every Sunday at 1056 A. M. and 756 P. M. Seats free. Public invited. Wm. E. E. Kates, 1209 West 4th street, Secretary.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 21/2 P. M., southeast corner lith and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

Keystone Hall, corner Third Street and Girard Avenue.—Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Chairman.

was Abraham Lincoln

This book will be found peculiar, curious, startling!—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws

a Spiritualist?

and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood:—"Abraham Lincoln." By Mrs. Nettie Colburn Maynard, of White Plains, N. Y.

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