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"Resurrexit."

ADDRESS

Delivered at the Obsequies of Prof. Henry Kiddle, in New York City, Monday, Sept. 28th, 1891, by

PROF. DAVID B. SCOTT.

[Reported specially for the Banner of Light.]

I have been requested by the family to make a few remarks beside the body of our deceased friend, HENRY KIDDLE. I do so under a sense of the honor that has been done me; I hope to show, before I am through, that I am not insensible of that honor. I am not a friend of eulogies at funeral services. My own feeling yer? you are wasting your days here, it seems for myself and those who belong to me is a simple prayer, the reading of the appropriate drudgery." This was in the very early part of Scripture and then the end. That would be truly suitable for common men and common women, but there are exceptions to all rules, and the exception always arises when it is no common man or no common woman whose funeral services we come to honor. Mr. Kiddle was no common man; he was a man of great intellect; he was large-minded. He occupied a great and useful place as an educator; he filled his position successfully, honorably and nobly; and the lesson out of such a life is one that must come to us when we come to lay him away.

The question for me to answer this morning than it is to me. truth as far as I can make. I shall repeat nothing that I have heard and I shall state only what I know, knowing as we all do that knowing is always infinitely better than believing.

prompted them. It was after that terrible even more pure. As a friend, which is one of trial, when his days looked dark his friends the other aspects of his character, let all those were few, and his best friends, even, seemed to speak whom he has befriended. I know what have deserted him, we were walking together, he could be as a friend. There are those in and he said to me, "Scott, when I look back | this room to whom he has been a friend, and and think of the men whom I have touched in when Henry Kiddle befriended a man, he did the Board of Education, I take pride in knowing that men who came in prejudiced against me, turned out to be my best friends." How terfere, if he had made up his mind that he could they do otherwise, when a man is intrepid, when he touches men with a clear vision, and when his judgment is assured! How could men do otherwise than to respect that man who claimed and won a right to hold that respect ?

I speak next of that which always impressed me, and that was his power of work. He had the greatest power of work of any man that I ever met. He could get through with more intellectual labor than any man I ever knew, and always of any of the young men who started with him. He was the noblest Roman of them all. I never saw a man who would get through so much. He would examine all day in the schools and at the close of a wearisome day (that must have been wearisome to him) he would go down to his office and attend to matters of the Board of Education, settle troublesome affairs and discharge other duties; and this he would continue day after day. week after week, month after month, absolutely without rest. And he did it all so easily. He was lubricated, if I may use that word, amidst his labors, and that which would have killed a common man enabled him to do better still. He was a wonderful man. May I say something in this half-familiar way which I know will not be wholly displeasing? We sat together in the years gone by, and I said to him, "Kiddle" (excuse the way I use his name. but I always was accustomed to it), I said to him, "Kiddle, why don't you become a lawto me, and a great deal of this is enormous his superintendency. He looked at me quietly, and when he spoke he paid me one of the high-est compliments of my life. "I think I would like to go into the law if you would come in as my partner." I said to him, "Kiddle, you would kill me with work in a very short time;

if not in three months then surely in six months. If, perchance, the partnership lasted a year, then there would have to be a divorce." But, as you know, he never went into the law, and he gave his best services to the cause of education. As an instance of this power of work, I will tell you something that he did as a

very young man, and not as a superintendent. is, What was the lesson of his life? I wish to He did not have, as you know, a college edutouch only on that side of his character which cation, but we all know how large his educabelongs to his public and private life as a tion became! He was determined to become Teacher, as a Superintendent of Schools and a master of Latin. He took lessons of old Mr. as an Educator. I limit myself to that side, Belden, whose place he afterward held. He knowing very little of the later years of his was my father in law, and, therefore, these are life, and of the other side of his character. all facts. The old gentleman said: "He was which is probably better known to some of you | the most terrible fellow to study that I ever had for a pupil. I would give him three or What I have to say will be entirely of my | four hundred lines, and he would come back own knowledge, and it will be actual positive the next day with eight or nine hundred prepared, and I had to beg off." I think that a large part of this tremendous work was due to his systematizing power. He never did anything twice. This was a saving of time for him. That which men like myself palter over two or three times to get right and don't get right after all, he did at once. He was the most than any words I can speak. years. But his life was like a blanket covering rapid and vigorous writer of English that 1 ever saw, and I never knew him to change or majority, others have remained in or out of alter the construction of a sentence even when he was pressed for time. When he wrote it ateness in giving my own views on the char- there, it stayed there. It was so in all his public speeches I had the pleasure of hearing. He was not given to flights of rhetoric. Even as a young man I could not perceive it in him; he was great and solid rather than otherwise; but his speeches were all well turned. I now come to speak of him along certain lines in which I might be supposed to know more of him. As a teacher I am careful to eulogize him. I never was one of his pupils, and cannot say what his processes were in presenting a subject in the class-room, but from what I know of his methods judge he would be an admirable instructor. I come to one point of his character of which I can speak, and I can do it with a great deal of pleasure, because I have often said it before. One of his principal duties as Superintendent was examining classes. As an examiner, I never saw his equal, and I never shall. I know nothing of the great Arnold of Rugby; I know nothing of Professor Dwight of Columbia, who they tell me was such a great examiner, but I have heard Henry Kiddle in my own school and elsewhere, and he was the most wonderful examiner I have ever heard. His patience, his power of getting out of the pupil just what he wanted, the way in which he presented the question, and not changing the same, so as to avoid confusing the child's mind-all this surprised me and won my admiration. In those days we were not so friendly as later on; but never, when he turned him away from his convictions. Another got through, could I thank him enough for the patience, kindness, and wonderful skill with which he made those classes do their very best. I am now going to touch a few points of the other side of his character, not strictly professional, but before doing so, I must speak upon a matter that was of pronounced interest to him and to me. When I first knew him, now as though it were yesterday. I mentioned he did not profess to believe in Christianity. to him what the difficulties were. "Well, is I think he and I were often at swords' points that all; why there is the point," and he struck on that subject. There was no cleaner or it right in the bull's eye. There was no doubt purer young man than he; he was clean-minded; about it, and I yielded, just as a weak man will and by clean minded I mean more than I care to say right here. Ourlously enough, later on

mains I now stand. It was no vanity that | lighter; he grew sweet and tender, but not | Those hours of darkness must have been all he could for him. He held him to his heart, was to be a friend. I would feel that I had not done my work if I did not refer to what might be called his Gethsemane, when the days were dark and his friends few; the trial of his faith in his convictions. If ever a man was a martyr, then Henry Kiddle was a martyr and a witness to the truth of his convictions. He left and lost his place in the Board of Education; that great place which he had filled so grandly. There may come and go other superintendents, and I know not what may happen in future times, but when he left that place, no grander soul had ever performed its duties, and I knew them all, every one from Stone down.

> Of that eventful period to him I will say nothing but words of kindness now. Should I say other, I would almost be afraid that the spirit of my friend would arise from this casket and rebuke me.₂₃I felt that as probably few other men in the city felt it. I never shall forget the feeling that swept over this city amongst educators, and principally those of the Board, at the approach of that period of trial. I learned a terrible lesson then of what good men could be when they had a duty to perform. I remember going out one Sunday morning before the trial was to take place and meeting one of those members of the Board who were opposed to him as he was leaving his church. With him I walked up Broadway. I

pleaded with him as for a brother that his case should be considered with tenderness and mercy; that his character should be considered, for if that were not considered then nothing were worth considering. I pleaded and pleaded, but in vain, for brushing me aside, he said, "I would crucify my own brother, if he were in his place." He was a good man! That was the way I was met, and I gave up the case as hopeless. I saw that it was written and could not be swept out of sight; but the thing is all gone now, and probably history will never repeat itself. I want to say this about my friend on that particular occasion : His character shone then like a star, and it was beautiful. Of course there were things that were terribly hard to bear, and he bore them with a sweetness and beauty that to day I look back upon as a lesson of delight. Some time after this l met him and wanted to introduce the subject, and 1 never shall forget the look that came upon his face—the kindly look that came upon his face, as he said, "Scott, I am getting through with all that; it is past, it is past," and there was a simple quiet light in his eyes that I think came from heaven. I never meddled with it again; it taught me a lesson. You who have the same faith as he have a delightful faith-you who believe that he is here-and I sometimes greatly wish that I could have it. How my dear friend did wish that I could have it! How he implored me to get it; and perhaps I have tried to get it and have failed. I envy you who have it. Should he be here today, let him hear what I say, and should he hear me, he can understand my feelings better

bitter and hard to bear, yet he stood firm as the giant oak amid the tempest-patient, and even kind toward his enemies. We can fancy that in his heart he cried out in the words and the same spirit as our "elder brother," when madly persecuted and crucified: "Father, forgive them, for they know not what they do!" One fact is apparent: that from that day until this, he has commanded and continued to hold the respect which he gained from all classes and conditions of humanity. Strongly individualized, with rare qualifications and attainments, he was eminently fitted to work profitably in the broad field of usefulness, covering so many departments of life that we wonder, in attempting to count and classify the sheaves, how one gleaner could have garnered so great a number. In private life, particularly in the home-circle, his life was beautiful indeed Whatever may have been his losses, trials, discouragements in the outside world, he must have felt the sunshine of contentment as he basked in the loyalty and love so freely bestowed by his family at his fireside. So many times have we been glad for him, when we have noted the devotion of his

noble wife and children, striving with anxious tenderness to shield him from or throw off the depressing influences to which, by his highly sensitive organism, he was susceptible. Capable, by virtue of his naturally refined and trained nature, of the keenest enjoyment, he was, by the same virtues, subject to depths of suffering unknown to those less refined and less developed. As he wore his honors meekly, so did he bear his sorrows and trials bravely and unselfishly.

His charity was large and ever ready. No one was condemned without a hearing, and to the accused he gave the benefit of the doubt. In the world of mediumship he was beloved, and many mediums must be weeping to-day because their able champion and defender will no more kindly greet them in mortal form. Spiritualism has, to earthly sense, lost one of its greatest lights-one of its ablest, if not its ablest, defender. Educational literature has been deprived of a right hand of great strength. Scientific research has lost a co-worker and prompter from which it could ill afford to part. In the chains of friendship and love, a strong link has dropped out, leaving us sad, yea deeply sorrowing, for 't is but human nature to mourn so great a loss. We can, however, find consolation in attempting to picture what his gain must be; what a joyful entrance to that grand inheritance he must have found; how unspeakably happy he must be in the fulfill-ment of the law of recompense. Then the fulfill-from political interference than that in any ment of the law of recompense. Then, the glad reünions! Ah! can we mourn or veil our eyes in sadness when these thoughts take form and fill the soul with wonder, hope, yea, even joy itself? Let us emulate his example, following in his footsteps as closely as possible; for if we strive to imitate our arisen brother, we shall do well. May his mantle fall in some portion upon us, and may we never lose sight of the fact that we must work while it is day, forgetting the wearying physical conditions in the pleasures of useful opportunities well improved. The message in the life of our brother is an exhortation to diligence in a career of usefulness. May we be wise in heeding this message. When we shall grasp his hand on the further shore of time, if we can say truly: "Your message was to me an inspiration which has filled my days with deeds of goodness," then shall we rejoice with exceeding great joy; we shall wear the victor's crown, and be able to put the earth under our feet, ready for our onward march from sphere to sphere in the realms of spirit-life, according to the law of everlasting progression!



schools he has had to endure several painful afflictions, in the transition of members of his afflictions, in the transition of members of his household, and in the partial loss of his sight. In these trials he has never murmured nor complained, and has been upheld by his knowl-edge of the life beyond and its compensations. His contributions to spiritual literature, be-side the book referred to, have been varied and valuable. His earnestness, his cultivated in-tellect and ever present moral dignity have rendered him a formidable and much respected controversialist; and both as speaker and writer he has earned for himself a wide-spread repute. repute.

[From School, New York City.] Henry Kiddle.

In the death of Henry Kiddle, formerly Su-perintendent of Schools, many tender personal memories are recalled to the minds of a large number of the teachers in New York, and of whose lives have come in contact with his in half a century of school work. Mr. Kiddle has probably left a stronger individual impress on the public school system than any officer who has ever directed it. He was a natural execu-tive, bold, aggressive and intrepid. When convinced that his course was for the benefit of the schools, nothing swerved him from it.

We all started at the same time, some older, some younger. I was and am his senior by two that of all of us; some have joined the silent the schools. I think there is some appropriacter of this remarkable man.

The first thing that strikes me to speak of is the breadth of his intellect. I have heard it said, in speaking of him, that in certain ways he seemed to be narrow. I do n't think so, and know it was not so. He had one of those minds which, turned in any direction, would have made him remarkable. Said Joseph McKean, the Superintendent who preceded him: "Scott, if Kiddle had turned his attention to mathematics, he would have been one of the greatest mathematicians of the schools." I may speak of a worthy man who used to assist in the same school, as Vice-Principal, and to whom the kindness shown by Mr. Henry Kiddle remains fixed in the hearts of the members of his family who survive, and will continue there until they are gone. Mr. Kiddle would have been a great classical scholar had he so chosen; he would have been great in any line, if he had but chosen to devote his entire attention to that particular line. It was very easy to notice. among us young men, the robustness of his mind. I use that word carefully; he was as robust as an oak, and there was no weakness about his entire intellect that I could detect. It was shown in his intrepid moral courage. He had the great virtue of moral courage, the courage of his convictions. When Henry Kiddle was assured of anything you might as easily have torn up the roots of an oak as to have thing I noticed was the clearness of his judgment. He had one of the clearest intellects that I have ever touched; he had the faculty of insight; he had the faculty which sees a thing and grasps it. I remember one particular occasion when I was greatly troubled, and he was standing near. It comes back to me yield to his superior. His clearness of judgment was so marked that I think I may repeat in his life, he saw the truth as I no longer sustaining loyalty, which was found "want the words of my dead friend, so near whose re- seemed to see it. I grew darker, and he grew ing" when they were "weighed in the balance."

Memorial Service.

[Reported for the Banner of Light.]

A service in memory of PROF. HENRY KID-DLE was held by the Society of Spiritual Research in New York City, Sunday evening, Oct. 4th. Eloquent eulogistic addresses were made by J. William Fletcher, Dr. Augusta Fletcher, and others. Letters of regret for en forced absence from Judge A. H. Dailey and E. H. Benn were read, also the following tribute by Mrs. Milton Rathbun:

When a great man dies, the world bows in sorrow; men pause to mourn the departure of the gifted brother who has been to them at once an inspiration, a helper, and a guide. This brother, who has been called to inherit life eternal, was a lover of humanity ready and

anxious at all times for the uplifting and betterment of the human race; how sincerely is his tangible presence missed, how much is his return longed for, and how literally the memory of his deeds, his words and his manner fills the thoughts of all his friends, from the dearest relative to the slight acquaintance, or the most insignificant among his admirers. We would speak of him as one who lately stood in our midst a leader, also a teacher, combining in his character so many praiseworthy attributes-carrying such a weight of wisdom, such accomplishment in learning, such an amount of dignity and sound sense in judgment-which judgment was for the right, and in the right: such a pleasing personality as to win the respectful admiration of all, and the love of many. Shrinking from publicity, even from just praise, yet ever springing to the foreground in defense of assailed truth, dealing such blows as those less qualified could not deal-blows which laid low, in confusion and defeat, the enemies who would by stealth undermine or openly attack the foundations of truth. It is a well-known fact that he grew strong through suffering; that those who had professed the greatest friendship for and confidence in him were unable to stand the test which resulted in his martyrdom; that they turned against him when he most needed their

An Appreciative Summary.

From a two-page sketch of the experiences of Prof. Kiddle-contained in that worthy volume "Cassadaga,"* and published while he was yet in the mortal-we extract the following, as the views not only of its editors and compilers, but of thousands of Spiritualists everywhere:

. . Twenty years ago Prof. Kiddle was chief superintendent of schools for the city of New York, and was reëlected to that position four times. He retired from it, against the advice of his friends, and, though not a candidate, and amid a whiriwind of opposition from or thodox people, because of his publication of a book entitled "Spiritual Communications," his fame was such that three votes more would have reflected him in 1879. For ten years Prof. Kiddle had been rated among the first citizens Kiddle had been rated among the first citizens of the American metropolis. As much as any other man may he be called the father of the system of schools now operative in New York City. A scholar, author and writer of national repute, a tireless worker among the teachers of the city, who to day describe their relations to him and his to them with an affectionate re-gard that is worth a lifetime to win. To lose this nosition was no small matter. It had cost his position was no small matter. It had cost him forty years of tireless work. It had It had him forty years of theless work. It had brought him fame honestly earned; and before him stretched a peaceful decline into advanced life, where, amid flowers and friends and lovmemories, he could peacefully await the to green fields beyond.

Did he sacrifice all this and these willfully? Why not? A man of half his ability and ex-perience might have seen the result. His friend, Judge Edmonds, had only recently laid down similar riches and cheerfully, lovingly accepted his cross. He must have known in advance what he would meet-what he has

Prof. Kiddle's sixty-six years of earth-life have been full of active service in behalf of his fellowmen. He has endeavored to discharge

*(hascadaga: Its History and Teachings; with Histories, of Spiritualist Camp-Meetings and Biographies of Cassada-ga Floneers and Okhers. Edited and compiled by H. D. Barrett and A. W. McCoy. Illustrated.

ther great city in this country This was Mr. Kiddle's great and chief ser-vice to the city, and it was executed conscien-tiously... His name has left an affectionate remembrance with all who knew him, that is deepened by the few last sad years of his life.

THE INNER LIFE.

We know there is a life within the life Of each who, toiling, treads the conquered way; Even a flercer strife behind the strife That each is seen to wage from day to day.

We find ourselves contending with a world In which ambition rules and pride holds sway; We drink and scoff, like others, are possessed e drink and scoff, like others, are possessed With zeal to grasp the baubles as we may.

So we are judged to be alike as base As he who sells for pottage all he hath— Who yields not only love and joy and truth, But yields for this his soul's immortal worth.

Be thou serene before the heartless judge, Brave heart that hath with unseen valor fought; Strive not to hold against the world a grudge, And sell the sunshine of thy life for naught.

The world can never know thee as thou art, Much less with truth can judge thee as it ought But if thou hast with courage done thy part, For thee there's nothing further to be sought.

'T is well for us to toil and strive to win All that our health and comfort may require; But let the angel still within us reign, That he may ald the world to something higher.

Then let the inner life be full and free-Let mind rule with the sceptre of its might, Let heart and soul with aspiration turn Toward all that's great in nature, grand in light.

Then be the world in judgment true or false, The beart, secure in consciousness of world, Can find within its battlements of truth The greatest pleasure possible to earth.

-Phrenological Journal

What Americans Enjoy.

While there are many things which "rile" the average American citizen, concerning the administration of the government, the multiplication of "trusts" on every hand, and the general tendency to uplift the "dollar" and depress the "man," still we as a people are possessed of many things which we use daily. as freely as the air, but which we fail to appreciate-even hardly noticing that they exist. As a sort of "scale-of-miles" wherewith to measure our advance in civil rights with that of some other lands, the following special dispatch to the daily press can be profitably perused. What a sweeping compend of reform for Venezuela-but almost everything in which WE Americans have possessed for years, save that the "death penalty" still continues with us, and the utterly unwarrantable interference of so-called "detectives" with the commonest private rights of our citizens is cheerfully perennial:

rennial: PANAMA, Oct. 2d.—Advices from Caracas say that the Congress has passed a bill depriving the President of the veto abolishing the death penalty; guaranteeing the inviolability of pri-vate letters; preventing domioillary visits, ex-cept to prevent the commission of orime; mak-ing free any slave who steps on Venezuelan soil; guaranteeing free speech, a free press, re-bigious liberty and the wight of, public assem ligious liberty, and the right of public assem-big; abolishing passports, and guaranteeing the right to petition and appeal. The govern-ment will provide for all primary instruction in schools, as well as instruction in art and trades.

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BANNER LIGHT. OF

OCTOBER 17, 1891.

INSPIBATION.

It comes like the sigh of the forest, When the wind softly stirs the leaves, Filling our hearts with gladuess, Loading our minds with sheaves. As we lie in our lone night watches, On couches of straw or down, The angel spirits around us throng, And sweetly their voices sound, Telling the old, sweet story, That is chanted at every birth: The eternal ceaseless melody Of "peace, good-will to earth!" Thoughts that so often strike us With imports so grand and high Are brushed aside impatiently Because our self-made sky Is studded with stars material And suns and moons unreal, Whilst our senses cherish the baubles gay Which bind our souls with steel. Let us shatter those false ambitions, Engendered by storm and strife, And seek in Nature's Temple The magnets of daily life Amid the forest's grandeur, Or on hill-tops' silent peak; Where gentle brooks and ferns and flowers, In varied voices speak Of the pure, the good and holy, That echoes from grass-green sod-The Inspiration that circles all: The voice of "All-loving God." W. ST. L. S.

Secular Bureau.

[From the Worcester (Mass.) Daily Spy.] OTHER SIDE OF THE CASE.

REVIEW OF REV. DR. MCCULLAGH ON SPIRITUALISM.

SCIENCE SHOULD DECIDE WHERE THEOLOGIANS DISAGREE. THE TESTIMONY OF REV. MINOT J. SAVAGE.

Rev. T. Ernest Allen of Providence, Secretary of the American Psychical Society, has prepared for The Spy an article on Modern Spiritualism, which will be read with interest by all who desire to know the attitude of science in this matter. The investigation of the phenomena of Modern Spiritualism is the precise purpose for which the Society was formed. Already it has contributed interest-ing papers to this study. The President of the Society is Rev. Minot J. Savage of Boston. Among other influential members are Rev. E. A. Horton of Boston; Rev. R. Heber Newton (Episcopalian) of New York; Prof. A. Er-Bolbeare, of telephone fame; Mrs. Mary A. Liver-more; Rabbi Solomon Schindler of Boston; Gen. W. W. Blackmar; Editor B. O. Flower of *The Arena*, of Boston; Rev. Frank O. Hall of Fitchburg, and Rev. Edward B. Payne of Leominster. Comment on the honest, scientific purpose of

the organization is superfluous after quoting these names. Mr. Allen says his purpose is "not to defend Spiritualism per se, but to clear the ground for the only kind of work that can settle the matter." He writes as follows:

can settle the matter." He writes as follows: Editor of The Spy: A copy of your paper for Sept. 14th has reached me, and I hasten to reply to some of the allegations and argu-ments contained in the report of the sermon preached by Rev. Archibald McCullarh, D.D., upon the previous evening. As I interpret the words of the reverend gentleman, he consid-ers the following to be the strongest argument, and one amply sufficient, against any attempt to communicate with spirits, and, therefore. against Spiritualism, which is a more or less organic system based upon such communion: 1. The Bible is the "infallible work of God." 2. "What it condemns as wicked and wrong."

