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TABLE OF CONTENTS.

FIRST PAGE.-"Resurrexit": "To Each of Us is Given the Hour and Duty to Perform."

SECOND PAGE.-A Deserved Tribute. A Rallying Word. Points Current: Eleanor Kirk to the Ministers; Who Was El Dorado? What Folks Thought in A. D. 1000; A Strong Portraiture; The Origin of "Lullaby." October Maga-

THIRD PAGE .- Spiritual Phenomena: Mrs. M. E. Williams and Her Work in Long Branch; Seances by Dr. Stausbury and Mrs. Gillett; Remarkable Spirit Phenomena. Summerland (Cal.) Camp-Meeting, etc.

FOURTH PAGE.—Teaching by Example. Let the People Demand their Rights. The Same Old Story. What the Preachers Have Said and Are Saying. No New Thing. Newsy Notes and Pithy Points, etc.

FIFTH PAGE,-In Memory of Prof. Kiddle. The Veteral Spiritualists' Union, Movements of Platform Lecturers New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley. Poetry: Angel Whis pers. Has a Ghost Any Use for a Photograph? The Reviewer: Spiritualism and Spirit Phenomena in 1707. Verifications of Spirit Messages.

SEVENTH PAGE.—Poetry: "The Invisible." Banner Correspondence. Letters from Maine, California, Massachu setts, New York, and Michigan. Mediums in Boston Miscellaneous Advertisements.

Eighth Page.—Meetings in Boston and Eigewhere. W. Colville's Work, etc.

"Resurrexit."

"To Each of Us is Given the Honr and Duty to Perform." Henry Kiddle's last words.

Inspirational Invocation, Address and Poen delivered at the Funeral Services over the Earthly Remains of Henry Kiddle, at East 180th Street, New York, Monday, Sept. 28th, 1891,

BY W. J. COLVILLE.

INVOCATION.

Infinite and Eternal Spirit, Parent of Life Immortal, we can only praise thee for thy glorious gift of life unending to all thy children, even in hours when the occasion seems saddest to mortal sense and the form born of earth awaits interment in Nature's bosom. We praise thee because from out of seeming death springs larger life and fuller blessedness; because the onward path of the soul is toward more perfect realization of bilss and usefulness than earthry conditions ever af-ford; and thus though tears are falling from mortal eyes, the clearer vision of spirit discorns, and the voice of spirit proclaimeth resurrection. We praise thee, oh! Fountain of Light ineffable and inexpressible, for the light of Truth and Goodness which shone so clearly and so brightly from the lifelong ministrations of the brother so recently ascended to his abode in the realm supernal; we rejoice in the knowledge extended by his voice and pen; and most of all would we show gratitude for the helpful and inspiring influence exerted by this true educator of youth over the schools of the land and thence extended to the families of this nation and to climes beyond the seas. For every word of truth that he has uttered, for every deed of kindness he has performed, for every sweet and gracious thought sent forth by his prolific mind, we would render gratitude to thee, oh! Eternal Giver of every good and perfect gift; and may this sense of grateful recognition which fills our hearts not spend itself in verbal acknowledgements of abiding indebtedness, nor in simple reverence for a hallowed memory, but springing forth into harmonious deeds and words according with his own, may these many friends and neighbors gath ered here spread the influence he so long exerted in their respective scenes of effort till the stream has become a mighty river and the river emptied itself into the ampier ocean of a new and purer intellectual state among humanity, a state made glorious by reason of anatomy. We hear and read with shame and the spiritual apprehension which dignifies and crowns

Upon the wife, the sons and daughters, the various relatives and countless friends who remember Henry Kiddle as friend, teacher, busband, father, guide or benefactor, may the mantle of his sincere devotion to uprightness gently fall. May they feel that he and they are not divided; that the removal of an outward form can never separate such as are one in spirit, but that they are the closer drawn in bonds of spiritual embrace because the senses need no longer be appealed to to make communion known. Above the thought of earthly loss, beyond the sense of mortal sorrow, beyond the confines of all regret, may the aspirations and the vision of all here assembled now arise; and as soul meets soul in the realm where time and sense with all their limitations are unknown, may the blessed expediency of the removal of the oute casket dawn graciously on each and every one. And not only for those who are especially concerned in this transition do we offer prayer for light and beauti ful assurances of immortality: we would pray equally for all who are under any sense of bereavement from any cause; and as our aspirations reach out into ethe real space, as palpable breathings after spiritual real ity, may there be felt a veritable baptism of the spirit. consecrating this place and this occasion, that from this moment forward all who have in any way participated in this service mentally or bodily may feel means of usefulness to prove one's self uncomthemselves endowed with deeper faith and firmer courage than they have ever known before. May the gates of the inner temple of the soul, the hidden sanotuary of immortal spirit, be unclosed in every one of us, until we all perceive, not as through a darkened window, but face to face, the glories of the life which is immortal. Spirit of Life, to thee and in thy sight there can be neither death nor burial, for all thy children must live unto thee and in thee throughout stances joined the critics, instead of holding up eternity; from thine all-perfect dwelling place within man's inmost nature may the thrice-blessed truth be now revealed, that all things work together for perfect good, that all is absolutely right, and thus life's strangest mysteries are but velled angels, messengers of light, love, peace and progress unto all humanity.

ADDRESS.

smiles to-day? why should there be plaints of the first of virtues, sincerity. Julia Ward Howe sorrow as well as pmans of rejoicing when a titles a popular lecture "Is polite society pobrave and noble soldier in the army of truth lite?" lays down his armor, and passes from the bat- it is or not? Should not a reformer press home tle field of strife and struggle to the serene and the query ever more and more, Is polite socieblessed pastures where beside still waters the ty SINCERE? Do we as a people value downnoise of earthly turmoil is forgotten, and in right sincerity as we should? Are our eyes anygreen and flowery gardens the arid wilderness thing like sufficiently opened to the need of of earthly travel is no more remembered, or if the highest ethical training in secular schools? ever recollected for an instant is regarded only. Do we attach sufficient value to what a man is, as a necessary transition stage from lower to independent of what he has? Do we value higher states of consciousness? "To every one loyalty to conviction beyond all other virtues, of us is given an hour and special duty to per and subordinate as we should esteem for acform." Words to this effect were the very last quisitions to regard for stirring moral worth? realizing sense of inner beauties, blindness tiful theology and anthropology at once. Rest

which issued from the mortal lips of our trans- It is not our object or desire to eulogize our | must indeed appear an overwhelmingly de | in work, not rest from work, is our desideratum. lated brother. Feeling that though apparently | departed, i. e., ascended brother. A panegyric unfinished his work was really done, though not without regret in contemplating the grief of those who clung to his earthly form most tenderly and pleadingly, he passed beyond the mortal to a fuller consciousness, an intenser realization of that immortal state which had been to him so vivid a reality for many years. All who knew Henry Kiddle-and he was indeed widely and honorably known, not only in New York, but over the entire globe-must have recognized in him one of the most loyal and fearless champions of truth, as he perceived it, the world has ever witnessed. At the time when our special personal acquaintance with him commenced, and we were privileged to acknowledge publicly the value of his first contribution to the literature of Spiritualism, he was undergoing social martyrdom; and most of all was he wounded in the house of those who had long professed to be his to a nobler life here and now, as well as a map warmest friends. As Superintendent of Public Schools in the city of New York for ten useful, active years, he had won the affectionate esteem of men and women of the highest literary rank in all parties and denominations; for not only was he a singularly gifted man of letters, ardent lover of astronomy, he practically cared one whose amazing versatility of intellect was only matched by his profundity and re markable precision, he was in the fullest and most conspicuous sense a man of unimpeachable veracity, of untarnished honor, winning and enjoying an unblemished reputation in addition to a truly brilliant fame. Such a man, in the very height of his prosperity, and in the active midst of his numerous and arduous professional activities, would not be likely to embrace Spiritualism unless some unusually might sometimes be lured from the path of strong pressure had been brought to bear upon

Mediumistic gifts developed spontaneously in his own household; his own children were moved upon to declare the way open between the two states of consciousness familiarly called two worlds. Of a somewhat skeptical turn of mind as religionists count skepticism, Prof. Kiddle weighed the matter long and carefully; not actively connected with any church, nor being in any sense inclined to the missionary or romantic side of religion, Spiritualism must have appealed to him as a beautiful, rational philosophy, acceptable to reason rather than as food for highly-wrought emotion. It was the ripe scholar, the cultured. distinguished man of letters who saw beyond the simple, often childlike communications he received, a scientific and religious verity which caused them in his estimation to far eclipse the teachings of ecclesiastics and the How fierce the around him only he and his immediate friends have any just idea; for though America is nominally a free country, and Church and State are studiously kept apart, those who do not bow to feel the lash of intolerance, not on their bare backs indeed, but far more excruciatingly latest literary efforts was an attempt to show in the most sensitive parts of their affectional horror of persecutions in Russia and other semibarbaric lands; but alas! we are prone to ignore the unpalatable fact that liberty of thought and speech is often as mercilessly assailed in this country as on the Asiatic border. The great man is he who, though suffering under oppression, is never moved to retaliate; he is the true lover of freedom who espouses her sacred cause so faithfully that instead of answering back in counter-recrimination, he passes by the calumny with dignified contempt, and regards the one who utters words of bitterness as a case for kindly education, but not for censure or unwise rebuke. To see a man relinquish an honorable and lucrative position and retire into comparative obscurity for the sake of a conviction, is indeed to witness a glorious object-lesson in these mammon-loving times, presented far too seldom for the edification of the nation. No matter whether one agrees or disagrees with another's point of view, nobility itself shines forth conspicuously indeed when the call of the spirit comes not to accept but to decline honors and emoluments, and to sacrifice even the greatest apparent promisingly faithful to an idea, yea, rather to a vision of truth. And what is most of all humiliating to relate in the history of Spiritualism, as memory scans the past ten or twelve years, is that Spiritualists themselves, instead of welcoming with brotherly ardor this noble accession to their ranks, in far too many inthe hands of the brave, self-sacrificing man, who gave up almost his earthly all to defend and promulgate a truth that to him was veri-

table bread of life. We do not allude to these things to find fault. but only to prove that it matters not what may be the supposed belief of people, their conduct is regulated by their affection, or lack Why should there be tears instead of only of affection, for what Confucius regarded as Is it after all a great matter whether

is often a poor compliment, for a man's own life is his testimonial; but when our hearts and memories alike are full to running over. and we realize the importance of the lessons to be drawn from the record of a noble brother, it is surely right to point the moral and show wherein others may emulate his virtues. while never seeking slavishly to imitate the person. To Henry Kiddle Spiritualism was a religion in the fullest sense of the word, and he understood religion to be the science of upright living; the knowledge and practice of all the virtues which conduce to unity. His pure and simple theism, coupled with his critical yet tender appreciation of the truth contained in the Bible, enabled him to steer clear of the Scylla of superstition on the one hand, and the Charybdis of infidelity, or materialism, on the other. Spiritualism was to him an incentive of the hereafter. Had it not been, he in their memory; such delusions we must would probably soon have dismissed it as a overcome. Your brave and useful workers did profitless philosophy, for his interests were so centered in the higher education of the race that, though devoted to exact science and an nothing for anything unless he saw in it some power to lift humanity. His Spiritualism was natural, intuitive, and, at the same time, profoundly philosophical. As a contributor to various papers and magazines, he evinced the keenest analytical ability, the deepest logic, and the most exemplary charity. And here let of transition called them within the veil. us pause a moment to especially note his attitude toward those who, morally weaker than himself, and exposed to manifold temptations, strict integrity.

All who knew him declare without exception that his moral character: from youth up was exceptionally pure and strong. It is a great mistake to think that the purest men are the most censorious: on the contrary, they are the tenderest, the most lenient, because the wisest judges; those who advocate and enforce severest measures of punishment and slav in recrimination are invariably the feeblest and most uncertain in their own moral standing. Spiritualism has its lights and chadows: mediums are not all angels; and it is impossible to investigate any phases of psychic phenomena continuously without meeting with many dubious and some disagreeable experiences. Prof. Kiddle was ever in search of truth; he was a fearless investigator; he abhorred shams and artifices of every kind, but he believed in giving every one the benefit of the doubt. if doubt existed, and exemplified his faith in the investigators owe th to all who would examine all things thoroughly, and yet conduct investigations in so reasonaconditions necessary to impose. Among his how the Psychical Research Society, by proceeding along other lines than those usually adopted by that body, might secure more important and satisfactory results and it really does seem to many honest inquirers that facts of many years' standing are far more eagerly endorsed and readily accepted by such bodies of people as constitute societies for psychical research than the living facts transpiring all about us.

As he advanced in years, and neared the end of his terrestrial pilgrimage, the sweetest side of our beloved brother's character showed forth more conspicuously than it had ever done before; in years gone by he had sometimes been led to speak and write very strongly in opposition to error, using occasionally forcible invective; but as his steps approached nearer and yet nearer the confines of the invisible state, every vestige of asperity left him, and those who were privileged to enjoy his companionship to the last could not but remark upon the almost divine charity which characterized his reference to all persons and all

things concerning which he talked. The saddest affliction of his life, from the outer standpoint, was his almost total blindness in his latest years; during the past year of his earthly career he hardly saw anything external; and to a man of letters, a voracious reader, and a constant and most fluent writer, this trial must indeed have been a severe one. About six months before his passing

pressing burden; but when the soul turns from The summum bonum of human experience is sense to spirit, though the earthly eye is shut, as in visions it often is, the inward eye can and does open to the invisible state. As you gaze on the quiet, peaceful features of a friend of him not as in any way connected with the corpse, not as in spirit present with you because you are gathered in the place where the attracted to you not because their cast-off garments are prepared for burial, or because their bones are interred or ashes preserved in your you who attract them, not their cast-off bodies. There is a lingering feeling, which should be

dissipated as rapidly and effectually as possible, cast off their robes of flesh are in the cemeteries; that they are specially honored when we decorate their graves or erect tombstones their work for humanity in schools, temples and homes, not in graveyards, and well you honor them; then place some monument to your appreciation of their worth where it can be best made use of to carry forward the work they are still interested in; for our departed but become invisible to mortal sight, and are still actively, happily, effectually engaged in doing what they loved best to do ere the angel Those friends of John Boyle O'Reilly who proposed that the memorial in his honor should be a fine substantial home for working-boys in Boston, did credit to their appreciation of the distinguished Irish patriot and their own honor or win the approval of our friends by their bodies lie or decorating grassy mounds; but we can do more than honor, we can verily commune and cooperate with their living spirits by engaging with them in some useful enterprise to perpetuate their work and thus do more than perpetuate their memory. We know it is but natural to weep over the earthly affection, however strong and pure, is not entirely free from earthly elements; we all desire our friends on the same plane of expression with ourselves that we may commune with them as uninterruptedly as possible. In the spiritual world you will converse with them on their own plane of existence, which ith clairvovance and other distinctive priceless debt of gratitude; he showed a light of mediumship there may appear some phenomenal evidences of your arisen brother's ble and impartial a manner that the best re- directions may fail to enjoy; but to each and to prevailing bigotry and sophistry are made sults might follow through due regard for the every one who truly values him there can assuredly come evidences of his continued the spirit's inner consciousness, which when awakened transports its possessor, even though it be in vision only, to the region where life's immortality is more fully realized than perhaps it ever can be upon earth. The soul has its own eyes, its own ears, its

> ual body, and there is a psychical body; the psychical body outlives the form of earth, and can be seen by the clairvoyant as partaking largely of close resemblance to the physical structure of which it is the informing life. The spiritual body is immortal. In Prof. Kiddle's private copy of the Revised New Testament he specially marked the word "psychical" in Paul's second letter to the Corinthians. where the word "natural" is placed by the translators. The original meaning is that while we are on earth we have a psychical body, and this body continues to live long after the physical has perished in the ground; there is also a truly spiritual body, and this fair and beautiful structure, perfectly symmetrical in all its parts, is yet to be revealed. We have witnessed the manifestation of the sons of men, we are yet to see the sons of God made manifest. The saddest thought that can ever come to any when a faithful useful worker drops the mortal form is that his work may have been abruptly broken off, and the world therefore may have lost what would have helped forward the progress of the race for all coming time. This dread can only be siaway we called upon him, and enjoyed two lenced by a knowledge of the spiritual world. hours of most delightful converse with this its activities and their relation to the outspiritually wonderfully clear sighted man. He | ward states of man on earth. There are occadid not hesitate to confess that his blindness sions when the tired intellect seeks repose; was a disappointment and an affliction; but had times when rest is the only word which has it made him irritable? did he repine? No in- music for our ears, but the higher meaning of deed; he was in every sense more sweet, gen-rest is that it is activity. "Come unto me, tle, mellow and spiritually-unfolded than in all ye that labor and are heavy-laden, and I will previous years, when it had also been our privious years, when it had also been our privious years, when it had also been our privious you rest," is followed immediately by liege and delight to converse with him while "Take my yoke upon you and learn of me, for his physical eyesight was unimpaired. Very I tam meek and lowly in heart, and ye shall often an earthly deprivation is a spiritual gain; find rest unto your souls." Rest is to be won and though we do not wish to say, in the conthrough doing a work and learning a lesson; ventional sense, that God afflicts us even for rest is for the soul (psyche). The immortal our benefit, we cannot shut our eyes to the spirit, the breath of Deity in man, needs no reobvious certainty that spiritual powers are pose, for it can never feel fatigue; but that often best developed during periods when there measure of our intelligence which works is the least to attract us on the earthly side of through the brain longs for rest, and often things. Often when we cannot look without needs it; the rest it craves is tranquility of we are peculiarly apt to look within; often thought, release from anxiety, friction turwhen we miss our prizes in the outer world we moll; in a word, deliverance from everything are led to seek the riches and joys of the spirit which can agitate or perturb. "They rest with more unfalling assiduity; and thus it is from their labors-their works follow them. that many blind people are very cheerful, and In this profoundly significant statement we singularly intuitive. For those who have no have suggested to us a whole world of beau-

own faculties of every kind; there is a spirit-

to work incessantly but never tire; to be perpetually employed but never grow weary; to find in life's boundless possibilities for usefulness the antidote for all care, complete emanwho has passed beyond, we implore you to think | cipation from all worry and distress. Into what a glorious life our friend has already entered; how his eager, ardent nature must expand as the prospect of unlimited usefulness body is awaiting interment; your friends are opens up before him; he who enjoyed so to be busy; he who with tireless industry found hard work true recreation; to be no longer oppressed with a sense of worry because time is vicinity, but because you are here, and it is | fleeting; to feel that ages can unroll, each new period affording scope for the fulfillment of some new task; to realize that duty and pleasure are one; that it is the spirit's meat and that in some special way our friends who have | drink to do the Father's will; to realize as one can never realize it on earth that works are not cut short by accidents or misfortunes; to look at earthly events from a point whence the most mysterious occurrences appear plainly as footprints of infinite Love and Wisdom-this. we say, is to rest actively, to work restfully, to know what it is to labor no more, while activity is endless and the chief boon of every living creature.

It is a pitiable delusion to teach that happiness in the unseen world is illusory in characfriends are not actually departed, they have ter; it is vastly more real than any joy can be on earth. There will yet come to the world. and that we predict right speedily, a revelation from the realm of spirit so clear and so convincing that error's misty cobwebs will be quickly brushed aside, and the eager, longing ones on earth who are seeking through Spiritualism a fuller revelation than any that has yet been given, will rejoice with joy unspeakable at the utter goodness of the great glad tidings good sense and noble feeling. We cannot soon to be revealed. When such a man as Henry Kiddle passes to the state unseen by uselessly afflicting ourselves, by weeping where | mortal eye, he at once commences his work among the messengers to earth, not shaded by doubt, not dazed or bewildered, not startled to find himself still living as those are who have ignored everything spiritual during the term of their earthly existence; to such as he the new activities are not only welcome, they are expected, and he is ready at once to engage in remains of friends beloved, as in most cases them. Having become familiar to a large degree with the spiritual world, its manner of life and modes of ministration to earth, during years of earnest study and active cooperation with heavenly messengers, he is now prepared to plunge into the vortex of divine activity, and with strength and courage wonderfully increased, to begin without delay to teach othwill then be also yours; but even now it is not ers what he has learned himself. A natural impossible to so lift our thoughts and feelings | educator, one in all things peculiarly qualified speculations of philosophers who delight in soundness of the counsel, Believe your brother from the earthly to the spiritual state that at for his chosen work, he is again, or soon will be, agnosticism, and consider the trend of culture | honest until positively proven false, and then | least occasionally free communion may be ex- | a Superintendent of Schools, a teacher of age to be inevitably in the direction of spiritual seek to reform him. All mediums, all psychic perienced. To some of you who are gifted and youth. His efforts on the platform were always singularly able while with strangely facile pen in graceful diction he could present the abstrusest themes in classic yet simple presence which others less endowed in such phrase to the reading world. You will all hear from him again, and that shortly; he bears no slightest shade of ill will to those who ignorantly persecuted him. He was a martyr, it is true, activity and regard, beautifully borne in upon | but a martyr means a witness more than it means a sufferer. He suffered, it is true; he bore, he overcame, he triumphed; he pointed the road along which others can follow, and the one sense in which vicarious suffering is a fact is that when one has been over the ground and demonstrated the truth of victory, others are energized by such example, and more still by the sacred influence left behind. Example and precept are alike great, noble, useful; but silent influence is far more potent than both combined, and it is the perpetual silent force of spiritual influence that breaks down the thickest partition walls and levels the sternest barriers to the earth. Let us rejoice in the conqueror's coronation, and with loving alacrity follow in his steps as he uncompromisingly followed Truth.

POEM.

Not dead! Ah! no. not even sleeping! He, our dear brother, guide and friend, Calls unto us, Oh! cease your weeping, My path to endless light doth wend: I am not where my form is lying Cold and recumbent, prone on earth, But I am with you here in spirit, Joyful because of my new birth.

Let these sweet flowers, each lovely token Placed round the bier by tender hands, Speak to the heart of love unbroken. Tell of the strength of heavenly bands et yon fair column tall and stately, Vast and unbroken, say to all, Spirit departs from earthly prison, Climbing earth's ladder steep and tall.

Sometimes the pathway darkly shrouded Seems unto mortals naught but care: Toll, grief and anguish often enter Earth's loveliest gardens; but most fair There blossom garlands born for heaven. There trees uplift their stately heads, For when the soul seems most forsaken Most by God's angels is it led.

Let each fair blossom, pure and fragrant,

Speak from the spirit-life to all. Bay to the mourner sad and lonely, Though every petal here must fall, Sweeter than incense heavenward rising Rises the spirit of the flower; in all Leaves, buds and fruits on earth must vanish goods But when they die is new-born power. Look on these silent, graceful emblems; si

Hark to their voices; hear them tell a nich had How he, our brother, nobly conquered and hove is Vanquished most nobly death's dark spell. Roses so white and roses golden, Speaking of wisdom and of peace, direct near Blossome immortal, glowing symbols, 1 9 mon hard Of the pure soul that a found released hard on w Weep not, we pray you; tears are billiding; 197011 Sigh not because life's light has fled;

He who doth love you stands to greet you, Joy now adorns his noble head. Now are his eyes, with gladness beaming Opened so wide, he now can see More than in days on earth when glory Shone o'er his path respiendently.

Gather the flowers, and let them sweetly Preach with an eloquence divine, Tell how the mingled graces gather, How in one crown they all combine Peace to his ashes, and joy to his spirit, Welcome, turice welcome, sing angel bands; Now we're united, knowing each other, Working as one with heart, intellect, hands.

BENEDICTION.

May we all realize that the blessing of life immortal is already ours, and that in the service of loving kind ness heaven's kingdom is realized forever.

A Deserved Tribute.

The following contribution to our columns in memory of PROF. KIDDLE is from the pen of an old daily journalist, who both in Chicago and New York has made an enviable record, and whose devotion to the New Dispensation has grown with his years:

To the Editor of the Banner of Light:

The telegraph has flashed to the uttermost parts of the earth the glad-sad tidings that the heroic spirit of our brother HENRY KIDDLE is no longer a dweller among men. A metropolitan press, the creature of material power and worshiper at the shrine of religious and social conformity, has illustrated by the amount of space devoted to remarks upon the event how great and conspicuous was the man who has gone from among us. In a few instances, the spirit of intolerance that made our brother a martyr to his faith was still reflected in the comments; but, in most cases, the better thought prevailed, and the great teacher, the ripe scholar, the upright citizen, the courageous man of duty, received a fair measure of recognition.