" wicked and wrong." 3. The Bible condemns " holding intercourse

or attempting to hold intercourse with the de-

a. Therefore Spiritualism is an "offspring of hell," and a device of Satan. It is probable that any other arguments made in the sermon might be more or less com-pletely met by calling Dr. McCullagh's atten tion to the fact that the use of a telegraph line does not denond upon the morelity of the ondoes not depend upon the morality of the op-erator, since he may transmit pious or blas-phemous language, but upon his knowledge of and obedience to the laws which control the working of the system, whence, similarly, we can easily conceive that, if there be laws which render it possible for the so-called dead to communicate with the living, it may well be the case that saints as well as sinners can produce effects. The preacher's argument strikes deeper. He warns us, not against the wicked tele-grapher, but against the whole race. If there be any lines joining the two shores, we must tear them down, smash the batteries, and break up the receiving instruments; the whole business must be stamped out, root and branch. Doubtless the argument which I have epito-mized stands in the minds of thousands of professed Christians all over our country, a breakwater against which the waves of Spirit-ualism dash without making an impression. If the argument be valid it ought to stand, and it will; but if, on the other hand, it be falla-cious, it ought to fall, and it will fall. Let us examine our first premise: "The Bible is the 'infallible work of God.'" Is this true or false? I glance in the faces of many readers of *The Spy* as they catch their breath and say, "Surely he is not going to say that this statement is false?" Yes, that is precise-" The If this premise be true the conclusion may fol-If this premise be true the conclusion may fol-low, but if it be false the conclusion does not follow. Let any Christian compare I. John v: 6-8, in the King James version with the same passage in the revised version, and he will find that what has been esteemed a very important text, the so called "heavenly witnesses" is wanting in the latter! Why did the revisers, most of them Orthodox scholars, omitit? Because the words of this text are not found in the great majority of Greek manuscripts of the Latin version or Vulgate. What becomes, then, of the oft-repeated assertion that the Bible has been miraculously preserved to us in its original purity? Scholarship, it is true, has discovered but few changes in the text which alter the meaning of passages to any great ex-tent, but that there have been no changes is an unwarranted assumption, not in harmony with unwarranted assumption, not in harmony with the facts. Read the genealogies of Jesus, Matt. 1:1-17, and Luke iii:23-38, and you will find that Luke enumerates fifteen more ancestors from the time of Abraham than does Matthew 1 The air-line distance from Worcester to Providence can be forty miles and one hundred miles at one and the same time! And yet, the doctor assures us, "The Bible nowhere teaches that which is unreasonable." that which is unreasonable." Let us cite another case. According to Mat-thew xxvii:44, and Mark xv:21, the robbers orucified with Jesus both reproached him, while Luke xxiii:39-43 records that one of the malefactors. "railed on" Jesus, but that the other rebuked his mate and said, "this man hath done nothing amiss." Those who wish to pursue this question further will find other contradictions and much matter helpful to the understanding of the Scriptures in Rev. J. T. Sunderland's little book, "What is. in the Bible?" (G. P. Putnams Sons, New York.) Why, in view of such inconsistencies, do min-isters persist in telling their congregations that the Bible is infallible? Not only are there con-tradictions which cannot be reconciled, but it is demonstrable that, from the nature of the tradictions which cannot be reconciled, but it is demonstrable that, from the nature of the case, a fallible being can not be the recipient of an infallible revelation. The dogma of in-fallibility is everywhere reared as a barricade against human progress. In the fight between Genesis and geology, was not the world told by the preachers that the fossils of fishes were placed high up in mountains by the devil, to mislead men? Did not geology triumph in the end? Did not a new generation of preachers discover that there never had really been any

disagreement between Genesis and science? Has not the evolution philosophy been steadily driving Genesis back from its stronghold? This combat is carried on, not because the preachers love the truth, but because they place creed and dogma above truth. It may be that min-isters have been somewhat influenced to as-sume this attitude because they thought it ex-pedient, because they wished the people to rov-erence the Bible, and feared that the admission that any flaws existed in It would weaken its orence the Bible, and feared that the admission that any flaws existed in it would weaken its offect. But, "honesty is the best policy." It is where to make a clean breast of it, to ask reverence and obedience for a teaching because it is true and can lead humanity to purity, righteousness and the establishment of the kingdom of heaven upon earth, not simply be-cause it is in the Bible.

cause it is in the Bible. The false dogma of infallibility has led to the use of the Bible in the interest of evil and darkness also. This was notably the case in the great anti-slavery agitation. The abolithe great anti-slavery agitation. The aboli-tionists were constantly having the Bible quoted at them. The Hebrews kept slaves, therefore slavery was a divine institution. It is very easy to see now, when every one has been converted to the anti-slavery position, that this was a perverted use of the Scriptures, but how is it when we come to some great un-settled question, like Modern Spiritualism? The dogma of infallibility is trotted out as cheerily to prevent an investigation of the subcheerily to prevent an investigation of the sub-ject, as though it had never tried to throttle the liberties of our black brethren. Truth is the interfete of our black brethren. I full has too vital and too precious to longer permit this "lie." albelt "conscientiously and profoundly believed" to stop the way. And yet I am ar-guing now, not to show that Spiritualism is all or even partially true, but to insist that the Bible shall not be thrown at the heads of peo-ple who wish to investigate the subject with a

view to finding whatever of truth there may be in this movement. Setting aside the philosophy which Spiritu-alists allege to be based upon phenomena, the two most fundamental and important questions involved are:

First, Are there laws in operation through which man can communicate with an extra mundane intelligence. Second, Does a candid study of all the facts

warrant and compel the induction that our friends continue to live after so-called death, and that they are indispensable factors in the

and that they are indispensable factors in the production of the communications received? These are scientific and not moral questions, and it is as futile to oppose the Bibl to the search for truth in this direction, as it has proved in the case of geology, and as it is prov-ing in that of evolution. The American Psy-chical Society has been expressly organized for the purpose of instituting an investigation of the phenomena of Modern Spiritualism in accordance with the scientific method. After stating that he has read published statements, etc., bearing upon the subject, but that he has never attended a séance, Dr. McCul-lagh says: "You may ask, Am I not disquali-fied from speaking on the subject? I answer: It is no more necessary to know more, than it is to attend a mosque to discover the truth and errors in Mahometanism."

Turning from this for a time, let us read a portion of an interview with Rev. Minot J. Savage, President of the American Psychical Society, published in the Boston Globe of Feb.

Society, published in the Boston Giode of Feb. 11th: "I have been quietly investigating psychic phenomena for the past freen years. My mo-tive? In the first place, thas not been curi-osity. I have observed the fact that thou-sands of people are being deluded by Spiritual-ism, if it is a delusion—and you mak the "if" a good-sized one—and I have had no end of people come to me for advice. I made up my mind that it was a part of my equipment as a mind that it was a part of my equipment as a minister to know something about it. I felt that I ought to be able to give inquirers something more than a prejudice. I had been con-vinced that it was either the most important

vinced that it was either the most important truth or the saddest delusion of the modern world. I have rigidly followed the scientific method in all my investigations, first trying to be sure of my facts without any prejudice of what those facts ought to be, then trying to find out what they meant. The present status of the matter I believe to be just about here: "Hypnotism, which was for a long time ridi-culed and rejected, is now accepted by every-body, and is even being used in the practice of medicine by old style physicians. While a great many persons who claim to be clairvoy-ants are not, yet that clairvoyance is a genuine power is established beyond reasonable ques-tion. In the next place, telepathy, or mind-reading, or the impression made on one mind by another at a distance, is established as a

reading, or the impression made on one mind by another at a distance, is established as a reality. But, of course, neither of these estab-lishes Spiritualism. "In regard to Spiritualism, there are two points I would like to make: I have been told things which the medium did not know, but which I did know, so many times that the nov-elty has worn off. I have always said in such cases, wonderful as they are, that they did not go far enough to demonstrate the central claim of Spiritualism. The second point I want to make- and here is what staggers me-is this: I have been told things which neither the me-dium nor myself knew, or could by any possi-bility have known. If there is any other theo-we then the amiutuality one of the second second second bility have known. ry than the spiritualistic one to explain facts of this sort, I don't know what it is. I can't explain certain experiences of this sort except on the theory that I am dealing with some in-visible intelligences. I am not prepared as yet to say that there is no other possible explana-tion. I hold that as the only tenable theory I am acquainted with." In answer to the question of the Worcester divine: "Am I not disqualified from speaking on the subject?" I say, you are. For, first in-spired by the false dootrine of Bible infallibil-ity, wo weap output one blow the precibil ity, you sweep away at one blow the possibly true and false, good and bad, in Spiritualism, whereas, without that vitiating prepossession you would see that here, as in all realms of hu-man experience, it is necessary to discriminate between these opposites. Second, the average orthodox minister is well aware of the solvent effect of a belief in Spiritualism upon creeds, that it is very rarely that both can maintain their hold upon a mind, and so his partisan ire is raised against it, and as a rule he fails to handle the subject in a judicial manner. Third, the doctor's method is wrong. Spiritualism can not be judged from any one book, far less from the sporadic statements which apfar less from the sporadic statements which ap-pear in the secular press. One who wants the truth must plunge farther beneath the surface of the stream of spiritualistic literature than Dr. McCullagh, judging from his sermon, has done. And, at the present juncture, since these phenomena, if not all illusory, constitute the subject-matter of a possible science, it is also necessary that he should study the subject at first hand with mediums nublic or private also necessary that he should study the subject at first hand with mediums, public or private. How does our would be guide know that in sweeping away Spiritualism in such a disdain-ful manner as "the offspring of hell," he may not at the same time be turning his back upon a possible offspring of heaven? Nay, more, since he seems to concede that the Spiritualists have some genuine phenomena, is it not now incumbent upon him, the Bible infallibility prop having given away, to unfold to us the philosophical principles upon which he relies in drawing the conclusion that the wires of communion connecting with hell do a lively business, while those connecting with the business, while those connecting with the realms of light are almost permanently abandoned or were torn down when the vision of the Apocalypse closed? "It may be," says the Doctor, "that the spirits of the sainted dead Doctor, "that the spirits of the sainted dead come back, but only when sent by God." How does he know that, if they come back, it is "only when sent by God?" How can he know that such a return is as infrequent as his words seem to imply? It is to try to an-swer some of many questions that arise, that the American "Psychical Society has been formed, and its methods will be different from those followed by the centlemen whose thought those followed by the gentlemen whose thought I am reviewing. In conclusion let me repeat that I do coneider him disqualified from speaking on the subject. T. ERNEST ALLEN. Bubject. Unitarian Clergyman and Secretary American Psychical Society. Providence, R. I., Sept. 22d, 1891,

Historical.

Interesting Reminiscences of the Early Days of Spiritualism.

BY HUDSON TUTTLE.

Most readers of the spiritual journals are familiar with the name of J. G. Jackson. He is a writer of great scientific ability and a sharp critic. He has made astronomy a specialty, and has a private observatory, for he is satisfied only by personal observation. He is better known than his wife, who is equally gifted, and is a type of the self-sustained and honest Quaker race to which she belongs. Both were born into that church, and were shining lights until they became attracted to Spiritualism, which they were almost at its commencement. In fact, they could see little difference between the phenomena and those entertained by their church.

In 1852 they were arraigned before a church meeting, under the fearful charge, as stated in the accusation, that they had attended an association called "spiritual knockers." . . . "They admit music at their assemblies, and profess to hold communion with departed spirits, and have, for a long time, almost neglected the attendance in our meetings."

It may be inferred that the accused did not remain silent under this accusation. They were moved by "the spirit," and so strongly that they overthrew their adversaries, not like Samson of old, by pulling down the pillars of their temple, but by adding to their solidity. They answered in a pamphlet, which nowafter almost forty years-furnishes a glimpse of the ordeal Spiritualists were subjected to in that early period, and interesting as showing the path which led honest minds to the haven of Spiritualism. The pamphlet is the production of Mr. Jackson, bearing the impress of his logical and argumentative thought.

It first gives the facts by which himself and Mrs. J. were convinced that they communicated with their spirit-friends. In 1851 a small portion of the inhabitants of Hockessin (Del.), at a social consultation, agreed to form a circle meeting at the houses of the members. They did this without the least idea that the meet ing was of a religious character, having the sole purpose of conducting a scientific investigation, and determined to solve the mystery for themselves. In the course of a few months what were "Cusidered as spiritual influences were manifested. Mrs. Jackson accidentally at with the circle, and became, contrary to her expectations, influenced by the invisible power. This influence remained almost constantly with her, and was accompanied "by much peace and satisfaction of mind, and a frequent assurance that all would be right in the end." She, however, resisted the importunity of her friends to sit in the circle, saying it "was her place to remain quiet at home."

After a few weeks' preparation, when entirely alone, her hand was automatically made to spell, by pointing to the letters of the alphaday, in the presence of other members of the family, a stronger influence gave the message by the same means: "My dear grandchild, love the truth, so as to live in glory here with us. Thy Grandfather Parker." From that time on she at times received communications from her departed friends.

The caution with which the investigation vas conducted is best seen by the following exract

"Notwithstanding having been thus favored, as we incline to esteem it, yet, such has been our caution in the investigation of these things, that, although at times conviction seemed irresistible, yet at other times contradictions and inconsistencies became apparent, and, as in all earthly things, the good and true seem so mixed with the false and unreal, that we still occupy the ground of inquirers, unwilling as yet to declare to the world that we are fully satisfied as to the nature of what we experience." Having disposed of all other charges as idle, and too puerile to seriously combat, Mr. Jackson carries the war into the enemy's camp by ant faculty,' or, in other words, a seeing by that spirfess, or that we do advocate the doctrine, it is no transgression of the discipline of Friends; it is not inconsistent with their faith; has been believed in and performed by members of the highest standing, and may moreover be considered as adopted by the Society." " In proof [he continues] that conspicuous members of the Society have held communion with departed spirits, or believe in spiritual manifestations, we pro ceed to cite the following relations: First, an extract from the testimony of Mary Pennington, concerning her deceased husband, Isaac Pennington (one of the greatest writers which this So ciety has ever produced), dated the 27th of 2d month, 1680, and prefixed to a volume of his writings published the same year: Ah! me, he is gone! he that none exceeded in kindness, in tenderness, in love inexpressible to the relation as a wife... Nay, further, such was the kind-ness the Lord showed to me in that hour, that my spirit ascended with him in that very moment that his spirit left his body, and I saw him safe in his own mansion, and rejoiced uith him, and was at that in-stant gladder of it than ever I was of enjoying him in the body. And from this sight my spirit returned again to perform my duty to his outward tabernacle, to the answer of a good conscience. "This testimony to dear J. P. Is from the greatest loser of all who had a share in his life. MARY FENNINGTON.' This quaint but interesting relation is given, it will the same year: This quaint but interesting relation is given, it will be perceived, by a cotemporary of Fox, and Penn, and others of the founders of the Society, and is valuable as showing that it was not at least inconsistent with early Quakerism to profess the possibility of a spirit's being enabled, temporarily, to depart from the earthiv frame and enter for a time into the spirit-world. It is an excellent illustration of one mode of the modern manifestations, and the facts of the relation must either be dealed or admitted as evidence of the spirit of a living person communing with one that had finally departed, and entered his prepared mansion. . To show that it is not altogether 'unquakerish' to believe in the outward manifestation of spiritual power and presence, which is another mode of the modern mysteries.' we quote briefly from an account published by Wm. Howitt, of a haunted house at Willington, near New Castle, England, belonging to one Joseph Proctor, who is spoken of as a substantial member of the Society of Friends. The hauntings are represented to consist, at times, of loud noises, or heavy blows, as of a pavior's ham-mer, on other occasions of persons walking over the house, sometimes with a plainly to be perceived bodily form, coming out of a solid wall, and again reëntering. The disturbances mostly occur at night, but occasionally in open day; Thus speaks Joseph Proctor, in correspondence with a certain Dr. Drury, who had visited the place. for the vain purpose of being enabled to explain away all the mysteries. It is well for some of the moderns who make the same truitless efforts, that they do not, like Dr. Drury, have to be carried from the spot 'in an agony of fear and terror.' "Respected Friend, E. Drury: Having been at Sun-derland, I did not receive thine of the 6th till yester-day morning. I am glad thou art getting well over the effects of thy unlooked for visitation. I hold in respect thy bold and manly assertion of the truth, in the face of that ridicule and ignorant concet with

which that which is called the supernatural; in the present day, is usually assalled. 'I shall be glad to receive thy deall, in which it will be needful to be very particular in alwowing that thou coulds not be assice, or attacked by highlinger, or mislake a reflection of the candle, as some sagaciously suppose.

 I romain respectfully, thy friend, Josh. Proceeding, the sended of the se We think the rebuke contained in this letter will apply to the conceited ignorant and conceited wise of the present year, as well as to those of the year 1840; and will only add, that as far as we have been able to learn, Joseph Proctor was not persecuted by his fellow-members of the Quakers for endeavoring to ascertain some natural explanation of the perplexing circumstances, or for avowing 'his entire conviction after an experience of fifteen years that no such elucidation was possible.'

As a third illustration, and one especially applicable to the present discussion, since it is an example of spiritual impression made upon the mind, and that being more particularly the mode of manifestation to which our attention was directed, we extract the following relation from The Friend, published in Philadelphia in 1848, as contained in a compilation by a conspicuous member of Philadelphia Yearly Meeting, of various interesting historical sketches, headed Thomas Scattergood and his Times."

'On the afternoon of the 12th day of the sixth month, 1814, whilst at home at Burlington, Sarah Dillwyn observed her husband sitting with such a peculiar and awful expression of countenance, as to create an alarm in her affectionate heart. She immediately approached him, and in the kind carefulness of love inquired what was the matter. In answering her question, he said he was very sorry she had disturbed him, for he had at that time been visited by Jacob Lindley's spirit! That day Jacob Lindley, in usual health, had attended his own meeting at New-Garden, in Chester County -more than fifty miles from Burlington. In the meeting he was engaged in a living, powerful testimony, wherein he intimated his conviction that there were those present who would not see the light of another day; and added, 'Perhaps it may be myself!' As he returned to his home from a visit that alternoon, by a sudden jolt he was thrown out of his chair into the road, and fell upon his head. Being a heavy man his neck was dislocated, and his spirit was thereby suddenly released from the shackles of mortality. This anecdote, which seems to demonstrate the reality of spiritual intercourse, is somewhat akin to those related in our last number.'

Now we could scarce ask better ground upon which to build our proof that spiritual communion has not been deemed inconsistent even with modern Quakerism than is here presented, or a better fact to prove the reality and illustrate the nature of the subject. It is one of those facts which, when well established, is worth a thousand failures. 'I am sorry thou hast disturbed me, for I have just been visited by Jacob Lindley's spirit,' is the expression rendered in the first person. George Dillwyn's meaning is plain: he does not say, and he did not mean, that he had a sense miraculously given him that Jacob Lindley was dead, as some endeavor to explain it, but, simply, according to the words, 'I have just been visited.' There are no alternatives, but either to admit that the disembodied spirit of Jacob Lindley impressed the mind of George Dillwyn, or to deny the fact altogether, and to say it was a mere accidental coincidence, and assert that G. D. was deceived, was crazy, was hysterical, monomaniac, or one of the hundred epithets that are now used upon similar occasions.

It is also worthy of remark that the spiritual visitation was accompanied by the same abnormal condition and semi-trance-like state-the same peculiar expression of countenance that are observed at the present day, liable also to outward interruption as is bet on a card: "Have faith in God, my child. Thy mother." On the evening of the same thou hast disturbed me, is full of meaning. To the discerning mind, it shows that this impression upon the mind of G. D. was not miraculously produced by an Almighty Power, in the contravention of established law, but resulted from finite agency, operating under favorable conditions, and susceptible of being disturbed by finite causes. Here is a simple re-statement of the circumstance in another form: Jacob Lindley's spirit, suddenly freed from its mortal clogs, suddenly born into more perfect life, turned to the friends it had left, and finding one of them in a proper inward condition of mind, he formed a union with his spirit, 'entered into rapport with him,' and had it not been for the too early interruption, we know not how lengthy might have been the communion.

It will be observed in the extract last considered that allusion is made to relations in a previous number of The Friend of a somewhat similar character, a brief reference to a portion of which may not conflict with our present purpose. One is concerning the same George Dillwyn having stated in a public meeting his interior perception that a certain woman friend, by name Susanna Horn, had arrived safely in England, her native land, which circumstance may be safely set down as an example of the exercise of the 'clairvoyasserting that: "Admitting that we do pro- | itual sense, through its appropriate medium of sight, which we will all fully exercise and understand when our spirits burst their 'cerements,' and need no longer to use the bodily organs of perception. Another relates how a certain minister, by name Martha Routh, was enabled to perceive, when absent from home, of the death by drowning of a near member of her family, and unto whom the voice was, 'Be not over much troubled; he is taken from the evil to come, and is entered into rest and peace.' We agree with the compiler in this instance also, which is evidently 'somewhat akin to Jacob Lindley's visit,' and further demonstrative of 'the reality of spiritual intercourse;' the comforting assurance alluded to being no doubt a genuine impression from an exalted spirit ual intelligence. We are aware of the cry that is raised, that these were holy men and holy women, unto whom such things were miraculously revealed by the Omnipotent Mind: that it is not for the common herd to be thus favored. We are aware, also, of the use that, through ignorance, is made of such occurrences by leading members of Friends' Society, first to enslave their own minds, and then the minds of their younger members, by an undefined and superstitious dread, that tends to stifle free thought and free investigation Would that our weak voice might incite them to study more closely the constitution of their external and in ternal natures, as revealed in the records of the past and in the unfoldings of the present; soon would they find confirmed the truth that 'God is no respecter of persons,' and that he does not lightly, for personal favor to frail beings like us, interfere with his established laws. Whoever duly examines with a calm and unbiased mind the many accounts of occur rences similar to those herein related, found amongst all societies and in every age of the world, will dis cover that these faculties of 'interior sight' and sus ceptibility to spiritual impression are not confined alone to those considered as the extra-righteous of the earth, and entitled to especial favor; but are developed more in accordance with certain peculiarities of bodily and mental constitution."

us to add in conclusion, to all who may change to read these pages, especially to the younger members of our society: pursue, we entreat you, the same free course; look not alone to the withered stubble field of ages past, whose fruit, mete for the day of its growth, hath long since been garnered; but cultivate assiduously, also, the green corn of the present, neglecting not the cars that are ripe and ready for the gathering.

Truth's unbroken field is also before you; put your hands to the plow; look not back, but, with a steady eye to the unturned furrow, press forward with faith and hope, and ye will in due time reap an abundant harvest."

A BIT OF HISTORY. Oct. 1861-Oct. 1891.

BY W. N. EAYRS.

At half past ten o'clock on the morning of the 9th of Oct. 1861, the great bell in the cathedral of Barcelona was tolling, and the crowd that had collected on the Esplanada was waiting expectantly the consummation of the act which had brought them to this place. On that day the ecclesiastical authorities were to perform, with all the pomp and ceremony of the church, the solemn auto-da-fé. The spot chosen for the deed which was to be done was that in which criminals convicted of capital offenses suffered at the hands of the public executioner the penalty of their crimes.

The archbishop of Barcelona had already cursed, with bell, book and candle, the adherents of the new and dangerous heresy of Spiritualism; and now, to set the seal of the church's condemnation more plainly upon this damnable error, as it was called, he had ordered that the books relating to the subject should be burned in this place of infamy, by the public hangman. So it came about that on that October morning the multitude had gathered to see the sentence executed upon three hundred copies of the writings of Allan Kardec.

The great bell tolled the signal, around the funeral pile the priestly dignitaries stood with banners flying and crucifix uplifted, and in the midst of anathema maranatha, the torch was applied; the last act of the Spanish Inquisition was done.

But He who sitteth in the heavens maketh the wrath and folly of men to praise Him. He turneth all their counsels to naught. In this moment, neither, did He forsake His own. As the curling flames from the burning books leaped upward toward the heavens their light shone all over Spain, and awoke to new life in every part of the kingdom minds that had long lain dormant under the chilling influence of priestcraft and ecclesiatical tyranny. The demand for the condemned books enormously increased. Societies were formed for the determination of the phenomena and the study of the philosophy of Spiritualism; and, lastlyhere is food for the thinker-just twenty-seven years after the auto-da-fé, which was to put an end to this heresy, and on the very spot where the hated volumes had been burned, there was held the first International Congress of Spiritualists. Can the guiding hand of the Spirit of Truth be seen in any result if not in this? Could retribution be more pointed?

Thirty years have passed since that day. From the ashes of that conflagration sprung a phonix which has since covered, in her triumphant flight, the four quarters of the globe. Over whatever place her wings have been spread, comfort has come to the mourning, strength to the weak, assured convictions to the doubting. Under the fostering care of the invisibles and by the heroic and noble coöperation of those mortals upon whom the light of Truth has shined, the small one has become great, and the official lists of adhesions at the Second International Congress of Spiritualists held in Paris in September, 1889. indicate that there were delegates from societies in all parts of the world, representing more than 15,000,000 avowed Spiritualists.

The fires at Barcelona in 1861 made the Congress of Barcelona in 1888 possible. They warmed the chilly hearts to vigorous li the progress of this inspiring doctrine has since been steady and triumphant. Neither the sneers of the press, the frowns of the law nor the curses of the church have stayed its march, and to-day, Spiritualism, recognized or unrecognized, is mightily working upon the minds and hearts of men, bringing them to nobler conceptions of God and creation; juster ideas of man and his relations to his Maker and to his fellows, and more rational and inspiring views of life both here and hereafter. Boston, Mass., Oct. 10th, 1891.

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The defense concludes with the following eloquent and thoughtful passage:

"Regarding the subject, then, as the result of laws inherent in the constitution of the world, discovered and developed as the minds of men are prepared to be benefited by them, we think there may be perceived in their unfoldings, when fully realized, the banishing from earth of many dark and gloomy superstitions; the reconciling of many 'truths hard to be under stood;' the confirming of the skeptical in a rational faith in the soul's immortality; the uniting of mankind in more perfect harmony, and the hastening of the 'the sword shall be beaten into the plow day when share, and the spear into the pruning hook,' and man knowing more perfectly his own nature and his own destiny, will be enabled the better to fulfill it in accordance with the laws of his being, to his own great gain, and to the glorifying of his Maker.

We stand accountable; therefore, in our original position of free, scientific investigators of natural truths; accountable unto God and ourselves for the just use of the faculties which he has given; ac countable unto our fellow men so far that we are bound to share with them whatever of truth we may glean from the great harvest-field. And here allow

New Publications.

THE LITTLE MILLERS. By Effie W. Merriman, Editor of The Housekeeper. 16mo, cloth, pp. 245. Illustrated. Boston: Lee & Shepard. Those who have read "Pards" and "A Queer Famiy," cannot fall to have been charmed by their originality as stories of child-life, and no one will read this new volume from the same writer with less pleasure and satisfaction. Its peculiarity is that the street urchins, who form the dramatis personæ, tell their own story in their own words, which are unique; the characters are natural, and their talk lifelike. Young folks, especially, will be attracted by these features. So unobtrusively is the lesson of bravery and self-denial taught that one is conscious at the moment only of being amused.

STAND BY THE UNION. By Oliver Optic. 12mo, cloth, pp. 367. Illustrated. Boston: Lee & Shepard.

The fourth of the author's popular series, "The Blue and the Gray," based on Civil War events, and in which truth and fiction are interwoven with skill and taste. Most of the characters of the previous volumes are introduced in this, though in fields so different in action that they augment the reader's interest in what is said and done, and in the adventures they experience. The long term of popularity the author has enjoyed will have many years added to it by this fascinating story.

THE STORY OF INCA ROCCA, and Other Short Poems. By Chauncy Thomas, author of "The Crystal Button." 16mo, cloth, pp. 118. Boston: Damrell & Upham.

Lord Rocca, from whom the leading poem takes its name, was, according to Montessorios, first of the Incas of Peru, and ruled about fifty years. The story is one of considerable interest; it possesses much historic value, and as a poem is meritorious.

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Probably no physician of our day has gained such a reputation for curing cases of lingering or long stand-ing diseases through treatment by mail as the great Specialist in nervous and chronic diseases, Dr. Greene, Specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., discoverer of the well known remedy, Dr. Greene's Nervura. He uses in his practice only harmless vegetable remedies, and has given special attention to treatment of patients at a distance through letter correspondence. Consulta-tion in this manner or personally, is entirely free of charge. Any sufferer from whatever kind of disease has the privilege of writing to him a description of his or her case, and he will return a carefully considered answer fully explaining your disease and giving you a perfect understanding of all its symptoms, free of charge.

Charge. His success is something wonderful in restoring the sick to health, and his practice is without doubt the largest in this country. Bend for his symptom blank and write him, sufferer, for his advice in your case. This will cost you nothing, and may lead to your cure.

BANNER LIGHT. OF

Banner of Bight.

BOSTON, SATURDAY, OCTOBER 17, 1891.

FAREWELL RECEPTION TO PROF. BUCHANAN

The reception to Prof. Buchanan by the Buchanan Anthropological Society at 6 James street, was a pleasant and interesting occasion, highly enjoyed by all. In addition to the Soclety we observed the Hon. Stephen M. Allen, Dr. N. L. Allen, Dr. C. E. Nichols, Dr. M. M. Averill of Lynn, Editor Flower of The Arena, Prof. Blum of Russia, Dr. A. H. Richardson, Benj. O. Wilson, Rev. Wm. Bradley, and many others. The following Resolutions were presented, and read by the Secretary, Walter K. Fobes, and also letters with expressions of regret from some who could not attend, which were accompanied by a handsome donation.

RESOLUTIONS.

At a Special Meeting of the Buchanan Anthropological Society, held Sept. 22d, 1891, the following Resolutions were passed :

Whereas, We, the members of the Buchanan Anthropological Society, having learned that Prof. Joseph Rodes Buchanan, M. D., whose honored name we bear, finds it desirable to remove to a distant city, feel that we cannot allow the occasion to pass without an expression of the profound sorrow his decision causes us: therefore, be it

Resolved, That we cherish with the most sincere gratitude the instruction he has imparted to us, and will ever hold in grateful remembrance the counsel and advice he has so freely given, to which many of us are indebted in great measure for our success in various nursuits.

Resolved, That the members of this Society will suffer irreparable loss through his absence, and will yet more earnestly strive to increase the influence, and spread a knowledge of his scientific discoveries, to the end that others may thereby profit in some degree, and be encouraged to live nobler lives.

Resolved, That while we are assured he will re-ceive, in the new home he has chosen, in the congenial climate and society of former friends, the appreciation his learning and research merit, we trust he will not forget the warm and devoted friends and admirers left to regret his absence.

J. P. CHAMBERLIN, Pres. WALTER K. FOBES, Sec'y.

528 Columbus Avenue, Boston, Sept. 30th, 1801. DR BUCHANAN: My Dear Sir-I exceedingly regret that imperative engagements through the whole evening will prevent the paying of my respects in person to-morrow night, and still more do I regret that the occasion is to be a "Farewell Reception." I trust the West will give you even a more generous welcome than Boston has given.

I remain cordially yours, A. A. MINER.

366 Walnut Avenue, Roxbury, Sept. 30th, 1891. My Dear Friend-I was pleased to be recognized as among those who appreciate your life-long labors, and the valid reasons for doing you honor on your departure from our city; and though I cannot be present, I heartily join in the spontaneous regrets and earnest "God-speeds" which will touch your heart on that occasion.

Your stay among us has been a time of seed-sowing, and here or elsewhere you may be surprised at the abundant harvest which though it may be slow is sure.

The years have not forgotten our valued friends, Miss Lucy Goddard and Miss E. P. Peabody; you know, as well as I, how cordially they, in heart and spirit, would be with you, for it is only the transient body that yields to time.

I hope we shall hear of you in your new home, and that it may have for you a most genial and receptive atmosphere.

With thanks to you, and most sincere good wishes ANNA Q. T. PARSONS. for you and yours,

Hyde Park, Mass., Oct. 1st, 1891.

PROF. J. R. BUCHANAN: My Dear Str-I regret extremely to learn, as I do from Mr. Fobes's card, that you are soon to leave Boston for a permanent residence in a Western city. During your residence in Boston, liberals, reformers and progressive minds have in their efforts for social and legislative improvements, felt themselves stronger, and been more successful, because sustained and encouraged by your labors, eloquence and counsels.

Now that you are about to leave us, our selfish sor-

carried him far away from both, he was deeply sensible of the esteem and approbation of the wise and good, and grateful for the tribute of this evening. We should endeavor to secure the approbation of the wise in the higher world as woll as in this. Such a course leads to the only true success.

In return, he proposed to show his friends some of the electrical discoveries and improvements given to his pupils, which he had not offered to the Boston public.

The Static Machine, flashing its power, the Galvanic Battery, the 400-lb. Magnet and the various Electrodes were displayed, and experiments made upon the company, producing results not believed in the colleges to be possible. A current of magnetism was diffused through the circle, and recognized as a powerful, soothing, hygienic agent. Currents of medical electricity were diffused, some producing lively stimulation and animation, others producing soothing and healing influences, by which one of the physicians was relieved from neuralgia.

The evening was prolonged in social intercourse, and many a cordial and regretful adieu expressed.

J. Frank Baxter in Cincinnati, O. fo the Editor of the Banner of Light:

On Sunday morning, 4th inst., Mr. J. Frank Baxter, after an absence of over three years, appeared upon the platform of the Union Spiritualists' Society of the platform of the Union Spiritualists' Society of Cincinnati, O. The announcement of his name, and the recollection of his effective work in previous visits to the city, brought out a large day audience. When the President, Mr. J. C. Connelly, introduced him he was received with applause. After a few preliminary remarks, he read an appropriate poem, and sang a spiritual song, accompanying himself on the organ. His lecture of the morning was a most happy effort. He did not take a special theme, but talked freely of Modern Spiritualism, its status, its power and its pos-abilities.

spiritual song, accompanying himself on the organ. His lecture of the morning was a most happy effort. He did not take a special theme, but talked freely of Modera Spiritualism, its status, its power and its pos-sibilities. As he same at the close of the morning's lecture, he was perceptibly moved by spirit force, and had hardly ended when he said. "A child is here--a spirit child--so pleased and happy, running between me and this elderly gentleman before me," pointing to the person, "and asys, "Ohl gran'pa, aint it nice? aint it nice?" A child that asys, "Tell him it's little Julia little Julia Mut. Ohl gran'pa, I'm so happy!" Do you understand this, sir?" The gentleman arose, and said. "Yes, sir; I am the grandlather of a child you lave named, who died several years ago." The audi-ence from deep slience burst into hearty applause. "And here is a lady, very pale, and pleading for me to speak for her. She comes to some one down here," said Mr. Baxter, stepping from the platform, and go-ing several rowsdown the side aisle into the audience. "Bne went out many years ago, and under very disa greeable circumstances. I do not exactly want to say you and the friends forsook her--and I'm talking to you, Aer sider," said he, standing beside, and talking and pointing directly to a lady in the audience, "but her touble, disease, was such that danger attended any who approached. She says, 'I'm Susan Dick, died years ago of yellow ferer." Notwithstanding the afternoon was stormy, a large audience gatheref, many of them strangers. After the orchestra and congregational singing, Mr. Baxter rendered a poem, and a slirting song, and then took for his theme, 'Has Spiritualism anything to do with the affairs of a Nation?" He gave a scance of one hour's duration. Of the many remarkable tests, one was so marked and entry site store one here to-night. Oh is on pleased to think that at last after all these years, since the fail of 370, when she so sud-derib went out, she can now in person thank one here for the noble and chris

naturalness of it all—its rewards and punishments, its heavens and its heils, and the grandeur and beauty of its philosophy. The meeting closed with psychometric readings by Mrs. Nickless. The Closing Exercises Sunday evening were partic-ipated in by Miss Susie M. Johnson, (under control) Mrs. E. R. Nickless, Dr. J. M. Temple, Mrs. E. B. Crossette, Prof. M. M. Toucey, and W. C. Bowman. The following resolution was offered by W. H. Mo-ginness, and unanimously adopted: *Resolved*, That a vote of thanks be tendered, by the citizens of Summerland, to all the speakers and mo-diums for the good and faithful performance of their several duties, and for the kind and considerate man-ner in which they have treated their audiences thoughout the meeting. Resolutions were also adopted thanking the citizens of Summerland for courtesy shown to the strangers present, and also one thanking the Executive Com-mittee for their faithful and earnest work.

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Anodyne Liniment makes them very pliable

October Magazines.

MAGAZINE OF AMERICAN HISTORY .- "A Group of Columbus Portraits" is the title of the opening paper, an interesting narrative by the editor, Mrs. Martha J. Lamb. The fac-similes of the oldest and rarest engraved prints of Columbus are ten in number. A double-headed print of portraits of Ferdinand and Isabella is also given, a picture of their tomb, with its rich entablatures, and of a ship of the Columbus period. The article, with its illustrations, is one of great historic value. An entertaining paper, "Napo-leon Bonaparte and Peace with America," is contributed by Emanuel Spencer, illustrated with a fulllength picture that forms the frontispiece. Of the other contents are: "The Sultan of Turkey and the Chicago Exhibition," "Cabot's Landfall," "Philadelphia in 1778 Through Foreign Eyes," and "The St. Croix of the Northeastern Boundary." New York: 743 Broadway.

THE QUIVER.-The Countess of Heath is the writer of an interesting paper descriptive of "A Noble Work in Germany," Pastor von Bodelschwingh's Institu-tions for the Epileptic at Gadderbaum, a suburb of Bielefeld in Westphalia, where over 1300 suffering mortals, all epileptics, are kindly cared for. "Don't Scare the Birds Away," is the subject of an article that all may read with profit. "Rosemary for Remembrance," is a short, pleasing story, and "Jo," one full of fun and pathos. New York: Cassell Pub. Co.

THE LADIES' JOURNAL.-Susan Coolidge contrib-

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and ride out, have gained 40 pounds in weight, so that

consider that Dr. Greene's Norvura saved my MRS. E. M. BASS, Orford, N. H.

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row at your departure is lightened by the conviction that wherever you make your home, there you will work for the betterment of your fellow-men, and we all shall be the better for it.

My health is such that I shall be unable to meet with the Buchanan Anthropological Society in their reception to be given this evening in your honor; but though absent in body I shall unite with them in spirit in desiring that your future life, wherever spent. may be one of deserved appreciation, honor and hap-Sincerly and cordially yours, piness.

ALFRED E. GILES.

Wellesley, Mass., Oct. 1st, 1891.

MR. WALTER K. FOBES: Dear Sir-I regret exceedingly that I must deny myself the pleasure and the honor of attending the farewell reception to be given this evening, by your Society, to Prof. Buchanan. But circumstances render it seemingly impossible for me to do so. I regret, but not on his account that he must leave Boston. Wherever he may go his intellect must bear him company; but we who remain, and who have felt that his presence there has been to us a "tower of strength," shall more and more fully realize our loss.

My son, William D. Denton, who is now in Washing ton, and of course cannot be with you, will join me in these regrets; while he will, I know, also join me in the desire that Prof. Buchanan may yet see his longcontinued and earnest labors of the past crowned with the royal radiance of success.

Kindly thanking you for your remembering us on this occasion, I am, very truly yours,

ELIZABETH M. F. DENTON.

Newton, Sept. 28th, 1891. PROF. BUCHANAN: My Dear Sir-I am in receipt of an invitation to an informal reception to be given to you on the evening of Thursday, October 1st, previous to your departure for residence in a Western city.

I regret that I shall not be able to be present at the time named to personally express my regret that Boston is to lose you as a resident, and to wish you God-speed in your new departure.

Since I am not permitted to clasp your hand, please accept my kind farewells, with the hope that the days of your residence in a Western city may be the brightest and best that you have experienced and shall experience on this plane of existence.

I appreciate the noble efforts you have made for the cause of truth, and recognize how far in advance of the world of thought your thought has been; and if it is not given to you to see the full fruition of your labors, rest assured that the light given through you will yet illumine the thought of the world, and from another plane of action you will see the harvest into which the seed sown by you shall ripen.

God bless you for the work you have done, and may you be permitted to realize your highest expectations in the field into which you are called.

Join the field into which you are called. Sincerely yours, JOHN T. LANGFORD.
An interesting address in response was made by Prof. Buchanan, illustrating the philosophy of climatos, and the reason of his choice of the West, and of Kansas City, Mo., not only for health, but for its free spirit of progress. His departure, however, might be prolonged a few weeks by business, and he was getting out an-other edition of THERAPEUTIC SARCOGNOMY; the last being already exhausted. Though never very anxious for fame or wealth, having adopted a course in life which
An interesting address in response was made by Prof. Buchanan, illustrating the philosophy of climatos, and the reason of his choice of the weeks by business, and he was getting out an-other edition of THERAPEUTIC SARCOGNOMY; the last being already exhausted. Though never very anxious for fame or wealth, having adopted a course in life which

...

Baxter, " as a spirit this Annie Barnsfather was pres-ent somewhere some time later, sir, 'when you-for you are the one, you are the Rev. Mr. Henry D. Moore [great applause]—spoke in my behalf, virtuality spoke of me as a Spiritualist and preached in my husband's and my interest, as well as the Spiritualists' interest generally, a spiritual sermon."" (The reader will note the change in communication from the third to the first person, as Mr. Baxter was brought closer and closer under control of the spirit.) "Do you recognize this, sir?" The gentleman arose and to the hushed house said, "This recalls to my mind very vividly the incidents, and all is in accord with facts which transpired many years ago." "Yes," went on Mr. Baxter, "in the house on Freeman Avenue of this city, then numbered 320." Again the applause broke out, and continued excitedly for a long time.

long time. Mr. Baxter will continue his meetings through the Sundays of the month, and it is expected he will be prevailed upon for services extra somewhere be-tween Sundays. He has been most cordially received here, and on Sunday, surely, was most freely congrat-ulated. SCRIDE.

Summerland (Cal.) Camp-Meeting.

Sept. 21st .-- In the evening Dr. J. H. Randall related his early experiences in Spiritualism. He said that previous to any study of it, having little more than that previous to any study of it, having little more than casually heard of it, he was one day taken, in an en-tranced condition, from a gathering of his triends, to a hall where a number of people were investigating the subject, and there addressed them. He was greatly surprised when he came to himself to find that he was on a platform confronted by the upturned and curious faces of a congregation, and, although re-assured by the chairman of the meeting, he lost no time in getting away from his embarrassing position. This brought him in connection with the Spiritualists, and he lectured several years in the New England States.

After a few years, while in Vermont, he heard of a wonderful boy medium. He hunted him out and wrote for the BANNER OF LIGHT a description of the wonline of the section of the world with the description of the section of the sectio wonderful boy medium. He hunted him out and worde for the BANNER OF LIGHT a description of the won-ders he had seen in the presence of this medium. Epes Sargent, then editor of the Boston Transcript. Wrote to him asking if the statements he had made in the BANNER OF LIGHT were correct. Mr. Randall re-piled that the half had not been told. The corre-spondence resulted in Henry Allen, then about four-teen years of age, accompanying Mr. Randall to Bos-ton and holding a number of seances among many of the most representative families of that city. This was the beginning of Mr. Allen's public work. Since then he has been in the field nearly all the time, and shown by the most powerful demonstrations the truth of spirit return. "The Origin of Man" was the subject of an inter-esting lecture by Mr. N. F. Ravlin Tuesday morning, followed by tests given by Dr. Temple, and "Nation-alism in its Relation to Spiritualism" that of one in the atternoon, supplemented with tests by Mrs. Nickless. A conference was held in the evening. Wednesday, Sept. 23d, Mr. Randall in the morning and Mr. Ravlin in the atternoon gave their last lec-tures, the former upon "Spiritual Science and its Re-lation to Christian Science"; the latter upon "Spirit-ualism creaus Theosophy"; both were eloquent, log-ical and convincing. In the evening it was intended to hold a social gathering, but at an early hour strong indications of a tempest jed to an adjourn-ment, and soon after a splinter from some traveling cyclone prostrated the tent, and did a considerable amount of damage, though a large proportion of mov-able property had been transferred to a place of safety. Thursday, Sept. 24th, the Woman's Meeting was held in Library Hell Mrs F D Nickless

utes the opening story, "Angels Unawares," illustrated by Sandham. A sketch characteristic of its author, Ella Wheeler Wilcox, follows, entitled, "Social Slave Markets." Mrs. Henry Ward Beecher gives the first of six papers upon "Mr. Beecher As I Knew Him." Six women contribute to a page, giving the "Etiquette of Evening Parties," and how to entertain them. Paimer Cox supplies one of his inimitable papers, "The Brownies in October," illustrated. Mr. Bogardus, the well-known photographer, contributes an interesting article entitled "Famous Men Before My Camera." Instructions are given in every department of home life, domestic economy and personal comfort. Philadelphia: Curtis Pub. Co.

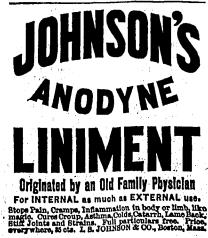
THE HOUSEKEEPER .- In addition to its general articles upon domestic matters, stories, sketches and narratives of adventure add to the attractions of each month's contents. It is edited by the author of "Pards," "A Queer Family," etc. Minneapolis, Minn.

THE BIZARRE, NOTES AND QUERIES .- The similarity of Indian names of rivers to those of the old world is shown in an interesting paper giving facts confirmatory of a belief that the prehistoric man of America sprang from the old world races. Among much that will interest the reader is an answer to the question: "Who are the Mahatmas?" Manchester N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

OUR LITTLE ONES .- " The Baby's Side of the Story," is well told in musical verses by Annie Douglas Bell. After that we have "A New Trick," ", The Rain Sprites," "Two Little Turks," "Dogs at Church," and much more, all illustrated. Boston: Russell Publishing Co.



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Banner of Pight.

BOSTON, SATURDAY, OCTOBER 17, 1891.

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All communications relative to literary or editorial nations must be addressed to the EDITOR. All business atters must be sent to ISAAG B. RIGH.

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

Our Modern Epicures.

"There were Epicureans," says Prof. Draper in his Intellectual Development of Europethere were Epicureans ages before that philosopher was born, and Epicureans there will be in all time to come. They abound in our own days, ever characterized by the same features-an intense egoism in their social relations, superficiality in their philosophical views, if the term philosophical can be justly applied to intellects so narrow; they manifest an accordance often loud and particular with the religion of their country, while in their hearts and in their lives they are utter disbelievers. These are they who constitute the most specious part of modern society, and are often the self proclaimed guardians of its interests. They are to be found in every grade of life; in the senate, in the army, in the professions, and especially in commercial pursuits, which, unhappily, tend too frequently to the development of selfishness. It is to them that society is indebted for more than half its corruptions, all its hypocrisy, and more than half its sins. It is they who infuse into it falsehood as respects the past, imposture as respects the present, fraud as respects the future; who teach it by example that the course of a man's fe ought to be determined upon principles of Selfishness; that gratitude and affection are well enough if displayed for effect, but that they should never be felt; that men are to be looked upon not as men, but as things to be

for their continued support, which does more than any other to keep them alive, and which furnishes the strongest shelter for general hypoorisy.