Too often it happens when some man of mark in our ranks departs this life, that the angel of consolation, the voice of the ministering spirit is notable by its absence at the last rites—is absent because some one, or all, of the members of the translated man's family subscribe to a different faith, or because of bondage to social opinion—and that which on Too often it happens when some man o these memorial occasions usurps the light of the noonday sun of spiritual knowledge is the clouded faith, the trembling hope of a dispensation now fast withdrawing its spiritual potencies from the earth. Happily in this instance, that which was the knowledge-faith of the departed husband and father remains the gracious possession of the entire household; and it will give pleasure to every Spiritualist to know that he who above all other men won the martyr-crown of the New Dispensation, at the parting of the ways received (and in spirit acknowledged) the loving tribute of his breth-ren, and that at the bier of our foremost champion, the mystery of death was resolved in the fullest light and recognition of the new spirit-

The services were held at the family residence, 7 E. 130th street. The funeral was announced as private. There were present not a few of Mr. Kiddle's former associates in his great educational work; but the larger number of the street of th ber of those assembled were men and women whose names stand for whatever is truest and best in the Spiritualism of the metropolis. Beautiful as were the floral offerings of the family and friends, yet far surpassing these were the tender tributes seen only of angels—tributes composed of the heart-flowers of love—

and these the departed will find transplanted into the garden of the spirit, to be the undying joy of his immortal life.

Mr. W. J. Colville voiced the spiritual thought fitting to the hour. Needless to say, the event was not set forth as an occasion for mourning. There was no word to tell us our friend is dead; but each utterance emphasized our blessed knowledge that he is alive, and that he blessed knowledge that he is alive, and that he was then and there in our midst in the full consciousness of his transcendent natural powers, with vast spirit powers and perceptions super added.

Before Henry Kiddle became the best known of Spiritualists he was one of the best known of educators, and this side of his life work was fittingly presented by an illustrious co-laborer, Prof. David B. Scott of the College of New York. York. It was a noble tribute that the professor paid his life-long friend and whilom associate—a tribute of fullest recognition of the services to mankind of the educator, the scholar. the moral hero, and the martyr to convic-

The speaker, a noble type of ripest manhood, began by saying that he had no liking for tormal eulogy on these sad occasions. Ordinarily it was to his mind best to read a simple service, and then commit the body to mother earth. But this was no common occasion, for Henry Kiddle was an uncommon man. The speaker's knowledge of him dated back forty-five years. Few of the companions of their youth were now alive, and from among them all Henry Kiddle stood out as leader and master. So great were his talents, and so broad and comprehensive his mind, that he could have succeeded in almost any vocation. He might have achieved highest rank as a mathematician; he could have won high honors in might have achieved highest rank as a mathematician; he could have won high honors in the classics; or he might have won renown at the bar. His leading general characteristics were intrepidity, power for work, and clearness of judgment. He was intrepid as a boy, he was intrepid as a man, and this quality seemed to grow with advance in years. His power for work was simply phenomenal. Never had he known its equal. Primarily Mr. Kiddle's education was that of the common Never had he known its equal. Primarlly Mr. Kiddle's education was that of the common school. Having decided on the career of an educator, he set about to fit himself with all his prodigious energy and power of assimilation. For one thing he determined to master Latin, and when his teacher set him a task of three hundred or four hundred lines of Virgil, he remarked at the next lesson that he had n't heer given enough to do and seked for a double he remarked at the next lesson that he had n't been given enough to do, and asked for a double or treble quantity—which was rather more than the teacher had bargained for. His judgment was clear, and went straight to the mark. The speaker vividly recalled one particular occasion when he had gone to Mr. Kiddle in great perplexity over a matter on which he vainly sought light. Having explained the situation, Mr. Kiddle, without a moment's hesituation, said, "This and that need not concern you, the solution is here," and so it proved. He had hit the buil's eye.

As principal and superintendent of schools he was especially great as an examiner in the

ne was especially great as an examiner in the class room. His patience was inexhaustible class room. His patience was inexhaustible, his manner simple, direct and kindly, and the form of his questions always directed to finding out what the pupil actually and clearly knew. In his opinion Prof. Kiddle has been one of the world's greatest educators, and superintendents might come and superintendents might go, but it would probably be many a day before New York would see his equal. While Mr. Kiddle was still a young man, and his career not unalterably determined, the speaker had counselled him to forsake the vocation of teacher and turn to the law as offering better financial results. "I'll do it," was the answer. "if you'll go into partnership

was the answer, "if you'll go into partnership with me." The speaker's reply was that in such an event Mr. Kiddle would work him to death within three months, or certainly in six unless in the meantime they had dissolved

uniess in the meantime they had dissolved partnership.

Turning his discourse to higher themes the speaker said that the qualities of Mr. Kiddle's heart were no less great than those of his mind. He was for one thing a man of unalterable friendship. This was a conspicuous trait; but dominant over all was his moral sense.

Never had be known a nurer sweeter nature Never had he known a purer, sweeter nature, both as a young man or in the ripest manhood. When they were young he, the speaker, was a Christian, but Mr. Kiddle was not, and he had been troubled about him. But strange things had come to pass. As they grew older, the one who had been a doubter became a fervent believer in the things unseen, while as to himself

things seemed to grow darker and darker with the advancing years. His friend was anxious to help him to his own light, and he had tried somewhat to find it, but without success. "But," the speaker continued, and his utter

"But," the speaker continued, and his utterances came out of an overflowing heart: "I
envy you the faith that you have and that he
had, and if he is here as you believe, I want
him to hear me say that I wish I had it. I
know what this faith was to my friend in the
hour of his supreme trial. If ever a man was
a martyr to his conviction it was Henry Kiddle. But even in the hour of his Gethsemane
and I use this word advisedly—his spirit was dle. But even in the hour of his Gethsemane—and I use this word advisedly—his spirit was unsubdued, and shone out like a star. He was as a man transfigured—his face reflected the light of an angel. What he was called upon to bear was terrible. In that hour few, indeed, were they who stood by him—character, manly worth, reputation, all were as naught in the eyes of the populace. I well remember how I plead with a member of the Board of Education as he was coming out of church one Sunplead with a member of the Board of Educa-tion as he was coming out of church one Sun-day, and how he turned on me with the re-mark: 'I would crucify my own brother if he were in Kiddle's place,' and he who said it was a good man, too." In after years the speaker on a certain occasion began to refer to that time, and the spirit then exhibited, but Mr. Kiddl: stopped him saying: "Let that pass, that is all over now"; "and when he said it," said the speaker in closing his remarks, "the light as of another world seemed to shine from light as of another world seemed to shine from

When this is the verdict of one not of our when this is the verdict of one not of our faith, what is there that remains for Spiritualists to say? Before these eloquent words had found utterance, I had determined in my mind to say somewhat through THE BANNER upon the life of our departed friend, but now anything that I could possibly say would be but as a faint echo of this stronger speech; and the wordict of this uppelligrar upon our brether's a rante ceno of this stronger speech; and the verdict of this unbeliever upon our brother's life will one day be the verdict of the world that crucified him. "To each of us is given the hour and duty to perform." These were our brother's last words, and they fitly sum up the thoughts and acts of his noble life.

FREERICK F. COOK. FREDERICK F. COOK.

A Ballying Word!

The following essay, entitled "The Two Schools of Spiritualists," appeared originally in THE BANNER, and was written for us by PROF. KIDDLE some time before he was visited by that affliction of his earthly vision which so burdened his later years. We reproduce it now, in his name, as a rallying word to the friends and well-wishers of the New Dispensa-

It is to be regretted that unanimity as to practical principles and methods does not prevail to tical principles and methods does not prevail to a greater extent among the exponents of Modern Spiritualism. These are now divided into two schools, which are daily becoming more widely differentiated; and their respective members seem to be entirely irreconcilable; because they reason from different principles, and look at facts and phenomena from totally different standpoints. It would be uncharitable and unwarrantable to impute to the members of either of these conflicting sects any want of sincerity or desire to promote anywant of sincerity or desire to promote any-thing else than the truth—that there are any persons among them who do not "love honest dealing and purity of purpose and conduct as applied to mediumship"; but there are honest differences of opinion as to what constitutes conclusive evidence of dishonest dealing by mediums, and a natural love of justice prompts on the part of one class, the defense of mediums who seem to be wrongfully condemned by ums who seem to be wrongiully condemned by the other. This makes mediumship a "bone of contention," while it should be a means of harmony. One of these schools seems especially anxious that the cause of Spiritualism should occupy a respectable position before the world; and they manifest a willingness to make concessions, or even sacrifices, to court the approphation of the respectable classes of the approbation of the respectable classes of society; the other, no less anxious to make Spiritualism worthy of respect, will not accommodate their methods, nor refrain from the free utterance of their convictions, however extravagant or irrational they may seem, to gain a single gleam of the sunshine of popular favor. It is not respectability nor popularity that they 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 the approbation of the respectable classes of 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 USBLESS. WHY, THEN, SHOULD NOT THE BELIEVERS IN THE NEW REVELATION STAND IN UNBROKEN FRONT, REGARDLESS OF THE HOSTILE SENTIMENTS OF SOCIAL BRIDE IOUS OR PROFESSIONAL ORTHODOXY-without caring a straw whether they are regarded as "quasi-respectable," or utterly condemned as reprobates?

In a recent article, a lady of distinction in the In a recent article, a lady of distinction in the Spiritualist ranks, as a medium and authoress, quotes, without dissent, the statement of an "intelligent woman of New York City," that "Spiritualism is the great curse of the nine-teenth century." Why? Because, as she said, a "relative had been hopelessly ensnared in the toils of a professional medium, pretending to intercourse with eminent, pure and wise spirits." What a non-sequitur! As well might we pronounce every blessing we enjoy a curse: for nounce every blessing we enjoy a curse; for what is there that has not been abused and perverted by some persons to their destruction? The heedless, wayward and self-willed can only be taught by painful experience. For example, since the electric light has been introduced core many diverse light that its light can be self-willed. example, since the electric light has been introduced, some men, disregarding the instructions given them, have grasped the conducting wires and perished. Why not, then, say that the electric light is "the great curse of the nineteenth century"? Probably the widows and orphans think so; but it is sheer nonsense, nevertheless. To fail to discriminate between the use and the abuse of a thing is unworthy of one who claims to be at all logical. Mediumship, doubtless, has been abused both by the ship, doubtless, has been abused both by the ship, doubtless, has been abused both by the possessors of the gift and those who have resorted to them; but this is no reason for condemning it as a curse. The best and purest mediums may become, under certain conditions, the instrument of deceiving influences. It is not the instrument that is to be condemned, but the persons who use it. The electric wire or battery is not to be decreased by demned, but the persons who use it. The electric wire or battery is not to be destroyed because a man, by a reckless disregard of natural laws, loses his life through it. The lesson is, of course, a painful one, and must be heeded by others. If a person does an irrational act, under the real or apparent suggestion of a spirit, the ordinary consequences of folly must be suffered; and if a person—whether a medium or not—obtains meney or other property dium or not—obtains money or other property under false pretenses, he or she must suffer the penalty, as a criminal, not as a medium. Mediums are not to be exempted from the pun-ishment due to crime, nor should they be eleishment due to crime, nor should they be elevated to the position of saints or martyrs when so punished; but they should not be condemned and executed by Judge Lynch without a fair trial, or, as is too often the case, without any trial at all, being run down by a senseless mob, put into the public pillory, and pelted with dirty newspaper missiles.

Let me specify a few points by which the two Spiritualist schools are distinguished: One of these, schools which, for the sake of convenience, we will call the Conservative School (some call it the Obstructive), would apparently compel all mediums to go before a board of examiners and obtain a certificate of morality

compel all mediums to go before a board of examiners and obtain a certificate of morality and social respectability, besides proficiency in mediumship, before being permitted to exercise their God-given endowments. They must, it is said, "have been graduated in the profession of expositors of spiritual phenomena, not tyros in their alphabet, to satisfy a critical public." Lawyers, physicians and clergymen have to be licensed before they are permitted to practice in their several professions, and why not mediums? The community needs protection from fraud and deception; and as licensed lawyers, physicians and clergymen are always (?) truthful, pure and honest, mediums will be made as good as they, if they are required to get the regular credentials.

On the other hand, those who may be called

Spiritualism will grow in power and respecta-bility day by day, for its believers will become more numerous and better informed. "Ex-posures" will then become obsolete, with the ignorant notions that gave rise to them; and ruffianly "spirit-grabbing" will be forever ban-ished to the limbo of popular errors and cruel-ties.

The Conservative School would, "as a means of protection against imposture," have all the appliances and methods of investigation miappliances and methods of investigation minutely prescribed by a board of inspectors or commissioners—wise from their earthly experience, shrewd in worldly sagacity, versed in all the devices of cunning tricksters, and, besides, fully initiated in all spiritual things—and would pronounce a solemn anathema of excommunication against all, mediums and sitters, who should dare to refuse to submit to the dicta of this inquisitorial tribunal. Thus, they believe, "the ignorant and unworthy," both in earth-life and spirit-life, would be prevented from intermeddling with the sacred things of the New Dispensation. These magnates are to be the duly-ordained priests of this new religion, being selected from those wise nates are to be the duly-ordained priests of this new religion, being selected from those wise ones who have "learned something in the thirty-four years they have been investigating spiritual laws," and who are, therefore, "capable of coöperating with spirits in devising judicious means to advance our cause"; for, it is said, "the new spiritual dispensation can only reveal itself in full glory when men on earth shall learn to coöperate intelligently with the ascended ones for establishing it on a firm foundation among an intelligent people." firm foundation among an intelligent people."
We, the Conservatives, are the very ones thus prepared to "coöperate intelligently with the ascended ones"; and all others must bow to us and adopt our methods, or woe to Spiritual-

ism.

But the Progressives ask these soi-disant wise ones for their credentials. Who has certificated them? Who has "laid hands upon" them, and made them the high priests of this dispension?

These Progressives protest against sation? These Progressives protest against any kind of priesthood. They want no "sons of Levi." They prefer to let every one act as his own priest, and to exercise, without let or hindrance, the judgment, much or little, which led has given him or here. hindrance, the judgment, much or little, which God has given him or her. If any make a mistake, or disregard wholesome advice, the consequences will teach them how to avoid the error in the future. This school of Spiritualists refuse to be trammeled by a Thus saith the board of holy ones, or by a "Thus saith the Lord." Their own conscience is their Lord, for it is through this that God speaketh to them, and not through the notions, prejudices or arbitrary opinions of other men or women. Besides, they believe that the spirit-workers should be consulted as to appliances, methods and conditions of spirit intercourse; for they are foolish enough to think that the spirits who are to do the work are wiser than conceited mortals who boast of how much they "have learned in the last thirty-four years." Perhaps these spirit-workers have been studying and practicing for thirty-four hundred years. The Progressives do not say we "must take what the spirits give, without complaint or criticism": hut they do not fill the progressives were made to criticism." are capable of receiving, or that the state of their minds demands. Sometimes that is a les-son, and often a painful one, to convince them of their ignorance, arrogance and conceit. They believe that it is senseless on the part of mortals to make "demands" upon the spirits feeling that passivity and humility (not credulity or the abnegation of reason) are the indis nty or the abnegation of reason) are the indis-pensable prerequisites to the obtaining of what is pure and true. They believe also that "like attracts like," and that to sit in a circle with a mind reeking with suspicion and skepticism, will necessarily bring manifestations of fraud and deceit from the false and degraded in spirit life. Beholding the arrogance and almost impudent pretage of mortals in this radi impudent pretense of mortals in this rudi-mental sphere, they cannot but believe that these have their counterparts in the sphere just beyond, and that "birds of a feather flock together." Hence they repudiate the principle or proposition that any coterie of men or women, or board, or commission, can properly be invested with the office which the Conservatives would assume or confer upon others of like views with themselves.

Ike views with themselves.

Can any intelligent Spiritualist seriously think that any fulmination, however violent, from whatever earthly source, will avail to prevent the employment of any instrumentality which the powers controlling the spiritual movement have suggested, or to cause its abolition before the time comes for its disuse? This, of course, does not preclude rational discussion as to the usefulness or propriety of cussion as to the usefulness or propriety of these or other methods of investigation; but these or other methods of investigation; but let there be no arbitrary edicts, or dogmatic condemnation. Cabinet seances and dark oir cles have not been the means of fostering fraud; if there is any tendency to deception—any spiritual darkness—the mischief is just as likely to be done, in the light as in the dark. Those who are constantly fishing for fraud will be sure to catch it, whether in light, or dark seances. The cabinet and the dark circle supply useful, and often indispensable conditions; and they have been in the past among the most valuable instrumentalities in spirit manifestation; and promise to continue to be the same for many years to come. It is true,

manifestation; and promise to continue to be
the same for many years to come. It is true,
some do not like dark scances; well, the remedy is easy, let them keep away from them;
but when they undertake to abolish them by
"circular," they are about as wise as the Pope
who issues his bull against the comet.
But, say some of our Conservative friends:
"Mediums who can only demonstrate in the
dark must give way to those with whom it is
not a necessity." According to this arbitrary
dictum, some of the most useful, genuine and
honest mediums must be retired—crushed by
this Juggernaut of human arrogance and prethis Juggernaut of human arrogance and pre-sumption. How absurd this seems! Destroy all clocks and watches, because they sometimes show false time! Let no man use a razor, be-cause some children have cut their fingers with razors! Abolish all railroad travel, because

the Progresive School (some have deristvely called them the Credulous, Quasi-respectable School), while not denying that there are pretenders among mediums, and occasional deception among the genuine ones, would leave them it bo be judged by their patrons. Lot medium the bible of the patrons from claim of any kind, can confer any value upon this protect their patrons from claims and as a medium, and no certificate, or credentials of any kind, can confer any value upon this protect their patrons from claims of any kind, can confer any value upon their labors, protect their patrons from claims of any kind, can confer any value upon their labors, protect their patrons from claims of any kind, can confer any value upon their labors, protect their patrons from claims of any kind, can confer any value upon their labors, protect their patrons from claims of any kind, can confer any value upon this confer and the service of crore, ignorance or folly on the patrons of these who consult them. Mediums, with all their faults, are probably as free from fraud, deception, dishonesty and false pretense, as any of the licensed practitioners of mediums for a medium to receive a one-dollar fee for service rendered; but it is a very dignified and proper thing for a medium to receive a one-dollar fee for helping his patient into the spirit-world, or a legalized Reverend a wenty-thousand dollar salary for undertaking to teach what he does not know, and will not be spirit world, or a legalized Reverend a wenty-thousand dollar salary for undertaking to teach what he does not know, and will not be spirit world, or a legalized Reverend a wenty-thousand dollar salary for undertaking to teach what he does not know, and will not be spirit world, or a legalized Reverend a wenty-thousand dollar salary for undertaking to teach what he does not know, and will not be spirit world, or a legalized Reverend a wenty-thousand dollar salary for undertaking to teach what he does not know, and will not be spirit world, or a legalized Reverend a wenty t ruin he has ignorantly wrought, and filling the hearts of many virtuous conservatives with horror at the debasement of "our cause." Wise and experienced observers know the wretched shallowness of all this. As I write I

wretched shallowness of all this. As I write I have before me a letter from an eminent judge, residing in Boston, who says: "After a quarter of a century's intercourse with what we term the spirit-world, through various methods and media, and with as perfect a control of all these methods as the astronomer has of his telescope or the chemist of his crucible and compounds. I have failed to find a scintilla of proof pounds, I have failed to find a scintilla of proof of any fraud, excepting in cases where un-scrupulous persons, having mediumistic pow-ers, have used them in speculative attempts to

ers, have used them in special expose Spiritualism."

There is no question that the "hue and cry" against fraud is, in a great measure, based on the ignorance and dishonesty of those who have tigate.

HENRY KIDDLE.

Points Current.

Eleanor Kirk to the Ministers.

From a syndicate letter to the press, by this gifted writer, we make the following excerpts: ... "I want it distinctly understood that I have n't the slightest fear of any minister that ever was ordained. I do not need to be told that I do not understand theology. The trouble with many of our ministers is that they understand it to many of our belief.

with many of our ministers is that they understand it too much, and religion too little. For the first I do not care a rap. For the second I care everything. There is no narrowness or bigotry in true religion, and all religion is true that has unselfish love for a foundation. One minister writes me that 'if a man has a creed, it is his business to hold fast to it.' I do not believe that we should stick to things whether or no. Some one has said that 'A creed is as valuable as an egg to a chicken, indispensable in embryonic stages of spiritual evolution, later useful only to settle coffee grounds.' Those are my sentiments. I do not want to hear any creedist preach. He arrogates a knowledge which my intelligence instantly combats. I think it dishonest for a man to preach a creedless sermon in a creedy pulpit that the stantly combats. to preach a creedless sermon in a creedy pulpit, but I nevertheless love to hear him, and very often have an opportunity to do so. I know that he is broader and better than his creed, and will, after a while, shed it as the chick sheds the shell. But I am rather impatient with the slowness of some of these

rocesses.
It seems to me that the shell sticks longer in It seems to me that the shell sticks longer in certain cases than there is any need of. Perhaps I am mistaken. The Congregationalists do n't know it all, nor the Baptists, Methodists, Unitarians or Universalists, and those who think they do are simply wise in their own conceit. The attitude of the Christian in every church should be a desire to learn, and a will inverse to concede to others the most wright. lingness to concede to others the most perfect liberty. When a member of any denomination what the spirits give, without complaint or criticism"; but they do ask (never "demand") the "best the spirits can do" for their clevation and enlightenment. They believe that the spirits will give or do all that weak mortals or that woman is all right. What is man or that woman is all right. or that woman is all right. What is most needed in the church, in the medical profession, in politics, in short, everywhere, is a broad eclec-

> I am sharply criticised for calling Dr. Heber I am sharply criticised for calling Dr. Heber Newton an athlete of celecticism, but that is just what he is, and my soul delights in him, though my conscience disapproves of him.
>
> In a few days I shall be asked to explain the relation of the soul to the conscience, in terms so stilted that I shall need a theological dictionary to be able to understand them. Let me say right here, that I do n't know anything about it and so save my friends the trouble of about it, and so save my friends the trouble of troubling me. We have bothered long enough about terms. Let us now lay hold of principles."

Who Was El Dorado?

Yet unspoil'd Guiana, whose great city Geryon's Call El Dorado." -Paradise Lost. Book XI. There is nothing obscure in the etymology of this Spanish phrase, which means literally The Gilded"; yet to such an extent has it been abused that few know that it originally related to a man and not to a country. In the latter sense it has been applied to almost every gold-bearing district encountered in America since the discovery; and there is scarcely a mining camp in our Far West but has named its richest lode or most popular resort, whether grog-shop, billiard saloon, or theater, Eldorado. grog shop, billiard saloon, or theater, Eldorado. As early as the sixteenth century it served to designate an imaginary region abounding in gold and precious stones in the interior of South America; but prior to this acceptation it had become a synonym for the most remarkable legend of the New World, the supposed eastern proximity of which invested its unexplored territory with the glamour of Oriental romance. The term was, indeed, an appellation of royalty, and El Dorado, perhaps, a veritable king, whose daily attire is said to have been a simple coating of aromatic resins followed by a sprinkling of gold dust blown through a bamboo cane.—Lieut. H. R. Lemly, in the October oo cane.-Lieut. H. R. Lemly, in the October

What Folks Thought in A. D. 1000.

Lieut. Totten, U.S. A., of Yale College, who ias of late been making the most lugubrious prophecies regarding next year, and the maerio-theologic cataclysms and judgment-days which are wrapped up in it, will do well (as also will his followers) to read what people thought in the year 1000 A. D., concerning the immanent (?) end of the world, etc., the extract being from an article on "Europe and Cathay" in the September Atlantic, by Prof. John Fiske, of Harvard University:

John Fiske, of Harvard University:

"Let us for a moment recall what was going on in Europe in the year of grace 1000—just enough to get a suggestive picture of the time. In England, the Danish invader, fork-bearded Swend, father of the great Cnut, was wresting the kingship from the feeble grasp of Ethelred the Redeless. In Gaul, the Ittle duchy of France, between the Somme and the Loire, had lately become the kingdom of France, and its sovereign, Hugh Capet, had succeeded to the feudal rights of lordship over the great dukes and counts whose territories surrounded him on every side; and now Hugh's son, Robert the Debonair, better hymn.writer than warrior, was waging a doubtful struggle with

these unruly vassals. It was not yet in any wise apparent what the kingdoms of England and France were going to be. In Germany, the youthful Otto III., the 'wonder of the world,' had just made his word visit to the tonib of his nighty predecessor at Anchen, before starting on that last journey to Rome, which was so soon to cost him his life.

Upon the castern frontier the wild Hungarians had scarcely coased to be a terror to Europe.

Upon the eastern frontier the wild Hungarians had scarcely ceased to be a terror to Europe, and in this year Stephen, their first Christian king, began to reign. At the same time the power of heretical Bulgaria, which had threatened to overwhelm the Eastern Empire, was broken down by the sturdy blows of the Macedonian Emperor Basil. In this year the Christians of Spain met woful defeat at the hands of Almansor, and there seemed no reason why the Mussulman rule over the greater part of that peninsula should not endure forever.

Thus, from end to end Europe was a scene of direst confusion. Nowhere were the outlines of kingdoms or the ownership of crowns definitely settled. Private war was both incessant

of kingdoms or the ownership of crowns aga-nitely settled. Private war was both incessant and universal. As for the common people, their hardships were well-nigh incredible. Amid all this anarchy and misery, at the close of the thousandth year from the birth of Christ, the be-lief was quite common throughout Europe that the Day of Judgment was at hand for a world grown old in wickedness, and ripe for its doom."

A Strong Portraiture.

Judge Albion Tourgee, in a recent novel, gives the following graphic picture of the great founder of Christianity: "The Carpenter of Nazareth worked for his father by day, and at night went fishing with Peter and John. His hands were hard, calloused, blistered. His nails were black and broken, and his Jewish gaberdine coarse and grimy. The sandalstrings chafed his feet, and sweat and dust defiled his body. He lived in peace, after the Tetrarch died, for thirty years, laboring for his daily bread. Then he wandered about, living where he might and as he might, stirring up discontent among the people. Society disowned him. The recognized interpreters of the Divine will condemned him. The Romans despised him. The poor revered, but distrusted him. A lover of pelf betrayed him. Society counted him a tramp; religion esteemed him a scoffer; politically he was regarded as a 'dangerous character.' Hardly one in this audience would permit his counter, art to enter the door. 'We have no use for rags and grime but to pity them.' He wore poverty as a crown."—American Spectator. night went fishing with Peter and John. His

The Origin of "Lullaby."

According to the Jewish Talmud, Lilith, the mother of demons, was taken to wife by our first parent Adam, prior to the appearance of Eve upon the scene. Being the legendary mother of evil spirits, one would naturally accept the story as a fact when told that she became unmanageable, and tried to supersede Adam as lord of all creation. Thwarted in this, she took to the regions of the air, where, as a spectre in the guise of a beautiful woman, she lies in wait for and pounces upon defense-less children. Some ignorant European Jews still believe that the beautiful murderess inthat the air, waiting for a chance to murder their little ones. It is said that the word "lullaby" is a corruption of the words "Lilla, abi," or "Begone, Lillth," words used as a charm by superstitious mothers of legendary times times.

October Magazines. THE ATLANTIC MONTHLY continues "The House

of Martha" (by Frank R. Stockton) and "The Lady of Fort St. John" (by Mary Hartwell Catherwood); and has two articles treating of or verging upon the military province, to wit: "Gen. George H. Thomas" (by Henry Stone), and "The Cave-Dwellers of the Confederacy" (by David Dodge)-the article on Gen. Thomas being a superb description of a marvelouslygifted chieftain, to whose individual worth and strategic value coming generations will give a higher estimation than has for the present been accorded them; Oliver Wendell Holmes breathes a solemn strain of elegy in his poem, "James Russell Lowell, 1819-1891," which no lover of classic versification can afford to allow to pass without perusal, which will straightway call forth admiration; Edith M. Thomas has a balm for the stricken heart in her brief poem "Deep Sea Springs"; "The Late Sir John Macdonald" is interestingly written about by Martin J. Griffin; Jones Bradley Thayer discourses on "A People Without Law"; "Ignatius von Döllinger" is the theme of a paper by E. P. Evans; there are other papers and sketches of merit not here mentioned;." The Songs We Used to Sing" (The Contributors' Club) will be read with pathetic interest by the old; and all classes will appreciate the brief but stately and dignified tribute which The Atlantic pays (personally) on the closing page of this issue to its first editor, and almost continuous contributor since-the late James Russell Lowell. Boston: Houghton, Mifflin & Co., publishers. THE CENTURY .- Geo. Kennan gives a graphic ac-

article, describing experiences among the Kachinski Tatars and the political exiles of Minusinsk, etc. An article by H. S. Maxim on "Aërial Navigation" discusses the philosophy of the subject, and relates the progress of his experiments at Kent, Eng., illustrated with drawings of the machine employed. "Tarrying in Nicaragua" is a record of the California trip in 1849. A popular misapprehension of the meaning of "El Dorado" is corrected in a paper by Lieut. Lemly, illustrated with twenty six engravings of Chibchan antiquities. A graphic account of frontier warfare is given in "Besieged by the Utes," by Col. E. V. Sumner. Edmund Gosse contributes a critical review of Rudvard Kipling's works, a portrait of Mr. Kipling being the frontispiece. New chapters of Dr. Eggleston's novel, three short stories, complete, a number of choice poems, one of them in memoriam of J. R. Lowell, and instructive treatment of current topics on the closing pages, aid in rendering this one of the best issues of The Century. New York: Century Co. THE ARENA .- A portrait of James Russell Lowell.

count of his "Last Days in Siberia" in the opening

and an appreciative sketch of his life and writings occupy the first twenty pages. Following, a terse, thoughtful and suggestive treatise upon Through Mind," by Henry Wood, will attract the special attention of our readers. "Matter," says the writer, "whether in the vegetable, animal or human organism, is moulded, shaped, and its quality determined by unseen forces back of and higher than itself. We rely upon the drug because we can feel, taste, see and smell it. We are color-blind to invisible potency of a higher order, and practically conclude that it is non-existent." Mr. Wood remarks that popular distrust of mental healing is created by the fact that its practitioners have not studied pathology, not even anatomy. "But," he adds, "if the principle of mental causation is once admitted, mentality rather than physiology should furnish the field for operations. The entire article claims the attentive reading of all who would keep abreast: the advance thought of our time. Moneure D. Conway contributes an interesting account of his visit to "Madam Blavatsky at Adyar," ten or twelve years ago. Hamlin Garland discusses Mr. Herne's realistic social drama "Margaret Fleming;" ten fine photogravures of Mr. and Mrs. Herne in various dramatic characters being the illustrations. Other contributions are "Leaderless Mobs," lections of Old Playbills." "Weak Spots in the French Republic," etc. Boston: Arena Pub. Co.

ST. NICHOLAS.—A frontispiece of peculiar attractiveness is one of several copies of paintings by Mr. J. H. Dolph of New York, illustrating the opening article under the heading, "An Artist Who Loves Oats and Dogs, and Paints Them." A sensational event of fiftyseven years ago, the decapitation of a life-size figure of General Jackson attached to the bow of the frigate Constitution" (old ! Ironsides !!) as it lay at Charlestown Navy-yard is the subject of "A Curious Relic," with two pictures of the same. Tudor Jenks has a pleasing story of which "Little Plunkett's ' Cousin' is the hero. Fratilein Rosa Schmalz contributes "A. School-Girl's Recollections of Hans Christian Andersen." Several short stories and sketches, amusing recitals in verse, and a free seasoning of fingling rhymes complete the number. New York: The Cent-

Spirituul Phenomena.

ualism."

I believe it is through these scances, these windows of heaven! that we can attain true spiritual growth—the development of rationality, the extension of consciousness: "mysterious, inexplicable consciousness," the possibility of life on a higher plane, a grander plane than is yet dreamed of by mortal man! And yet we are in the minority here at the seaside. "Truth always is in the minority, and always will be, so long as men are learners. Christ

than is yet dreamed of by mortal man! And yet we are in the minority here at the seaside. "Truth always is in the minority, and always will be, so long as men are learners. Christ was in a minority of one."

These great seances given by Mrs. Williams in her sea-side home, called "Holland Hall," have been unusually startling in their character. On one occasion, about the 9th of July, little "Bright Eyes" made her appearance, and began singing in her childish voice a familiar hymn; she was quickly followed by Mr. Frank Cushman in his rich, strong tones, and then by Mr. Holland, and they sang in concert the whole hymn beginning: "Jesus, Lover of My Soul." I do not think this has ever occurred before anywhere: the old man, the youth, the little child! all in harmony! all angels of light, and mercy, and love. God alone and the angels can know how highly appreciated these great privileges are by the friends here this summer! At another seance held at "Holland Hall"

Sept. 17th, 8 r. M., Mrs. Williams in the cabinet (which is no cabinet at all—merely a curtain over an alcove) a beautiful spirit approached us, and said to Mrs. Walcott.

"Do n't you know me? I am Katie Wright," and then returned to the cabinet.

Mrs. Walcott replied: "I do n't know any one in spirit life by that name."

In a short time "Bright Eyes," the little familiar spirit of the medium, said: "The spirit tells me you do know her, and she says she is the daughter of your friend Mrs. M. C. Levi of Washington, D. C.

Both Mr. Fickey and Mrs. Walcott were very much surprised, and said they were not aware that she was in spirit-life. The spirit then came forward again, and said: "I passed out last Friday. My body was buried on Sunday. Oh! tell my mother I came!"

Mrs. Williams had never known of Mrs. Wright in the form, nor had she or any of the circle heard of her passing to spirit-life. Evidently she had made haste to avail herself of this opportunity to meet the friends of her mother there present, consisting of Mrs. Walcott, the well known speaker a

this opportunity to meet the friends of her mother there present, consisting of Mrs. Walcott, the well known speaker and medium, of Baltimore, Md., Mr. Frederick Fickey of Baltimore, and Mrs. Pierson of New York City. When Mrs. Williams was made acquainted with the affair after the séance she expressed herself as deeply troubled, fearing some error, and the thought suggesting itself to her that possibly the spirit had come to the cabinet, although not yet passed out of the body, as she had known of cases of that kind, and as it seemed incredible that this death could occur and these dear friends get no notification. But the following day the pleasant Baltimoreans took their leave, and returning home sent the following letter:

sympathy, capacity for improvement, in fact with their whole human nature.

Spiritualism, as investigated through the aid of spirit Dr. Holland, spirit Frank Cushman, and "Little Bright Eyes," confronts all philosophical, scientific or dogmatic misgivings with numberless evidences, addressed to all the senses. The study of Spiritualism here presented is a deep, subtle and fascinating work, whose many lines of reasoning, if patiently and thoughtfully and understandingly followed out, would at last lead us into a larger light than anything we have ever known before. In order, however, to get any comprehension of the whole, we must not focus our attention too strongly upon one incident, one word, one sentence, one test, to the exclusion of all others, dwelling upon and fixing our mental gaze upon one materialization—thus conveying no complete idea to the mind. Taken in connection with what precedes and follows, the one word or apparition has a distinct value, and could not be dispensed with. But would it not be evidence of a very limited capacity for reasoning, as well as evincing no confidence in the medium, for us to stop and puzzle and fret and fume and chafe over one word or one appearance that we cannot comprehend in its entirety until we have studied numbers of phases of this wonderful scancerom? Then, with the larger outlook born of a larger knowledge, we can scan the whole, and trace the connecting links between cause and effect all the way through our season of lessons that contributed to round out the perfect instruction. When once we get where we can do this in our upward road, the ugly, the lessons that contributed to round out the per fect instruction. When once we get where we can do this in our upward road, the ugly, the crooked, the bitter, the monstrous, have all assumed their proper relationship to the whole, and are no longer magnified and out of proportion. We feel it has all been a good thing, and necessary to the whole.

But even now when the seaside "season" is over, and we have learned our beautiful spiritual lessons all by heart, we are trying to remember that it is only one lesson; and that eternity holds within itself countless more and wonderful lessons that we shall one day learn.

wonderful lessons that we shall one day learn.
"With open face and certain steps we move
into the New to receive our birthright."

Yours fraternally, Luoy Schleffelin.
Tower Cottage, Schleffelin Park,
North Long Branch, N. J.

North Long Branch, N. J.

Seances by Dr. Stansbury and Mrs.
Gillett.

To the Editor of the Banner of Light:

We are having and enjoying a visit from Dr.
D. J. Stansbury, slate-writing medium, and his lady, also Mr. and Mrs. M. J. Gillett, the materializing medium. Dr. Stansbury and company have been sojourning at Albany, N.

Y., for a short season, and from there came up to visit our city for two or three days. He cocupied my parlors, 600 River street, for a short ime, and all who called on him obtained the

finest results through independent ainte-writ-

ing and oddit telegraphy.

Mrs. M. E. Williams and her Work in Long Brauch.

To the Editor of the Banner of Light:

"There is nothing so sweet as duty, and all the best pleasures in life come in the wake of duties performed," says Jean Ingelow; and I feel it to be my duty and also my pleasure to ask the dear BANKER of LIGHT to give voice and publicity to some of the philosophy we have witnessed and some of the philosophy we have hitnessed and some of the philosophy we have heard expressed here at Long Branch this summer in the parjors of Mrs. M. E. Williams, Physical phenomena are thought by some to be of more importance than mental phenomena because they can be verified more readily; but in the panorama of Mrs. Williams, and the we have both the mental and the physical at one and the same time. For instance: I have seen the fully-materialized form of the revered Dr. Holland (control of Mrs. Williams) advance from the cabinet to the centre of the room, and in a clear, strong, heart-reaching voice address the company assembled in burning words of wisdom, portraying the possibilities of the human soul, appealing to those presented to one up higher into a grander and no bler realization of the tremendous unfoldment possible to the spirit of man. "There nover more than it is spirit, a philosophy as comprehensive, as important, as absorbing, presented to the mind of man as Modern Spirit and to have it is through these séances, these windows of heaven! that we can attain true spiritual growth—the development of rationality, the extension of consciousness: "mysterious, inexplicable consciousness: "mysterious in explicable consciou

Remarkable Spirit Phenomena.

To the Editor of the Banner of Light: In looking over an old scrap book to day, I came across the enclosed remarkable spirit demonstration that took place in this city, in 1869. Its age is of no importance—the question is, is it true? Having known Mr. Taylor and Mr. Baker, I can youch for their credibility. Although it was published in 1871, it will bear a renewal every decade during the coming century. The appended is a verbatim copy.

CONVINCING TEST.

A gentleman by the name of Wm. Taylor, an A gentieman by the name of win. Taylor, an acquaintance of mine here in this city, whose character for veracity, to my knowledge, never was questioned, and who is the father of a family, came into my office and related the following incident.

FRANCIS BAKER, City Marshal.

Los Angeles, Cal., Jan. 27th, 1871.

Los Angetes, Cat., Jan. 27th, 1871.

"I was owner of a restaurant in San Francisco, and employed a night-cook by the name of Edward Taylor. My restaurant was on Market street, between Kearney and Dupont streets. His wife's maiden name was Victoria Diver, and she was in the habit of going to the restaurant at night to keep her husband company in the kitchen, and when there was nothing doing he would place her upon a stand for a seat, and lay his head in her lap when she a seat, and lay his head in her lap, when she would sing him the song called 'Daisy Dean.' When it was about time for me to come to the restaurant in the morning to relieve him, she would ask what time it was, and if it was not would ask what time it was, and if it was not about time for me to come, and upon receiving a reply in the affirmative, she would say: 'It is time that I should be going,' and as she passed out of the saloon, would invariably view herself in the glass, and then go home.

About the last of March, 1870, she was taken sick, and when she became convinced that she could not live her bushed and myself select

could not live, her husband and myself asked her to promise, if it were possible, she would come back after death and manifest herself to both of us—which she promised to do.

About three weeks after her death, I was go-

Mrs. Williams was made acquainted with the affair after the scance she expressed herself as deeply troubled, fearing some error, and the thought suggesting itself to her that possibly the spirit had come to the cabinet, although not yet passed out of the body, as she had known of cases of that kind, and as it seemed incredible that this death could occur and these dear friends get no notification. But the following day the pleasant Baltimoreans took their leave, and returning home sent the following letter:

Baltimore, Md., Sept. 14th, 1891.

My Dear Friend: We arrived home on Saturday alight... This morning I started for Washington with Mrs. Walcott. There I learned that Mrs. Levi's daughter Hattle passed away on Friday, Sept. 4th, and was buried on the 7th of September. Mrs. Levi's was much pleased to hear the news we brought her concerning the materialization of her daughter, and she expresses a great desire to see you, and if you were in New York I think she would have gone on at once to you....

Office of Fred Fickey, Jr., 39 Postofice Avenue, Maltimore.

The great hope of humanity seems in cases like the foregoing to be established in fruition. It goes, in many cases studied through Mrs. Williams's cabinet, further than the bare fact that the dead live again—not as shadows, but as persons with all the elements of their personality about them: with memory, affection, sympathy, capacity for improvement, in fact with their whole human nature.

Spiritualism, as investigated through the aid of spirit Dr. Holland, spirit Frank Cushman,

thoughts she was gone.

I was always a violent opposer of Spiritualism, but such proof as I have had—seeing, hearing and feeling—has been enough to convince me that there is something in it, although I have never yet been at a circle, or, to my knowledge, seen a medium, and know nothing of it. I will take my solemn oath that every word I have written is true.

(Signed) WM. TAYLOR."

I hope the reverend gentlemen and others composing the "Psychical Society" will carefully read the above, and ponder upon it.

San Francisco, Cal., Sept. 25th, 1891.

Summerland (Cal.) Camp-Meeting. Thursday, Sept. 10th, the morning was occupied by Mrs. Nickless in answering questions and Mrs. Drake in giving tests. The day being the anniversary of the marriage of Mr. and Mrs. H. L. Williams, a large gathering of their friends and neighbors assembled

marriage of Mr. and Mrs. H. L. Williams, a large gathering of their friends and neighbors assembled beneath the trees that surround their home at 2:30, and passed the afternoon and evening in a very entertaining manner.

A Fact Meeting, conducted by Mrs. Nickless, was held Friday morning, Sept. 11th, Abner Rush, David Davis, Mrs. Darling, Mrs. Drake and Mrs. T. F. Parker taking part. In the afternoon a lecture on "Woman's Era." was delivered by Mrs. E. B. Crossette and a half-hour's test-seance held by Mrs. Nickless. The exercises of the evening comprised remarks on "Medlumistic Requisites for Satisfactory Results," by Mrs. Crossette, and tests by Mrs. Baldrich of Los Angeles, and Dr. Temple. On Saturday a conference meeting was held.

Sunday, Sept. 13th, Miss Susie M. Johnson, influenced by her guides, spoke eloquently and instructively in considering the question, "Shall We Drift with the Current, or Make a Channel for Curselves?" In the afternoon Dr. J. H. Randall of Chicago lectured on "The Moral Power of Spiritualism," and Dr. Temple gave tests. "In the evening, demonstrations of spirit power, given through the mediumship of Mrs. N. D. Miller, were very satisfactory, and established beyond all question that lady's finely developed capacity for evolving physical phenomena. At the close of the seance a skeptic who was on the committee was asked his opinion of what he had seen and heard, and replied, "I 've got nothing to say, only it beats me."

Jirake, and citiéra. An excellentifécture was given in the inferment by N. P. Raville, followed by Mrs. R. II. Nickiess with tests, in the eventing a conference was held. Mrs. 8: II. Woodruff and Mrs. Nickiess being the speakers.

Haiturlay, Sept. 10th, a lecture by Mr. N. P. Ravillu upon "The liasis of True Heform," and a test accureby Dr. Temple in the morning; a blenic on the grounds at the residence of Mr. II. L. Williams in the afternoon; a reception given Busie M. Johnson and Mrs. E. B. Crosstel at the residence of Mr. III. C. Toroo in the evening, rendered the day one that will long be remembered by all who were present.

Bunday, Sept. 20th, "The Outcome and Purpose of Modern Bpirfutualism" was the subject of the morning lecture by Busic M. Johnson, under the inspiration of her guides. At the close Mrs. Nickiess gave psychometric readings that were pronounced correct by those for whom they were intended.

In the afternoon Mr. N. F. Raviin, by request, related his former view of Spiritualism, and by winst means he became convinced of its truit; for the following summary. Alls remarks we are inhebeted to T. M. Raviin was, for thirty-five years, a Baptist minister. He said that when he was a minister he despised Spiritualism above all other things. He thought it was the embodiment of all junacy, and that there was not one redeeming principle in it. He never intended to investigate Spiritualism, but he was ensared into it, not by a woman, but by a man; a man who was crafty and full of guile had caught him unwittingly.

He had never believed that it was possible for his kindred to communicate to him through a third party; and thought that if his kindred had anything to say they would come to him direct, and not through a medium.

He once delivered a sermon against Spiritualism boroe three thousand people. At that time he knew (?) all about Spiritualism, just as the preachers to day know all about God Almighty, heaven and hell, and that none will be saved but the elect.

The continuous proper in the subjection

use of tobacco, which he had vainly tried to do while in the church.

The services closed with very satisfactory tests given by Dr. Temple. In the evening psychometric readings were given by Mrs. E. R. Nickless, tests by Dr. Temple.

Monday, Sept. 21st, Mr. Ravlin lectured upon "Dangers that Threaten our Existence as a Nation," and Mrs. Adelaide Comstock of Ventura improvised a poem having for its subject "Woman."

New Publication.

THE HEIRS OF BRADLEY HOUSE, by Amanda M. Douglass, 12mo, cloth, pp. 431. Boston: Lee & Shepard.

By a large number of the admirers of the writings of Miss Douglass, this, her twentieth volume, will be judged the best. Though the general idea of the plot is not new, its construction certainly is, and the writer has draped it with progressive thoughts, incidents and suggestions, which render it a story of absorbing interest, that all will read with pleasure and remember

Falling of the hair is the result of inaction of the glands or roots of the hair, or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

Passed to Spirit-Life,

From Auburn, Me., Sept. 25th, Mr. Thomas Howard, aged 88 years and 7 months.

88 years and 7 months.

Like the well ripened grain, fitted for the "Harvest Home," he has passed beyond the carthly vision to meet the many dear ones gone before.

Long will sweet memorles of his life here be cherished by a large circle of friends, and his near relatives find consolation in the blessed light which Spiritualism is casting over the world.

From a beautiful earthly home, blest with kind and loving hearts, the angels of life led him forth into the land of "Eternal Morning," where we hope to meet him yet again.

East Turner, Me., Sept. 28th, 1891. Miss. L. M. LEAVITT.

[Obituary Notices not exceeding liventy lines published gra-tuitously. When they exceed that number, wenty cents for each additional line will be charged. Ten words on an average make a line. Nopoetry admitted under this heading.]

EVERY MOTHER

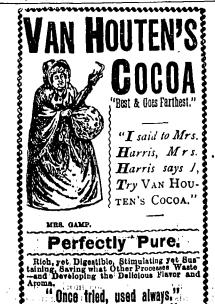
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Banner of Bight.

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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

Teaching by Example.

In attacking Spiritualism editorially, the New York Sun is obliged to concede everything that could possibly furnish the argument and basis for its contention. Belief in the bald assumptions of dogmatic theology it styles faith; a conviction of the absolute truth of the facts contained in the phenomena of Spiritualism it styles credulity. The Sun is of course judge and jury, as well as critic and censor. It erects its own standard, allowing no criticism of that. It lays down its own platform of truth, a single plank wide, requiring Spiritualists to balance themselves on that. Its self-derived wisdom would be a marvel if it were not so common as to have lost the further respect of truly intelligent and independent people. In a word, choosing darkness rather than light, it | gers of the Chicago Fair are therefore in a sitinsists most naturally that no others can see.

In the very act of charging Spiritualists with credulity, saying that they are wholly and preferably self-deluded, that they are below idiocy in their religious belief, that they persistently hold to what is ridiculously impossible and false in the face of truth's clearest and brightest illumination, The Sun is obliged to admit that its specimen believers in the spiritual phenomena are men of superior intelligence, of the sharpest intellectual acumen, of the profoundest experience in analyzing and After predicting the financial ruln of the Fair estimating evidence, and of reputations so exalted before their fellowmen as to retain the public respect and confidence even after they announced their belief in the spiritual phenomena, and their conviction of the grand truths which the latter contain and convey.