In point of fact, hypoorlay is an organized institution under their cherishing care. These

Eploureans among us are the ones who resist all reform movements as dangerous, because they tend to the unsettlement and ultimate overthrow of the present order. They would not have church property made to pay its just proportion of taxes, because that would be displeasing to the clergy and the ecclesiastical rulers. They frown upon any attempt to teach, preach or heal by any but the long accepted method, knowing that they will fare better for helping to maintain what now is, than by proposing to try something that is not only new but better. It is they who do more than all others to hinder the progress of ideas and the growth of intellect, by discouraging independent thinkers, and doing all they can to make their existence precarious and profitless.

We denounce them the more openly for the reason that they are the most effective obstruction to social progress, while at the same time they so exclusively enjoy the security of the peace and prosperity which their cowardly hypocrisy creates. They are the worst enemies in our midst because they are secret enemies, professing allegiance to what at heart they reither believe in nor respect. A society thus honeycombed with duplicity and fraud cannot hope to hold together long, nor indeed is it for the general good that it should be preserved. When popular religion rests for its main support upon the disloyal loyalty of such a class, it surely is time it came to an end and

ceased to corrupt and enfeeble the common conscience. It is just this social element that Spiritualism is called to confront in order to reach the general conscience.

A Wholly New Idea.

The Electro-Therapeutic Association met in Philadelphia on the 25th of September, and were themselves electrified by the presentation of a thoroughly new theory of disease and cure by Dr. W. J. Morton of New York. He proceeded to lay down the following principles: that "all active centres of chemical changes (metabolism, health, disease) are electro-positive; that these chemical changes are, in disease, either over active or under active; that, if over-active, the application of a positive pole increases the activity, and augments the disease, and the negative pole applied decreases

the activity, and cures the disease; that, if under-active, the positive pole applied increases the activity, and oures the disease, and the negative pole applied decreases the activity and augments the disease."

The points made by Dr. Morton in explanation of his new theory are as follows: Life is a chemical process, and the chemical changes are either constructive or destructive; every focus of disease is a focus of chemical changes, or metabolism; disease is the result of abnormal changes; the cause of the chemical exchanges in the body is a mystery, but the exchanges themselves are nevertheless facts; we know electricity only when we have too much of it in one place and too little in another, and call it positive and negative; we know also that no exchange takes place between the cells in the body without producing currents of electricity; a contracted muscle, a cut surface, and an excited surface all mean a negative external pole and a positive internal pole. Which pole shall we apply, then, to any focus of disease? Upon the answer depends success or failure.

All active centres of disease are positive. Excited parts are negative to inactive parts. Health is the stable equilibrium of tissue exchanges; or the normal difference between the cell intake and output. Dr. Morton's plan is to match the artificial current against the natural current, and thus restore the equipoise of exchanges. A deficient chemical change causes

A Little Longer.

We find in one of the most popular of our monthly magazines the following assertion, and we may well believe that there is something in the air impelling to a recognition of higher truths: "The most interesting of all man who professes to have caught that lost olue to the unseen, for which so many are anxiously groping, and still to shape his course along this increasingly difficult life of ours by

faith and not by sight." This is a pleasing confirmation of what we have recently said. Most of the prophecies of the day, whether uttered by the seer or the earnest thinker observant of the signs of the times, tell of a time near at hand when the heart of mankind will open to the light from the spiritual world, as the earth in the morning lifts up its blossoming fields, its expectant valleys and the glory of its forests, to the light of the sun. It is natural to love the true and the beautiful. The human soul aspires to the higher. He who can wait in faith for the better and nobler, attuning his soul to its harmonies, is the man to be envied; for already he has prepared himself for the grand chorus of the universe.

It will perhaps he impossible for the wisest of mankind to understand how ignorance and superstition have prevailed through the ages, until truth seems to be driven from the stronghold of intellect where we expect to find her enthroned. Our gifted men, gifted in graces of head and heart, hold on to false ideas of God and the future, and cling to old creeds with the tenacity of the brave.

But the laws of, heredity are beginning to be comprehended. How did a man's mother and grandmother think and feel will be a vital question one of these days to those who wish to understand the transmission of beliefs. The formation of the brain accounts for creeds, as well as for crimes, and the child's brain is in great measure due to the mother's intellect and her influence. Give a child an open brain, quick to take in and digest ideas, and you have the formative power of a philosopher.

We are confronted every day with this problem-sincerity and morality wedded to superstition: A disunion between life and faith: but though the present age may close its gates a little while longer to a recognition of the truth, "the lost clue to the unseen" is indeed -and nothing more nor less than-spiritual facts.

Medical Monopoly in Connecticut.

The doctors are after Connecticut again which would seem to be going through an experience of political trouble that ought to appeal to their sentiment of forbearance. The Medical Practice Act, which they got all ready to present to the Legislature in April, will be introduced to its attention and urged upon its adoption as soon after the meeting of that body in November as is deemed practicable. All the medical schools of whatever class are in harmony respecting the operation of the act after it becomes a law, and their friend and champion, the Boston Herald, expresses the opinion that it will "put the medical profession on a better basis than it now stands on."

By the terms of this monopoly doctors' bill, all physicians are required to pay two dollars for a certificate of registration before they are allowed to begin practice, besides passing a satisfactory examination before a committee appointed by the State Board of Health before such a certificate can be granted. And all other physicians are required to file statements under oath with the secretary of this State Board, reciting the facts relating to their medical reputation and standing and the field they propose to occupy.

Anybody can see the real spirit and intent manifest in this proposed measure. The Herald reminds its readers that it is identical with what has been done in New York, which, it. says, "has gone far already to place the medical profession on a new footing in the State of New York." And it believes it will prove of "immense benefit" in Connecticut "both to the physicians and their patients." November is near by, and it behooves all persons, of whatever political party, to prepare for the struggle which the organization of doctors is ready to make. The work of preparation cannot be too speedy and thorough. All liberals should resolutely unite in their determination to prevent this proposed tyranny which gives the lives and health of the entire community into the hands of a greedy, medicating monopoly.

A Striking Phonomenon.

Mrs. A. E. Crane, who occupies an office at 85 Bosworth street, Boston, brought us last Saturday a slate on which was a painting in oll, the particulars regarding the production of which, through the medial agency of Mrs. Etta persons to his fellow creatures to-day is the B. Roberts an hour previous, she gave substantially as follows:

Mrs. Roberts is at No. 451, Shawmut avenue, this city, Mrs. Crane residing in the house adjoining. On the morning of Saturday, the 10th inst., Mrs. C., while in the apartments of Mrs. Roberts, took four slates, washed them thoroughly, oiled the surface of two of them, placed the four together, and held them beneath a table; Mrs. Crane holding one end of the slates and Mrs. Roberts the other end, the room at the time being flooded with the full morning light.

Presently the sound of writing was heard, also that of something else being done upon the slates. Scarcely five minutes had elapsed when the signal was given that all was done that would be. The slates were taken to the top of the table, and upon separating them lengthy messages from the spirit-guides of Mrs. Crane were found upon two of them, and upon another a finely-drawn and colored painting in oil, of a cluster of flowers and green leaves. When this was shown to us at our office, the paint was as moist as if just placed upon the slate. We consider Mrs. Crane to be strictly reliable, and that the statements made by her are of indisputable fact. The slate with the painting upon it may be seen at the bookstore of Colby & Rich, 9 Bosworth street.

27 The Secretary of the Cadet Hall Socisty, Lynn, Mass., gives good advice on our fifth page when she writes: "No Spiritualist or skeptic should fail to hear Mrs. Ada Foye while she is in Lynn or Boston," which latter city she visits next.

87 As will be seen by reference to the letter of "E. P. H." in another column, Mr. JAMES M. PALMER, a veteran Spiritualist of Haverhill, Mass., and an occasional correspondent for THE BANNER, has passed to spirit-life.

For the fine likeness of the late Prof. Henry Kiddle, which is given on our first page, we are indebted to the courtesy of the publishers of School-a valuable educational journalin New York City.

By reference to her letter in another column it will be seen that Mrs. R. S. Lillie has recommenced her work in Boston at Berkeley Hall.

Exhibit of Food Products and Health Appliances.

A truly unique but an inestimably useful exhibition of food products, and the best means of preparing them for consumption, has been open to the great public in Mechanics' Building, in this city, since Oct. 5th, and will close on Saturday night of next week. Oct. 24th. It is in all respects the event of the season in New England. No exhibition has ever been given to equal it in interest, in real attraction, or in importance. In point of fact, it is intended to improve the methods of distributing, selecting and preparing our varied food supplies.

The chauge in the style and manner of packing food products is shown. Articles are exhibited, now commonly sold in grocery stores, that were luxuries a little while ago, but are now household necessities, and sold at prices within the reach of every consumer. The people are shown what to buy, how to prepare it for the table, wherein to economize, what to do, and how to do it. The famous London Healtheries, as they were called, were essentially the same thing as the Boston Food and Health Exposition, though by no means on so large a scale. They were attended by over four million people.

The largest, hest known, and most enterprising dealers in and manufacturers of food products and health appliances are exhibitors here. For general attractiveness it is a display that has never been equalled anywhere. Booths and display sections have been fitted up at great expense. Here are the cocoa and chocolate manufacturers; the tea and coffee importers; spices in their various stages of cultivation and manufacture; extracts and essences; baking powders; canned goods in marvelous variety, in-

Should Such Work be Stopped by Lawf

We have before us letters from several persons who have been restored from states of serious illness to perfect health by Dr. W. H. Vosburgh, of Troy, N. Y., after physicians termed "regular," and reputed to be skillful, had falled to give relief, and in most cases pronounced a cure impossible. No argument of greater potency can be presented to members of Legislatures in all States against the enactment of laws that would compel the people to omploy, in cases of sickness, those who cannot oure, and dony to them the services of those who can, under penalty of fine or imprisonment, or both, than facts like these. Not having space for these letters in full, we give their essential points:

ment, or both, than facts like these. Not having space for these letters in full, we give their essential points: Mrs. Ella Cady of Troy, N. Y., writes that in May, 1600, she suddenly lost her eyesight. A loading physi-cian was summoned, who, after an examination, said he could do nothing for her. Another prominent phy-siolan was called, who said the same, and advised her going to the hospital, but not having been long enough a resident of Troy, it was found alle could not be ad-mitted. As a last resort Mrs. Cady applied to Dr. Vosburgh, a few magnetic treatments from whom fully restored her sight. Wm. E. Marston, 4% Franklin Square, Troy, was, in June, 1890, attacked with chills that developed into typhoid pneumonia, that he believes would have caused his death but for the efforts of Dr. Vosburgh, who speedily restored him to health. Mrs. Lavins Barnes, also of Troy, 709 Jacob street, arile from worse, and finally resolved into menen-tarily grew worse, and finally resolved into menen-tarily grew worse, and finally resolved in the did his utmost to relieve her, but the disease, in place of being removed, became deeper seated, and death seemed imminent. Fearing the worst if no change in treat-ment was made, Dr. Vosburgh was called, who in a short time dispelled the disease, and restored the child to perfect health. George Gray. Jr., a resident of West Troy, writes that he has experienced great beeneft from Dr. Vos-burgh's magnetic treatment, and knows of many others having received like help from him.

Decense of Dr. II. P. Fnirfield .- Another of the veterans on the spiritual platform has heard the call to lay down the mortal and put on immortality-Dr. Fairfield of Rockland, Me., who passed to the spirit-world on the morning of Oct. 10th, suddenly, of heart disease. He leaves a wife and one child, the widow having been well and favorably known in years gone by to our readers-through her poetic contributions to THE BANNER-as Miss Gena F. Smith. Dr. Fairfield was a noble and generous worker for the Cause from the opening ploneer days of the movement to the present, and will be cordially remembered, especially in New England, where his addresses at the early camp and grove meetings, and before the Boston Music Hall Society of Spiritualists, were at all times well received and highly appreciated.

Prof. Alvin B. Dunton, so a press dispatch announces, passed to spirit-life from his residence in Camden, Me., on the morning of Oct. 5th, aged seventy-nine years. Mr. Dunton was the author of the famous Duntonian system of penmanship. He was champion of the world at middle age, and had few equals with the pen even at an advanced age. He had taught penmanship in nearly every State in the Union. We would add-what the dispatch has forgotten (?) to state-that Prof. Dunton was a firm Spiritualist for years; he was specially interested in the phenomenal phase of the New Dispensation, and has written for our columns in times past describing his experiences at séances

In Re "Starnes."-A correspondent who has purchased several copies of MRS. DR. DAVIS'S handsome little volume, says:

"The angels must have inspired her in the complia-tion, for in itself it is an admirable work; and as to exciting the thirst of spiritual drinkers for more of the living waters from the 'Jets' of the great universal fountain of Wisdom and Love, it is simply the result of the highest inspiration of genius."

Special for Boston Readers.-W. J. Colville will speak at Hotel Copley, 18 Huntington Avenue, Saturday and Monday, Oct. 17th and 19th, at 2:30 P. M.; and in Room 1, 4 Berkeley street, Saturday, Oct. 17th. at 7:45 P. M.

Prof. A. E. Carpenter is creating much public inquiry on the subject of mesmerism by his series of experiments now going on at Horticultural Hall, Boston. Go and see what he is doing.

Golden Wedding Chimes.

The fiftieth anniversary of the wedding of Col. and Mrs. Wm. D. Crockett was informally observed in the reception of their friends at the beautiful residence of this harmonious pair, 65 Wayland street, Dorchester, Mass., on Saturday evening, Oct. 10th. Although it was distinctly understood that no cards were to be issued on this occasion, yet the attendance of numerous friends from different parts of the State, who came to offer their congratulations and expressions of affection to the host and hostess, proved in what high esteem and respect this worthy couple is universally held.

used; that knowledge and integrity, patriotism and virtue are the delusions of simpletons; and that wealth is the only object which is really worthy of the homage of man."

Was there ever a more faithful or more graphic picture drawn of the large class, ambitious to become the controlling class, in our modern society and civilization? Its constituent members are more often called pharisees, hypocrites, and hollow falsehoods; but both philosophically and historically they belong to the Epicurean sect, who assume all things while believing in none, who aspire to lead where they are unworthy to follow, who would be thought to control where they never yet learned to obey, and pretend to have all the religiou while they are at heart utter disbelievers. They are the ones who aim to secure all the good things of life for themselves, without taking any of the responsibility, and paying just as little of the cost as possible. Epicureans, indeed! Living off of the labors and sacrifices of offiers, and claiming all the glory. Judging and condemning their betters, and thus making it appear, if they can, that because of their impudent judgments alone they are themselves superior and best.

With what an air of self-complacency do not these social, political and religious epicureans of our time assume to be the guardians of the public morals! How solicitous they appear lest the letter of an old creed should be al tered, or a lapse from virtuous conduct should be charitably condoned, or every sin against the accepted social code should not be over taken with its merited punishment! What eagerness they show to have everything kept stationary right where it is, to keep out all new and therefore disturbing ideas, to suppress all innovations of thought, and to hold up the standard of right and wrong in its old position! They do all this from motives of the purest selfishness. They run the churches to the end of increasing their own external respectability. They care for public morality in order to hide the more effectually their own habitual shortcomings. They are censors and critics in order to silence the censorship and criticism that might be directed against them-

selves. This is just what it means to be pious and painfully proper in profession, while being wholly infidel at heart. This is the very class, too, that receives the general respect for its conservatism, and so for its superior wisdom. It stands across the path of freedom and progress in all things. What now is, is good enough for them; to look for anything better is an imputation on the public virtue and intelligence; to manifest dissatisfaction with present forms because they fail to contain the larger thought, is with them a sign of infidelity, disloyalty, and every other fault that is still considered unpardonable. It is this same class on | in the present number of THE BANNER, are of | ter, Mass., for donations of flowers for our, which the decaying oreeds and customs rely unusual interest.

such diseases as arise from degeneration, as di abetes; excessive chemical changes produce other diseases. Disease exhibits polarity, and may be counteracted with electricity. Overaction of the cell-exchanges needs diminution; under-action needs stimulation. Over-action is diminished by the applied negative pole; under-action is stimulated by the applied positive pole.

Here is the theory, and here is the plan, whose application it calls for. Dr. Hayd of Buffalo said that Dr. Morton's theory would carry them almost into elysium, where cells never die, but their lives may be prolonged indefinitely. Dr. Bigelow remarked that it "concerned the life of man here, and almost hereafter." He was inclined to believe that the nerve cells are independent beings, acting by thought; otherwise, how can it be explained that a blood corpuscle, when it gets its fill of oxygen in one part of the body, goes to a particular spot to deposit that oxygen and then goes away.

Another doctor observed that all thought of the germ theory of disease was left out. Dr. Morton concluding the discussion said that no one could tell what nerve force is. He was dealing only with the excretions of cells, the chemical exchanges, and the currents set up. These are facts known to scientists. He left out germs, because no way had yet been found for killing germs without killing the man.

Here is the cell theory of disease, with the cell method of its cure.

Punished for Being Citizens.

Fifteen ministers have now been suspended by the Reformed Presbyterian Church for voting under the Government under which they were born. The Reformed Church has always refused to take oath to the Constitution of the United States, or to perform any civil act involving such an oath. It has always protested against the "secular" character of the Constitution-wanted God, that is, the Church, put into it. The reason for its hostility to the Constitution on "secular" grounds is because that written instrument does not officially recognize the Bible or the Christian Sabbath, and

does not require Christian qualifications in civil officers. The old Presbyterian formulary of 1806 declared, as usual, against all governments that do not recognize God, Christ and the Bible. .. It says it is the duty of Christians to conform to the common regulations of society in things lawful, but to profess allegiance to no constitution of government which is in hostility to Christ, the head of the church. Hence the suspension of these fifteen ministers for voting.

ET The reports of meetings, and abstracts of addresses on important, themes, contained

Killing by Electricity.

According to an acknowledged medical expert, the recent electrical execution at Sing Sing of four condemned murderers was an appalling experiment, and showed that the employment of electricity as a means of executing criminals is little less than legalized torture. There is a terrible uncertainty as to the period of time in which unconsciousness comes to the condemned person, and as to the fact whether death by electricity is swift or painless. The whole affair of the Sing Sing execution was an experimenting for death on men sentenced to the death penalty. The four men were all killed in a different way.

According to the supplementary report of Dr. McDonald, in the case of the first victim the first contact of the electric current lasted twenty-seven seconds, when it was broken and again applied for twenty-six seconds, the pulse beating strongly and noisy respiration going on in the interval. , The second victim received three contacts of ten seconds each, after which his pulse was beating so regularly that a fourth contact of nineteen seconds was applied. The third victim was killed by three contacts of twenty seconds' duration each. And the fourth and last victim received three contacts of fifteen seconds each, with intermissions of twenty econds.

Could any procedure of the kind more nearly resemble for refinement of cruelty the old Inquisition, and yet pretend to represent the dignity of the law?

80 The Spiritualist meetings in Washington, D. C., began for the season on Sunday, the 4th inst., in G. A. R. Hall, opposite Willard's Hotel, with Mrs. Nellie J. T. Brigham as speaker., Mrs. B. speaks for the Washington friends during October, then returns to her society in New York-the platform at Knickerbocker Hall, that city, being occupied in her absence by Mrs. F. O. Hyzer.

ED Our thanks are returned to Mrs. L. M. Mason, West Rindge, N. H., Mrs. M. J. Crilly, Pittsburgh, Pa., Mrs. May B. Thorpe, Abing-ton, Mass., and Mrs. Sarah N. B. Gates, Wor-Free Circle table.

cluding soups served hot to the visitors; the rival biscuit and cracker bakery companies with their stocks of appetizing goods; the large lard and pork packers; the yeast and milling companies with their little loaves of bread; the buckwheat manufacturers; the Vermont maple sugar makers; the confectioners; the big specialty and fancy grocers, and many of the wholesale grocers of New York and Boston.

Salt is there, too; and all the cereal products and foods; all the possible makes of jellies, galatines, beef, fruit, and root beer extracts; health foods, desiccated cocoanut, pickles, condiments, ketchups, carbonated beverages, macaroni, mince-meat, poultry seasoning, and so on almost without end. All the belongings of the modern grocery store are to be seen

Among the special features is to be named, without attempting to describe it, the Department of Domestic Science, in which woman is recognized as supreme. This is under the charge of Mrs. Marion McBride. The result of labors for the development of practical cooking are shown by Mrs. Lincoln of the Boston Cooking School. Matinée lectures and afternoon teas are given daily. Mrs. Richards of the Massachusetts Institute of Technology shows the great work that is being done by the New England kitchen. A Japanese tea house distributes teas in the original packages. And an abundance of choice music. It is a great popular educator.

This is China.

The last Fourth of July was celebrated at the United States Consulate at Amoy, Ohina, with exceptional enthusiasm. The Emperor of China was toasted at the official dinner given in the evening, ladies being present with the gentlemen. In response to this toast, Mr. Tsin Chin Chung said it was difficult for a European to appreciate the breadth and depth of the meaning of this toast to the Chinese mind. It includes the family, language, race, nation, and the crown. It includes literature, law, morals, and a history of fifty centuries. He said that China having followed its own law of growth for more than five thousand years, is now compelled to change and move in European channels. China has begun to own steamships and railways, Its telegraph now covers every province. It at last has mills, forges and foundries like those of Essen. Sheffield and Pittsburgh. To-day it is learning the last lesson in the education Europe has obliged it to learn, namely, the art of killing and destroying, and the science of armies and navies. Woe to the world, he exclaimed, if the 'scholar, profiting by his lesson, should apply it in turn.

With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what may happen, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world, China in the East and America in the West. Let us pray that for the welfare of humanity, concluded the speaker, their purpose will be as peaceful and upright as it is to day.

Mrs. M. E. Williams, having fully recovered from her late accident while driving at Long Branch, has returned to her city residence 232 West 46th street, New York. Her numerous friends will find her very grateful for the many letters of kind solicitude at the time received. Her usual seances will at once begin, Tuesday evenings at 8 o'clock, and Saturdays at 2 P. M. Later in the season a lecture trip is contemplated in response to calls from friends in many of our leading cities. . .