Now here certainly is a glaring inconsistency. It is dreadfully lame logic, at any rate. For every one will at once ask how it is that such men, of all others, should be the victims of delusion and credulity, and the multitude of common men should be the elect in all things politan Museum of Art in New York was pertaining to wisdom and truth. And such a question is a purely logical one, having reason wholly on its side; while the compelled concession of The Sun that the wisest men are sure to be the greatest fools, is a gross breach of every rule of reason that challenges the instant contempt of all persons who still continue the use of the reasoning faculty. It ought to be sufficient simply to point out to readers this fatal contradiction of premise and conclusion on the part of The Sun. But the spirit it so needlessly manifests provokes more. To attack the sincere religious belief of men conceded to be an honor and ornament to the community, from no conceivable motive higher than the pure love of attack, and the cowardly feeling of the assailant that he is fighting on the stronger side, is a piece of work that ought to be esteemed shamefully out of place in an age in which the quest for truth is the supreme avowal of all men who regard life as a gift to be employed in higher occupations than the accumulation of money and the indulgence of the appetites.

Let us briefly cite The Sun's forced concession to the very superior qualifications of one or two of the men it has selected as illustrations in its animadversion on Spiritualism and those who believe in it. Speaking of Prof. HENRY KIDDLE, just transferred to the spirit sphere, it credits him with having died in the full faith of a Spiritualist, with being a stout believer in Spiritualism to the very last, always ready to proclaim and defend his opinions and convictions; with never having flinched; with having sacrificed his place as Superintendent of Schools in New York City because of his faith, and yet-which we energetically denywith having "fallen in the esteem of men as the victim of a delusion which destroyed his judgment." What shall be said of the writer of a slanderous accusation like this, that having adopted Spiritualism because convinced of its truth, and having resigned a public office of the highest responsibility because of a public prejudice to which The Sunitself for interested reasons industriously caters and stoops, he simply proved that his belief had "destroyed his judgment." Rather was the soundness and unerring sagacity of his judgment vindicated by the act which a paper like The Sun affects to condemn. He had indeed the courage of his convictions, a frame of mind which, by its own chosen course, The Sun would find it extremely difficult to prove its own possession of

JUDOR J. W. EDMONDS. He, too, was one of The Sun's credulous idiots, who grew all the more blind with the increasing light. Men who never can hope to reach his intellectual height, however, are the ones who can never suffer from delusion or become the victims of credulity and superstition! The more pity, then, for those who by gift and culture are rightly esteemed leaders and teachers of their fellowmen! The Sun is compelled to say of Judge Edmonds: "The conspicuous part he took as a preacher of Spiritualism threatened to ruin his practice as a lawyer, and only his extraordinary legal ability enabled himsito overcome the prejudice against him and con-

tinue his successful career in his profession." Then there was a "prejudice against him" because of his becoming a Spiritualist? And he was enabled to "overcome" that prejudice? And that prejudice was not equal to its coveted destruction of his business as a lawyer, simply because of his "extraordinary legal ability"? What a quagmire of illogicality and oozy nonsense for one to get stuck in who set out with assailing Spiritualism on the ground of the credulity of its believers! A pretty faith-missionary this, a fine guardian of the theological fold, a model preacher of the truth that is sustained by logic! Yet this same ration of mush is served out to an intelligent public that hardly dares as yet to assert its independence, and it is asked and expected to swallow its ration and call it religion [

Let the People Demand their Rights.

The Sunday opening of the World's Fair at Chicago has become at last a very troublesome question for the managers. They are now asked to answer it, not in its relation to the much needed profits of the Fair, but wholly as a question of moral and religious duty. The so-called Protestant churches are as a body opposed to the Sunday opening of the Fair. It is energetically protested against by delegatious that have been sent to Chicago expressly for that purpose. They represent that the Sunday opening would be in direct disobedience of the commandment of God. The religious press is hard at work in concert to secure the closing of the Fair on Sundays. They urge the managers to seek the favor of God rather than those of men.

A New York daily, editorially commenting on this combined movement, is forced to admit that it does not hear of any organized movement on the other side. Thus the managers are loaded with a heavy weight of responsibility. Not only are they called upon to look after the secular interests of the Exhibition, but they are required to settle a controverted question as to the proper observance of Sunday. They must, says the paper referred to, mix up business and religion, theology and finance, when they are at their wits' end to provide ways and means for carrying on the enterprise. Sunday opening would increase their receipts, and yet, much as they will need the money, they are called upon to give it up as a tribute to the religious sentiment of the Union, and as exemplars of Christian conduct and champions of a theory of Sunday observance which is rejected by the great majority of the people of Christendom and of this country also.

Well and pointedly it adds that the manauation full of difficulty and embarrassment. They are made the arbiters between two great parties in the religious world, and between the majority of the public who want to enjoy Sunday as a day of leisure, and the minority who would treat it as a day on which all amusement is forbidden by Divine command.

Take this very recent utterance on the subject by Col. Eliot F. Shepard, proprietor of another New York daily journal, who addressed a church congregation in Chicago. if the gates were opened on Sunday, he said: It is the custom now to follow the example of great men. Germans copy the manners and deeds of the Emperor. In England the Queen, a motherly Christian woman, molds the fash ions. The Prince of Wales cannot wear a coat without its being copied by every one the next day. And now here are Jesus and God who rest upon the Sabbath day-let us follow their example."

So much for the church side. The Metroopened on Sunday; and it is altogether likely that the Sabbatarians will be no more successful at Chicago. The cases are precisely alike at all points. Let the liberal and thinking element of our great nation wake up on this point and make its influence felt.

The Same Old Story.

Marcus Aurelius said, "Let your soul receive the Deity as your blood receives the air; for the influences of the one are no less vital than the other. For there is an ambient, omnipresent spirit which lies as open and previous to your mind as the air you breathe into your lungs. But then you must remember to be disposed to draw it."

A sentiment so filled with the truth of inspiration, fits itself well to our time. All expressions of truth are fresh each age, and last through all ages, and yet Marcus Aurelius was a persecutor of the early Christians, and set himself against their ideas even to cruelly treating those who held them. He could not recognize the inspirations they received or lay his own mind open toward them.

He was a most humane man, and possessed so gentle a spirit that after his death he was almost worshiped. His culture was broad, his sentiments noble, his heart active; and yet he lent himself to the subjection of a people striving for a better and nobler life.

Many explanations have been attempted to account for this contradiction in so great and good a man, and the best one is, that he really believed the new religion to be subversive to the best interests of his people, and that it was his duty to suppress it. He could not see the tide setting in that was to bring so much upon

What a lesson is this for all those who dare to interfere with freedom of thought. The clergy of our day, the able-minded gentle men who love truth, fail to see in the new religion and philosophy of our time the onward march of truth, the evolution of a spiritual philosophy. Their criticisms are harsh and sometimes cruel. Thus do we see all past condi tions reproduced—the same old story repeated.

We shall print next week the address of Prof. David B. Scott, at the funeral of Prof. Kiddle; also a tribute to the deceased which M. J. Stewart, "A Friend," Northampton, was read by Mrs. Milton Rathbun at the me- Mass.; and Mrs. May B. Thorpe, Abington, morial meeting held by the Society of Spiritual Mass, for donations of flowers for our Free Another case cited by The Sun is that of Research in New York City, Oct. 4th.

WHAT THE PREACHERS

HAVE SAID AND ARE SAYING.

LIBERTY OF THOUGHT WANTED.-In the opinion of REV. W. D. BALL, publicly expressed in a discourse in the Associate Reformed Church of Baltimore, a time of open war has come to the Protestant church of this incapable of receiving the call of the gospel country. The issue is, whether we who belong to the nineteenth century shall live, think and act with respect to theology as if we belonged to the second or the sixteenth century. We want precisely the same liberty, of thought and expression in religion, he said, that we have in politics. We want the privilege of applying to the Bible the same tests of scientific criticism that we apply to other books. We want the privilege, he added, of fearlessly criticising and suggesting the amendment of any and all confessions of faith, regardless of their age or authorship; and we want these privileges, said he, not in name only but in fact. We want to enjoy their exercise without liability of being summoned before any ecclesiastical tribunal, or of forfeit ing fraternal esteem and confidence and fellowshi**p.**

For himself, Rev. Mr. Ball said he had no disposition to train with a religious party that is not above resorting to the practices of a ward politician, even though it goes by the name of the orthodox party. He would prefer to go to the place assigned to reprobate heretics, in the company of such men as Socrates, Paul, Savonarola, Luther, Stanley, Maurice, Robertson, Brown, Channing, Beecher, not to speak of lesser heretics, including those still living, such as Farrar, Holland, Smith, Newton, Briggs,

Brooks, and others. Walter Besant wrote that "hell has always been invented for the other man," and so, thought Mr. Ball, was the doctrine of reprobation. But the day is gone by when the few can with contentment and satisfaction regard themselves as being of the elect to eternal happiness, and the many designed for everlasting torments. We can no longer invent an endless hell for our brother and his innocent babes, that we would not be willing to endure ourselves, and endure with them.

FOLLOW THE HIGHEST IDEAL.—Can a man do right who does not believe right? is the question raised by Rev. D. W. WEBSTER at Pasadena, Cal., in the pulpit of the Universalist Church. He said it depended on what one means by doing right: if the doing of right things is meant, or doing things in the right way, then certainly one cannot do right unless he believes right. He held that one true and loving spirit is as right and good as another, however beliefs may differ. But he would not allow that one man's belief is as good as another's. No belief that is less than the perfect truth is as good as the perfect truth, and any belief that holds more truth is better than one that holds less.

It is not beliefs that make men good, said the preacher. But a man must love and follow his own highest ideal. He must love righteousness and hate iniquity. So long as your heart is set to do good and create good, according to the best that is in you, no belief or lack of belief will make you either more true or righteous. Those beliefs are the best which inspire men with hope, which cause men to respect and tolerate others, and to treat all men as brethren, with sympathy and kindness, and to work for the common good as servant of all.

If men strive to be good, their beliefs are sure to be the best they can get under all the circumstances and conditions of their lives. Character and conduct determine belief far more than belief determines character and conduct. What we at this present moment believe we cannot help believing. What we shall believe to morrow depends very largely on what we are and what we choose to do today. To be right, having the right spirit and purpose, is the one essential and altogether blessed thing.

No New Thing.

The clerical party in politics is no new affair nor a modern invention. It belongs to the old times, and the early days. We have before us a copy of the Cleveland (Ohio) Herald, dated Aug. 18th, 1831—sixty years ago—containing an account of a "Four-Day Meeting" in that then village, a number of preachers addressing the people. The account of the proceedings, which includes a rational criticism of the same, contains illustrative extracts from the proclamation, or manifesto, issued by the Presbyterian Synod at Philadelphia, proposing "a Christian party in politics," "adopting, avowing and determining to act upon truly religious principles in all civil matters." "Let us elect men," it says, "who dare to acknowledge the Lord Jesus Christ for their Lord in their public documents." "It would be no violation of our national constitution "-it continues-"if our members of Congress should quit reading of newspapers and writing letters on the Lord's day, at least during public worship, in the hall of Representatives.'

The recital proceeds to state that "in May. 1830, the Bible, tract and other religious societies held their general meeting in the Middle Dutch Church in this city (Philadelphia). One of the speakers, turning to the president of the meeting, with much earnestness and solemnity asked: "Why should they not meet the charge (that of attempting a union of Church and State in this country) openly, and at once avow their real sentiments and intentions.'

Thus we see that the current effort making for the union of Church and State and the civil domination of an ecclesiastical party, is only a revival of an old purpose, long since laid aside by the advance of reason and knowledge, and supposed to be finally put to rest beyond the hope of resurrection. There is the same element in human nature that there always was. Only the times are changed. The ecclesiastical interest sleeplessly watches its opportunity to seize power in the name of religion. It is no new thing. It is perhaps a sorry thing to say, but none the less true on that account, that many a person's religious motive consists chiefly in his belief that he is better than somebody else, and therefore is both qualified and called upon to govern the conduct of the other one. Religion, as we conceive it, is not for the purpose of domination, for which it has ever been too extensively employed. It should rather be the natural bloom and fragrance of virtue and goodness, impressing its supreme authority with its life, and teaching its lessons from within.

Ro. Our sincere thanks are returned to Mrs. Circle table.

All Infacts or None.

The St. Louis Presbytery has yoted, after a naturally warm discussion, to favor, in the revision of the Westminster Confession, the wording "all infants" in preference to "elect infants." The debate was interesting, if not instructive, also. One Rev. Dr. said the posttion taken, that all infants and other persons are saved by the blood of Christ, is unwarranted by the Scriptures, and quoted the covenant of God with Abraham in support of his views. Another Rev. Dr. understood by "elect infinits" the children of professed Christians. He would leave it to God to say that all other children are lost. When Christ took little children in his arms and blessed them. it was in recognition of the faith of their mothers. Another Rev. Dr. asserted that the entire Protestant Evangelical world believed that all infants were saved. Still another one refused to believe that any one is saved by grace transmitted in baptism. The Presbytery is divided on the matter.

Science Counters Theology.

We shall print next week an able article from the pen of Rev. T. Ernest Allen, of Providence, R. I., (Secretary of the American Psychical Society,) in reply to a recent onslaught on Spiritualism by Rev. A. B. McCullough, D. D. As an indication of growing liberality we desire to express our thanks to the Worcester Spy, (in which paper the article originally appeared,) for giving to its readers this clear statement of the weakness of Rev. Mr. McCullough's position, coupled with the bold assertion that science should rightfully decide where theologians so openly disagree!

That impure water was the cause of the diphtheria and scarlet fever epidemic in Lawrence recently, there is no doubt, as has been alleged. Now we see that there are more people in our own hospitals with typhoid fever than was ever known at the same time before. Wonder if the Cochituate water has anything to do with so much sickness? It is evident that too much care cannot be exercised in the examination and inspection of water used for drinking purposes.

DR. GEO. DUTTON, Dean of Vermont Medical College, has returned to the city, and may be found at 81 Warren Avenue, near Dartmouth street.

The Etna (Me.) Camp-Meeting is treated of this week by its Secretary under "Banner Correspondence" head.

Drug Substitution.

If there are to be drugs, there ought certainly to be some sufficient guaranty that they are precisely what they are called, and not something else.

The "substitute drug swindle," we notice, is now being fought with deserved vigor both at the West and in the East. A well-known proprietary medicine which has an established standing, and hence creates a popular call for it at a drug store, will be closely im-itated, and offered to would be purchasers of the genuine article by the dealer, who thus takes profitable advantage of the deserved popularity of a remedy which it has cost him nothing to bring to public notice. The retail druggists are charged with being the chief sinners in this. business. Among other papers all over the country the New York Tribune devotes an editorial to the exposure of this practice, and a deserved condemnation of it, well saying that there ought to be an adequate legal remedy for this willful substitution of the spurious for the genuine, in so important a matter as the department of human health. Cheap toadstools can never supply to the public the place of genuine mushrooms, though they may serve as aids to the coroner and undertaker.

According to the latest telegraphic news, the writing of "Long Live the Pope and King," on the registry of the Pantheon by an enthusiastic pilgrimnot a New England one-has a more serious consequence than was expected. It seems that Cardinal Rampolla, Pontificial Secretary of State, has, by order of the Pope, addressed a note to the powers concerning the recent events at Rome. Cardinal Lamgelieux. Oct. 4th. 1891, made a speech before a th pligrims, who remain in Rome, in which he announced that the pilgrimage must now cease, and the ceremonies, which have yet to be held, will be dispensed with! The consequence is a terrible agitation in the Catholic ranks at the present time, with fears of the demise of the aged Pope, who, it is admitted on all hands, is a good, conscientious, liberal potentate. Under there circumstances an order has been issued to parties of pilgrims, journeying to Rome, directing them not to do so. More than this: The Cardinal in command has ordered the pilgrims already in Rome to leave the capital forthwith!

A Musical Prodigy.-Miss Lulu Billings of 11 North Flizhugh street, Rochester, N. Y., an interesting account of whose remarkable medial powers we published a few mouths since, desires to arrange for a few musical séances in Boston or vicinity the present fall and winter. With that object in view she would like to hear from correspondents who are interested in a high order of mediumship. She is also ready to negotiate with Spiritualist societies for one or more musical concerts on reasonable terms. Miss Billings is controlled by intelligences of a high order. While she speaks and understands only English, yet, under control, she sings in foreign tongues, and her executions on the pianoforte are marvelous. We hope one or more of the enterprising Spiritualist societies of Boston and vicinity will arrange with her for a series of séances. She can be addressed as above.

Fifty Years Wedded .- Col. and Mrs. Wm. D. Crockett. née Lydia A. Huckins, who were married at Great Falls, N. H., Oct. 10th, 1841, will observe the fiftieth anniversary of that event at their residence, 65 Wayland street, Dorchester, Mass., on Saturday next. The information has been given, indirectly, that no cards are to be issued, but they will receive their friends informally from 6 to 10 P. M. Readers of THE BANNER have long been familiar with the name of Col. Crockett, as that of a stanch Spiritualist, and for several years President of the Onset Bay Corporation. His lady, too, has won many friends by her genial manners and cordial helpfulness in all things making toward the best good of the Cause. We wish this worthy couple health, success and happiness in the years that are to come.

True, Every Word,-"When a man sells his vote, he says his 'political convictions are changed,' says a Boston daily: "When a soldier runs awa from the fight, he explains that 'discretion is the better part of valor; when a rich woman takes goods belonging to another, she is 'afflicted with kieptomanis. We know none, however, much more hypocritinia. We know none, nowever, mann and who, in atep ally amusing than the average minister, who, in atep. obeys the call of God and duty." This is a fact, to a comprehension of which people now-a-days are awaking in larger, or smaller measure, according to their standard of intelligence.

Farewell to Dr. Buchman.-An informal re ception was given, by the Buchanan Anthropological Society to Prof. Joseph Rodes Buchanan, M. D., at his home 6 James street, Boston, Massi, on the evening of Thursday, Oct. 1st, 1891. The services took the form of an affectionate farewell to the Professor, who will leave Boston shortly (as previously mentioned in The BANNER) for a permanent residence in the West. We are in readint of a good, report of the exercises, and

NEWSY NOTES AND PITHY POINTS.

BARTH'S TOILET. Old Winter's a joly old barber sprite,
'T is he combe the idicies over the caves,
And noiselessly whistling from sheer delight,
He covers the earth with a lather of white,
And when he has sharpened the north wind right,

He shaves off the grasses and leaves. But Earth's finishing touch is from hands more fair,
For Spring time gives him a wet shampoo;
Then Summer dries him with fresh warm air,
And tucks wild flower blooms into his hair;
And thaily Autumn performs her share.
By sprinkling a perfume of dew.

—The Weekly Feather.

According to the most recent census returns Loudon has a population of 4,500,000, Paris of 2,450,000, Berlin of 1,574,485, and St. Petersburgh of 1,000,000.

"The Old Armed Chair" [by Hudson Tuttle] is a beautiful story .- MRS. A. E. GILES.

Elimwood, the Cambridge home of the late James Russell Lowell's boyhood and mature years, is one of the most attractive houses in that city of picturesque homes. It is a large, roomy dwelling, painted yellow, of the colonial style of architecture, and was built by an old tory merchant whose property was confiscated in the early days of the revolution. During Mr. Lowell's prolonged residence abroad, the house was occupled by the family of Ole Bull, the distinguished Norwegian violinist.

This is a season of dreadful tragedies. There are disasters of various sorts—buildings crumble, and death is in their ruins; ships sink, and railroad trains carry their passengers to destruction. Of course, these are but coincidences, yet sometimes these unfortunate occurrences come in groups, as if there were some unknown law which regulates them.—Fox Lake (Wis.) Representative.

Conservative estimates place the hard wheat yield of Minnesota and North and South, Dakota at 125,000,-000 bushels, as against 90,000,000 bushels last year. The yield of the three Northern States is claimed to fill a train two hundred and fifty miles long.

The Supreme Court at Minneapolis has rendered a decision that dealing in grain is illegal unless an actual delivery of goods is made. "Jobbery" thus gets a set-back in Minnesota.

The Transmississippi commercial congress has been called to meet at Omaha, Neb., Oct. 19th, to last five

Do n't worry your brain about the man in the moon, but study the man in your own overcoat.—J. A. Mason, in The Century.

The trying position of those who in the general comnunity hate Spiritualism, long to stamp it out, and eagerly welcome any aid in that direction, is quite cutely described in the late James Russell Lowell's stanza respecting "Zekle" when he "went a-courtin'." Neither the materio-agnostic foot nor the theologico-Satanic foot will bear much strain as a support in this painful dilemma. Does not the bard say:

"He stood a spell on one foot fust,
Then stood a spell on 't other,
An on which one he felt the wust,
He could n't have told ye, nuther."

If the World's Fair is anything at all it is distinctively the product of labor. Every department of it, from that of the fine arts, so called, down, is the product of labor. Nobody proposes to exhibit the "hovels of the workingmen" any more than to turn into an exhibit the mansions of the rich.

A man is a good deal like a machine: by the time he gets himself in good running order, and pays for himself, and learns how to do his work with some sort of comfort, he is marked old and out of order.—Framing-

This is too apt to be the case, no doubt; but good sensible people understand the whys and the wherefores of this class of busy-bodies. Why don't they "mark" Gladstone "out of order" because he is old?

NEW YORK. Oct. 4th.—A girl baby was born to Mrs. Grover Cleveland at six minutes past midnight, yesterday morning. It weighs eight pounds. It has blue eyes and is very good natured. Of course it is the prettiest and sweetest baby ever born. ON DIT .- William Winter has discovered some rare Shaksperean relics; eight persons were killed by the

explosion of a tug boiler at Chicago, recently: the

Earl of Portsmouth is dead; a young man who took a young woman to ride at Mattapan, Mass., drove on the N. Y. & N. E. railroad, and a train killed the woman and fatally injured him.

MULTUM IN PARVO.—A maiden speech—One stick of tutti-frutti, please.—Buffalo Express.—A man dines before he wines. A dog usually whines before he dines.—Yonkers Statesman.—When Jay Gould is a bull, he tries to give the public the wrong steer.—Pittsburgh Dispatch.—India rubber plantations generally cover a great stretch of territory.—Rochester Post and Express.—The industrious wife helps her husband fight the battle of life with a broom.—Dallas News.—The worm which seems to be delay the pro-The worm which seems to be doing the m News. jor amount of turning in Europe just now is the army worm.—Baltimore American.

Europeans will present claims amounting to nearly \$2,000,000 to Chili for losses at Iquique and Valparaiso.

The mammoth pork packing establishment of John P. Squire & Co., in Cambridge and Somerville, Mass., (covering seventeen acres of ground) was destroyed by fire on Monday night, Oct. 5th. Over nine hundred people were thrown out of employment, and one thousand six hundred hogs were roasted alive.

As there can always be found in this world plenty of things to find fault with, so there can always be found an untold number of blessings. Never stop to worry because some people are better off than you are: rather keep your heart full of thankfulness because you are so much better off than are thousands of other human beings. As one evidence of the wide-spread character of pres-

ent experimentation in electric matters may be noted the fact that over eight hundred patents have been granted by the United States patent office on electric storage batteries and their details.

Italy will not participate in the World's Fair in America, on account of having read the Chicago newspapers!

The Mille Lac Indians say they will not go to White Earth for Commissioner Hall, or any one else, unless President Harrison makes them a personal visit, and adjusts all their grievances for a hundred years or more back.—News.

An ex-Catholic priest has been telling the people of Wisconsin "why he left the Catholic Church," and would have been lynched if the police had not protected him. What a pity it is that free speech in religious matters is not tolerated. "Love one another," the Nazarene taught. All profess to be Christiansbut where does the love of this modern age come in?

OKLAHOMA CITY .- We are in receipt of two mounted photographs 71/x10 inches, giving views of Oklahoma City, I. T., May 6th, 1889; also one of the Post-Office at Guthrie, I. T., established in a tent, showing thirty men in a line, each waiting his turn to receive tidings from home. Mr. J. Madison Allen has our thanks for these foreshadowings of great cities in the future of this vast country.

The real forest is hardly still except in the Indian summer; then there is death in the house, and they are waiting for the sharp, shrunken months to come with white raiment for the summer's burial.—O. W.

The aged post J. G. Whittier has three pet dogs, a Newfoundland named Roger Williams, a Scotch terrier named Charles Dickens, and a grayhound named Carl.

We call the attention of our readers to the prospectus of the BANNER OF DIGHT published in this week's Ledger. The BANNER is the oldest paper devoted to Spiritualism in the United States, having recently commenced its seventieth volume.—Mitan (Ohio)

Probably no Safe Deposit vaults built combine more mprovements in safety appliances and more convenfences in the way of commodious and airy coupon rooms ,than those in the basement of the great Exchange, Building in State street, They have accommodation for twenty thousand strong boxes, and the bear to

Quarterly Meeting in Michigan Attention is After eating, does your food distress you? requested to a call in this direction on our eightly page. Albro's Regulating Condition gives instant relief. After eating, does your food distress you?