The exterior of the house presented a gala appear-ance, with its festoons of many-colored lanterns, and the air of genial welcome which its unshuttered, il-luminated windows bore, while the interior-with its decorations of beautiful flowers, its fragrant warmth and radiant light-appeared as a bower of beauty and hosnitality.

hospitality.
In the parlors the friends, after addressing their congratulations and respects to the still youthful looking bridal pair, were charmingly euterlanded by Mrs. Sadle Billings, the graceful daughter of the house. In the dining-room a luxinious "spread" of very dainty of the caterer's art, presided over by careful attendants, awaited the coming guests, who paid full attention to the repast.
A season of social intercourse, the inspection of the final bard ded pair, concluded the general form of the rends of the pair of the country, but especially attendants, awaited the general form of the evening's entertainment.
To the Diptitualists of the country, but especially the are well known as earnest and active adherents to this glorious Cause—the gentleman especially as one who has presided for many past seasons over the Association at Onset Bay, also in days gone by over various meetings and gatherings of Spirtualists in this vicinity. As stanch defenders of the truth, and as noble representatives of Spirtualists must be be expected that many Spirtualists would be glad of the opportunity to pay respecting lacknowledgments to them.
In addition to the Spirtualists who called at the Crocket thome on Saturday wenning, many noted paor performed the Massachusetts Solders. How on days for the Basic for the Basic Study and the second form the the Massachusetts Solders. How on the submit all three allows are also present for the Basics of the study and how remained faithnul at all times, and there of the Basics. Among the prominent guests were seen fir, Clark, and Mrs. John Wood; Mrs. Barnes, President of the Saturday wenning, many noted paor be for mother walks of experience and holies. Among the prominent guest were seen first, and how first. As the second form the data of the shale and the second form the second form. The second form the second form the second form the second form the seco

NEWSY NOTES AND PITHY POINTS. AUTOMNTIDE.

and the second second

The bird wanders careless while summer is green, The leat-hidden cradle that rocked him unseen; When Antumn's rude fingers the woods have un-

dressed, The boughs may look bare, but they show him his nest. -O. W. Holmes,

Instead of the negroes multiplying faster than the whites in the United States by nearly six per cent. in ten years, as previously reckoned by the authorities, the whites are reported by the census of '90 to be increasing nearly twice as rapidly as they. In 1880 the colored stood proportionately to the whites as 45,397 to 100,000, in 1890 as 41,175 to 100,000. The negroes, there fore, are not holding their own in the competition.

Certainly it is excellent discipline for an author to feel that he must say all he has to say in the fewest possible words, or his reader is sure to skip them ; and in the plainest possible words, or his reader will certainly misunderstand them.—John Ruskin. Contributors to the press, please take notice.

FRIGHTENEDI-Notwithstanding the "hydrophobia scare," which is now being so industriously fanned into a flame in Massachusetts, Dr. Shrady of New York declares with truth, as we believe, that hydrophobia itself is a very rare disease; that he has never yet seen a genuine case, and that the dog bitten people who flock to the Pasteur Institute in New York for treatment are victims of fright and not of rables.

THE FIFTEENTH CONGRESS OF THE AMERICAN SECULAR UNION will be held at Philadelphia (Pa.), Saturday, Oct. 31st, 1891. It will meet in Industrial Hall, corner of Broad and Wood streets, at 10 o'clock A. M., and will continue over Sunday.

A reversid gentleman in Biddeford has announced that hereafter he will not accept any regular salary, but will depend upon what the Lord sends him in the way of voluntary contributions from people interested in his work. That may be the proper way, but we always supposed that the majority of ministers had to have that faith in addition to their regular salary, or as an aid to getting the salary at least.—Gardiner (Me.) Home Journal.

Man proposes, but Jehovah disposes.

Mrs. Gladstone has contracted to write a series of articles for The Ladies' Home Journal of Philadelphia, especially intended for American women. The series will be called, "Hints from a Mother's Life," and in it the great English statesman's wife will tell the method which she adopted in bringing up her children. As Mrs. Gladstone is one of the most practical women in England, and her children have all attained positions of eminence, her articles for The Journal will have a peculiar interest to every mother in the land.

I sent my soul through the invisible, Some letter of that after-life to spell; And by-and by my soul returned to me, And answered: "I myself am heaven and hell." —From the ancient Persian.

A Liverpool (Eng.) man was recently sentenced to five years' penal servitude for obtaining a shilling under the pretext that it was to be used for a charitable purpose, says an exchange. What would become of America's "chevaliers d'industrée" if such a law were in force on this continent?

Charity is sweet, but Justice is potent.

A St. Albans man was fined \$5 and costs for alleged intoxication, and \$2 and costs for mauling and pound-ing his wife. It prohibition is a success in the Green Mountain State it must be conceded that marriage is a failure .- The News.

LITERAL, INDEED.-French Canadians who move over the border into New England usually Anglicize their names in the course of a generation or so, says the N. Y. Sun. Dubois becomes Wood, Des Ruisseaux and Lariviere become Rivers, etc. Occasionally curious freaks in appellation result from the practice. Not long ago a French Canadian named Noel Rocquette took out his naturalization papers as ' Christmas Snowshoe.''

We shed our tears for those who die, the gentle and the brave; And well we do, for in their death we lose the best we

have. Yet not for them, but for ourselves, our tears had best

be shed; The ills of life remain for us, but heaven is for the dead.

Letter from Mrs. Lillie. To the Editor of the Banner of Light:

I beg leave to say to my friends and the public, through the columns of your paper, that I have returned to my home in Melrose, Mass., have returned to my home in Meirose, Mass., after an absence of four months, and have again taken up my work with the society with which I have been engaged more or less of the time each season for eight years: The Boston Spiritual Temple, holding its services for the past few years at Borkeley Hall. This society opened its meetings for the season on Sunday, Oct. 4th, with remarkably fine audiences both morning and evening, notwithstanding a few adverse circumstances, which will appear in a clearer light further on.

Hannan in malazing and Append

Altypese Circumstatics, which with appear in a clearer light further on. A social society has been organized during the past week, which was as we thought appropri-ately called "The Helping Hand of the Boston Spiritual Temple"—the object being to assist in carrying on the work of this society. The meeting for the purpose of organizing this social society was called at the residence of Mrs. Pope, 375 Columbus Avenue, where the following officers were elected: President, Mrs. M. A. Wood; Vice President, Mrs. R. S. Lillie; Secretary, Mrs. E. C. Clap; Treasurer, Mrs. Carrie Pratt. Committees were appoint-ed for making necessary arrangments for its future work, of which more anon. Fraternally, R. S. LILLIE.

MEETINGS IN MASSACHUSETTS.

Onset .- Mr. D. N. Ford writes: "For years it has been the feeling here, as the seasons have come and gone, that a suitable Lodge was required for the red

gone, that a suitable Lodge was required for the red man's purposes in the forest, wherein he could cele-brate the Festival of the Harvest Moon in his own way, without the intervention of the White Man, or the interruption of any disturbing influence. With the object in view of providing for the Indians' use a suitable wigwam, a meeting was recently called which resulted in forming a temporary organization to devise ways and means for the same. A soliciting committee was appointed, and upward of forty dollars subscribed toward the proposed build-ing.

of forty dollars subscribed toward the proposed pund-ing. The authority of the Directors of the Association was obtained to select a suitable site for the purpose, and the result was reported at a second meeting. The new association was then christened 'The Onset Wig-wam Co-workers,' with the following officers: Presi-dent, Mrs. J. R. Stone; ist Vice-President, G. W. Musso, M. D.; 2d Vice President, Olis Hood; Secre-tary, James H. Young; Corresponding Secretary, D. N. Ford; Treasurer, Geo. W. Vaughan. At the last meeting it was decided that a vote of thanks be tendered the Onset Bay Grove Association for granting the use of the land for the proposed Wig-wam, and that the Corresponding Secretary send to the BANNER of LIGHT the reports of the proceed ings.

All moneys for the object of providing this wigwam, All moneys for the object of providing this wigwam, so much needed by Indian spirits for their yearly fes-tivals, will be gratefully received and acknowledged by the secretary."

Typn.-- Mrs. Ada Fove had Oct. 11th great success

at Cadet Hall. In the afternoon she answered thirtysix questions, propounded by the audience, many of them difficult of reply, but all were treated satisfac-torily, without any premeditation or embarrassment. It is something wonderful how quickly these ques-tions are answered; and the process shows the action of something more than earthly power. The theme in the evening, "Good and Evil Spirits," was well and ably handled by her guides. Her séances at the close of the lectures, as usual, were most wonderful and convincing, every name given being recognized by some one in the audience. No Spirifualist or skeptic should fail to hear Mrs. Foye while in Lynn and Boston. She will be in Lynn two more Sundays. She will then leave here for Berkeley Hall, Boston. Next Sunday afternoon she will answer questions as usual. In the evening her subject will be, "How to Be Happy," followed as usual with her most won-derful tests and messages. The singing by Mr. Churchill was very fine, as usual. 18 Tremont street. six questions, propounded by the audience, many of

18 Tremont street.

Lynn Lyceum.-Our Lyceum is in quite a flourish. ing condition, although we do not have as many chil dren as we like to see. Our scholars, though few in

numbers, are prompt, earnest and interested. The first Sunday in each month we devote to tem-perance by lesson book and other exercises. The last Sunday is our regular "Band of Mercy" session. As our hall will be occupied next Sunday by a fair, we shall hold no session on that day, Oct. 18th. Some of our members will improve this time by paying a visit to the Boston Lyceum and witnessing their work. SEC'Y.

Haverhill and Bradford.-Last Sunday Mrs. Kate R. Stiles of Boston was the speaker before the Union Spiritualists in Brittan Hall.

dead.Kate R. Stiles of Boston was the speaker before the
Union Spiritualists in Brittan Hall.Truth is the key-note to everything spiritual.The anger a man knows when he is accused of a
fault, a woman feels when the fault is attributed to
one of her children.—Ex.The first exercise of the day was in the forenoon, to
give place to the funeral ceremonies of Bro. JAMES
M. PALMER, who has been called to the other side of
life. The ceremonies were held in Odd Feilows'
Hall, and under the direction of the Spiritualists
of this city, in whose ranks, when in life, the deceased
was a leading member. There were in attendance a
large representation of Patriarchs of Eagle Encamp
of this city, in whose ranks, when lin life, the deceased
was a leading member. There were in attendance a
large representation of Patriarchs of Eagle Encamp
facto formed into a mutual aid society, which seeks
and cover legal expenses when an appeal is made to
the courts.Kate R. Stiles of Boston was the speaker before the
Union Spiritualists
in the speaker before the
Union Spiritualists
of this city, in whose ranks, when in life, the deceased
was a leading incore diver legal expenses when an appeal is made to
the courts.ONLY!—The cigarette has been analyzed by a lead-
ing chemist, who found "traces" of "incotine, oil of
tobacco, bitter extractive gum, potash, chlorophyll,
cellulose, chlorine, slica, water, sulphuric acid, nitrei
acid, phosphoric acid, lime, iron and magnesia." He
forgot, says an exchange, to enumerate "sore throat,
headache, bronchitis, paresis, consumption, insanity
and death."Kate R. Stiles of Boston was the speaker before the
Union Site is the friend.The late George B. Loring corrected only a fewWorcester.—Dr. Geo. A. Fuller lectured in Ar.

Movements of Platform Lecturers.

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

BANNER OF LIGHT.

Kolices under this heading muy reach this office by Menday's meil to insure insertion the same week.)
 Mr. J. Frank Haxter is having his usual success Bundays this month in Cincinnail, O. On his return, Bunday, Nov. 1st, he will lecture in Brockton, Mass.; the second Sunday in Dennis; the third in Haverhill, and the fourth and fifth in Lynn. The first three Sun-days of December he is secured for Grand Hapids, Mich., and the fourth for Brockton again. — An inter-esting account of Mr. Baxter's work in Cincinnail, O., on Sunday, Oct. 4th, will be found on our third page. Mrs. Ada Foye, inspirational tecturer and platform test medium, can be addressed until October 20th at No. 42 Smith street, Lynn, Mass.
 Helen Stuart Richings is engaged in Butler. Pa., Oct. 18th and 25th; in Boston, Mass., Nov. 1st and 8th; in Philadelphia, Pa., for December; in New York, Jan. 3d, 10th and 17th; in Norwich, Conn., Jan. 24th and 31st, and in Grand Rapids, Mich., for Febru-ary, March and April.
 Mr. Colville's lectures in Hartford, Conn., have been very successful in drawing together excellent audiences, and securing lengthy and accurate press notices. . They close in Unity Hall Friday, Oct, 18th, Mr. Colville lectures in Brittan Hall, Haverhill, Mass., at 2 and 7 f. on Tuesday evening, Oct. 20th, in Willi-mautic, Conn.; on Wednesday, Oct. 21st, he com-mences work in New York, in Union Square Hall, at 3 F. M., and on Thursday, Oct. 22d, in Kingston Hall, Brooklyn, at 3 F. M.

Mrs. 8. M. Atherton will lecture for the First Spir-itualist Society at Portland, Me., Oct. 18th. She can be addressed at 46 Parrott street, Lynn, Mass., for en-gagements at reasonable rates.

The speakers for the Lowell, Mass., society till Nov. sth inclusive are announced under "Banner Corre-spondence" head.

H. A. Lamb, M. D., (of Portland, Me.) will lecture in Brunswick, Monday evening, Oct. 15th; subject, "Astronomy." The Doctor will accept a call to lec-ture before any Spiritualist society, in any part of New England, during the fall or winter.

W. L. Jack, M. D., is at 23 Howe street, Haverhill, Mass., for a brief time only.

Dr. Geo. A. Fuller has changed bis residence from 42 Portland street to 5 Houghton street, Worcester, Mass. He will lecture in Salem, Mass., Oct. 25th; in Worcester Nov. 1st and 8th; in Fitchburg Nov. 15th. Would like engagements for Nov. 22d and 29th. Address as above.

dress as above. Mr. Frank T. Ripley, platform test-medium, can be addressed for engagements during the fall and winter at 9 Bosworth street, Boston. Marguerite St. Omer, (of Flitchburg, Mass.) psycho-metrist, inspirational lecturer and platform-test-medium, will occupy the rostrum for the Spiritualist Society at Quincy, Mass., Oct. 18th and 25th. Will be pleased to make other engagements.

RHODE ISLAND.

Providence.—The Spiritualist Association holds meetings in Harrington Block, corner Broad and Richmond streets, every Sunday, 2:30 and 7:30 P. M. We convened our first meeting of the season Oct. 4th, and were favored in having with us Dr. H. B. Storer of Boston, who gave two excellent lectures that were listened to with much interest. Oct. 1ith Mrs. C. Fannie Allyn was the speaker. She took her subjects from the audience, and offered remarks of vital importance upon the practical side of Spiritualism.

Spiritualism The Progressive Ald Society meets every Wednes-day afternoon and evening. SARAH D. C. AMES, Sec'y.

No. 53 Daboll street.

Afraid of Her Breath.

A radi of Her Breath. A had breath spoils the beauty of a Venus. Don't want your lover to kiss you for fear he may become disgusted. There is a way to cure this affliction. It arises from a disordered stomach. Read what the celebrated Doctor Hofmeister said before the Medical Sequety of London. Medical Society of London: "The unnatural motions of the stomach caus-

ing pressure and belchings, the irritation of the intestines resulting in catarrh of the bowels, and the inflamed mucous membranes, are the

most fruitful of all known causes of disease. "Out of them grow most kidney and liver troubles, diabetes, all rheumatic affections and gout. I have found that the unnatural motions of the stomach cease, the intestinal troubles become southed, and health results, from the use of Carlsbad Waters or Sprudel Salts. The



In New Bedford, Mass., at the residence of the bride's parents, Mr. and Mrs. Joseph Smith, on the afternoon of Monday, Oct. 12th, by the Rev. E. Willlams, Dr. W. A. Hale (of Boston) and Miss Agatha R. Smith.

The bride was attired in a dress of cream slik surah, with Jaco trimmings, and carried a bouquet of white

The bride was attired in a dress of cream slik surah, with Jaco trimmings, and carried a bouquet of white pinks. After the service the newly welded pair held a re-ception in the evening at 1.r. Hale's residence, 4it Duidley street, Boston. The wedding glits were numerous, varied and appro-priate. Among the guests present were Mrs. Potter of Fitchburg, Mass. and other relatives of the contract-ing parties; also Rev. E. Frye, Dr. Taylor, wife and child, Mr. Cilford, Mr. and Mrs. Chuca, Mr. and Mrs. J. B. Brown, Mr. and Mrs. H. E. Bagley, Mr. and Mrs. Gharles Hervey, Mr. Frank Hervey, Mr. H. W. John-son, Mr. and Mrs. William Bmith, Mr. and Mrs. Charles Hervey, Mr. Frank Hervey, Mr. H. W. John-son, Mr. and Mrs. V. Pollock, Mr. and Mrs. J. Bilva, Mrs. O. Weeden, Mr. and Mrs. J. Allon, Miss McNey-en, Miss Sadie Grey, Mrs. M. Pasho, Miss Carrie Leonard. Mrs. N. Potter, Mrs. E. Potter, Miss McNey-en, Miss Garrie Higgins, Miss Lizzie Miller, Mr. John Miller, Mrs. Annie Mayfield, Mrs. Chandler-Bailey and daughter, Prof. and Mrs. Nellie Meserve, Allce M. Hord, Maude L. Rittel, and others. Dr. Hale has been for a number of years known to the Spiritualists of Boston as the efficient manager of the Echo Spiritualist meetings at America Hall. He is also an ex Fresident of the Children's Progressive Lyceum Association of this city. A. E. C.

Dr. Fred Crockett is heartily welcomed back to his former office at Moody House, Boston.

A. WILLIAM KEYOU, MAGNETIC PHYSICIAN, is located at 354 Columbus Avenue. Cures all diseases without medicine. Office hours lo to 4. Other hours will visit the aick at their homes. Advice free. Letters answered. 10* Oct. 17. Advice free. Letters answered. 1w Oct. At. THE PLANETS PRESIDING OVER YOUR A papier-mache trunk is one of the latest ideas DESTINY-the Cause and its Consequences. Send date of birth and sliver 10 cis. (also 2 ct. stamp). The mystery will be solved. MRS. F. F. SCHERMAN, 628 Milwankee Avenue, Chicago, Itl. Oct. 17. The baggage-smasher finds it practically indestructible.

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was Abraham Lincoln

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DON'T WEAR STIFF CORSETS. FERRIS'

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This book will be found peculiar, curious, startling 1-more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whis-pers, 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 MAY-NARD, of White Plains, N.Y. The facts stated in this book are verified by affidavits, photographs, letters and documents of proof, also names and addresses of witnesses now living who were in the White House at the time the scances were given 1. This work is of vast and everlasting importance to Spiritualists, and to all who are not who wish to be informed of astonishing historical facts. We have terri-tory for energetic agents in several of the best States in the Union, and will pay a liberal com-mission on sales to those who mean BUSINESS and are ready to work conscientiously and quickly and earnestly. Territory given out in order of receipt of application—that is, first come, first served.

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Oct. 17. lm

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles overy Sunday evening at 7:30, also every Tues-day afternoon at 2:30. Sittings daily. Also her Indian Reme-dy for Piles; a sure cure. 22 Winter st., Room 16, Boston. Oct. 17.

Mrs. Mott Knight,

451 SHAWMUT AVENUE, Boston, Independent Slate-from ? to Jr. M., for Developing Medium. Circles Fridays evenings for Slate-Writing. 1w Oct. 17.

Count Cæsar Matties,

ELECTRO-Homeopathic Physician, DR. ELLA HOW-ELL, 349 Columbus Avenue. Cancers, Humors, Cata-racts, &c., cured without knife, caustic or ligature. Oct. 17. Iw

THE FREETHINKERS' MAGAZINE. Prospectus for Vol. X., and for the Year 1892. THE Magazine will be enlarged to Eighty Pages and greatly improved, and will compare favorably both in appearance and contents with the best magazines of this

The problem is a few good Liberal with de no deducted at sub-scribers, excepting a few good Liberals known to be ex-tremely poor. Everything that it is possible to do to make the Magazine INTERESTING, INSTRUCTIVE, SCIENTIFIC, PHILO-SOPHICAL and BEAUTIFUL, will be done. It will voice the best thought of this age. No subject will be tabooed that relates to the interests of Humanity. As heretofore, it will give every person a hearing who has some-thing to any and knows how to say if. It will be a publication that no Materialist, Agnostic, Free Religionist, Spiritualist, Liberal Unitarian or Progressive thinker of any school of thought can afford to do without, and one that every orthodox minister and orthodox church-member ought to read. It will be the ablest and most Liberal and Progressive Magazine ever before issued in this country. The publisher will endeavor to procure as *regular contrib-*utors the following well-known and favorably distinguished writers: Robert G. Inversoil, (george Jacob Holyoake, B. F. Under-

The late George B. Loring corrected only a few days before his death the last proofs of "A Year in Portugal, 1889-1890," the fruit of his sojourn as United States minister in Lisbon. The book has just been published by the Putnams.

The remains of Charles Stewart Parnell were followed to the grave on Oct. 11th, by the greatest procession ever witnessed in Dublin. 120,000 people are estimated to have viewed their dead leader's face as he lay in state.

Uncle Sam has just concluded a convention with Germany by which she admits our cereal crops free of duty.

The enlarged premises of Jones, McDuffee & Stratton enable them to open a stock pattern hall above the art pottery rooms, in which their decorated stock patterns are comprehensively exhibited.

A small gold chain was recently found imbedded in a lump of coal by an Illinois woman. It was about ten inches long, of antique and quaint workmanship. How did it get there?

Salt as a tooth powder is better than almost anything else that can be bought. It keeps the teeth brilliantly white, the gums hard and rosy.

The method of disposing of one-half the slanders of the age is to pay them no attention. The other half may be lived down. Slander is fed by as many streams as the Nile, and there is often as much diffi-culty in tracing it to its source. It is nobler to rise above calumny and slander by living a pure life than by contention to strive to contradict it,

ON THE TRAMWAY.—Three ladies enter the car. X— rises. and politely observes, while pointing to his seat, "For the eldest of the ladies." Profound si-lence. Nobody moves. X— resumes his seat.— Frankfurter Zeitung.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing bald-

ness. ILLINOIS.

Springfield .- David K. Lepper writes: "We are about to rednen our meetings; as a society we are to hold a scance every Thursday evening at my home, and all who are, active members will be admitted to the circle, while those who are social members or in-vestigators of the phenomena will sit outside of the circle. On each Sunday we shall hold public worship at my home until some other place can be found. We anticipate a grand good season, as the leaven is working, and the people are awaking to the necessity of local work.

HORSFORD'S' AOID PHOSPHATE, for Indiges-tion, Dyspepsia and diseases incident thereto.

Worcester. - Dr. Geo. A. Fuller lectured in Ar-c anum Hall, this city, Oct. 11th, on "The Nature of Spiritualism," and "How Can We Know that Our Spiritualism," and "How Can We Know that Our Spirit-friends are Permitted to Be Near Us?"-this subject was presented by the audience. The Doctor's lecture, delivered Sunday evening, Oct. 4th, in an-swer to the Rev. Dr. McCullagh, was fully reported in *The Telegram* and *Spy*. Louis F. Jones, spirit-artist, is stopping with us this week, and at present writing his time is all engaged. Mr. Jones is a most wonderful medium, and deserves the patronage of all Spiritualists. Next Sunday Mrs. Clara A. Banks occupies our platform. It will be her first appearance in our city, and we bespeak for her a large audience. GEORGIA D. FULLER, Cor. Sec'y.

Fall Biver.-Mrs. Hibbert (7 West Warren street) writes: "On Sunday, Oct. 11th, we had with us Mrs. Neille F. Burbeck of Plymouth, Mass., for the first time in this city. Her phases of mediumship are a short address of much merit, after which she gives very fine psychometric readings and tests. Those given here were very satisfactory to the audience. We also had with us Dr. Emma Jackson of Acushnet, Mass., who is a very fine france speaker and psycho-metric reader. Societies would do well to secure the services of the above-named mediums, who are willing to go on very reasonable terms. Next Sunday Mrs. E. I. Hurd of Lynn, Mass., will speak for us-who will be warmly welcomed. We shall also have with us, for the second time this month, the ever-welcome Mrs. Nettle Holt-Harding of Somerville, Mass." writes: "On Sunday, Oct. 11th, we had with us Mrs.

Brockton .- The Spiritualist Ladles' Aid Society opened its meetings for the season at its hall, corner of Main and Crescent streets, Sunday evening, Oct. of Main and Crescent streets, Sunday evening, Oct. 4tb, with a lecture given by Mrs. E. C. Kimball of Lawrence, who was greeted by a large and apprecia-tive audience. Sunday, Oct. 11th, Mrs. O. M. Nicker-son of New Bedford gave one of her most instructive lectures. Wedbeaday, Oct. 7th, the ladles' held their first business meeting 'of the season, concluding with supper and social in the evening. Bunday, Oct. 18th, Bro. Joseph D. Stilles will be with us. 757 Center street: Cor. See'y.

Lowell .- "E. P." informs us that Frank T. Ripley of Boston occupied the rostrum Oct. 11th, taking subjects from the audience, and treating them in a pleas-Ing and instructive manner; after each lecture tests were given, mostly to perfect strangers, which were readily and gratefully recognized. Next Sunday Mr. Oscar Edgerly of Newburyport will lecture and give tests in Lowell.

Swamsen.- Spiritualist meetings were held in the chapel, Oct. 11th, under the auspices of L. L. Lawton. The speaker was Miss Mary B. Williams of Fall River, who lectured to large audiences at 2:30 and 7:30 P. M. She is a fine lecturer and a good test me-dium. I would be pleased to learn the open dates of speakers. L. L. LAWTON.

Fitchburg .- Rev. S. L. Beal of Brockton, Mass. lectured for the Ladies' Progressive League, Sept 27th and Oct. 4th. His scholarly and systematic method of treating his subjects renders him a partic-ularly pleasant and instructive speaker. INCOC.

use of Carisbau waters of Sprudel Saits. The diuretic effect of these remedies, its quiet ac-tion upon the lining of the stomach, and its healing power upon the inflamed intestines, are beyond all praise."

beyond all praise." The genuine have the signature of "Eisner & Mendelson Co., Sole Agents, New York,"upon the bottle. A sample bottle will be mailed upon receipt of 35 cents in postage stamps. Price of regular size, 75 cents.

SPECIAL NOTICES.

19 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. Julv 4.

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

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

Bus rates adding





Message Department.

6

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings will be held at the Mali of the Banner of Light Establishment, free to the public, commencing

at 8 o'clock P. M. J. A. SHEL-HAMER, Chairman.

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT MERSAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

At these Scances the spiritual guides of MRS. M. T. LONG-LAW occupy the platform for the purpose of answoring 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 con-

alderation. MHS. 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. The second s

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LS 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. The solution of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Sept. 22d, 1891. Spirit Invocation.

Spirit Invocation. With an unspeakable sense of thy presence and of the power and influence of thy ministering angels, we come be-fore thee, oh i heavenly Father of light and love, offering up the aspirations of our souls and opening our hearts to thy inspection. We would be spiritually exalted at this time, and brought into the atmosphere of those angel ones, who delight to do thy work in giving good tidings unto mor-tals, in ministering unto the needy and afflicted, or in other ways proving helpful to mankind. May we feel their influ-ence, and may a consciousness of thy love for and s in giving with us and our kind be with us now and henceforth to cheer and bless us on our way.

enter, and may a consistence of the provide induction of the provided and spin participant of the presence of bright spirits, but also to receive from them some inspiration of truth that shall inform our mindes and quicken our own ideas of life here and beyond. We desire to feel that we are one with them and they with us, taking interest in the lives and concerns of this external world in order to be of use to them and to erert an influence on the other side of existence who have some good thought to give unto mankind or some service to perform. We send our to use the shall be inspired by minds on the other and our bieseing unto these angle ministers of light and peace who wend their way from the beautiful homes above to do our to other as not only they would be done by but as they desire to do for the uplifting of all. Ohl our Father, may we at this time realize and understand what it is to live a spiritualized life, and may the blessing of all pure and good souls rest upon each one forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now sub-mit your questions, Mr. Chairman. QUES.—[By S. W., Bradford, Pa.] Is the con-ception of time the same in the consciousness of a decarnated spirit as in a mortal? If not, what is the relative difference? I know that there is no time-measure, that there are no clocks or inatches in the minit movid but there we had watches in the spirit-world, but there must be du-ration; for instance, is a year as long in the con-sciousness of a spirit as in the consciousness of a mortal f or, what is the feeling of a spirit rela-live to the earthly duration of threescore years and ten ?

Ans.—There are spirits of the other life not dwelling in contact with the physical forms of earth who take measurement of the passage of earth who take measurement of the passage of time somewhat after the same fashion that you of this world do. We do not know why your correspondent should say he knows there are no instruments for the marking of time in the spirit world, such as the dial, watch or clock, because we know of no one in this earth life, nor do we know of any one in the spirit-life, who can positively affirm that as a fact. We have seen in the spirit world intelligences pos-sessing in their homes little instruments by which they mark the passage of time. These are not necessary to the spirit-intelligence, nor are they found in all homes in the other world. Your correspondent would seem to infer that there are no abiding places for individual there are no abiding places for individual spirits in the spirit-world, such as your struc-tures of earth, substantial, and composed of atoms and elements, which are wrought into material suitable for erection. When you come tures of earth, substantial, and composed of atoms and elements, which are wrought into material suitable for erection. When you come to understand fully, as you must do some time, that the spirit-world is as real a world as is this planet earth; that it has its forms of subjective life; and that the spirit entity of man has as much, and even more power than he had while on earth of working into practical expression and substantial form the ideas and ideals of his mind, these appearing externally in the had while on earth of working into practical expression and substantial form the ideas and ideals of his mind, these appearing externally in the had we did our best to make our concern a ideals of his mind, these appearing externally fashioned according to the thought and design of the inventor, then will you perhaps realize that among the various forms of objective life in that world we have machines, and models of machines, apparatus of various kinds for various kinds of measurements, calculations and investigations, and that you of the earth are not the only favored ones in this re-spect, as there are spirit intelligences who take spect, as there are spirit intelligences who take pride in possessing certain forms and objects, and some, as we have already stated, have in their homes little dial-like machines by which they note the passage of time. But these are not necessary for the spirit who realizes that he need not limit himself in the accomplish-ment of a certain piece of work to one hour or to two years, and that he need not hurry to press into that certain length of time all the experience and discipline which he can extract from his present mode of existence. experience and discipline which he can extract from his present mode of existence. Spirits who live in close contact with the ex-ternal or physical world can keep very accurate track of the passage of time, as you note it here, if they so desire, and any exalted or ad-vanced intelligence may likewise do that if he wishes. Still, as we have said many times through the media of earth, there are thou-earded empirication who have not being do and through the media of earth, there are thou-sands of spirits who know nothing and care little concerning the lapse of years, as you un-derstand it here. Having disconnected them-selves from the physical earth, and being con-cerned with the affairs of the spiritual world, they have had no need to take account of the passage of years, as you may have done. In coming back into contact with media on earth such spirits may find difficulty in stating how long it has been since they passed from the long it has been since they passed from the physical body, because they have kept them-selves so disconnected from the affairs of time and matter in this regard.

some individual whom he desires to see submit-ted to his will-power, and, after a while, that other individual becomes so subjected to his power as perhaps to serve as his slave, respond-ing in thought and action to his meutal or spoken command, as the case may be. This magnetic power exists largely in the physical organism of the operator. It is a quality of the spirit, mind and body combined, which is projected through the magnetic atmosphere of the operator upon the subject, reaching that subject through the latter's own aura. Clairvoyance is the spiritual perception of man unfolded into operation. Every individ-ual has a spiritual perception. It is not de-veloped in all, but it is capable of being de-veloped in all, but it is unfolded the in-dividual can discern objects and forms of life, even localities and places unseen and uninter-pretable by the spirit. It may be brought into operation through the natural develop-ment of the spiritual perception, or it may be the called a medium. It matters not how this sixth sense of spiritual perception is un-folded. It belongs to humanity, and every in-dividual possesse it for himself, and sometimes, perhaps not while he is on earth, but some-where in the future he will find it unfolded and quickened to that extent that he will be able to come in contact with knowledge and to gain power through its use such as he can able to come in contact with knowledge and to gain power through its use such as he can never know through the limited avenues of these physical senses of earth

Q.--[By "Readers of THE BANNER," Brad-ford, Pa.]--When we earnestly think of a spirit, is that spirit aware of it? In other words, can spirits feel when mortals think of them or yearn for them?

A .--- When mortals yearn for the presence of a spirit friend, it is good evidence that these mortals are in sympathy with the friend for whom they long, and that their love goes forth to that friend. Love and sympathy in the hu-man heart, exercised toward any other human

man heart, exercised toward any other human soul, will attract a response, even though that response is not tangibly understood by the one who has called it forth. Now, if you as a mortal, longing for the presence of a beloved friend who has passed to the spirit life, send out your earnest thought and desire toward that friend in his ascended condition, you open your life to his approach, your magnetic atmosphere becomes bright-ened by scintillations of light generated by the exercise of those emotions which we call love and sympathy. Why? Because your af-fectional nature has gained the ascendency for the time over the physical or material nature and its conditions. The affectional nature, then, being in operation, generates this beauand its conditions. The affectional nature, then, being in operation, generates this beau-tiful quality of magnetism, which flows out, mingling with the aura that belongs to your life, and surrounds you, and makes it ap proachable to the spirit friend for whom you yearn. This friend will know of your desire, will be attracted to you by the light which you send out toward him, and will respond to the best of his ability. It may be that circum-stances and environments will be such with you on earth that the spirit will be unable to give you palpable evidence of his nearness, but, nevertheless, he will come, and with his influence will seek to bring you peace and hope and good cheer. hope and good cheer.

F. B. Marshman.

F. B. Marshman. I feel gratified at the opportunity of mani-festing in your Circle-Room, for this seems a great privilege to me to day. I wonder if you who are here on earth can appreciate the bless-ing that it is to a spirit to find an avenue through which to express himself, with a word of remembrance and love to the friends whom he left behind him when he took his upward march to the spirit world. I did not appreciate these things, nor con-cern myself much with that which should have affected my mind more thoroughly, but 1 did not know that life would be comparatively short to me on earth. It seemed as if I had an extended business career before me. I was

extended business career before me. I was active. I felt energies at work in my mind, and activities coursing through my entire frame.

I connected myself with various orders and organizations, and was by no means an inact-ive member of any of them, for I was interest-ed in all that I took hold of; and I wish to

very much. I feel pretty wen on, I can ten you. I went out in a hurry, not by my own hand, but I suppose some one else feit to blame for it. I do n't want any one to feel bad about my going out. I reekon it's all right. I can see more of life than I could when I was here, and I am having such a good sort of a time, but keeping busy all the while, that I don't feel at all bad because I went out. I do n't know where John is, or what he is doing, but I want to tell him it's all right. And I do n't harbor up anything about it, and I do n't want him to feel any shadows over it either. I'm known in Norwalk, O., much better than I am in these parts, and so if you'll just say I 've come, and that I call myself Bob Thomp-son, I'll be a thousand times obliged to you.

Nora Lynch.

It hardly seems any time at all since I passed from the body. The days are so bright, and I feel so happy because I am free from the body, that time is very short. It seems almost as if I had had a dream, and in that dream some-thing unpleasant was about me; then came a shock, a part of the dream, and then all seemed light, and I saw many good faces smiling upon me. Every one seemed so kind that I had no shadows, and nothing unpleasant to think shadows, and nothing unpleasant to think about.

about. I have heard sweet music and singing since I came to this spirit-life. It is so grand, and it seems so good to listen to it that I do not know hardly what is taking place on earth, or how the days are going by; but I want to tell my friends how happy I am, and I do not want them to feel sorry because I left earth as I did before I had seen so many years as others around me have. I want them to feel it is all right. I could not be strong here as I am in the spirit world, nor could I have the good things here that I find now. Tell them that while it pleases me to bave them pray for my soul, yet I do not think they need to do it to make me any happier than I am now. The sympathy and thought that they express is very sweet to me, for I know of it in my spirit-home. I do not see dark places nor shadows. It is bright and pleasant, and like a beautiful country home, where flowers grow, and birds sing, and the light shines all the time. Perhaps I can do better if I come again some time and say more. This is the first time I have come to this place, and I hardly know how to do; but some kind people standing by have helped me to speak, and I feel very grateful to them. 1 have heard sweet music and singing since I

My friends live in South Boston. I would especially like to have my brother Tim know that I have come, that I thank him for what he has done, and would like sometimes to talk with him quietly in some private place. Nora Lynch.

Israel Parker.

I happened to be invited here, not by any of your people in the body, but by some good spirits who have been this way themselves and liked the experience. They thought it would do me good to come, for I have been trying to reach friends and relatives for a good many

I left my people in Milwaukee, and many of them are there now. I have a friend in Beloit, who would like to know something of Spiritwho would like to know something of Spirit-ualism, but he does not dare to come out and say so. If there were any way for him to learn about it under cover, he would be very glad to do so. I do not know but that it would be as well, and if he will try to sit at home in his family and ask the spirits to come and give him some knowledge of the other world, he may in time get an answer-mot right away perhops

family and ask the spirits to come and give him some knowledge of the other world, he may in time get an answer—not right away, perhaps, but anything worth having is worth taking time over and possessing patience for, and I would like to see if my friend is made of that kind of stuff. Now, to my relatives and near friends I come with a word of good cheer. I was a busy man when on earth. I always found something to do with hand or brain. It did not always amount to a great deal. Sometimes what I tried to do seemed of little account, for I though then as I think now, it is better to try to do something is of small account, than to pass something is of small account, than to pass them in idleness and show no result for them. I do not intend to give any long story about my spirit-life and its experiences, for you could not understand it if I tried. It has nothing to not understand it if I tried. It has nothing to do with this part of the country. It belongs to myself and those who are with me on the spirit-shore; but I would tell my friends that it is a prime good world, where there is plenty of breathing room for all who come, and al-ways something for each one to do. If my friends want to know something more about it, they must begin at the foundation and study it up, and by the time they learn what spirits come for and how they come, they will be ready to learn something of life outside of this material plane. Israel Parker.

she has no desire to come back to earth to live again in the physical form. I would be pleased to have you send my mes-sage to F. II. Howland, Brooklyn, N. Y. and to have you call me Mrs. Kate U. Howland. **Hob Thompson.** I do n't know as I can get in here, but 1 thought I'd like to try it. I was told of this place, and that if I came here I could say some-thing that my friends might see in print, and also that I could get rid of some feelings that take hold of me at times which I do n't quite like. I 've no fault to find with the spirit-side. It's a good sort of a place, and I do n't get knocked around very much. I feel pretty well off, I can tell you. I went out in a hurry, not by my own hand, but I suppose some one else felt to blame for

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Sept. 25.-Wm. C. Harding; G. E. Cole; Nettie W. Keep; John Hoyt; Henry C. Mooney; Mollie McArthur; David Handy.

Messages here noticed as having been given will appear in due course according to routine date. Oct. 2-Cornelius Sweetser; Eugene A. Plerson; Sarah R. Smith; Thomas Drummond; Francis W. Goddard; Clara Larkin; Dalsy Clough. Oct. 6.-George De Foe; Lucy Church; Obed Slate; Carrie Harrison; Catherine E. Hunt; Ransom N. Gould.

Banner Correspondence.

Massachusetts.

BOSTON .- Dr. Julia Crafts Smith writes: 'Mrs. Young, the 'piano medium,' was the one who was at the 'White House' in the war period, and if it is possible to find her children or friends the whereabouts of the medal (gold) which was given her by Mr. Lincoln and his wife might be ascertained. She (Mrs. Young) trusted this medal to my care many times, when she was very poor, being afraid that she might be tempted to pawn it. I think there are other Spiritualists in Boston who can test-ify to the same. The measure which decided ify to the same. The message which decided Abraham Lincoln purported to be from George Washington and Benjamin Franklin, and was this: 'They who hesitate are lost.'"

[The medal, of which Dr. Smith speaks, has been several times seen at the Banner office in years past-being then worn by her (Mrs. Young's) daughter. We are ignorant of the present abiding place of any of Mrs. Y.'s children or friends.-ED.]

LOWELL .- "E. P." writes: "On Sunday, Oct. 4th, Mr. Thomas Grimshaw of Manchester, Eng., (trance medium) gave two lectures for the First Spiritualist Society in Post 185 G. A. R. Hall, Wyman's Exchange, Merrimack G. A. R. Hall, Wymau's Exchange, Merrimack street. In the aiternoon the subject treated was: 'Is Life Worth Living?' that of the even-ing was: 'Spiritualism as a Religion.' Both lectures were listened to with close attention, and frequent applause, by good audiences. Mr. Grimshaw is an excellent speaker, and societies would do well to engage his services. His present address is 111 Methuen street, Lawrence Mass. Oct 11th we had Frank T. Lawrence, Mass. Oct. 11th we had Frank T. Ripley of Boston; Oct. 18th Mr. Oscar Edgerly will speak; Oct. 25th Mr. Lord will speak and Miss Lord give tests; Nov. 1st Mrs. Kimball of Lawrence; Nov. 8th Mrs. Craddock of Concord.'

BOSTON.-Mr. W. W. Folsom writes: "Mr. and Mrs. W. H. Allen, of 464 Washington street, Providence, R. I., were invited to my house in West Wrentham, Mass., for recreation and rest. West wrentnam, mass., for recreation and rest. On Saturday evening, Aug. 2d, we held a sé-ance in our parlors, there being a thick curtain separating the two. Mrs. Allen sat in the rear parlor, Mr. Allen, myself, Mrs. Folsom and our son Willie in the front one. Our light was sufficient to distinguish one anywhere in the room.

As soon as we had taken our seats a spirit form came, that of a gentleman, and soon six others, two and three at a time, my own brother and my wife's two brothers, whom we knew and recognized. During the evening there

toga, and Mrs. Borry, a medium who ought to be better known.

Mrs. Pope, a fine elecutionist of New York, gave with excellent effect a couple of readings. Mr. Wright, under the control of his spirit-guides, entertained those present, after which a collation of fruit was served to the company. Every one present agreed that this reception was one of the very best ever tendered in Saratoga.'

Iowa.

OTTUMWA.-Dr. A. A. Davis writes: "In behalf of humanity, and the good instruments through whom the loved ones gone before are voicing the truths of immortality, I desire to make mention of the important work done here through the mediumship of Edgar W. Emerson, who has been with us some ten days or more, in which time he gave us four very ac-ceptable lectures on the subject of 'Spiritual Growth and Unfoldment'--after each lecture giving, in his usual comprehensive and most satisfactory manner, unmistakable evidence of the presence and personale of those who have

giving, in his usual comprehensive and most satisfactory manner, unmistakable evidence of the presence and personale of those who have passed the gateway into life. Many doubters were confirmed in the great truth of continued, conscious existence after 'death,' while others who had never yet had any evidence of life beyoud the grave were made to rejoice, and feel that the supply must ever be equal to the demand of the starving souls who have vainly tried all these years to satisfy their spiritual longings by feeding upon the stale husks of superstition dosed out by stupid shepherds, who simply know nothing of the hygiene of soul-life. I well know that Bro. Emerson needs no com-mendation from me to those who have already met him; but I gladly recommend him to those who have not, and would say, do not fail, when an opportunity presents, to avail your-selves of the great lessons so tangibly and plainly given from the spirit-side of life through his organism. Long live Edgar W. Emerson to voice angel messages to a soul-hungering world."

Maine.

NEWFIELD.-Mrs. J. Q. A. Hill writes: 'Miss Lizzie Ewer gave one of the best inspirational addresses at the Methodist church, spirational addresses at the Methodist church, Sunday, Oct. 4th, ever listened to here. The meeting opened with singing, followed by reading fine selections from the Bible, an in-vocation which was very earnest and eloquent, and the reading of one of Longfellow's beau-tiful poems. The subject of the address was, 'Oh! Death, Where is thy Sting? Oh, Grave, Where is thy Victory?' the treatment of which was highly appreciated. The improvised songs and poems were ex-cellent, the test séance complete, bringing tears to the eyes of many. The evidences of the presence of departed

tears to the eyes of many. The evidences of the presence of departed friends on the evening of Miss Ewer's arrival were beyond description. The messages from a dear mother and our darling Charlie were listened to with breathless attention. Miss Ewer left many friends who reluctantly said good by " good-by.'

AUGUSTA .- A. W. Stewart writes: "The friends of progression in Augusta decided a short time since that the interest manifested in Spiritualism would warrant the formation in Spiritualism would warrant the formation of a society for the investigation of its phe-nomena and study of its philosophy, and at a duly authorized meeting at the house of F. W. Simmons a society was formed under the name of The First Spiritual Society of Augusta. Martin L. Reynolds was elected President; F. W. Simmonds, Mrs. H. M. Pishon and Mrs. P. M. Fogler, Executive Committee; Mrs. L. C. Cochrane, Secretary; Mrs. A. A. Simmonds, Treasurer; and A. W. Stewart, Financier. The Society starts under very favorable auspices."

Connecticut.

SOUTH MANCHESTER. - A. M. Brown writes: "I am deeply interested in our philosophy of spiritual reform, believing that it will ultimately triumph over all obstacles, and rise above all questioning of doubt and caviling; I think there is an inspiration that goeth forth in advance of all great achievements, and in the end will nevail in the end will prevail.

Eighty years Johnson's Anodyne Liniment has led. No better indorsement wanted by us.

To Correspondents.

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

WM. M., HOLDEN, MO.-There is no doubt that a medium who possesses a reserve magnetic force can impart elements of that quality to whatever he or she may handle-be it paper or other article-and a sensitive holding that article

Q.-[By A. M. Goins, Jonesville, Va.] What relation exists between personal magnetism, mes-mermism and clairvoyance?

mermism and claircoyance? A.-Personal magnetism is that subtle, spir-itual quality which belongs to an individual, and which no one else possesses in the same ratio and kind. Every individual that is ever born possesses his own distinctive personal magnetism, although the special magnetic quality of a person may be more powerfully felt by some individuals with whom he comes in contact than it is by others. This is the special magnetic aura of each one, and accord-ing to its quality and development is it felt by in contact than it is by others. This is the special magnetic aura of each one, and accord ing to its quality and development is it folt by those with whom he comes in contact. There are persons who are said to possess a large per-sonal magnetism, having the power, so it seems, to sway the multitude and to draw other people to themselves. Exercising this mag-netic power psychologically, it may be con-sciously or perhaps unwittingly, they attract other individuals to their atmosphere, and bind them, so to speak, to their service. Others, not appearing before the world, or even not coming in contact privately with circles of ac-quaintances, may not exercise their personal magnetism to any extent, for perhaps it has not been thoroughly developed, or its quality may not be of that class which is specially at-tractive, or, it may be, that they do not pos-sess the power of psychologizing other individ-uals, and so they are called cold, distant, un-attractive by the world at large. Mesmerism is the subjection of the will of others to our own. For instance, we have be-fore us a man of positive will and energy. He not only possesses these qualities in himself, but he understands how to exercise them upon others. Thus he sends out his thought 'to'

In business life I was associated with others, and we did our best to make our concern a successful one. I feel gratified at what has been done in that line. I do not now expend my energies in such ways, because my mind is attracted to other things on the spirit-shore. I find I have much to learn, and many things to take hold of and understand. You speak of the spirit-life as being anything but an object-ive one, and yet in my observation and expe-rience I find that the entire mode of gaining in knowledge and increasing in thought and power in that part of the spirit-world that at tracts me is by one great object lesson, which we must learn.