In Memory of Prof. Kiddle. (The Better Way, Cincinnati, O., Oct. 84.)

A worthy, noble, and honest man has gone to his higher home in the beyond. Prof. Henry Riddle, one of the most prominent Spiritualists in our ranks—made so by his manly and consistent stand in tolling the truth about Spiritualism when he knew it meant to invite persecution and social execution—has taken on immortality. Not only will be be so in spirit, but in name. This will be engraved on the heart of every convert to Spiritualism; and all who can realize the value his sacrifice has been to the Cause will add love to the commemoration in which the arisen is naturally held. Nearly every Spiritualist society in the land last Sunday paid tribute to this much respected brother—at least wherever the news! of his demise had reached—and no mean tribute was given anywhere. What was lacking in expression was substituted by a deep-felt sorrow and sympathy, both for the Cause and his immediate family—the arisen brother being awarded with all the kind feelings that the individual could muster in his behalf. The Better Way joins in with the multitude. to his higher home in the beyond. Prof. Henry

[From School, New York, Oct. 1st.]

(From School, New York, Oct. 1st.)

Henry Kiddle, one of the most esteemed teachers and executives the public schools of the city have ever had, died at his home, No. 7 East 130th street, last Thursday night. His failing health was announced in School more than a year ago, when he was stricken with blindness, the result of constant strain from overwork. The sight of one eye was first affected, but that of the other soon became so, and he was shortly unable to walk alone. His meals had to be fed to him by his faithful wife, who was his constant attendant... His intellectual vigor was retained to the last. He was in his sixty-ninth year. The funeral was held on Monday morning, and was attended only by the family and intimate friends. Among those present were Superintendent Jasper and his Assistant Superintendents: Arthur McMullin, Assistant Superintendents: Arthur McMullin, Clerk of the Board of Education, and a num-ber of principals and teachers who were asso-ciated with him. The burial was in Cyprus

ber of principals and teachers who were associated with him. The burial was in Cyprus Hills Cemetery...

At that time, following the period of the Tweed régime, which had infected the schools of New York as well as every other branch of the municipal service, no man more fit for the place [of Superintendent] could have been selected. Familiar with every detail of public school work in the city, Mr. Kiddle had never been a politician, and was never under political influence... His mind was clear and vigorous, his memory was like a vice, and his opinions outspoken. As an executive, while occasionally over-hasty and impetuous, fairness and justice were always his endeavor, and his ideal, public and private, was a high one that left its impress on those about him, and on the whole school system.

Mr. Kiddle's connection with the public schools continued until 1879, when his resignation as Superintendent was the result of his views on Spiritualism, and the publication of a book of his experience with mediums. This phase of his life, which he never regarded as a mistake but as a sacrifice, caused wide public comment and criticism all over this country and in Europe. He became interested in Spiritualism in 1878, through the influence of his daugh-

comment and criticism all over this country and in Europe. He became interested in Spiritualism in 1878, through the influence of his daughter, Mrs. L. F. Weissman, "who had suddenly become a medium for the writing of communications from departed spirits," and his book was entitled: "Spiritual Communications, Presenting a Revelation of the Future Life, and Illustrating and Confirming the Fundamental Doctrines of the Christian Faith."

Mr. Kiddle said that it contained the record of one of the most extraordinary experiences

of one of the most extraordinary experiences ever vouchasfed to man. The editor had been to some extent a passive instrument. Not a single communication had been received which was not written through the mediumship of his daughter or son. "Most of them were written in his presence, and he therefore knows that they are not the effecting of imposture

written in his presence, and he therefore knows that they are not the offspring of imposture or delusion. They come from the world of spirits. This is solemnly attested as a fact undeniable and irrefutable."

To those who knew him well, this implicit faith was no more than the development of that steadfast earnestness, confidence and simple integrity of character which were his dominant traits—traits that may often become a weakness in a public man, but in private life they constitute the qualities which inspire sympathy and earnest, lasting friendships. To a committee, of which Commissioners William Wood and Stephen A. Walker were members, appointed by the Board to confer with him, Mr. Kiddle never hesitated or sought to conceal his views. The Board of Education could not do otherwise than express its respect and high estimate of his services and his character when his resignation was accepted. . . He has written and lectured widely on Spiritualism since. . . . He also wrote many reviews for magnines of education of adventional very large across of education of the control of the con since. . . . He also wrote many reviews for magsince.... He also wrote many reviews for magazines of educational works, and he gave some attention to real estate and personal affairs, by which he derived a comfortable income. His interest in public school affairs continued, and, until a year ago, when overcome by his last affliction, he was a regular visitor at the offices in the Grand and Elm streets Building, where My Lagrar and his associates discussed where Mr. Jasper and his associates discussed with him men and measures of the past and present, relating to the public schools. None speak higher of him than these former associates, and none hold his memory in warmer

esteem.

Mrs. Kiddle, who has devoted so many faithful years to her husband, survives him, though her health is poor, and he leaves five children, of whom two of the sons are practicing law in the city.

The Food and Health Exposition, which we have noticed in the past as in preparation under the auspices of the Boston Retail Grocers' Association. was opened last Monday with the greatest success at the Mechanics' Fair Building, Huntington Avenue, Boston, Gov. Russell and other dignitaries were present, and choice music by Baldwin's Military Band and Marion Osgood's female orchestra added zest to the occasion. The exhibit of goods, etc., is excellent. New England readers, certainly, should be sure and make a visit to the Exposition, which continues open to Oct. 24th, inclusive.

HALL'S JOURNAL OF HEALTH for October opens with a consideration of "Execution by Hanging," recognizing no improvement in that over the previous method of perpetrating a legalized crime as inhuman in practice as it is unnecessary in fact, and designating some of its features as "refinements of cruelty worthy of the satanic inventions of the dark ages." Of other subjects in the contents are, "Cheese as an Article of Diet," "Exercise for Girls," "Inflamed Byelids," "Hay Fever," "Eucalyptus Disenfectant," etc. New York: 340 West 59th street.

At the urgent request of various musical and literary societies, Prof. J. Jay Watson has consented to give a series of public exhibitions with musical illustrations, which will constitute an evening's entertainment at once unique, instructive and entirely out of the line of ordinary recitations of this nature. For particulars address Geo. H. Wallace, manager, 255 West 48d street, New York City.

Persecution. Mrs. Maggie Kennedy of Baltimore who has of late beld private soances at her home, 712 North Gilman street, to which no admission fee has been charged, but to sustain which those who were so disposed contributed a small sum, was arrested last week for giving "spiritualistic exhibitions without a license." Mrs. Kennedy claimed a trial by jury, and was released on three hundred dollars' ball.

The Summerland (Cal.) Camp-Meeting is synoptically reported as to proceedings on our third page. The Summerland newspaper is intelligently devoting much space; to the doings thereat-from which we gather that the prospects of this new Camp as regards future usefulness are excellent.

A new organization of Spiritualists has been formed in Augusta, Me., under the name of The First Spiritual Society. A letter giving list of officers and other particulars will appear in our "Correspondence"

Neuralgia is obstinate. Johnson's Anodyne Liniment has cured many very severe cases.

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

The Spiritualists and Liberals of Hartford, Ct., are to be congratulated in having secured the services of that eloquent speaker (and veteran worker in the field), Dr. Fred. I., H. Willis, of Glenora, N. Y., for Oct. 11th and 18th. Societies should see that he is continuously kept busy in the public service of the New Dispensation.

H. A. Lamb, M. D., of Portland, Me., will lecture before the Auburn Spiritual Society, Sunday, Oct. 11th, at 2 P. M. Subject: "Science Proves that Mind and Matter are Immortal."

Mr. J. Frank Baxtér is in Ohio this month-Sunday.

11th, at 2 P. M. Subject: "Science Proves that Mind and Matter are Immortal."

Mr. J. Frank Baxter is in Onlo this month—Sundays in Cincianati.

We are informed that Florence K. Rich has left Boston for the West and Los Angeles, Cal., where she expects to continue her work of mediumship for the Winter.

F. A. Wiggin of Salem, Mass., has just completed a very successful month's work in Pittsburgh, Pa. The month of October he is engaged in Fitchburg, Mass., and in the State of Connecticut: November, in Westboro', Providence, R. L., and Willimantic, Conn.: December, in Albary, N. Y.; January, Lynn, Mass., Stowe, Vt., Vermont State Convention, and New Bedford, Mass. February he returns for another month's engagement at Pittsburgh, Pa. He would like engagements for the first two Sundays of March, 1892. Address him for Sunday or week evening engagements, Salem, Mass.

Bishop A. Beals, after concluding a very successful

Bishop A. Beals, after concluding a very successful engagement in Dayton, O., with September, is working for the friends in Albany, N. Y., during October. Mrs. Ada Foye, inspirational lecturer and platform test medium, can be addressed until Oct. 20th at No. 42 Smith street, Lynn, Mass.

Helen Stuart Richings is engaged in Chattanooga, Tenn., Sunday, Oct. 11th; in Butler, Pa., 18th and 25th; in Boston, Mass., Nov. 1st and 8th; in Philadelphia, Pa., for Dec.; in New York, Jan. 3d, 10th and 17th; in Norwich, Conn., Jan. 24th and 31st, and in Grand Rapids, Mich., for February, March and April.

A correspondent informs us that W. C. Bowman is lecturing for the Spiritualists of Los Angeles, Cal., and that the friends there are preparing to organize a

Mrs. A. E. Cunningham occupies the platform of the Spiritual Society in Quincy, Mass., Oct. 4th; will be there again Oct. 11th; in Salem Oct. 18th and Nov. 22d; Dec. 18th in Brockton. Will be pleased to make engagements as a platform test medium. Address her at Hotel Waquolt, 247 Columbus Avenue, Boston.

her at Hotel Waquoft, 247 Columbus Avenue, Boston.

Mrs. E. C. Kimball, inspirational speaker and platform test medium, is engaged for the ensuing season as follows: Brockton, Oct. 4th, 1891, March 6th, 1892; New Bedford, Oct. 1tth, Dec. 20th, 1891, Feb. 7th, March 13th, April 10th, May 20th, 1892; Norwich, Conn., Oct. 18th and 25th, 1891, March 27th, 1892; Lowell, Nov. 1st. Dec. 27th, 1891, Jan. 19th, Feb. 14th, March 20th, April 24th, 1892; Newburyport, Nov. 8th, Dec. 13th, 1891, Fitchburg, Nov. 22d and 29th, 1891, Feb. 21st and 28th, 1892; Salem, Jan. 3d and April 17th, 1892. For dates or terms address 109 East Haverhill street, Lawrence, Mass.

Edgar W. Emerson was at the Liberal (Mo.) Camp-

verhill street, Lawrence, Mass.

Edgar W. Emerson was at the Liberal (Mo.) CampMeeting from Sept. 5th to the 11th; at Hamburg, Ia.,
from the 12th to the 17th; also at Ottumwa, Ia., Sept.
3d, and Sundays, 20th and 27th. He will be at Grand
Rapids, Mich., the Sundays of Oct. 11th, 18th and 25th,
and at other places during the weeks of the month
while he is in that State. So writes a correspondent,
who adds: "Mr. Emerson has been doing a grand
missionary work in the West."

Miss Josephine Webster, trance-platform medium, will answer calls for public tests. Address 54 Dwight

Marguerite St. Omer, psychometrist and inspirational lecturer, will answer calls to speak, also attend funerals. Address Fitchburg, Mass.

Dr. J. P. Thorndyke has a few open dates for the season of 1891 and 1892. Application should be made at once in order to secure his services. Address him Haverhill, Mass.

Mrs. Lillian L. Wood, 704 Jefferson street, Topeka, Kan., will answer calls to lecture, also to attend fu-nerals.

When your blood is impoverished the remedy is at hand. Take Ayer's Sarsaparilla,

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light: In your issue of Oct. 3d, editorial mention was made of a veteran Spiritualist who has labored long in the or a veteran Spiritualist who has labored long in the Cause, is in ill health, and does not expect to recover, and suggesting to the Veteran Spiritualists' Union that something be done to relieve the immediate necessities of our unfortunate brother. No sooner said than done, for on the same day a benevolent friend of the Union visited the BANNER OF LIGHT rooms, and learned the particulars of this case from Editor Luther Colby, who bimself at once paid into the special fund of the Union the sum of fifty dollars, while a like sum was contributed by the kind visitor—making a total sum of one hundred dollars. The recipient in this case will be Dean Clarke, who will receive twenty dollars at once, and the remainder in monthly installments of ten dollars each.

Dr. Clarke—familiarly known to Spiritualists in the Rast—has for several years past been located in California—the latter portion of the time at Bonny Doon. The state of his health has been such most of the time as to preclude his lecturing, or performing any medial work; and he is much in need of pecuniary assistance. At last advices he was located at 1055 Market street, San Francisco, Cal.

The Veteran Spiritualists' Union is young yet, but is doing a good work, and up to date has six hundred dollars for special fund cases, fourteen life members, and over one hundred and seventy names on its membership list.

Those who have given to the Union may well feel Cause, is in ill health, and does not expect to recover,

and over one hundred and seventy names on its membership list.

Those who have given to the Union may well feel encouraged in their liberal well doing; for letters received from some of the donees, and personal visits from the others, all manifest such a thankfulness and gratitude that it cannot be expressed here in writing. The contribution of a little money even will be the means of doing great good, and when distributed under the auspices of the Veteran Spiritualists' Union, with its efficient board of fifteen Directors, we know it will be rightly dispensed, and prove to be an important factor in materially and spiritually uplifting our worthy poor.

portant factor in materially and spiritually uplifting our worthy poor.

Our ideal scheme for a Spiritualists' Home is still being considered, with a determination to carry it to a successful practical issue. For this purpose we need money, and it has been proposed that any one paying two thousand dollars or more for this purpose shall have the privilege of going to the home themselves for life if they shall desire so to do, without paying any further admission fee; or if they should not want to go themselves, may elect a suitable person to go in their stead.

We are now ready to receive funds from any quarter, of any amount, from a penny postal, representing the widow's mite, to the certified check of thousands from the millionaire. We believe in faith and works, in principles and people that live for the purpose of embodying them. It is comparatively pleasant to contribute large sums to worthy objects; we would all like to do so; if we cannot, we must do the best we can.

all like to do so; if we cannot, we must do the best we can.

"We believe in a happy combination of practical fatth and work; in theory as well as practice; in the Genesis as well as in the Revelation of unending life. It is not necessary that we should all see or think alike, but it is possible and important if we, veterans, would cooperate, that we should see and believe in the same good and use; that we should be in touch with the perfect Cause, Providence or Destiny, which so shapes our ends as to ultimate the perfect good and demonstrate the fact that God is not only with but in all mankind."

WM. H. BANKS,

Clerk of the V. S. U., 77 State street, Boston.



A Childlike Confidence—in the efficacy of Carlsbad Sprudel Salts is universal throughout the world. Nature's remedy for Constipation, Gout, Rheumatism, Kidney Troubles, Diabetes, Fatty Degeneration, and all Liver Troubles. Our rich Americans visit Carlsbad. The crowned heads of Europe have been visiting this historic spot, when in search of health, for the past 500 years.

You can now get the same treatment at any drug store in the shape of Carlsbad Sprudel Salts.

Salts.

Not a nauseating remedy.

Mon and women of sedentary habits will find life a pleasure after taking this treatment for

The genuine have the signature of "Eisner & Mendelson Co., Sole Agents, New York," on every bottle: "A sample bottle will be mailed upon receipt: of #85 conts in postage stamps.

Price of regular size, 75 cents.

meetings in massachusetts.

Lynn,-Mrs. Ada Poye of California has just concluded another Sunday series of meetings. This afternoon [Oct. 4th] she satisfactorily answered questions noon [Oct. 4th] she satisfactorily answered questions propounded by the audience—among them the following: "Is it not a fact that more people die from the effects of drugs than of disease?" to which she replied that it is undoubtedly true that many die from the effects of drugs, because physicians unaided by spirit power cannot properly diagnose disease and its varied phases, and having no idea of their own they are governed too much by book knowledge, and consequently treat every case of the same disease in the same manner—while all cases, as well as individuals, really differ, and therefore should be met by a difference in treatment. The time would come, she was confident, when the use of drugs would in a large measure be dissoutinued, and nature's remedies be more highly prized and utilized.

In the evening the subject, "Life in the Spirit-

'discontinued, and nature's remedies be more nignty, prized and utilized.

In the evening the subject, "Life in the Spirit-World," was treated in a very acceptable manner.

The séance was most wonderful—nearly all the spirits described being recognized by people in the audience. One of her messages was written in German by her own hand, while she knows nothing of that language.

Mrs. Foye has very remarkable power, and pleases every one. Her subject for next Sunday evening's lecture will be: "Good and Eyll Spirits."

The singing by Mr. Churchill was, as usual, very fine.

Fitchburg.-The First Spiritualist Society opened its meetings for the season of '91 and '92 Sunday, Oct. 4th, with Mr. F. A. Wiggin as, lecturer and test medi-4th, with Mr. F. A. Wiggin as lecturer and test medium. The audiences were good, the evening lecture
calling out a hall full of anxious inquirers after the
truth. The lectures of both afternoon and evening
were of such a nature as to give undoubted evidence
of a master mind and intelligence being their inspirer.
The spirit messages at the close of each lecture were
correct, and of a most satisfactory nature, the full
name following the description in every instance.
Next Sunday Mrs. Carrie F. Loving is to be with us.

Miss R. P. Lyon, \$5 Forest street.
Oct. 4th, 1891.

New Bedford .- The opening meeting of the season, under the auspices of the First Spiritual Society, occurred last Sunday, Mrs. Carrie F. Loring of East curred last Sunday, Mrs. Carrie F. Loring of East Braintree occupying the platform. The afternoon adress, on the "Utility of Spiritualism," given inspirationally, was a grand epitome of our beautiful philosophy. The test séance at the close was a remarkable one, many tests being given—one in particular to a gentleman who had never before attended a spiritual meeting that was wonderfully accurate.

A large audience gathered at the evening meeting and listened to an interesting address, the controlling intelligence giving the name of I. P. Greenleat.

Next Sunday Mrs. E. C. Kimball of Lawrence will be here.

Worcester .- Dr. Geo. A. Fuller spoke here, Oct. 4th, on "The Devotional Element in Spiritualism," and "Is Spiritualism the Offspring of Hell?" the and "Is Spiritualism the Offspring of Hell?" the latter discourse being a reply to an abusive sermon recently delivered by a Worcester divine against Spiritualism and mediums. A packed house and hearty applause endorsed the telling points made by the speaker.

The society will give a supper and dance at Grange Hall, Friday evening.

Dr. Fuller is our speaker for next Sunday.

GEORGIA D. FULLER, Cor. Sec'y.

Fall River .- Sunday, Sept. 27th, the gifted young medium, Miss Florrie Salmon (of Providence, R. I.), closed a month's engagement here. She has given entire satisfaction throughout. Sunday evening, Oct. 4th, we had with us the ever welcome test medium, Mrs. Nettle Holt Harding. The largest audience of the season greeted her, and the tests given both in the afternoon and evening were excellent. She will be with us again Oct. 25th. Mrs. Ann Hibbert.

Swansea.—Spiritual meetings were commenced here Oct. 4th in the Chapel, under the supervision of L. L. Lawton. The speaker was Miss Florence Salmon of Providence, R. I., who lectured to a large audience at 2:30 and 7:30 P. M. The prospects are favorable, and we believe our efforts in this great work will be crowned with success. Next Sabbath we expect Mrs. E. J. Hurd as our lecturer. There is a good field here for lecturers and test mediums; would be pleased to learn open dates of speakers.

i. L. LAWTON.

NEW YORK.

Saratoga.—The First Society of Spiritualists on Sunday, Sept. 27th, enjoyed a rare treat. Prof. J. Clegg Wright delivered two lectures in the large Assembly-Room of the Town Hall to excellent audiences.

ences.

Mr. Wright said that Spiritualism is the greatest fact of the age; that it proves without doubt the existence of the soul and life after the death of the body. He showed that the general decay of superstition in the form of creeds in this age augur that spirit and natural progress are the ultimate truths upon which man will finally settle.

Mr. Wright is an eloquent, cautious teacher, a man of logical and scientific power. Those who heard him went away stirred up with thought, and felt that error has no friend in the speaker.

Mr. Wright speaks during the month of October in

Mr. Wright speaks during the month of October in New York City for the First Society of Spiritualists, in their new quarters at Caruegie Hall.

REPORTER.

KANSAS.

Topeka.-The Spiritual Church of this city has commenced its fall and winter work after closing through the heated season. It opened with two Sunthrough the heated season. It opened with two sunday evening lectures by Mrs. Lillian L. Wood of this city. The subject for both lectures was her experiences with occult forces during a three weeks' visit at Onset. The first evening she told what she had seen in materialization, and the second in slate-writing. The audiences were large, and her talk very entertaining. The third evening her subject was "The Power of Thought." On this occasion she was controlled by an ancient spirit, one of her guides. The lecture was masterly, and was thoroughly enjoyed by the congregation.

FOR HEADACHE USE HORSFORD'S ACID PHOS-PHATE. Dr. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleepless

A Card to Mediums.

At a meeting of the Board of Directors of the American Psychical Society held in Boston on Monday, Sept. 28th, the following resolution was unanimously

passed:
"Resolved, That the Secretary be instructed to send a card to the BANNER of LIGHT requesting any medium who is willing to donate his or her services for the purpose of assisting this society in its investigations, to communicate the fact to him."

Respectfully yours, \, T, ERNEST ALLEN, Sec'y A. P. S. 63 Glenham street, Providence, R. I.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering. I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

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. Milling and 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. Colby & Rich. <u>तः ५ स्तिति वि</u>

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

J. Frank Baxter in Essex County.

To the Editor of the Banner of Light: ... On Sunday, Sept. 27th, Mr. Baxter called out large and appreciative audiences in Cate's Hall, Balem. In the afternoon, in answer to certain questions pertaining to mediumistic development, he gave a fueld and highly entertaining feeture, illustrating his points with ing to mediumistic development, he gave a fueld and highly entertaining lecture, illustrating his points with many interesting facts from his own experiences. The audience was held till a late hour with no thought of weariness. In the evening his lecture was an extremely radical one, and was listened to with the closest attention from the opening to the last word. The scance that followed was one of an hour's duration, and considered the finest of the many fine ones Mr. Baxter has given in this city. All of the choir not having returned ironn-vacation. Mr. Baxter presided at the organ and rendered all the music of the day, his selections being very acceptably rendered. Mr. Baxter is to be again in Balem later in the season. On Tuesday evening, Bept. 20th, Mr. Baxter was in Pigeon Cove, Rockbort, and for the first time in his experience gave a parior lecture and scance to some fifty interested auditors. His familiar talk of an hour on "The Status and Progress of Modern Spiritualism," met numerous questions uppermost in the minds of his auditors. So minutely exact was this that many considered it a sort of "mental telegraphy," and without doubt the whole grew out of the rapport plainly existent between speaker and hearers. Mr. Baxter sang several pleces, accompanying his voice with the plano. The exercise in mediumship included many full descriptions, pronounced tests being given to several; parties from Lanesville receiving an excellent one, and a gentleman from West Gloucester declaring one he received to be the best he had ever known. It is expected Gloucester, Manchester, Essex and Middleton will hear Mr. Baxter in due course, after his return from the West, whither he has now gone.

NAUMKEAG.

Mr. A. Cross of Portland, Me., has been unexpectedly called to this country for a short time, and will respond to invitations to lecture to societies. He wan respond to invitations to lecture to societies. He is commissioned to collect anything suitable for the Museum of which we published the prospectus recently; also portraits of eminent Spiritualists, etc. As his time will be short, it would be advisable to write to him at once. His address is: Mr. A. Cross, Orchard Place, Hamilton, Scotland.—Medium and Daybreak, London, Eng., Sept. 25th.

Dr. M. O. Mansfield, the well-known psychopathic physician, who founded the Psychopathic Sanitarium at Onset, Mass., will return to Boston Oct. 8th. and may be found at 14 Union Park street until fur-

The Noted Spirit Healer of the West! By years in Chicago treets patients as a distance, however great the distance, with unparalisated success.

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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 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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Mrs. Etta B. Roberts. THE original wire cage medium, 447 Shawmut Avonue, Boston. Sundays, Wodnesdays and Fridays at 8 P. M., Tuesdays and Saturdays at 2:30 P. M. Arrangements made for private scances. Hours daily from 9:30 A. M. to 12 M., 2:30 to 5 P. M. WM. A. HALE, M. D., MANAGER. Oct. 10.

Hattie C. Stafford, 53 East Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.; Wednesday, 8 P. M. Commencing Oct. 18th. 2w* Oct. 10.

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ANSWERS TO QUESTIONS, and the CIVING OF SPIRIT MELSAGES, will occur on the SAME DAY, and the results be confecultively published in this Department of THE BAN-

At these Scances the spiritual guides of Mms. M. T. Lowd-Law 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.
Mus. LongLey, under the influence of her guides, also
gives excarnated individuals anxious to send messages to
their relatives and friends in the earth-life an opportunity

to do so.

PT 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 these who pass for the intermediate spirits are an undeveloped condition, eventually 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.

The fit is our earnest desire that those who recognise 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

ing us of the fact for publication.

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 & Rioh.

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

Report of Public Séance held Sept. 18th, 1891. Spirit Invocation.

Spirit Invocation.

Oh! thou Giver of every good and perfect glit, we praise thee for this day and occasion. We are thankful for the continuity of life, for the fact that when a soul finds expression through external form it continues ever to advance and to unfold in knowledge and power, everthrough the eternity of ages. We are indeed grateful that all the privileges of life belong to humanity. We know there are sorrows and bitter discipline through which man must pass in gaining his own unfoldment and in working out his powers to beautiful achievement; yet we understand that the sorrows are necessary as are the shadows in physical life, and that we must pass through each one, finding still beyond the glory of a more perfect day. We praise thee for immortal existence and for the communion of sous in all worlds. We praise thee that no gateway closes behind the advancing spirit, but that it may return again to earth, bearing its tidings of great joy, its counsels of peace and wisdom, its manifestations of love and sympathy to mortals here below.

At this time, oh! our Father, we would come under the influence of wise spirit friends, those who can uplift us in thought, who can inspire our minds with new truths and assist us to reach upward for higher and better things. Oh! may we receive from such this hour an influence and an inspiration that shall be truly beautiful and sweet to our lives, and may we accord to them in return that sympathy, that aspiration of spirit for diviner things, and that welcome which shall assure them of our gladness in their presence, and which will truly be to them as a draught of refreshing water to those who seek at the fountain of love.

Questions and Answers.

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

Ques.-[By E. G. B., Brooklyn, N. Y.] Have all men the same number of mental faculties, as taught by phrenology—the different degrees of development accounting for the varied manifes-tation? or has each soul different powers? This question bears on the unity of substance.

Ans.—Phrenology we look upon as a science, one that can be demonstrated in its exactness to human minds, one which reveals through study and observation the workings of the various faculties of the mind, their development or lack of unfoldment, and also just the manner required for stimulating them into active expression expression.

expression.

Man, we are told, is endowed with certain senses or faculties, and also traits of character which, in proper environment, and under suitable conditions, all things being equal for the development of the mental and spiritual qualities, may be unfolded into energetic and useful expression. Those qualities of character which, in an abnormal state, show unlovely traits in the human individual, may be trained so as to become very useful and even beautiful when held in restraint and given proper manifestation.

As far as the natural senses, so-called, of an individual are concerned, we are informed that man has five belonging to the physical life; but if we enter into the domain of the spirit we shall find still other senses, or avenues of sensation, which range higher than those of the external state, and which belong to the individual as a natural endowment. Phrenology teaches that man may, by observation, study and praatice, cultivate and develop the facul-ties of his mind and spirit to the extent that they may be brought into usefulness for the external as well as for the spiritual life.

Q.-[By the same.] Is what is called the "life line" the course which the soul follows because of an inherent tendency-its destiny determined by general and special law? This bears on the question of free-will.

A.-We know that many minds have been agitated upon the question of free-will, or free moral agency in mankind. Personally we believe in the exercise and in the endowment of a free will, a will that may exercise itself according to the dictates of the individual, although we admit that man is circumscribed in his action because of circumstances and conditions which environ him. Man is a creature of circumstances very largely, so that he is obliged in many instances to press forward, or to make movement in accordance with those circumstances which surround him. Nevertheless, we believe that he has within himself that power and possibility of culture and expression which stamps him a free moral agent to a certain extent in this vast universe of ours. Were it not so, man would sink under though we admit that man is circumscribed in ours. Were it not so, man would sink under the weight of external conditions, and find it impossible to exert himself to rise above them. He would succumb to the contingences of fate, so called, and you would find no self-made men in this generation or in any other; but, having been endowed with a positive will power, and seeking to understand his own possibilities and will forces, and to cultivate them to an active expression, man learns to overcome the condi

expression, man learns to overcome the conditions surrounding him, to take advantage of that which comes before him, and thus, as it were, to conquer fate, or, as has been said of some lives, to become self-made in spite of distressing and disturbing circumstances.

The "life line," so-called, by astrologers and fortune-tellers, or the horoscope cast by the same, is merely that condition which man calls destiny, or foreordination, so to speak, of a certain life, the forecasting of events in an individual experience; and it would seem as if life was foreordained, so accurate have some of these readings been in the experience of many individuals. But we know there are spirits who can reason from existing causes, through lines of sequence to future effects which must certainly spring from these same existing causes and such intelligences may be able, certain life, the forecasting of events in an in-dividual experience; and it would seem as if life was foreordained, so accurate have some of these readings been in the experience of many individuals. But we know there are spirits who can reason from existing causes, through lines of sequence to future effects which must certainly spring from these same existing causes, and such intelligences may be able, under proper conditions to influence sensitive under proper conditions, to influence sensitive minds who are studying and dealing with these laws, and thus assist them to give expression in prophecy and prediction for certain lives.

Q.-[By G. S. Klock, Lincoln, Neb.]-Will the Controlling Intelligences give us what information can be had by them in the Higher Life in regard to the predestination of Jesus by the spirit world?

A.-We believe that the man of Nazareth was sent unto earth by wise intelligences for

A.—We believe that the man of Nazareth was sent unto earth by wise intelligences for the accomplishment of justful and heneficent ends; that he, as a spirit entity, was selected by high councils of spirits and brought into the magnetic atmosphere of Mary in order that he might gain an experience in earth-life in contact with material things for the further unfoldment of his own spiritual nature, but more especially for the purpose of serving as a mediumistic instrument for the same spiritual intelligences, who had hitherto guided him, through whom they might reach earth-life with grand truths and sentiments.

That he was predestined, then, to reach the

That wise teachers and grand leaders of men are brought to earth under wise discipline and guidance in times of need, we have no doubt. It was so of the man of Nazareth. It was so of other prophets and teachers in other worlds and elimes and ages. It has been so through all the history of mankind, and we may find it also in the present day.

Maria F. B. Little.

Maria F. D. Little.

My name is Maria F. B. Little. I think it is four or five years since I passed away from the body, but I have not been standing still all that time—I have been growing. It makes quite a difference in one's life, spending these years in the spirit-world, where one may learn many things, and grow and come into the presence of wise teachers who never fail to give truth and knowledge to their pupils.

I thought I would like to come back, if I could, to send my love to my friends in Chicago, where I lived, and tell them it is a sweet world over here. I am happy, and I do not wish to come back, not even to know of the things of this life, or to have that which belonged to me on earth. I am willing it should be used by others. I am pleased with the life I have found. I do not come to give many words, but I thought if I could just speak to my friends, and give them my love, it would please me, and I hope it will be useful to them.

Robert B. Raymond.

[To the Chairman:] Good-day, sir. Will you kindly say that I and my wife Lavina have met in the spirit-world, and that we come here together to-day to send our greeting and regards to all the good friends in East Weynersthe and heavy by the State of Massach mouth and near by in this State of Massachu

I would be an old man now were I in the body, and my powers would, no doubt, be failing me fast. I would not be able to get around as I do in the spirit. There I feel strong and active. I have outgrown the weariness of earth-life, and have gained vigor on the other active. I have outgrown the weariness of earth-life, and have gained vigor on the other side. Some time has passed since I went away. I was called first, before Lavina came, but she found me on that spirit shore, and we have begun to understand life in its beauty as we never did or could on this side; because, sir, after one grows into the spiritual life, and gets away from the mistakes he made here concerning eternal life, he can see beauty in existence which it was impossible for him to find on this side, and he can get a new rest, even while working hard, because life is full of freshness to him. Yes, I say, working hard, for we all have something to do over there. I do n't find many drones in the hive, oh! no. They all busy themselves about something that is congenial, and they are like a happy family in a community that is harmony itself.

Well, sir, I will not take up your time, but I thought if I could get a word back to friends on this side it might do them good, and perhaps they would try to learn something of spirit life, and of the communion between the two worlds. If so, it would indeed make us all happy over there. I am Robert B. Raymond.

C. F. Haller.

Seven years ago and more I slipped out of the body by my own act. I was on the Narragansett, and I thought I could not do any better than to just put myself out of the way by slipping into the water unobserved. Am I sorry for that act? Well, I do not think I am, because I do act? Well, I do not think I am, because I do not quite hold myself responsible for it. My mind was in a very strange condition, but I know now that it was not altogether the worrying and brooding over certain things that brought me into that condition. I know now that I was what you people call a sensitive, and that by getting into this state I drew to myself spirits that were melancholy. That increased my own unhappiness, so I seem to have had a double burden pressing upon memy own and that which belonged to others—and rather than fight with the shadows, I thought I would go out.

ence and information for myself. But I can-not tarry to tell you all these things that come to me, because I should take up more than the time belonging to me in this place. If my friends would like to hear from me, I

my friends. I have friends and relatives in this vicinity, Mr. Chairman. I lived for a time in Providence, R. I., before I went from the in Providence, R. I body. C. F. Haller.

Emeline Townsend.

No one can understand how thankful I am No one can understand how thankful I am to be here to day! Not only to be here, for I have been present in your meetings more times than! I can count since I went to the spiritworld, but at last to be able to speak. It is nearly a quarter of a century, I think, since I passed away, and I have never been able to say a word through mediumistic lips to the friends whom I left on this side. That is why I am thankful to be here to speak this day, hoping that my words of love may reach some heart that has been near to mine, and that I shall be received as one coming from an unseen but beautiful country with influences of good cheer and peace.

I have been privileged to keep track somewhat of my friends on earth, for I have loved them very much, and I know that they sometimes give a thought to my memory; but they

through whom they might reach earth-life with grand truths and sentiments.

That he was predestined, then, to reach the earth in the manner which he did, and to teach the law of love and the word of truth to mankind, calling human beings up from the darkness of a purely physical, sensual existing ence into the light of a more exalted conception of a spiritual nature, we have no doubt.

who have not passed through the change called death.

I know that many things have come to my friends. Some of them have gone away from the old places; others have made changes in their lives; some, even, have joined me in the spirit-world, and I have met them with pleasure. How surprised these have been to find what a real world the spirit-world is, and how natural every one seems who lives there! But it is not of them I come to speak, only to say that they are safe and well in our Father's home. It is of those who are here, Carrie and John and other dear ones linked to my life in the past, grown out of it in their own thought, but still dear to me, that I would speak. I do not know as they will hear of my coming, but I think they may, as some who have known me in earth-life are Spiritualists. They were not then, but they have become so since I went away, and they, no doubt, will learn through the kindly offices of your journal that I have come to send my love to my friends, and to tell them I await them on the heavenly shore.

Emeline Townsend. I come from Utica.

George Farnsworth.

[To the Chairman:] Will you be kind enough, sir, to announce me as George Farnsworth, formerly of Boston? I would like to say of this city at the present time—for it seems quite as much my home as any other place; I always lived here, although I occasionally for a few weeks at a time left the city to visit other States, but here was my home and the scene of my labor.

I was an accountant and think that I un-

I was an accountant, and think that I understood my business very well, and gave satisfaction in my field of employment. I am not especially attracted to that line of labor now, but the experience or knowledge which I

but the experience or knowledge which I gained through it has served a very good end with me, and I count myself just so much the richer for having had it while here.

I did not live to a very old age, not even to middle life, and it seemed for quite awhile to me that I had been defrauded of my rights by being taken from the body. Not but what I found a very good world after this, and not but what I had pleasant associations and kind friends; but I had ties holding me here, I had interests and hopes, and I was looking forward to the fulfillment of certain aims and ends that would be to the advantage of myself and others

interests and hopes, and I was looking forward to the fulfillment of certain aims and ends that would be to the advantage of myself and others dear to me, so I did not feel just right about being taken from earth, especially as I had no idea I should have to go until just before the final hour.

[To the Chairman:] Well, sir, I do not come to make complaint. I am perfectly satisfied now, and I only mention this because it was a part of my mental experience. I come back to announce myself to my friends. I think I have friends still in Boston and near by who will give a kindly thought to me and be glad to know I have found the way into this life to express a remembrance of them. I should very much like to have the opportunity of reaching my relatives and friends through private channels. Certainly they can find such for me in this big city, and surely I will respond to any call they may make, for I think I shall know if they visit a medium, and I shall be happy to come and give them what I can.

Orlando Bruce.

This is a glorious place, and this is a grand truth. It forces itself upon my mind strongly to day, as I see and listen to these human beings who have been speaking to you through these lips, sending their words of love to their friends in various parts, I count myself fortunate to be called on by the spirits who have charge of this place to give my word to day. I hardly dared expect it, for I have stood here more than once, watching others come, and

social life. I have found relatives and acquaintances, and they all seem to be very well satisfied with their situation, and are doing well. Many others who have attempted to send a word from this place to our friends in the past are members of the Dibble family. They have not succeeded in getting hold of your instrument, and so I will just mention while I am here that they are all well in the spiritworld, and are in good circumstances. They join me in love to my dear ones, and I am sure that they and all others whom we have known would be pleased to have the good friends on earth feel that they are alive, and that they have really never been dead.

I lived in Westfield, in the western part of Massachusotts, and I am called Orlando Bruce.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sept. 22.—F. B. Marshman; Mrs. Kate C. Howland; Bob Chompson; Nora Lynch; Israel Parker; Louisa Proctor; Emery N. Moore. Messages here noticed as having been given will

appear in due course according to routine date.

Sept. 25.—Wm. O. Harding; G. E. Cole; Nettle W. Keep;
John Hoyt; Henry C. Mooney; Mollie McArthur; David
Handy. Sept. 29.—S. B. Brittan, for Henry Kiddle; Joseph N. Ayer; Freddie Walker; Charles Cooper; James O. Freeman; Burn-ham Wardwell.

This is Valuable News.

There are hundreds of our people who are suffering from lingering diseases who have not received benefit from their family physicians.; Such sufferers should write a description of their cases to the famous Dr. Greene, of 34 Temple Place, Boston, Mass., the discov erer of the renowned remedy, Dr. Greene's Nervura. and successful specialist in the cure of all forms of neryous and chronic diseases. He can be consulted free of charge—that is, a full description of the case should be written him, and he will return his diagnosis of the case, whether curable, and advice in regard to treatment without charge. In his carefully considered answer he will fully explain your disease and give you a per-fect understanding of all its symptoms, free of any ex-

For the Hanner of Light.

As I sit alone in the twilight,

And muse on the days gone by, While darkness gathers about me, And shadows around me lie, A peace like the peace of heaven O'er my spirit holds full sway, And I live in a world of beauty With the loved ones passed away. And they say death is but a gateway That leads to a fairer land, Where those who have passed its portals Await us with beckoning hand. And they tell of this world of beauty, This glorious world of light 'Till visions of its brightness

Float over my inner sight. And they bring the glad assurance Their love can ne'er grow less, But with watchful care they guard us, And ever seek to bless. That the gulf between the two worlds Is less'ning every year; That man has more of wisdom, Is governed less by fear; That a wave of mighty power Is sweeping toward this shore That will banish superstition And all error evermore; That the time is surely coming When creeds which have long held sway Will vanish like mists in the morning— For creeds must all pass away! And in place will come a knowledge That God is a God of love,

And we'll seek in our souls to find him, And not on a throne above! And death will be robbed of all terror. The spirit world be so near We can welcome the pale-faced boatman With never a thought of fear.

Then open your hearts for this knowledge Streaming down from the world on high: That the spirit of man is immortal; That the soul can never die-But to live and progress forever Is a law of the universe grand; And that lessons begun in the earth-life Round out in that Other Land. E. L. M. Cleveland, O.

Has a Ghost any Use for a Photograph?

The question may sound an idle one; and, in the sense that it is not very likely to find a definite answer, perhaps it may be. It is not, however, one of those vain questions which are said to answer themselves. We really know so little of the outfit required by persons about to join the world of apparitions that it would be in the highest degree presumptuous on our part to limit it. If we have not the humility to refrain from doing so, there is a Newcastle photographer from whom we may learn the lesson. According to this gentleman's strange story, communicated by him to a periodical devoted to the interests of his art, he received a visit on Saturday, the 3d of January, this year, from a gentleman who came to inquire "if his photographs were finished." He was asked if he had the receipt which is usually produced for the facilitation of inquiry, and he had not; but he named the day on which his portrait was taken, and said that the prints had been promised him before the date of his call. Reference was thereupon made to the books, the order was duly found under the date mentioned, and the visitor was told that if he would call later on in the day he would find some prints ready for him. To this he replied, "I have been travelling all night, and cannot call again," and with that he turned abruptly and went out, the photographer calling after him that he would send him some prints by post, but receiving no answer.

An hour or so later, upon Mr. Dickinson's relating what had passed to his clerk, Miss S. that lady exclaimed, with considerable surprise, "Why, an old man called about these photographs of Mr. Thompson's yesterday—Friday—and I told him they could not be ready this week, owing to the bad weather." Her employer, however, requested that the work should be put in hand at once, and asked to be shown the negative, which Miss S. accordingly looked for among a pile of others, and in due time found and handed to him. Mr. Dickinson at once identified it as that of the man who had called upon him that morning.

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subject. Miss S., nowever, while confirming the statement as far as she herself was concerned, informed the astonished old gentleman that her employer had on the Saturday received a visit from a person whom he, on being shown the Thompson's negative, at once recognised as the original.

Further inquiry elicited the fact that Mr. Thompson, who died at about half past two P. M. on the Saturday, was unconscious at the time when Mr. Dickinson received the mysterious visit, and that he remained so up to the time of his death. No one, his father declared, had been authorized to call about the portraits, nor was there even any friend or relative of the family who knew of the portraits being ordered; still less was there any one likely to have impersonated the man who had sat for them. Mr. Dickinson, moreover, now recalls the curious fact that he "has no recollection of hearing the man come upstairs or go down"—a fact less curious to a reader of his forgoing narrative, which certainly leaves the impression that the interview of Saturdov, the 2d of

of hearing the man come upstairs or go down"—a fact less curious to a reader of his forgoing narrative, which certainly leaves the impression that the interview of Saturday, the 3d of January, did not take place upstairs. He also noted that his visitor was in appearance pale and careworn, and looked as though he had been very ill, that thought occurring when he said he had been trayeling all night.

It is difficult to resist the ibody of evidence which has been there; got together, and which may be said to have established this particular ghost story by the "exhaustive method." It was—it must have been—the apparition of the late Mr. Thompson who—or which—called on the Newcastle photographer on the morning of the 3d of January; and this for that best of all reasons that it could have been no one else. Nobody who could have personated him knew that he, had had his portrait taken; and no one who was acquainted with the fact would have been able to personate him. There is, therefore, no alternative to the conclusion that the "spook" or wraith of Mr. Dickinson's sitter paid him a visit on the day and hour above mentioned; and the only questions still remaining in uncertainty are why he came, how he traveled, and why it was that he decilined to call again.—London Daily Telegraph. Aug. 29th.

Indigestion. Dizziness. Take BERCHAM'S PILLS.

"The Rebicwet."

SPIRITUALISM AND SPIRIT PHENOMENA IN 1707. An Epitome of Facts, Phonomena and Spirit Messages from "Lacy's Warnings," Selected and arranged by George S. Pidgeon, 12mo, paper, pp. 106. San Diego, Cal.
John Lacy was born in Walden, Eng., in 1664. When

sixteen years of age he made his residence in London. His education though fair could not be rated a liberal one. When about forty years of age his attention was attracted by spirit manifestations occurring through the medial agency of several persons known as Cam-missays, or French Prophets, who were influenced as are the mediums of our own time. Their entrancements were termed ecetacies, during which the controlling spirit discoursed upon religious subjects. Mr. Lacy considered them to be inspired; he many times attended with others to listen to their discourses, defended them against the charge of being imposters, and finally published several of their utterances in a book entitled "A Cry from the Desert." Madame De Stabl possibly may have had reference to this work, and to have unconsciously foretold the present overwhelming influx of light and truth from the spirit world, in a writing of her own in which occurs this passage: "An unknown celestial music is heard in the Desert, and seems to announce that the fountain will soon spring from the bosom of the rock."

Mr. Lacy's great interest in the Cammissars and their mission naturally developed his own spiritual gifts. On the morning he sent the copy of his "Cry" to the printers he began to realize the presence of the same influences in himself. In the preface to the first volume of his Warnings he says he tested the matter to the fullest extent. He prayed, he read the Scriptures, and heeded the advices of his friends fearing to be led astray.

be led astray.

"After so much care and fear of being deluded, I am the better assured, and do affirm without the least doubt, that my agitations and words in the ecstacy are produced by a superior agent, and are independent of me any further than that I do not and dare not oppose, but do remain altogether passive. My mind at those times continues clear and sedate; during which my fear and caution make me wait always till the tongue be moved by that superior power.

Nor does any impulse alone prevail with me therein; so that 'tis no longer I, as the voluntary prime mover and agent, that speak; and oftentimes I know not the sense till the words are spoken, and so heard by me as by other persons present.

Nor did I, myself, write those English words which are contained in the warning of the 12th of July, but my fingers were foreibly moved to do it. My eyes then being close shut, and I under the agitations; therefore I utterly deny myself to be the framer either of the agitations or of the voice; I have moreover thrice experinced a tone or manner in the voice itself which I am well assured I am no ways capable of in my natural state."

Mr. Lacy had but slight knowledge of French, yet Mr. Lacy had but slight knowledge of French, yet

spoke it fluently in his discourses. He also spoke in Greek. "There occur," he says, "also some phrases and peculiarities of expression in the English which I never read, heard or thought of (to the best of my knowledge), till they were thus uttered, and myself, like the other auditors, received them; all which instances of languages I can look upon as no other than the earnest of a much greater diffusion upon me in that kind of which I had promise from the Holy Spirit by the mouth of other persons, before ever I had spoke in any other language than English." The selections given in the volume before us are arranged in chronological order, and show the plane of thought, style and general character of the "Warn-

That Mr. Lacy was at the time looked upon as an imposter is not to be wondered at, or that he was wofully persecuted, since the two centuries that have elapsed since his day have not served to so enlighten the world that it will accept the same truths without treating its disciples in the same manner. But persecution strengthened him, and brought him greater evidence. On one occasion, we are told, by direction of his spirit guide, he left the city, going to the country to avoid his persecutors. One morning during his absence he was awakened and told to get up. Not obeying the summons as promptly as his guide desired, he was pushed from the bed by what he plainly saw was a hand, and he arose and dressed himself as directed. Mr. Lacy possessed the gift of healing; instances of remarkable cures effected by him are related on the closing pages.

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 heat remedy for Diarrhea. Twenty-five cents a bottle.

Verifications of Spirit Messages. FORRESTER GORDON.

The message from Forrester Gordon, given at the Banner Circle on Sept. 15th [pubshed Oct. 3dl. I recognize perfectly as in and sentiment most characteristic of the spirit. and sentiment most characteristic of the spirit.

I also fully understand the interior significance
of the message, and I desire to offer my deepest thanks to the faithful instrument and the
tireless and noble band of spirit intelligences
who are engaged in the work.

Gratefully yours,

Ashmont, Mass.

SARA WILLIAMSON.

"ROSA" AND "HARRY."

I was somewhat surprised to read in your issue of Aug. 8th, a communication from my dear spirit-guides "ROSA" and "HARRY." I have been a medium for public and private I have been a medium for public and private manifestations for nearly forty years, and during a great part of that time "Rosa" has been one of my best test controls—reliable in everything she says. In fact, she is our little adviser and peace-maker; wherever and whenever there is a good work to do, she is ever ready to lend a helping hand, and in sickness her influence acts like a charm, soothing the sufferer to quiet slumber.

"Harry" is also recognized. He has been

"HARRY" is also recognized. He has been with me since last June. He was one of Mrs. Ladd Finnigan's spirit-band, but while at the New Era camp-meeting last June, she told me that "HARRY" was going with "Rosa" for a while to give her (Rosa's) medium strength—since which time I have often recognized his

oresence.