We must learn. Tell my friends that we have secret societies and fraternities on the spirit side, and that they are for beneficent purposes—secret in one sense, open and free in another. We do not obligate ourselves to be faithful unto death to each other, because we do not look forward to death such as you know here. Yet I am told that there is change for each one when the proper time comes for it to be made; but where souls are drawn together by social and where souls are drawn together by social and fraternal ties, neither time, change nor death can bring disruption to those spiritual bonds. Neither by St. George do we take any vow, nor by any degree or council, and yet if my friends could understand the delights of these societies, which I have learned something of in the spirit-world, they would feel that truly man in passing on from earth to another life, only rises, gains promotion and development, and loses nothing by the change. [To the Chairman:] I call no names, sir, but

[To the Chairman:] I call no names, sir, but I have many friends, and I want them all to feel that I come with a special thought of love to each one; then I shall, indeed, feel gratified that I have come, and if any of them will call upon me through some private medium. Ishall be pleased to respond. We have mediums in Lynn that I can approach, and you have them in Boston, which is so near our city that I feel certain it could be but little trouble for my friends to visit here and give me an opportu-nity to speak in private with them. I am F. B. Marshman.

Mrs. Kate C. Howland.

I am permitted to come, and it gives me great satisfaction to feel that I can send my love to the dear ones of my family who are still on earth and tell them how I watch over them, knowing the experiences they meet and the ohanges that have come since I passed from the earthly state. I am not dead, oh, no! I live, and am satisfied that I shall continue to live, gaining new nowers in the spirit-world

Louisa Proctor.

Father and I come to send our love, and to tell dear friends on this side that we have pleasant associations and surroundings in the heavenly world. Other dear friends are with us in spirit, and all unite in sending influences of affection and good-will to those whom they have cared for, and still care for, on the earthly plane.

wish to say that I did not pass from the body through any act of my own. Some, I be lieve, seemed to think that I might have done so when they found me, but it was not so. I did not have any cause for taking my own life, and I do not wish any one to think that I did. It was purely an accident; and if those who are most concerned, and have the most interest in regard to my last hours, will visit some private avenue through which I can come and talk with them, I will tell them just how it happened. I did not realize it myself until I passed from the body and found the mistake Abiol I made. I have so much I would like to talk over con-

I have so much I would like to talk over con-cerning my days on earth, and what I have seen and learned on the spirit-side, if I can only come somewhere in private. I have no wish to make a public speech, or to call the at-tention of my friends to myself before the world; but I feel a drawing back, and a long-ing to come and say a few words, and this is the best place I have found to do so. I come from Reading, Massachusetts. I am Louisa Proctor.

grasped. I used sometimes to wonder a great deal about the spiritual life. I was satisfied that it was a real world, that my dear ones lived there in tangible forms, and that they moved about doing their work and living in their own homes; but there was much that I could not grasp, and that I wished to know. Now I am beginning to know. I have not learned all, by any means.

Newton street, Boston.'

Maryland.

BALTIMORE .-- Charles R. Scherin writes, under date of Oct. 5th: "Since fall has set in Spiritualism has revived with unusual vigor. Dr. John Roberts, our finest test medium, has been engaged by the Saratoga Society to hold regular monthly test circles at Saratoga Hall. He opened the season on Sept. 15th with a very He opened the season on Sept. 15th with a very large attendance. The medium worked so quickly that almost every one received a test. The Psychic Society opened its lecture ser-vices in Benson's Hall on Oct. 4th, with Mrs. Rachel Walcott on the rostrum. The subject was: 'The Principles of our Philosophy.' Mrs. Charles R. Scherin, test medium, has commenced Sunday evening circles at Presst-man street hall. Our object is to organize a new society, and teach the philosophy in this section of the city. Mediums are invited to do what they can in the Cause. Mrs. Sarah Danskin, our oldest medium, and well-known to the BANNER of LIGHT, and Mrs. Maggie Kennedy, are two public mediums that are assisting in this new enterprise. Our meetings are well attended, and we feel greatly encouraged.

encouraged. Mrs. Kennedy was arrested last week for giving spiritualistic exhibitions for gain with-out a license. These so-called *exhibitions* were

out a license. These so-called *exhibitions* were no more than test circles held at Mrs. Ken-nedy's home, No. 712 North Gilmore street, where a collection of twenty-five cents a per-son was asked, but not demanded. The medium called for a jury trial, and was released on \$300 bail. This arrest will bring the question of Spiritualism to a crisis. It is claimed that Mrs. Kennedy's circles are not re-ligious meetings, but many persons, both Spir-itualists and church-members, intend to testify to the contrary. The work of our test mediums has gradually

undermined this large city, and the time is not far distant when Spiritualism will have a recognized prestige.

New York.

SARATOGA. - A correspondent writes: 'Monday evening, Sept. 28th, Mr. and Mrs Harvey Lyman tendered to Mr. and Mrs. J.

Emery N. Moore. I bring my greeting to my good friend who is here, and I see other faces before me that I have known in the past. I wish, Mr. Chair-man, to have all my friends on this side know that I am satisfied with the spirit-world and its conditions. It is very much what I expected to find, although there is a great deal in con-nection with its life that the arisen spirit takes hold of that cannot be expressed by mortal language. I, as an old Spiritualist, could not have understood it if it had been told to me nor could you realize some of the conditions of the other life should I attempt to explain them nor could you realize some of the conditions of the other life should I attempt to explain them nor could you realize some of the conditions of the other life should I attempt to explain them nor could you realize some of the conditions of the other life should I attempt to explain them nor could you realize some of the spirit, in a great measure, must be spiritually discerned, and they must be brought in contact with the spirit apart from the physical body to be fully grasped. I used sometimes to wonder a great deal about the spiritual life. I was satisfied that it was a real world, that my dear ones lived there in tangible forms, and that they moved about doing their work and living in their own homes; but there was work that i could not graan, and Many others present spoke during the even-

somebody. Many others present spoke during the even-ing, among whom were Mrs. Beach of New York City, Mrs. Thompson, an old resident of Sara-

would receive magnetism from it in greater or lesser de gree, according to the case.

Magnetic healers who are well developed usually have a band of Indian attendants, one of whom is detailed to seek out the patient using paper or other substance that has been forwarded, and which serves as an instrument for the im partation of force by the Spirit Indian to the patient.

C. O. S., ASHTABULA, O.-It may take years for you to develop the mediumship you possess. The best phases are slow in development usually. There may be some barrier to your progress in this respect in your surroundings or in your personal conditions, but in any event patience, harmony of spirit and perseverance in sitting-carnestly inviting the good spirits to your aid at each trial-are no to medial unfoldment.

T. J. E., MENDON, MICH .-- The "taps " mentioned in your letter were probably made by some spirit anxious to gain your attention. You have doubtless medial powers; by sitting quietly and patiently at stated intervals, requesting resence and manifestation of your unseen friends, you the may in time become a developed medium.

PAMPHLETS RECEIVED .- Vacation Time, with Hints on Summer Living. By H. S. Drayton, M. D., Editor of the Phrenological Journal. 12mo, pp. 84. New York: Fowler & Wells Co.

Getting Married and Keeping Married. By One who Has Done Both. 12mo, pp. 22. New York : Fowler & Wells Co.

Am I a few or Genille I or, The Genealogy of Jesus Christ, Proving His Divinity. By Thomas A. Davies. 16mo, pp. 88. New York: E. H. Coffin.

Who Was Jehovah ; By John Page Hopps. 12mo, pp. 24. London, Eng.: Williams & Norgate

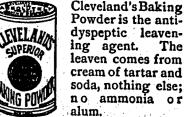
How to Raise the Spirits of the Dead. By Thomas S. Wilmot 8mo, pp. 16. London, Eng.: Hy. A. Copley.

ORIGINAL. No. 57. Graham Muffins

BY MARIA PARLOA.

For twelve muffins there will be required half a pint of graham, half a pint of flour, one generous tablespoonful of sugar, one tablespoonful of butter, half a teaspoonful of salt, one teaspoonful and a half of Cleveland's Baking Powder, one egg, and two gills and a half of milk. Mix the dry ingredients and rub through a sieve. Turn the bran from the sieve into the mixture. Beat the egg till light and add the milk to it. Stir this into the dry mixture. Add the but-ter, melted, and beat well for half a minute. Bake in buttered muffin pans for half an hour in a moderately hot oven.—(Copyright, 1891, by Cleveland Belving Rearder (C) Baking Powder Co.)

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



Powder is the antidyspeptic leavening agent. The leaven comes from cream of tartar and soda, nothing else; no ammonia or alum.

OCTOBER 17, 1891.

BANNER OF LIGHT.

Points Current.

Discovered by Dream.

A Daughter's Find of her Father's Long-Ilidden Treasure-Thousands Under the Hearth-How Sergt. Burns Helped a Young Woman Recover \$14,000-Seen in Visions for Several Years-A Brick Wall's Secret Finally Re. vealed.

"Sergeant, I have had a dream which worries me not a little, and I want your aid in assisting me to find out what it means. I am not superstitious, and you have known me since I was a little tottler. Can I trust you?"

sisting me to find out what it means. I am not superstitious, and you have known me since I was a little tottler. Can I trust you?" The speaker was a wee bit of a woman, and thinly olad; she had gone out of her home, and hunted up Sergt. Burns, then in the Fourth predinct, to tell him her dream, and when she asked if he could be trusted he quickly an-swered in the affirmative, promising that what-ever she might say would be regarded as strict-ly confidential. The lady told the sergeant that since the death of her father, more than four years be-fore, she had repeatedly dreamed that he had come to her, and told her that under the brick in a certain hearth of a house in which they had previously lived there were money and valu-ables, and that if she went and searched for them she would find them. The sergeant had often heard such stories, and was inclined to treat it lightly until he saw that the young woman was thoroughly in earnest, and determined to have an investigation made. " I am satisfied," she said, "that there must be something in my strange dreams. I have tried to fight against believing this, but when I see the spirit of my father almost overy might, and he tolls me not to de-lay looking for the money and freas-wres, I cannot help but believe there is some truth in what I have heard and seen in my sleep. Father was a poor man, but once he received a telegram to come to Ireland imme-diately. He went, but none of us knew what pressing business called him there, and after he came back our little brother discovered that he had considerable money, but he never told nother or any of us older children about it. When we asked him about his trip, and why he went, he merely gave us an evasive answer. I believed all the time that he received a large sum of money, but when I asked him about it he denied it. He went ahead with his work, and did not appear in the least changed as to his habits or the treatment of his family. I do not remember the day that he was not kind and good to us. These dreams and vis

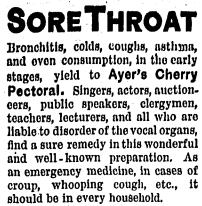
because 1 know there is something in my dream." Sergt. Burns listened attentively to the wo-man, and told her that as soon as possible he would make the investigation desired, but she insisted that it should be made the next day. The promise was made, and the next day, which has been more than five years ago, the sergeant went to the house, told the occupant exactly what his mission was, and was per-mitted to make the search. One by one the bricks were removed, and when he was about to give up in disgust, he found six mole-skins filled with paper money and gold. In a half dazed and bewildered frame of mind he counted it, and found nearly fourteen thousand dollars. It was placed in his pockets, and he hastened to the home of the lady whose dreams had brought about its

the lady whose dreams had brought about its discovery. When she was shown the money, and told how much it was, she fell in a faint, but soon recovered, and, taking the money, pressed it to her lips, and said she had felt ever since her father's death that it was where it had been found

that been found. The sergeant was made to promise that he would not say anything about the find, and he has never told the lady's name to any one. The old house where the money was found is now occupied by negroes, and stories have been circulated that it is haunted.—Washington Post

A Curious Old Clock.

A party of curiosity-hunters has found in the attic of an old farmhouse near Long Branch, N. J., the famous old timepiece which used to tick away the hours at the parsonage of Rev. Dr. William Tennent, pastor of the old Prochutarian Churach between Eraphold and



"Two years ago I suffered severely from an attack of sore throat

And Bronchitis

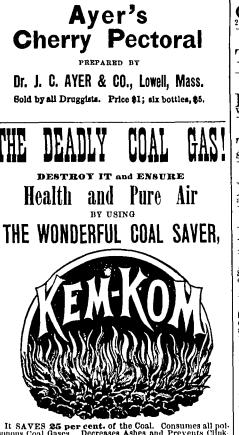
It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health." -- Chas. Gambini, Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other pre-paration."-Annie S. Butler, Providence, R. I. W. H. Graff & Co., Druggists, Carson,

Iowa, certify that all throat and lung troubles are speedily

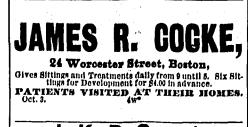
Cured By Using

Ayer's Cherry Pectoral. It leads all others. "In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing me to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."-John Dillander, Cranesman of Steam Shovel, G. S. & S. F. R. R. Co., Justin, Texas.



It SAVES 25 per cent. of the Coal. Consumes all pol-sonous Coal Gases. Decreases Ashes and Prevents Clink-ers. The coal will ignite quickly, last longer, and give out intense heat. It is simple in its application, and for use in the Boller. Fu nace, Stove or Range. Each package treats one ton of coal, and retails at 25 cents. Directions with every package. For Sale by Grorers. Aircady used ou railroads and by manufacturers through-out New En land. Send orders for Kem. Koin in large packages, with full par-ticulars for using on large plants, lo STANDARD COAL AND FIIFI CO

Mediums in Boston.



J. K. D. Conant, TRANCE and Business Psychometrist. Slittings 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 Examina-tion of Disease, stato sex and age, enclose lock of hair. Terms \$2.00. Il Union Park, Boston, Mass., between Shawmut Av-enue and Tremont street. Answers calls to lecture, or hold Public or Private Séances. Iw^{*} Oct. 17.

Dr. Henry Rogers, THE gifted medium for Independent Slate-Writing, and Spirit Portraits in Crayon and Oll, is again devoling a fow hours each day to his friends and Spiritualists generally. Friends at a distance can receive recognizable spirit pic-tures almost as readily as if personally present. Call or write for further particulars. Address 258 Columbus Avo-nue, Boston, Mass. If Oct. 10.

Mrs. Etta B. Roberts,

THE original wire cage medium, 447 Shawmut Avenue Boston. Sundays, Wednesdays 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. :30 to 5 P. м. Oct. 17.

Osgood F. Stiles, DEVELOPING, Business and Test Medlum. Sittings daily, from 9 A. M. to 5 P. M. Development of Medlum-ship a specialty. Test Circles Sundays and Wednesdays, 8 P. M. and Tuesday afternoon at J. No. 8 Dwight street, Boston. Will be in Lynn every Friday and Saturday at No. 71 Pearl Street. 194

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1641 Washington street, opposite Davis street, Boston. Oct. 17. 1w⁴



Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 81/2 Bosworth street, Room 4, Boston. Hours 9 to 5. Sept. 19.

Mrs. M. E. Johnson, BUSINESS and Test Medlum. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 4 Winter street, Room 6, Boston. Oct. 17.

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

RUSSIAN BATHS. D.R. GEO. KINGSBURY'S Electric Medicated Vapo Russian Baths, 19 River street, Boston, near Charle and Beacon streets. 5w* Oct. 3.

Dr. J. G. Bowman, MAGNETIC HEALER, 175 Northampton street, Boston. Specialities: Rheumatism and Neuralgia. Sept. 26. 4w*

Market Sept. 26. MRS. H. W. CUSHMAN, Musical, Test and Bushness Medlum. Six questions answered by mail, Si.00. Examination by lock of har, 81.00. Circles Wednes-days at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. Sept. 26. 10w*

Sept. 26. 10^w MRS. CHANDLER-BAILEY, 26 Cazenove street, suite 8, Boston, near Albany R. R. Station, Co-lumbus Ave., Magnetic Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday afternoous at 3 o'clock. Platform test speaking. Oct. 17.

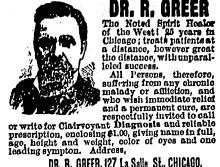
Dr. Fred. Crockett, Magnetist, Moody House, 1202 Washington street, Boston Oct, 10. 2w*

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremo Oct. 17.

Miss J. M. Grant, TRANCE MEDIUM, No. 81, Bosworth street, Banner of Light Building, Boston. Oct. 3.

Mrs. A. E. Cunningham,

M EDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. 5w* Oct. 10.



Miscelluneous.

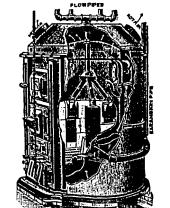
DR. R. GREER, 127 La Salle St., CHICAGO. P. S. Dr. Greer's New Electric Diadem, im-proves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send for Pemphiet. Oct. 10.

AGEE HEATER

FURNACE, for heating with warm air only, or in COMBINATION with HOT WATER,

COMBINATION with HOT WATER, as shown in the cut below, has become DESERVEDLY POPULAR. The Mass. Charitable Mechanics Association awarded FIRST GOLD MEDAL, 1884, Gold Medal Certificate for continued superiority in 1887, GOLD MEDAL, 1890. No other makers of STOVES OR FURNACES ever received such CONTINUED CHARDER SUCH CONTINUED ENDORSEMENT.

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR WITH REFERENCES-LETTERS FROM USERS?



We Guarantee it to Give Perfect Satisfaction in Every Particular if Properly Arranged and Used. THIS FURNACE and the MAGEE MYSTIC RANGE, wherever exhibited have received the HIGHEST AWARDS. MACEE FURNACE CO., 84, 36, 38 Union St., Boston, Mass. 117 Beekman St., New York. 86 Lake St., Chicago.



ROCK SLAND

TO THE

New Pork Advertisements. Jarrate GARFIELD TEA Over-comes of bad entingjoures Sick Headachey restores Complexion ; cures Constipation. CU11 "HERBA-VITA." HERBA-VITA.

7

The Old Oriental Cure. No family should be without it. OURES Constipation, Corpulency, and all complaints Caused by a clogged condition of the system, especially those affecting the Liver, Kitineys and Bowels. Send for 12 page circular of testimonials. Trial Fackages 10 c uts. Large Box \$1.00. Small Box 25 cents. Live Agents wanted in every to

Mar. 21. Up-town office 340 West 59th street, New York.

ASTROLOGIST.

M. B. WEBB'S Astrological Readings in person or by mail. At 367 West 23d street, New York, until Oct. 18th. Should you have Malaria, Newnalgia, Liver or Kidney Trouble, ask your Druggist for Mrs. Webb's Magic Tea. GEO. C. GOODWIN & CO., General Agents for New England. Sept. 19.



DR. DUMONT C. DAKE

CAN be consulted at Hotel Gladstone, Broadway and Central Park, New York. Oct. 10. PILES INSTAT RELIEF. Curo in 16 days. Never returns. No purge. Nosalve. No suppository. REMEDY MAILED FREE. Address J. H. REEVES, Box 3290, N. Y. City, N. Y. Oct. 10.

DR. F. L. H. WILLIS

May be Addressed until further notice, Clenora, Yates Co., N. Y.

Clenora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Berofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all other had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. July 4. **RUPTURE** A positive radical we all hows for the set of the set of the set of the set of the Address Dit, W.B. BICE, Bos D3, Buitbuilte, Jeff. Co., S. Y Sent 19. 2010 MHS. E. E. WELCH,



MRS. E. E. WELCH, MAGNETIC Massagelst, is located at 387 Putnam Avenue, near Snumer, Brooklyn, N. Y. Hours 9 to 5. Patients visited at their homes. 4w* Oct. 10. MARY C. MORRELL, Business, Prophetio and Developing Medium. Circles every Thursday even-ing. 151 Lexington Avenue, Brookiyn, N.Y. Sept. 26.

THE SHELHAMER SPECIFIC.

A SOVEREIGN REMEDY for PNEUMONIA and LA GRIPPE. It not only CURES but PREVENTS these Diseases. Every family should have it in the house at all times.

It is easy to take and Positive in its Effects.

All Throat and Lung Diseases are Removed by this Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on re-ceipt of \$2.00 per package, for the following diseases: Dys-pepsia, Liver and Ridney Trouble, Diabetes, Liver Com-plaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. J. A. SHELHAMER, Magnetic Healer, May 2.-+ D Bosworth Street, Boston, Mass.

The Psychograph,



Banner of Pight.

BOSTON, SATURDAY, OCTOBER 17, 1891.

8

MEETINGS IN BOSTON.

Spiritual Meetings are hold at the Banner of Light Hall, 9 Hosworth street, every Tuceday and Friday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Bhellammer, Chairman. These interesting meetings are free to the public.

Sheihamer, Chainman, Theoremetsing income generation in the public interpretation of the public inte

Thumann, st., Secretary, 11 State street, Boston. The Echo Spiritualist Meetings, America Hall, 784 Wisshington Street.-Services every Sunday at 10% A.M., 2% and 7% P. M., and every Thursday afternoon at 3 celock; 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., Chairman.

Dwight Hall, 514 Tremont Street, opposite Berkeley.-Spiritual meetings at 2% and 7% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut

Eagle Hall, 616 Washington Street.-Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 84 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Alpha Hall, 18 Essex Street.-Services every Sun day at 10½ A. M., 2½ and 7½ P. M.; also Thursday, 2½ P. M Dr. Ella A. Higginson, 7 Dwight street, Conductor.

Commercial Hall, 604 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 10% A. M., 2% and 7% P. M. N. P. Smith, Chairman.

Ohlidren's Spirisual Lyceum meets every Sunday at 0% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-beter.

First Spiritualist Ladies' Aid Society .-- Parlors 1031 Washington street. Organized 1837 incorporated 1857 1051 Washington street. Organized 1837; incorporated 1852 Business meetings Fridays at 4 P. M. Public social meetings at 75 P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood-burry, Recreased

at 7/3 P. M. MTS. A. E. Barnes, Fresheart, MTS. A. L. Wood-bury, Becretary. Sunday Meetings are held at this place each week. Devel-oping Circle at II A. M.; speaking and tests 2/2 and 7/2 F. M J. E. and Mrs. Loomis Hall, Conductors.

The Ladies' Industrial Society meets weekly Thurs-day afternoon and ovening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Sceretary, 7 Walker street, Charlestown. Ohelsen, Mass.-The Spiritual Ladies' Aid Society holds

evenings of the first and third Tuesdays of every month Friends cordially lavited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple.-Sunday afternoon ()ct. 11th, the services opened with singing by Miss Balley, followed by the reading by Mrs. H. S. Lake of a poem, and selections from Emerson, after which the entrancing intelligence discoursed upon "The Law of Human Interdependence." The following is a brief

"It is important that mankind should understand right relationships. Spiritual progress is based on this recognition. Bunning through the vast network of sentient life are the laws which govern the phe-nomena. Man thinks Justice because other lives than homena was there the used dwith because sould his own are; he utters the word truth because souls, like himself, need to know; he cries fidelity that the

like himself, need to know; he cries fidelity that the order of spirit may be wrought out of apparent mate-rial disorder. Thus he comes into recognition of mutual needs, and he finds them not limited to mere bodily sensa-tions; the sensations of the miud, of the heart, of the soul-these he discerns, and discovers that, if he would grow, he cannot deny them. So he coöperates to secure shelter, food, clothing, transportation; he finds he can do in unison what he cannot accomplish alone.