Many thanks to the loving friends for the communication. May they be as ready in the future as in the past to lend their aid to suffering humanity.

MRS. C. M. PHILLIPS.

Clackamas, Ore., Sept. 25th, 1891.

ORIGINAL. No. 67.

Flannel Cakes.

BY NELLIE CAMPBELL BEDFORD.

Four cups flour; one-half cup white corn meal; four eggs; one tablespoon-ful butter, melted; two cups milk; one teaspoonful salt; two level teaspoonfuls Cleveland's Baking Powder. Beat the yolks and whites of the eggs separately. Mix the flour, meal, salt and baking powder, add the milk, egg yolks and melted butter and beat hard. Stir in the stiffly beaten whites and bake on a hot griddle. on abail a

Use only Cleveland's baking powder, the proportions are made for that.

If cake dries out, gets husky, crumbly, or tasteless like bakers' bread, it isn't bad luck but, bad



baking powder. Cake keeps moist, keeps its natural flavor when made with Cleveland's Baking Powder. One special excel-lence of Cleveland's.

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"...."THE INVISIBLE."

The red men, whom we so desplac And proudly try to divilize, Are wiser in some ways by far Than we and all our teachers are.

We preach the after life and range Through nature's round of ceaseless change, And search the hopes and fears of men To prove that we shall live again.

We only half believe, at best Our faith stands not the greatest test, For when our friends depart we weep More than for those who do but sleep.

And on each marble slab we write Some legend of the spirit's flight Lest, passing by, we might forget That he who died is living yet. The Indian, with a single phrase, The ghost of doubt and terror lays, And lifts the viewless curtain spread Between us and the so-called dead.

He knows no "dead"; just for a space His friends have faded, form and face. Through Nature's strong and subtle spell They have become "invisible."

We are too fine and wise; we need Much less of logic and of creed. Oh! let the untaught forest child Teach us his credence undefiled!

Teach us his credence underson.

Let us no longer say "Our Dead."
Nor think that those we love have fied.
They are "invisible" as we
Shall close our eyes some day and see.
—George Horton.

Banner Correspondence.

Maine.

NEWBURGH VILLAGE. - W. E. Luce, Secretary, writes: "The Spiritualists' Camp-Meeting at Buswell's Grove, Etna, Me., which began Aug. 29th and closed Sunday, Sept. 6th, was well attended through the whole time, and was a grand success. The interest in the meetings was great, and continued from first to last unabated. Sufficient funds were taken to pay all bills, although the last Sunday, which usually is the 'big day' of this as all other camps, was stormy.

other camps, was stormy.

A. E. Tisdale of West Springfield, Mass., was the most prominent lecturer, and remained with us the ten days. He is a grand inspirational speaker, and commands the close atten-

tional speaker, and commands the close attention of his audience. Mrs. Juliette Yeaw well sustained the excellent reputation she has gained in the field of Spiritualism and liberal thought, and is a very efficient worker.

The inspiring songs and wonderful tests given by J. Frank Baxter, who was with us the last five days of our meeting, were a source of pleasure and benefit to all. Frank T. Ripley gave tests from the rostrum nearly every day, and astonished unbelievers with which they were and the promptness with which they were and astonished unbelievers with their accuracy and the promptness with which they were recognized. Bro. Ripley was a valuable acquisition to our meetings, and we consider him one of the best in his line of thought and action. The concert held Thursday, Sept. 3d, under the management of J. F. Baxter, was well attended; the recitations, songs, etc., received the attention and applause they fully merited. The receipts were forty-two dollars.

The social meetings this year were a prominent feature and a pronounced success. Our younger mediums here had opportunities to develop the powers given them by the angelworld. Many converts to our faith were made, and we all enjoyed this season of camp-meeting very much."

California.

LOS ANGELES.-Ella Lucy Merriam writes: "Is not the grandeur of any philosophy in the living of it? in the golden, luscious, nutritious fruit it bears? And what philosophy under the sun yields the import and graces of our immortal Spiritual Philosophy? Reaching from everlasting to everlasting! Glowing in every expression of nature, from the most majestic to the minutest; but always sublimest in the hearts and lives of men! Broadening and intensifying their spiritual vision; warming and softening their hearts to deeds of charity; filling their minds with uplifting, purifying thoughts and desires; feeding their emotional natures upon the choicest inspirations of progressive lore; binding in imperishable bands the interests and welfare of the entire human family; permeating every atom, beautifying living of it? in the golden, luscious, nutritious the interests and weitare of the entire numan family; permeating every atom, beautifying every object, and clothing every occurrence in life with delightful significance. A philosophy of deeds, not theories; of growth, not stagnation; of life, not death!

Oh! ye sons and daughters of earth, awake to its beauties and blessings! Awake to its momentary opportunities and its God-like possibilities! And we, who have received its inspirations, and drank deep draughts from its spirations, and drank deep draughts from its inexhaustible fountains, are not only highly favored, but deeply obligated. Beholding earth's vast majority as yet in darkness and weakness—what better are we, or the world, for our spiritual advantages, if our lives do not enkindle hope and happiness in others. Let our deepest desires, our most earnest efforts and our highest happiness consist in giving freely to the needy of that which we have so fortunately and so unstintingly received."

Massachusetts.

FITCHBURG. - A correspondent writes: "During the summer just closed many of our thinking people were privileged to listen to an excellent lecture delivered before the Ladies' Progressive League by Eliza Lamb Martyn, and its publication in *The Sentinel* found many interested readers. In it she spoke of Modern Spiritualism as having accomplished much in its comparatively short existence. It has been and is she said a wonderful educator. spiritualism as laving accomplished much in its comparatively short existence. It has been and is, she said, a wonderful educator. After briefly reviewing the religions of the past and remarking upon the great and rapid change the popular religion of the last few centuries has undergone, and is still subject to, she said: 'Modern religion is a worship of a larger God than humanity has ever before comprehended—a God large enough to shelter the entire human race. It is a recognition and worship of the one principle taught in their peculiar way by Buddha, Mahomet, Confucius and Christ, for it is true that the golden rule was taught by each of those teachers or prophets. 'If ye love me ye will keep my commandments,' said Christ. If you love your friend you will endeavor to make him happy. The only way to make him happy is to help him to a larger and nobler manhood.'"

New York.

ROOHESTER. - A correspondent writing over the signature "Lm." says: "One often hears the remark made, 'I would like to believe in spirit communion, for it is a beautiful belief, were it not that mediums or spirits at times knowingly prevaricate or tell downright falsehoods.' Well, such a remark cannot but be made by those who are ignorant of the philosophy of spirit communion. They do not consider that thousands hourly are passing to the other shore unprepared for the change. Mediums are but instruments in the hands of excarnated spirits, from whose ranks good, bad and indifferent come, wanting to voice their thoughts through the mediums. We must remember that those who pass to spirit life are for a shorter or longer time the same in character and habit they were before that event, and when they return to us through a medium they manifest their leading earthly traits." hears the remark made, 'I would like to be-

Michigan.

GRAND RAPIDS LEME F. Josselyn (President of the Progressive Spiritualist Society) writes: "We have had for our speaker during

writes: "We have had for our speaker during September that grand, profound orator, Hon. Sidney Dean, who has given us much light upon the Spiritual Philosophy.

A millionaire materialist has placed B. F. Underwood in one of the Opera Houses at the same hours of our lectures at no expense to the public, which has made it somewhat hard for us; but knowing that our Cause is a just one, and that we must work if we would win, we keep at it. Edgar W. Emerson is our speaker for October."

VAN HOUTEN'S COCOA-The Standard of the World.

A FORTUNE

Inherited by few, is pure blood, free from hereditary taint. Catarrh, consumption, rheumatism, Scrofula, and many other maladies born in the blood, can be effectually eradicated only by the use of powerful alteratives. The standard specific for this purpose - the one best known and approved - is Ayer's Sarsaparilla, the compound, concentrated extract of Honduras sarsaparilla, and other powerful alteratives.

"I consider that I have been

SAVED

several hundred dollars' expense, by using Ayer's Sarsaparilla, and would strongly urge all who are troubled with lameness or rhoumatic pains to give it a trial. I am sure it will do them permanent good, as it has done me."—Mrs. Joseph Wood, West Plattsburgh, N. Y.

Dr. J. W. Shields, of Smithville, Tenn., says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and know of many wonderful cures effected by its use."

"For many years I was laid up with Scrofula, no treatment being of any benefit. At length I was recommended to give Ayer's Sarsaparilla a trial. I did so, and

By Taking

about a dozen bottles, was restored to perfect health — weighing 230 pounds — and am now a believer in the merits of Ayer's Sarsaparilla." — James Petsy, Mine Boss, Breck-enridge Coal Co. (Limited), Victoria, Ky.

"My niece, Sarah A. Losee, was for years afflicted with scrofulous humor in the blood. About 18 months ago she began to use Ayer's Sarsaparilla, and after taking three bottles was completely cured."—E. Caffall,

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Already used on rallroads and by manufacturers throughout New England.

Send orders for Kem-Kom in large packages, with full particulars for using on large plants, to

Donald Kennedy,

Roxbury, Mass.

Dear Sir: I took your Medical Discovery for one year for Scrofula

MRS. J. C. EWELL, Inspirational and Mediscal Physician, 542 Tremont Street, cor. Hanson, Boston. 13w. on my knee. When I began I was $\frac{\text{Sept. 18.}}{\sum_{\substack{\text{caland Magnetic Medium. 175 Tremont street, Boston. 101 cov.}}}$ told by the Doctors my limb would have to be amputated, but it cured me. Well, that was 13 years ago, and no signs of it since. I thought you and the world ought to know it.

Yours very truly, Mrs. M. D. DALTON,

Edina, Mo. Aug. 8, 1891.

Kennedy's Medical Discovery sold everywhere. Price \$1.50. May 16. ly



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Mediums in Hoston.

JAMES R. COCKE,

24 Worcester Street, Boston, Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance.

PATIENTS VISITED AT THEIR HOMES.
Oct. 3.

J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A.M. to 4 P.M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by letter of Business Prospects, and if Clairvoyant Examination of Disease, state sex and age, enclose lock of hair. Terms \$2.00. 11 Union Park, Boston, Mass., between Shawmut Avenue and Tremont atreet. Answers calls to lecture, or hold Public or Private Séances.

Osgood F. Stiles.

DEVELOPING, Business and Test Medium. Sittings ship a specialty. Test Circles Sundays and Wednesdays. 8 P. M., and Tuesday afternoon at 3. No. 8 Dwight street. Boston. Will be in Lynn every Friday and Saturday at No. 77 Pearl street.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Oct. 10.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium.
Gives private sittings daily. Public circles every Sun
day evening at 7:30, at her pariors, 823 Washington street.
Oct. 10.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Ellot street, Boston.

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

Matthias von Below, MAGNETIC and Massage Treatments. No charge to poo 35 Dwight street, near Berkeley Hall, Boston, Mass. Oct. 10.

RUSSIAN BATHS.

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

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.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. J. Circles Thursday and Sunday evenings, 8 o'clock, Winter street, Room 6, Boston. Oct. 10. Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8% Besworth street, Room 4, Boston. Hours 9 to 5. Sept. 19.

Allen Toothaker,

CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 45, 10 A. M. to 3 P. M. 216 Cross street, Malden, Mass., 4 to 8 P. M. Sept. 5. MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternions at 3 o'clock. Platform test speaking.

MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by mail. 81.00. Examination by lock of hair, 81.00. Circles Wednesdays at 2.30, Mondays at 7:30. 7 Walker street, Charlestown. 10w*

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremot Oct. 10.

Miss J. M. Grant, TRANCE MEDIUM, No. 8½ Bosworth street, Banner of Oct. 3.

Dr. Fred. Crockett, Moody House, 1202 Washington street, Boston 3. $2w^*$

Mrs. Walter S. Eldridge, M. D., MAGNETIC PHYSICIAN,

M AGNETIC Massage and Improved Cabinet Vapor Baths, 33 Boylston street, Boston. Hours 10 A. M. to 9 P. M. Oct. 10. 53 East Concord street, Boston.

PSYCHOMETRIC, Physiogmetric and Business Reading or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston.

MISS KNOX, Test, Business and Medical Medical

MRS. M. W. LESLIE, Trance Medium, 1064 Washington street, Boston, Mass. Answers calls to lecture and give Platform Tests. 2w* Oct. 3.

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. tf Mar. 14. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. 'tf Sept. 26.

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

Contains Portrait and Life of Author, her method of going under Spirit Induence, twelve Lectures, selected Poems, and Communications from her Missionary Father and Mother, and other Guides.

Tastefully bound in cloth, 263 pages. Price \$1.00, postage id cents. Remit by P. O. Order or Registered Letter to MISS ABBY A. JUDSON, 1026 Harmon Piace, Minneapolis, Minn.

"TERKESTRIAL MAGNETISM." 10 cents.

Sept. 19.

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O that you may know and be known, and help to unify the great unorganized fraternity of Spiritualists.

The Sunflower insignia is the most significant emblem of modern times. Typical of the spiritual unfoldment of those who turn to the Sun of Truth.

Enamel and gold. Price 51.00. Profits go for the good of the Cause. C.D. HAINES, 28 St. Clair street, Rochester, N. Y., manufacturer.

Sept. 5.

BICYCLES GIVEN AWAY

FREE TO BOYS & GIRLS UNDER 18.
If any loy or Girl wants an elegant High
Grade Safety Bicycle (96 Inch wheels) free
on easy conditions, write at once to
WESTERN PEARL OO., Chicago, III. Sept. 19.

A LIBERAL OFFER,

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SEND four 2ct. stamps, lock of hair, name, age and sex,
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Address DR. J. S. LOUUKS, Shirley, Mass. Sept. 5.

"IF YOU WOULD KNOW" YOUR. Future Business Prospects, Consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 60 cents, or register your lotter, with lock of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 6.

ASTONISHING OFFER. Sign three 2-cent stamps, look of hair, name, age, sex, one of leading symptom, and your disease will be diagnosed free by spirit power. DR, A. B. DOBSON, Maquoketa, Iowa. Oct. 10.

Prof. A. C. C. Pfuhl,

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CATARRH, Diphtheria, and all Throat Discases, curable by the use of DR. J. E. BRIGGS'S
THIROAT. REMEDITY. Mr. Andrew Jackson Davis
writes: "Dr. Briggs's Throat Remedy for the Throat and
Catarrhal Affections, including Diphtheria, I know to be
equal to the claims in the advertisement."

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MRS. WEBB'8 Astrological Readings in person or by mail. At 357 West 23d 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

Trance Medium,

Sept. 19. 268 West 43d street, New York City. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Priday 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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July 4.

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AHSP

A sacred history of the dominions of the higher and lower beavens on the earth for the past 24,000 years from the submersion of the conti-

nent of Pan in

commonly called the flood or deluge, to the Kosent time), also a brief history of preceding

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J. A. SHELHAMER, Magnetic Healer, May 2.—† D Bosworth Street, Hoston, Mass. The Psychograph,

DIAL PLANCHETTE. This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumality. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.
Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) 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:

"I am much pleased with the Psychograph you seat me and will thoroughly test it the first opportunity."

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CCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unaquainted 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 mediumably 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, pendi and directions, by which any one can easily understant how to use it.

to use it.

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

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SEND two 9-ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRYOYAHT DIAGNOSIS OF YOUR ALLMANS. Address J. C. BATDORF, M. D., Pr. 20d. pal, Magnetic Institute, Grand Bapids, Mich. | Im* Oct. &

Banner of Piglit.

BOSTON, BATURDAY, OCTOBER 10, 1891.

MEETINGS IN BOSTON.

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

Hertleuitural Hall, 100 Tremont Street.—Public meetings every Sunday at 10½ A. M. sud 7½ P. M. Lecturer for Oct. Ith, Hon Luther R. Marsh of New York. Choice musical selections by the Damon Sisters. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Rockyyood, Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at II A. M. Wednesday evening Social at 74. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr.; Secretary, 177 State street, Boston.

The Each Spirituals tradity Meeting.

The Echo Spiritualist Meetings, America Hall, 734 Washington Street.—Services every Sunday at 104 A.M., 34 and 74 F. M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature. Wm. A. Hale, M. D., Obalrman.

month services will be held of a religious and social nature.

Wm. A. Hale, M. D., Chairman.

Dwight Hall, 514 Tremont Street, opposite
Berkeley.—Spiritual meetings at 2% and 7% P. M. Mrs.

Dr. Heath, Conductor, once Hotel Simonds, 207 Shawmut

Eagle Hall, 616 Washington Street.—Sundays at Dy A. M., 3½ and 7½ P. M.; also Wednesdays at 3 P. M. F. V. Mathews, Conductor.

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, 7 Dwight street, Conductor.

Commercial Hall, G04 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 10% A.M., 2% and 7% P.M. N. P. Smith, Chairman.

Ohlidren's Spiritual Lycoum meets every Sunday at 10% A. M. in Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Shelhamer, President; Wm. P. Falls, Con-

First Spiritualist Ladies' Aid Society.—Parlors 1631 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. L. Woodbury, Secretary. 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. Cushman, Secretary, 7 Walker street, Charlestown.

Ohelsen, 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. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 543 Main street. H. D. Simons, Secretary.

Horticultural Hall .- On Sunday morning and evening, Oct. 4th, good audiences attended to listen to the initial addresses of Luther R. Marsh, as a Spiritualist lecturer-he having, it is announced, retired from the practice of the law, in which he has for nearly half a century so highly distinguished himself in New York City and State.

Capt. Richard Holmes presided; and vocal and instrumental music was furnished through the day and evening—the first by Mrs. May French, the latter by the Damon Sisters. The stage was finely decorated with flowers.

The daily press of Boston gave good notices of the remarks of Mr. Marsh, uniting in the statement that his hearers were very enthusiastic in their receptions of his thought. He was also declared to be "serious"

remarks of Mr. Marsh, uniting in the statement that his hearers were very enthusiastic in their receptions of his thought. He was also declared to be "serious and earnest" in manner, while his "enunciation was clear and distinct, his language perfect, and his reasoning clear and logical."

The Heraid, in its account of the morning discourse, presented the following "pen portrait" of Mr. Marsh: "A man just past middle life, of medium height, with silvery hair, round cheeks, shaded by whiskers almost snow white, a chin rather short and smoothly shaven, gray-blue eyes, and a clear, rather delicate complexion. His features are regular, combined with a gentle and most benignant expression."

Continuing its account, it says:

This subject of Spiritualism is so varied, so large, so rich in illustration, so full in argument, so complete in facts [said Mr. Marsh], that one dare not hope to cover it all in one discourse. Every mortal should, it seems to me, at some time in life, put to himself questions such as these: Where do I stand in this universe? Deeply interested as I am in my own destiny, what is that destiny to be? Have I any future beyond the grave? Is it wrong to endeavor to obtain light on these questions? If not, then to what source shall we apply?

There is a question that has proven in all ages the

light on these questions? If not, then to what source shall we apply?

There is a question that has proven in all ages the inspiration of the poet, the topic of the orator, the theme of the pulpit. I look around me and see a world full of activity. But what is gained by it all? Simply that people may go through this life, from the cradle to the tomb, in comfort and happiness?...

All science, all nature, above, around, beyond, is silent (he said) concerning life beyond: I turn once more, and say. If there is any power by which these things are made, will it not speak to me, and tell me why, and how, and where?

Hark! I list the voice of him who created all things. He spreads apart the curtains of eternal gloom. Revelation breaks the silence of nature. Only through revelation, and through the divine gifts of spiritual phenomena, can we know anything of life beyond. All through the Bible we find evidence of spiritual manifestations; of the visit of angels to mankind.

Mr. Marsh then offered numerous quotations from the Bible in proof of the materialization of spirits and of mediumistic manifestations as shown both in the Old and New Testaments.

"Roughly computed, we may say that 20,000,000

of mediumistic manifestations as shown both in the Old and New Testaments.

"Roughly computed, we may say that 20,000,000 people have embraced this faith. What will you do with them? You cannot stay the march of truth. Either join their ranks or get run over and trampled

down.

"Revelation gives us a start. Nature confers truth revealed. But perhaps most of all comes the inward light. It is weakness for any man to put his own intentions or reasoning against facts, or to say: 'I will not investigate, because I will be obliged to deny my own conclusions.'

111 .

not investigate, because I will be obliged to deny my own conclusions.

"In this business every man must judge for himself. If he is not wholly absorbed in the present, then of incalculable importance must be the question of a future life. The way toward truth is not over a velvet path, hung and iestooned with roses. It is rather over jagged rocks, with thoms and brambles on either hand. For myself, I have chosen to devote all my powers to the faith that is in me, and to distribute, ere I go, what little estate God has given me."

The Globe speaks of his lecture in the evening (from manuscript) as "an able document, teeming with witticisms and sarcastic word-picturing of some of the failacles of the teachings of modern science, and the recently inaugurated movement to investigate Spirit ualism, hypnotism, and other invisible manifestations on the basis of science. These, he declared, were the demonstrations of spiritual power, and it was ridiculous for scientists to undertake a solution."

At the conclusion of his address many of his hearers gathered about him to express their personal congratulations.

Mr. Marsh sneaks in the same Hell on Sunday nor

gratulations.

Mr. Marsh speaks in the same Hall on Sunday next.

In November, we understand, he will make a tour
of the Western cities, speaking in Rochester, Buffalo,
Columbus, Cleveland, Cincinnati, Indianapolis, Chi-

First Spiritual Temple.-Last Sunday afternoon, Oct. 4th, the meeting was opened with the reading, by Mrs. H. S. Lake, of a poem entitled "The Four Misfortunes," after which the entrancing intelli-gence (whose name was not given) discoursed upon Planetary Influence as Related to Human 'Des-

"Platetary induced as iterated to numan Des-tiny." It was said, in substance:
"Perhaps no subject is more difficult of elucidation than that which forms the topic of the hour. I have been studying the problem for an uncounted period of time, and still, undoubtedly, have much yet to attain. Nevertheless, research has thrown much light upon the vexed question, and this light I may, perhaps, impart.

the vexed question, and this light I may, perhaps, impart.

The planets and planetary spheres appear to be magnets which draw souls to incarnate, according to specific spiritual necessities. As nearly as can be determined, it appears that there are vast belts of influx and outflow, ever making their way in the universe, and the compromise between these currents calls souls into outward being, on those planets which will best furnish conditions for further progress. In other words, the quality of your soul-life determines your relation to worlds and systems of worlds. It is not that you are born at certain times and under certain planetary 'aspects' that your career is thus and so, but the 'aspects' are produced because your spiritual state calls for them; calls you into conjunction with Mars, Jupiter or Saturn, they, in turn, related to other worlds, named and unnamed, and the astrologer, by the reckoning which is his, reads the registration of these unfolding spiritual possibilities.

It does not follow, because he sees when certain planets are in the ascendant or otherwise that you will be affected thus and so, that the material states create the manifestation. Planets do not govern your career, but act, in relation to the same, as indices of your status in the realm of being.

As rapidly as spirit gathers strength in bodies like yours, it resists the operation of material laws—or ceases to be under their domination. Do you imagine that spiritualized entities obey the attraction which causes the earth to revolve on its axis? Then, why should your spirit, gaining power in matter, be subservient to lower grades of vibration—itself the ruler and governor?

Man is not a mechanical instrument, to be changed

subservient to lower grades of vibration—itself the ruler and governor?

Man is not a mechanical instrument, to be changed or charged by things less effective than himself. He is the epitome of a Universe, the capacity of which is infinite. There is no barrier to his progress save his distrust of himself. The choice of time for parentage cannot be methodically selected, for the reason that the soul obeys its own necessities. The parents' state of being furnishes the attracting power—not their wish, nor their preparation, nor their prevision; these are not factors furnishing frame-work for future the soul factors furnished the soul

bodies, but it is the quality of the life-principle, or germinal state.

Once, when an inhabitant of the planet Earth, I was so deformed that my loathing caused me to drown myself; but I did not arise in new and heautiful bodily vestments, because my deformity, which was moral, must find expression. Again I relippeared in Earth, and engaged in the enterprise of spiritual gain. Matchips are determined by mutual spiritual necessities, and when the horoscope reveals the coming companion, it merely registers the results of refinebodiment. Given certain spiritual necessities, and certain material results must follow. You often become perplexed over the unions of men and women among you, wondering why these strange alliances take place; and oftentimes you set up barriers, obstacles, laws, commands, etc., to see them trampled under foot, broken down, defied. The soul claims its experience; claims the growth necessary, grasps it, and will not relinquish while the necessity exists. The word 'destiny' should denote tiging according to the law of light and love. These principles draw man, and he goes over, through, around, above that which would intervene.

You have dared to demand that certain relationships should exist because you thought they ought; but both the astrologer and the clairvoyant may tell you when they will cease, because both penetrate (by different methods) the realm of reasons. The soul always claims the right to get larger consclousness of good by means known only to itself. This getting relates you, somehow, to new worlds and systems of worlds, and so destiny becomes synonymous with the infinite wants and the eternal needs."

Many questions were answered in connection with the lecture, which was listened to attentively by a

infinite wants and the eternal needs."

Many questions were answered in connection with the lecture, which was listened to attentively by a good-sized and appreciative audience. The subject announced for next Sunday is "The Law of Human Interdependence." School for children at 11 A. M. Psychic Class, Tuesday evening, Oct. 20th. Social each Wednesday evening at 7:30

First conference of the women of the Fraternity Society on Friday afternoon, Oct. 9th, from 3 to 4:30 o'clock.

REPORTER.

America Hall .- The Echo Spiritualists' meetings were respened for the season of '91 and '92 on Sunday,

were respensed for the season of '91 and '92 on Sunday, Oct. 4th, with Dr. W. A. Hale as chairman, who, in his usual pleasant manner, had the pleasure of presiding over large audiences, as is customary at this highly appreciated place of spiritual worship. The best local talent procurable participated in the opening services, each remarking that aside from the many friends of earth who had convened to greet the opening, a very large concourse of spirit friends were glad the services had been resumed.

At the morning service, after the invocation, Dr. Hale, under influence, delivered a fine address of welcome, outlining briefly the season's work, and the practical methods in which it may and will be accomplished. Dr. W. S. Eldridge, returned from an extended Western and Southern tour for a short time, followed with interesting reports of his travels and experiences since he left Boston nearly two years ago. His many friends were glad to see and hear him, but regret his early departure. Mr. Osgood F. Stiles, after a few remarks, gave several convincing tests of spirit-presence. Mrs. E. F. Howe followed with remarks replete with interest and encouragement. Mrs. J. E. Wilson gave a large number of tests, recognized as correct.

Afternoon.—Services opened with an invocation, and

J. E. Wilson gave a large number of tests, recognized as correct.

Afternoon.—Services opened with an invocation, and remarks by the chairman. Mrs. C. Fannie Allyn made remarks of vital importance upon the practical side of the subject, speaking of the children and the benefit of mediums. Dr. Thorndyke of Haverhill made an able address, regarding in part "The Mediums' Order of Beneficence," and its interests, and Mrs. A. Wilkins, under control of "Sunshine," made interesting remarks and gave tests.

Mrs. M. E. Pierce of Lynn, with highly appropriate remarks in behalf of the public and herself, presented the chairman with an elegant floral tribute as a token of esteem for his labors in the past, and good wishes for success in his future work for humanity. Dr. Hale responded in a feeling manner in behalf of the plat form band. Mrs. Dr. C. E. Bell gave tests and readings which were correct and much appreciated. Dr. P. C. Drisko made one of his deep philosophical addresses. Mrs. Chandler Bailey, under control of "Starlight," gave psychometric readings, which were correct. Mr. C. W. Capell of Bridgewater answered mental questions and gave recognized tests.

Evening.—Dr. Hale being unavoldably absent. Mr. H. E. Bagley presided. After an invocation and the reading of a poem by Chairman Bagley, remarks were made and tests given by Dr. Eldridge, Mrs. A. Wilkins, Mrs. M. A. Brown, Mr. Frank T. Ripley, and Mr. E. Tuttle.

Miss C. Campbell presided at the plano during the

kins, Mrs. M. A. Brown, Mr. Frank T. Ripley, and Mr. E. Tuttie.

Miss C. Campbell presided at the plano during the day. Prof. F. W. Peak has been engaged for the season, and hereafter will furnish excellent music, assisted by Mrs. Peak. Miss C. Campbell. and others. Mrs. Fannie Hall, who for years has been at Eagle Hall, will welcome all at the door.

The management will strive to make these meetings of deeper interest than ever this season. Services every Sunday morning at 10:45; afternoon and evening at 2:39 and 7:15; also every Thursday afternoon at 3 o'clock. Every second and fourth Thursday evening of the month services of a religious and social nature will be held, to be announced from time to time. Next Thursday tests and speaking at 8 P. M.

The hall has been thoroughly renovated, and presents a homelike and harmonious appearance. Its location is upon direct dépôt line of cars. Spiritualists and the public generally are cordially invited to attend.

The First Spiritualist Ladies' Aid Society.-Over fifty members of this Association attended the first business session of the season Friday afternoon, Oct. 2d. Mrs. A. E. Barnes, President, welcomed all, and alluded to the transition of Mr. Mandell of Somerville, a beloved member, which event occurred during the summer vacation. Mr. Mandell formerly attended the First Universalist church of Somerville, but became deeply interested in Spiritualism, and joined the Ladies' Aid, together with his wife and daughter. He was a man loved and respected by all who made his acquaintance. The home of Mrs. Davenport has also been visited by the Angel of Light, and a daughter called to life eternal. Only one daughter remains out of a large family to comfort the mother in her declining years. Mrs. S. E. Young and Mrs. Nellie Baxter have been very iil, but are now convalescent. Mrs. J. Frank Baxter is somewhat improved in health.

At the evening session Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, Dr. Elwell, Dr. Eldridge, and Mrs. Alice Waterhouse addressed the company on topics of vital interest to all. first business session of the season Friday afternoon

of vital interest to all.

The pariors occupied by this Society have been renovated, and present an attractive appearance. The work of this Society in the past in aiding those needing assistance financially, or otherwise, is well known. During the last year its membership has nearly doubled, and all friends of humanity and human progress are invited to become members, the admission fee being one dollar, which grants full admission to evening socials, etc. We have about one hundred and fifty members, residing in the principal towns and cities of New England. Come and join our ranks, or forward a dollar for membership.

The Ladies' Industrial Society held its first meeting Thursday, Oct. 1st, afternoon and evening, at Arlington Hall, corner of Dover and Washington Arlington Hall, corner of Dover and Washington streets. A large number were present; we had about fifty to supper and twelve new members. Our President, Mrs. Whitlock, opened the meeting, welcoming all to our new quarters. Mrs. Wilkinson favored the company with readings, Mrs. Davis and Mrs. Hatfield with recitations. Mrs. Burnham, Mr. Whitlock and Mr. Holmes spoke finely. Mrs. Butler closed the evening entertainment with cheering words, encouraging all to stand firm in the glorious Cause of Spiritualism; for herself she should do so as long as she lived. A general invitation is extended to all to unite with our society.

MRS. H. W. CUSHMAN, Sec'y.

Alpha Hall .- Dr. Ella A. Higginson, Conductor. The services of Sunday, Oct. 4th, consisted of music by Mrs. Locke, singing by the audience, invocation by Mrs. Locke, singing by the audience, invocation and Bible-reading by the Conductor. Remarks by Mrs. Earnes, Mr. Quint, Mrs. Higginson, Mr. S. Sawtelle of Creston, Iowa, and Mrs, Pierce of Dorchester. Tests and psychometric readings were contributed by Dr. Bell and Dr. Higginson.

At the meeting, Thursday, Oct. 1st, remarks on health were made by the Conductor. Singing by the



audience. Dr. Higginson described the aliments of several, gave tests, and read two scaled letters.

R. A. H.

The Children's Progressive Lycoum of this city opened its sessions for the season at Red Men's Hall, on Sunday, Oct. 4th, at 10:30 A. M. The exerclass on this occasion were of a highly interesting character; the number of children in the groups was large, the attendance of spectators good, and the general expression of all presont was one of pleasure at the respening of the season's work by this popular school.

the responsing of the season's work by this popular school.

The programme of the morning consisted of the usual sinuing, and reading of silver chain lessons by the school, the execution of calisthenies, the grand march, and other regular exercises, an invocation by one of the leaders, and opening remarks by J. B Hatch, Jr.—who efficiently presided in the absonce of Wm. F. Falls, our Conductor.

Miss Emma Ware offered a greeting and welcome to the school, which was written in rhyme especially for this occasion; and Alice Ireland, also Eddic Hatch, delivered recitations that met with marked approval. The sweet songs of Maude Bourne, Josie Smith and Jessie Judkins contributed largely to the interest of the occasion.

During the service, able remarks pertaining to the work and usefulness of the school were made by W. C. Taliman, J. B. Hatch, Sen., and Mrs. M. T. Longley; and the attention paid these well-known friends of the Spiritual Cause gave evidence of the interest which the friends of the Lyceum of this city hold in the spiritual welfare of the children.

The exercises closed with a benediction by Mrs. Longley.

The Lyceum will meet at its new and beautiful hall, 514 Tremont street, Boston, every Sunday at 10:30 A. M. A special convocation of the Lyceum Association is called by its President, Dr. J. A. Shelhamer, to meet at the close of the session on Sunday next, for the consideration of important business. All members are requested to attend.

Commercial Hall.—Last Sunday at 10:30 A. M.

Commercial Hall.—Last Sunday at 10:30 A. M. after opening remarks by the chairman, and the singing of "The Morning Land," by Mrs. Agnes

singing of "The-Morning Land," by Mrs. Agnes Sterling, Mrs. J. E. Wilson gave psychometric readings. Mr. Frank T. Ripley gave several recognized tests, and Dr. W. S. Eldridge related his experience in the West and gave descriptive tests.

At 2:30 P. M. Mrs. Lizzle Kelley gave psychometric delineations. Mr. Frank T. Ripley, Mrs. J. E. Wilson, Miss Josephine Webster and the chairman gave psychometric readings. Mrs. M. E. Pierce of Lynn closed the service with interesting remarks on the rapid growth of Spiritualism.

At the evening meeting Mrs. Sterling, Miss Addie Came and Mr. Joseph Bartlett rendered an excellent musical selection. Mr. Frank T. Ripley made remarks and gave several readings. Miss Katle Butler gave an acceptable recitation. Mrs. Jennie Wilson, Miss Josephine Webster and Mrs. Fannie A. Bray gave convincing tests to the large audience present.

Eagle Hall .- Wednesday, Sept. 30th. After singing Dr. Coombs made remarks and gave tests. Tests were also given through the mediumship of Mrs. Dr. Bell, Dr. Eldridge, Mrs. Bessie Callahan, Mrs. J. E. Wilson, Mrs. C. Bailey; and Prof. Perkins.
Last Sunday developing and healing circle at 11

Last Sunday developing and neating circle at 11
A.M.

The afternoon exercises opened with singing by Nellie Carleton, and opening remarks by Dr. Coombs; tests by "Starlight," controlling Mrs. Bailey. Inspirational song by Mrs. Hammett of California. Mr. H. Sinclair of Chicago, the blind medium, gave several striking tests, the persons and events described being fully recognized. Remarks by Mrs. Hammett, Mr. Thorndike, Mr. Tuttle and Mrs. Kelley.

After singing, Mrs. Smith opened the evening meeting. Prof. Perkins, gave tests of much significance. Dr. Coombs and Mrs. S. E. Buck spoke, and "Starlight," controlling Mrs. Bailey, gave the closing tests. 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.

First Spiritual Temple Fraternity School .-Last Sunday's service consisted of singing by the school, followed by a reading of " Over the River," by Miss Maud Day's reading of "Over the River," by Miss Maud Day's; answers on the subject of Psychometry were rendered by A. E. Armstrong, Elmer Packard, Lizzle Nolen and B. Russell; recitations by Hattle Dodge, Mitred Rumney, Albert Barker, John Nolen, Alice Bill and Winnie Hayward.

Our lesson next Sunday will be from our paper, "The Temple Messanger," and will treat on "Religion, Spiritualism and Prayer."

ALONZO DANFORTH.

1 Fountain Square, Boston Highlands.

The Cambridge Spiritual Society commenced its regular Sunday evening meetings Oct. 4th, in Odd Its regular Sunday evening meetings Oct. 4th, in Odd Fellows Hall, Mrs. N. J. Willis opening the course with a fine lecture. On "The Religion of Humanity," in which she fully sustained her reputation as a sound and logical speaker. The singing by Miss Hastings and Frank L. Pratt added much to the enjoyment of the evening—Prof. Fisher at the plano.

Mrs. Nettle Holt Harding will occupy the platform next Sunday evening, closing with a spiritual scance. It is hoped that the Spiritualists of Cambridge will freely ald the management in sustaining these meetings.

H. D. Simons, Sec'y.

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 Carnegie 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 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists bold services every Sunday at 3 and 8 P.M. Medlums, 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 426 street) being the settled speaker.

The Privateal Society meets every Wednesday even ing, at Speucer Hall, 114 West 14th street; Good speakers and mediums atways present. Public; cordially welcomed. J. F. Snipes, President; 28 Broadway.

Adelphi Hall.-The bpening lectures were given on Sunday before large and appreciative audiences. The Spiritual Research Society" is the name chosen under which the study of Spiritualism, Theosophy, and all psychical questions will be followed out.

under which the study of Spiritualism, Theosophy, and all psychical questions will be followed out.

Mr. J. W. Fletcher is the settled speaker, although he will from time to time exchange with others. He said, in his opening address: "We have here an impartial platform, upon which all sides of every subject can have a representation, no matter whether we personally believe it or not. We can never know what or where the truth is until we have studied all subjects, and listened to all men.

Spiritualism can never be represented by any one man, or any number of men; it will have as many different expressions as there are different individuals, and each will be correct from its own standpoint. We shall aim to antagonize none, to cobperate with all."

Prof. Cadwell was next introduced; he related some striking and marvelous phenomena occurring through Margaret Fox Kane, and demanded that Col. Olcott explain them by Theosophy.

Mr. Bunce welcomed this new society, and said he should give it his most hearty support.

Daniel Coons, President of the Brooklyn Society, said: "I have presided over Mr. Fletcher's lectures in Brooklyn for seageral years, and if he does as much for intellectual, Spiritualism here as he did for us during that time; the future of this Society is assured." In the evening there was a large attendance at the memorial service for the late Prof. Kiddle. At the left of the speaker sat Mr. and Mrs. Henry Kiddle and Miss Kiddle as representatives of the family, while many others closely connected with our ascended brother were also present. Mr. Fletcher gave a resume of the life of Prof. Kiddle, and particularly emphasized his devotion to principle, and his high sense of honor as a man and citizen. He compared his devotion as man and citizen. He compared his devotion and Phillips, and closed with touching and ssuring. Dr. Augusta Fletcher followed in a thrilling discourse, in which she compared what was lost with what was gained by the change just entered upon, and pictured in graphic language the meet

ing.

Mrs. Milton Rathbun, who is too seldom heard, was the next speaker, and she spoke feelingly of Mr. Kiddle's connection with the Alliance, and his great work for the Cause, closing with a brilliant percentage.

ration.

Mr. Bunce also added much to the interest of the occasion by well-timed remarks. Altogether it was a memorable occasion.

The announcements for next Sunday are: In the afternoon general speaking. In the evening Mr. Fletcher will speak upon "A Word to the Psychical Society," and reply to the open letter, from the Rev. Ernest Allen, which has appeared in the New York papers, asking if Spiritualists wish to have their phenomena investigated. Mr. W. J. Colville will speak the Sunday mornings of November.

The New York Psychical Society.-This 80clety resumed its weekly public meetings on Wednes day evening, Sept. 80th, at Spencer Hall, 114 West 14th street, after three years' good work on Sixth Avenue.

The present location is much preferred for conven-ience, quiet, and other reasons. The Bociety begins its labors and out of debt, and with a respectable balance in the hands of its treasurer, Mr. L. F. Dom-

its labors anow out of debt, and with a respectable balance in the hands of its treasurer, Mr. L. F. Deinling.

A very intelligent and representative audicace assembled on this opening occasion. The President reviewed the present theological situation as affected by numerous ministerial defections, commented on the late death of prominent Spiritualists, luvited reports of experiences at the summer camps, conducted the singing of appropriate songs, and narrated some recent and remarkable personal evidences of the dependent slate writing.

Prof. J. W. Cadwell, the prominent mesmerist, formorly of Boston, was introduced, and related several convincing details of spirit-writing in his own investigation, comparing them with Scripture parallels. Dr. McCarthy followed with an earnest consideration of the claims of ancient and modern seers. Dr. Vau Horn addrewised the audience briefly, and was succeeded by Mr. J. B. Gibbs, the temperance iphilinthropist (who respons his public meetings at the Park Theatre, 35th street and Broadway, Oct. 18th), with compliments upon the work. Although not an acknowledged believer, he was in full accord on the question of the Fatherhood of God, and his own strange experiences at different times in his life had led him to ascribe them to spiritual origin.

Mr. George R. Phillips, professional elecutionist, and lessor of the hall, favored his appreciative hearers with a capital rendition of a humorous reading.

After a song, and pleasant congratulations upon the relinion after the summer separation, the Society adjourned, to meet on the following Wednesday evening, when "Owasso," the haus gets of Dr. Henry Slade, the world-famed "scientific demonstrator of psychical phenomens," will entrance the doctor and give a full history of his life and death on earth, and experiences in spirit-life. (Dr. Slade has just removed to No. 38 East \$2d street.) Prof. Cadwell will also be present and give interesting experiments in illustration of the power of mind over mind and matter.

Oct. 2d.

W. J. Calv

W. J. Colville's Work. To the Editor of the Banner of Light:

On Sunday last the Spiritualists at Norwich, Ct., resumed their regular Sunday meetings in G. A. R. Hall at 1:30 and 7:30 P. M. Mr. Colville was the speaker; he addressed two large and very attentive audiences. A fine choir rendered excellent musical selections; the platform was tastefully adorned with flowers; the the platform was tastefully adorned with flowers; the day was perfect, though the temperature suggested June rather than October, and everything conspired to render the occasion au auspicious one. Mrs. J. A. Chapman, the efficient Secretary of the Association, and many other earnest workers, are resolved to leave no stone unturned to make the present season's work especially successful.

Spiritualists are respected in Norwich by all classes of the community, as they number among them many persons who have for several years occupied prominent business positions, and whose lives are an ornament to their profession.

nent business positions, and whose lives are an ornament to their profession.

A Children's Lyceum gathers every Sunday at 11:45

A. M., and is largely attended.

Mr. Colville's opening lecture last Sunday was on "The World's Latest Religion." One after another the religious systems of the world were passed in review, and their excellencies rather than their defects commented upon. Spiritualism, as the religion of all the world, was shown to be the essence of all religions, and by Spiritualism two things are properly meant: list, a recognition of spirit as primal, as the one absolute power made manifest in all nature everywhere; 2d, communion between the visible and invisible realms of expression.

2d, communion between the visible and invisible realms of expression.

"Theism and Spiritualism properly involve each other. All discussions concerning a personal God are susceptible of resolution into an acceptance of a reasonable spiritual philosophy, which teaches that though there must be an Infinite Intelligence, human belong on various planes of consciousness apprehend

sonable spiritual philosophy, which teaches that though there must be an Infinite Intelligence, human beings on various planes of consciousness apprehend God only as he is revealed through human nature. The highest degree of human development conceivable by us is our conception of God made manifest. The Religion of Humanity is not the vague system of Comte, but the recognition of divinity in all mankind in such a way as to justify our most sangulne hopes for the future, alike of the individual and the race. Man is God's expression, and it is only through man at his highest and best we can receive a definite revelation of the essential quality and true attributes of the Divine Force or Eternal Energy.

As man advances from savagery to civilization, he continues to manifest his earliest instinct of self-preservation, but he is growing wise enough to see that mutual love is the fulfilling of the law. Hate recoils upon the hater as a curse, while love rebounds in blessing. To be loving is not to be unwise. Kindhearted people need not be imposed upon, for as intelligence and affection are alike divine, penetrative intuition and keen discernment of character go handin-hand with a tender regard for the highest welfare of every fellow being. The religion of to day is only a prelude to the religion of to-morrow, and in spite of all narrow definitions and foolish misconceptions of the word, religion, from religio, means just two things, to bind and to retinite; that is, to unite those, who have heretofore been allens, and to retinite those, who have heretofore been allens, and to retinite those, who have fallen out and are estranged through misunderstanding.

fallen out and are estranged through misunderstanding.

Spiritualism has a mission to fulfill in throwing positive light on the relations of the here to the hereafter. It can glid and glorify the present state of existence as no other system can, for it can add to hope and trust the fuller certainty of knowledge. The world's latest religion may be likened to the Rainbow Bridge across which the Norsemen expect to pass to reach Valhalla, for as the seven prismatic tints blend into perfect unity in the bow of promise, so do the excellencies of all the religious systems of the world meet and unite in the true religion which speaks with its word of diversified power to all the nations. A truly spirit ual religion must be capable of adapting itself to all human requirements. As Brahmanism insists specially on meditation upon the ineffable, Buddhism upon active philanthropy, Parseeism upon inward and outward purity, Contucianism upon reverence and declaily on meditation upon the ineffable, Buddhism upon active philanthropy, Parseelsm upon inward and outward purity, Contucianism upon reverence and decorum, Grecianism upon beauty and symmetrical development, and aucient Romanism and Scandinavianism upon valor or bravery, the religion for all the world must be what Jas. Freeman Clarke called his idea of Christianity, a pleroma, or fuliness of life. If we underrate one system while unduly extolling another, we can never reach the common heart and touch the sense of universal brotherhood. We must see the good in each, but be limited by none, as the future holds higher revelations than ever the past could comprehend." In the evening a touching and well-merited tribute was paid to the life and work of Prof. Kiddle, in the course of an eloquent lecture upon "The Fruits of Spiritual Philosophy."

Mr. Colville lectures in Norwich again next Sunday, Oct. 11th, in G. A. R. Hall, at 1:30 and 7:30 P. M., and in Unity Hall, Hartford, dally at 2:30 and 7:45 P. M. till Friday, Oct. 1eth (inclusive); on Sunday, Oct. 18th, he speaks in Haverhill, Mass., and in Boston at Hotel Copley, 18 Huntington Avenue, Saturday and Monday, Oct. 19th and 21st, at 2:30 P. M. His address this week is care of E. M. Sill, 89 Trumbull street, Hartford, Ct.

[Mrs. J. A. Chapman, Secretary, adds to this report:
"Our Lyceum opened its sessions the first Sunday in
September, with a good attendance and much interest
manifested. Next Sunday we observe as 'Harvest
Sunday,' with appropriate exercises. Copies of the
BANNER OF LIGHT on sale every Sunday."]

Probably your grandmother, when a child, knew and used Johnson's Anodyne Liniment.

CONNECTICUT.

Hartford .- As per announcement in your paper. we held our first meeting in Unity Lower Hall, Sunday, Sept. 27th. In the exercises Mrs. Dillingham day, sept. 21th. In the exercises his. Dimingham-storrs, Mrs. Nora Dowd, Dr. A. H. Bullard and Mrs. Sweet took part. Last Sunday, Oct. 4th, Mrs. Storrs, Mrs. Pierce, Mrs. Sweet and Dr. Bullard participated to the satisfaction of the audience. Next Sunday, Oct. 11th, Dr. F. L. H. Willis is to be our speaker. J. W. Storrs.



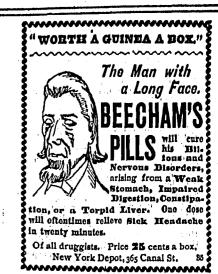
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MEETINGS IN BROOKLYN.

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.

Paritual Union, Fraternity Rooms, corner Bedford Avenue and Bouth Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Bervices held under the auspices of the Ladies' Ald. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. (W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 151 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M... Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-lors 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.

Indianapolis, 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 8 and 7% P.M.; also scauce or circle every Wednesday ovening. For engagements, 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% A. M. and 7½ P. M. Estat free. Public invited. Wm. E. E. Kates, 1208 West 4th street, Secretary.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 21/2.

P. M., southeast corner loth and Spring Gardenistreets, William Rowbottom, Chairman. llam Howbottom, Unairman.

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

Quarterly Meeting in Michigan. The Ionia, Mich., Society of Spiritualists will hold its Third Quarterly Meeting on Oct, 18th, 1891, at A. O. U. W. Hall, over Boston Bazaar.

Hon. L. V. Moulton of Grand Rapids, Mich., will be the speaker. / Morning lecture at 10:30 o'clock; evoning at 7, o'clock, Mr. Moniton is a fin-forator.

Friends are invited to attend and enjoy the moeting with us. Copies of The Banner were freely distributed at our last meeting, and will be at our fact meeting.