By degrees, very slowly, he comes to recompize this physical interdependence; then he would exchange thought, and behold the mind finds ways by which to reach the consciousness of inter-related being; language is born, with all its presibilities, and the need of such expression reveals the existence and ex-tent of the affectional life. Wiewed from the plane of spirit, these currents of vibration move slowly out-ward, like vast rivers of life, and converge in the cen-ters of organized structures like your own. If these waves diverge, conflict is inevitable-war, murder, ra-pine follow. Only as the knowledge of the law of inter-dependence makes its way into the outward con-sciousness does it become possible for equity to emerge from the tomb of barbaric greed and savage cruelty.

sciousness does it become possible for equity to emerge from the tomb of barbaric greed and savage crueity. Born once into the realm of righteousness there are no lapses—it becomes lees and less difficult to dis-tinguish lines of life which mark out personal terri-tory, the privilege of all to gain and maintain physical good with spiritual integrity. After this realization becomes fixed, it is impossible for the person to betray trust, to barter truth, to practice crueity, to conspire to oppress. The spiritual magnetic cords which stretch forth from the centre of being, hold conduct in place-much as the law of gravity holds bodies to your earth plane. You cannot perceive the current acting, but you can discover its effects. So we do not perceive the vi-brations which bind us to the eternal right, but we realize the growth by processes of absorption. The percepilon of these mutual needs proclaims the law of interdependence. When we are apprised of the effects of magnetism we do not compel persons to herd, where herding is hatred. You say that it is as necessary that personal "spheres" should be main-tained as that physical bodies should be fed. You

tions of spirit-friends, and the mental and spiritual characteristics of those who gave him the date of their birth, which in every case was fully recognized. Mrs. Perkins differs from her husband in her mani-festations, describing perhaps more thoroughly the spirit friends and surroundings, and entirely from the spirit friends and surrounding the subject. Her tests were satisfactory, and recognized by all who received them.

them, Mr. Perkins gave, in closing, several descriptions of accidental deaths and psychometric readings from ar-ticles held in the hand, "The Creed of the Bells," a vocal selection, was rendered in original music, showing wonderful com-pass and power of voice in the realistic imitation of the different church bells. The audience demonstrat-ed its appreciation by vignorus applause. ed its appreciation by vigorous applause.

The Children's Progressive Lyceum of this

city hold a highly interesting session on Sunday last. In addition to the usual exercises by the school, the In addition to the usual exercises by the school, the following numbers were rendered with exceeding good taste and expression, each adding greatly to the interest of the occasion: Recitation of a beautiful poem entitled "Where is Heaven?" by Miss Flossie Waite, who had received this finished production from a cultivated spirit through the organism of a me-dium. Recitations-"The Robe of Humility." Joste Smith, "Stopping the Train at B.," Alice Souther, "Always Remember Your Mother." Willie Sheldon, and "Baby's Leiter," Saile Stevens. A plane solo by Emma Mills, also a duet by the same young lady and Gladys French, contributed to the enjoyment of the school.

the school. In the course of the morning, Wm. F. Falls, our Conductor, delivered an earnest address relative to the mission and work of our school, which for the ex-pression of sincere thought and deliberative outline of labor to be done was highly instructive, and char-scherietting of the man

pression of sincere thought and university of the pression of sincere thought instructive, and char-acteristic of the man. An able speech was also made by Mr. Perkins (of California), elocutionist, musician and medium. This gentleman, while edifying the adults who listened to him, had the happy faculty of enchaining the attention of even the youngest pupils, and all were intensely gratified with his remarks. Mr. M. J. Butler, Mr. D. W. Craig and Mrs. M. T. Longley also participated in eloquent and practical remarks. A goodly attendance of friends and scholars evinced the interest that is held in our Lyceum cause. The collection at this session proved a generous one. The school closed with singing and a benediction. At the special meeting of the C. P. L. Association, Dr. Shehamer in the chair, arrangements were made and committees formed for the bolding of a grand Fair in Boston in the interest of the Lyceum, full par-ticulars of which will be given the public in due time. This Lyceum meets every Sunday at 514 Tremont street, opposite Berkeley Hall, at 10:30 A. M.

First Spiritual Temple Fraternity School.-The services of this school last Sunday were introduced with singing and a reading by Miss Hattle

The services of this school last Sunday were intro-duced with singing and a reading by Miss Hattle Dodge of "The First Spiritual Temple," written for us by Mrs. Emma Train. The teaching of the lesson on Religion and Spirit-ualism was that whatever is good, pure, holy and up-lifting in spirit, appealing to the highest nature of humanity, bringing divine messages of peace and love, calling man out to a consideration of his better self, and asking him to cultivate that which shall ennoble and beautify his life, is religion, and Spiritual-ism shows a correct standard of life by bringing us the word of truth from on high; Informs us if we do wrong we shall suffer, if we do right we shall rejoice and be at peace. Spiritualism is a philosophy, be cause it reasons, explains and defines why we exist, the cause of existence, the reason of this mortal dis-cipline and experience; a science, because it demon-strates its claim by practical manifestations, and proves to the sight and touch of mortals that it is just what it claims to be, and therefore is based on scien-tific grounds; a mighty truth, as it brings its own evi-dence to humanity from beyond the tomb, and we can maintain that the problem of death has been solved and a conscious, continned life demonstrated. The subject of "Habit" was discussed by Albert Barker, John Nolen, Elmer Packard. Miss Maud Banks, William Teague and Gracie Scales. Attention was called to the demise of Prof. Henry Kiddle. ALONZO DANYORTH. 1 Fountain Square, Boston Highlands. **Regie Hall.**-- Wednesday, Oct. 9th. The exercises

Regie Hall .- Wednesday, Oct. 9th. The exercises opened with a dust by Nellie Carleton and J. Bartlette, followed by invocation and tests by Mrs. Wilson, Mrs.

followed by invocation and tests by Mrs. Wilson, Mrs. Foss, Dr. Coombs, Mrs. Buck, Prof. Perkins, Mrs. Bailey and Mr. Tuttle. Last Sunday, at 11 A. M., the usual developing and healing circle was held. Many pleasing and instruct-ive thoughts were given through the organism of Mrs. Collier by May Agnes Fleming. At 2:30 P. M., after singing, Mrs. Smith introduced the exercises with re-marks and readings. Mrs. Dr. Bell, Mrs. Davis and Miss Jennie Rhind gave readings and tests. At 7:30 Mrs. Smith gave an account of a battle in Africa, very full in detail, also inany names in connection. Dr. Coombs rave his views of our home beyond. Mrs. Balley gave readings. Prof. Perkins sung "Rocked in the Cradle of the Deep." Mrs. Dr. Bell and Prof. Perkins made the closing remarks. Meetings in this hall every Wednesday at 3 P. M., every Sunday at 11 A. M., 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Horticultural Hall .- Sunday, Oct. 11th, good

attentive audiences listened to two able and instructive lectures by Mr. Luther R. Marsh, to the practical worth of which no mere synopsis can do the slightest justice. Spiritualism, said the speaker, has diffused a new knowledge; the churches are yielding to its in-fluence; it is inculating a spirit of liberality; woman, the equal of man by rights, and the superior by intui-tion to be according to gratity of the states. the equal of man by rights, and the superior by intui-tion, is being accorded her rightful position. Spirit-ualism cannot be crushed to earth or extinguished. The lecture of Sunday evening closed Mr. Marsh's present engagement in Boston, but there is a pros-pect of his again occupying the platform in Horticul-tural Hall in the coming November. Sunday, Oct. 18th, Mrs. C. Fanule Allyn will speak in Horticultural Hall.

reading, remarks and a mean by the Conductor. Re-marks by Mr. Rames, Mr. Quint, Mrs. Plorce, Mrs. Barah Hawtelle of Oreston, Ia. Psychometric readings and tests by Mrs. Wilson. At the alternoon and evening sessions Dr. Iliggin-son gave forty-two psychometric readings, declared by many to be perfect and satisfactory; a few received diagnoses of disease. Every Thursday alternoon ser-vices are held in this hall, at which free diagnoses are given to those desiring.

MEETINGS IN NEW YORK.

MELETINGS IN NEW YUKA. The First Society of Spiritanlists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carneyle Music Hall Build-ing, between 5 th and 57th streets, on Sevonth Aronue, en-trance on 51th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Nowton, President. Kinickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings overy Sunday at 11 A. M. and 8 P. M. Speaker for October, Mrs. F. O. Hyzer. Arcanum Hall, S7 West 25th Street, N. E. cor-ner 6th Aronue.-The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor.

uous course is not yet fully arranged. Consequently the building project started last spring is not making such rapid progress as its friends wish. *Harrest Sunday*.—The Lyceum will hold harvest exercises in Momorial Hall the last Sunday of this month (20th). All Spiritualists and friends of the Lyceum are carnestly solicited to bring from their ro-spective storehouses offerings of fruit, vegetables and flowers, which, after appropriate exercises, will be donated to those who are not so blessed with abun-dance as themselves. Fraternally yours, THOMAS LEES.

W. J. Colville in Norwich, Ct.

On Sunday last, Oct. 11th, the Spiritualists of Norwich, Ct., had a very enjoyable Harvest Festival. G.

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Almost as palatable as croam. It can be taken with pleas-ure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact rejuvenates the whole system.

FLESH, BLOOD, NERVE, BRAIN.

This preparation is far superior to all other preparations of Cod Liver Oil: It has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, get the genuine. Manu-factured only by Dr. ALEX. B. Wilbor, Chemist, Boston, Mass. Sold by all Druggists. Iw Oct. 17.

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 me-diums always present. Seats free. All cordially invited. Samuel Bogert, President.

Samuel Bogort, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and Bouth Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladles' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% r. M. W. J. Band, Secretary.

Hand, Secretary. **The People's Spiritual Conference**; held every Monday evening at so'clock in the Parlors löi Lexington Avenue, three doors above Franklin Avenue L. Statton. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at Sr.M. Mrs. Mary G. Morrell, Gonductor.

Spiritual Meetings are hold in Mrs. Dr. Blake's par-ors, 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. Beats 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 3 and T& P. M.; also scance or circle every Wednesday evening. 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, G. - First Society of Spiritualists meets in G. A

Dayton, **0.**—First Society of Spiritualists meets in G. A. R. Hall, 23 and 27 North Main street, every Sunday at 10% A.M. and 7% P.M. Scats free. Public invited. Wm. E. E. Kates, 1209 West 4th street, Secretary.

MEETINGS IN PHILADELPHIA.

Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner lôth and Spring Gardenstreets. Wi-liam Rowbottom, Chairman.

Ham Rowoottom, Chairman. Keystone Hall, corner Third Street and Girard Avenae. — Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. Q. W. Kates, Chairman.

Quarterly Meeting in Michigan.

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; evening at 7 o'clock. Mr. Moulton is a fine orntor. Friends are invited to attend and enjoy the meeting with us. Copies of THE BANNER were freely distributed at our last meeting, and will be at our next meeting. MRS. W₁H. BENTLEY, Sec'y.

Mrs. Helen Stuart-Richings closed herengagement with the Union Society of Spiritualists in Cincin Sunday evening, Oct. 4th. At the conclusion of her discourse MR. GEO. S. BOWEN, in behalf of a committee appointed to prepare a testimonial to Mrs. Richings, tendered the following preamble and resolutions, which were at once adopted:

WORTH A GUINEA A BOX."

herd, where herding is hatred. You say that it is as necessary that personal "spheres" should be main-tained as that physical bodies should be ied. You find relations which are true are mutually chosen; that giving and receiving must balance, if being is maintained unimpaired. By and by under the thor-ough recognition of this law of interdependence, or-ganized society will become a vast laboratory of means -material, mental, affectional-in which the indi-vidual entering extracts the necessities of life. Painful pursuits should reap proportionate results. An exercise which delights and invigorates, carries with it, largely, its own compensation. That which is unpleasant must be lightened by love, or the con-sciousness of coming release and recompense. Mental states, like those of the body, must find equipoise. We are mutually dependent upon good will and good fellowship. The magnetism of an ap preclative thought makes even much muscular ex-ercise possible and easy. To degrade you destroys your ability to truly serve me, because it erects magnetic barriers between us. That state subverts the law of interdependence and creates conditions which, later, conspire to crush me. These spiritual facts proclaim the oneness of humanliy." Lecture next Sunday afterneon at the usual hour:

humanliy." Lecture next Sunday afternoon at the usual hour: Subject not announced. School for children at 11 A. M. Psychical Research Society meets Tuesday evening, Oct. 20th. Social each Wednesday evening at 7:30. Meeting for women Friday afternoon, Oct. 16th, at S P. M. REPORTER.

College Hall .- After a short season of rest Mr Cobb reopened his meetings last Sunday at the old

place, 34 Essex street, where for so long he success-

Cobb redpened his meetings last dunday at the old place, 34 Essex street, where for so long he success-fully presided over large and appreciative andiences. The morning session was opened by a few well-chosen remarks by Mr. Cobb, who at once pervaded the at-mosphere with the old home feeling which has always been one of the distinctive features of his success. Miss Peabody, Mrs. Forester and Mrs. Wagner gave psychometric readings; Dr. Eldridgerelated in a brief manner his experience in the South and West; Mr. Hollingsworth gave an exhibition of his mediumship, followed by Arthur McKenna and Mr. Huitt with test delineations. The afternoon exercises were opened by congrega-tional singing, Miss C. Campbell presiding at the piano. Dr. Thorndyke of Haverhill made an appeal to all Spiritualists, especially mediums, in behalf of "The Mediums' Order of Heneficence." Miss Pea-body and Mrs. Forrester gave psychometric readings; Mrs. A. E. King and Mrs. M. A. Chandler, under spirit control, made a few able remarks, followed by descriptive tests; Mrs. Isas Chandler, a new medium body and Mrs. Forrester gave psychometric readings; Mrs. A. E. King and Mrs. M. A. Chandler, under spirit control, made a few able remarks, followed by descriptive tests; Mrs. Isas Chandler, a new medium bay and Mrs. Forrester gave psychometric readings; Mrs. A. E. King and Mrs. M. A. Chandler, under spirit control, made a few able remarks, followed by descriptive tests; Mrs. Isas Chandler, a new medium bay and Mrs. Forrester gave prove the protect the public, by the aid of her controls, an-swered questions from the audience; Dr. Eidridge gave an exhibition of his powers of healing which was well received; Arthur McKenna and Mr. Huitt elosed the meeting by giving ample proof of the pres-ence of those who have passed to the higher life. In the evening Mr. Cobb feelingly referred to the odd workers and companions, who were faithful in their attendance at this hall, through storm and sun-shine. His remarks were much appreciated by the audience.

Berkeley Hall contained an intellectual and highly appreciative audience Sunday afternoon to listen to Prof. G. F. Perkins and wife, who held their first

Prof. G. F. Perkins and wife, who held their first meeting in Boston. These people are practical, ener-getic and highly glitod meedlums for the purpose of proving the continuity of life. Frof. Perkins read the poem entitled "An Ode to My Mother," and Mrs. Perkins followed with an invo-cation; Mr. Perkins than sang a charming song by Gen. Easterbrook—a veteran Spiritualist of Omaha— entitled "My Babe," which was heartily applauded by the audience. After brief remarks referring to their work on the "Pacific Coast for the past sevan years, and in the prin-cipal cities across the Continent, Mr. Perkins gave a number of readings, and spirit names and descrip-

America Hall.-The Echo Spiritualist meetings were held here, as usual, on Sunday last, Dr. W. A. Hale Chairman. Good audiences were in attendance throughout the day, and manifested deep interest. Aside from the lecture by the Chairman, many of the popular local mediums participated with marked ability. Owing to the unavoidable absence of the Secretary a full report will, of a necessity, be disnsed with

pensed with. Services every Thursday at 3 o'clock; every Sunday at 10:45, 2:30 and 7:16. Next Sunday Mrs. Mott Knight, the far famed inde-pendent slate-writer, will give evidence of her devel-opment in conjunction with the usual talent. Public cordially invited.

The Ladies' Industrial Society met at Arlington Hall, corner of Dover and Washington streets Thursday afternoon and evening, Oct. 8th. Large

Thursday afternoon and evening, Oct. 8th. Large numbers were present. In the evening Mrs. Ida P. A. Whitlock encouraged the friends to help along the good cause, Mrs. Perkins gave tests, Miss Burnham a recitation, Mr. Perkins and Mr. Holmes made re-marks. We are to have a Fair in December, and would be glad to have all help us. Those who would like to donate can do so any Thursday afternoon at our hall, or address the Secretary, 7 Walker street, Charlestown, Mass. Mrs. H. W. CUSHMAN, Seo'y.

The First Spiritualist Ladies' Aid Society .-Well-attended sessions were held on Friday afternoor and evening, Oct. 9th. All the members seem interested in the work of the society, and are taking much care to work in harmony. Arrangements are already perfected for a "Mum Supper," on the even-ing of Oct. 23d. Dr. A. H. Richardson. Mrs. W. S. Butter Mrs. P. G.

ing of Oct. 23d. Dr. A. H. Richardson, Mrs. W. S. Butler, Mrs. R. S. Lillie, Mrs. Harding, Mrs. J. K. D. Conant and Dr. Byron Haskell entertained and instructed the large audience present at the Friday evening meeting. W W

Alpha Hall .- Dr. Ella A. Higginson, Conductor, Last Sunday the exercises consisted of music by Mrs. Locke, singing by the audience, invocation, Bible



of all in leavening strength.-Latest U. S. Government Foed Report.

The recess during July and August did not carry us over the usually heated term, the month of September

proving hotter than either. October, though, is prov

over the usually heated term, the month of September proving hotter than either. October, though, is prov-ing true to itself-variegated and golden-tinted foli-age and crisp air of morn and eve gladden both mind and body, and help to restore us from the enervating influences of summer time. The Reôpening of the Children's Progressive Lyceum in Memorial Hall was largely attended by both big and little on the 14th uit., Mr. I. W. Pope presiding. It was a gala day, and the improved playing of the Lyceum Orchestra, under the direction of Mr. Samuel Russell, ir, proved the old adage, "Practice makes perfect," regular rehearsals having been maintained throughout the vacation. In place of Mr. Thomas A. Black, who zealously worked as Conductor all last season during the absence of Mr. Pope (through ill news), Mr. Charles Collier volunteered his services as assistant, and will serve as acting Conductor until the full recovery of Mr. Pope. A change of exercises and new methods are to be gradually adopted, and a com-mittee, consisting of Messrs. W. S. Edmunds and Samuel Russell, jr., and Mrs. Ellen R. Calkins, have been appointed to cull and compile a more appropriate collection of songs for Lyceum use, feeling the pres-ent ones are unsuitable. Lyceum. Commencing on Friday, Nov. 6th, and con-tinuing the first and third Friday of every month through the season, a regular series of Socials will be inaugurated, at which the ladles of the Good Sa-maritan Relief Society will furnish light refreshments. This Society is legally incorporated, and benevelont in its aims and purposes, and has been since its organi-zation in 1871 auxiliary to the C. P. L. It is through its sustaining power the Lyceum has been enabled to survive the destruction that has come to others less favored.

The substanting power the hyden has been enabled to survive the destruction that has come to others less favored. The Advanced Thought Society, which meets regu-larly every Sunday atternoon on the West Side (cor-ner Pearl and Lorain), has quite outgrown its present quarters and secured a more commodious Hall on the corner of Pearl and Vestry, which they will soon oc-cupy. Great credit is due Mrs. W. I. Frink, George Ingham, Dr. H. S. Nash, G. I. Rundell (the chair-man) and a few others for the life and energy they have imparted to the Society. The meetings open with conference, followed by a circle for development of psychic gilts. Passed to Spirit-Life.—Capt. Wm. Wilson, a well-known citizen of Oleveland, after a protracted illness and great physical suffering, passed to the invisible Sept. Sit. Capt. W. was a pronounced Spiritualist, though not an active worker in the Cause. He leaves a devoted wife to mourn his absence, and hosts of friends, especially among the Masons and G. A. R. men, under whose auspices the funeral exercises were conducted.

conducted. Mrs. Effic Moss, one of New York's best known materializing mediums, has the past month or more been holding tri-weekly scances at the residence of Mr. Isaac Snook, 200 Scovill Avenue (old number). While we are not of the favored ones who can per-sonally speak of her mediumship, we are pleased to record her reported success by those whose opinions we esteem.

we esteem. The New Camp Meeting Association.-Several meet-logs have been called by its president, Capt. B.F. Lee of Mantua, O., who holds a written option of one hundred acres of the property around Lake Brady, and judging from the fact several of the interested ones are moneyed meu, it is highly probable success will crown the efforts now being put forth, and with all due respect to the other States, Ohio will be able to boast of a first class camp-meeting of its own. Memorial Hall Lectures.-As yet nothing definite can be stated with respect to our Sunday evening meetings. While some speakers and mediums are already secured and others in negotiation, the contin-

BEECHAM'S PILLS for a bad liver.

NEW HAMPSHIRE.

Washington .-- Mrs. Kate R. Stiles of Boston has ust filled an engagement with the Spiritualists of this lace for three weeks, to the entire satisfaction of all-The audiences increased each day of the meetings: her fine lectures, with the tests and readings given by her, have awakened an interesthere that will not soon be forgotten. It is hoped that all societies in want of a good speaker will give her a trial. Keep her at work, friends. N. A. LULL.

tions, which were at once adopted: Whereas, Mrs. Helen-Stuart Richings has given in this hal a course of lectures, covering the entire period of the month of September, both morning and evening of each Sunday, we desire to offer a tribute of our respect and ap-preclation of her noble work in this city: therefore, be it Resolved. That during this period we have listened with great pleasure and interest to her several discourses, which have been delivered in a most eloquent manner, using the choicest expressions and most refined sentiments in al cases, and we deem it proper to say that her lectures have an elovating, refining, and educational influence of the highest degree, leading all who hear her into a clearer con-ception and more perfect understanding of the truth we low so well.

cepiton and more perfect understanding of the love so well. We, therefore, recommend her to all societies as a most estimable woman, of graceful presence and refined man-ners, giving forth at all times the highest type of inspira-tional thought. In leaving us, she carries to her new fields of labor, wherever they may be, our heartfelt expressions of gratitude, our best wishes for her health and properity, and an earnest hope that her days may be many and full of usefulness while on this plane of existence.

Experiments at the McGill University in Montreal show that a signal may be flashed through the round her at circuit of eight thousand miles of ocean cable in the average time of only 1.05 seconds.

Autumn Weddings.

By Steamers "Scythia" and "Norseman" from Liverpool, "Zambesi" from Yokohama and the "Grasbrook" from Hamburg, we have landed many novelties in China and Glass selected by our foreign buyers for the present season.

The exhibit of pieces adapted to wedding gifts, and Engagement Cups and Saucers in the art pottery rooms, was never more comprehensive or aluable.

In the DINNER SET HALL will be seen many superb services, which are not to be duplicated; also moderate cost sets, which can be always readily matched or added to.

On the Gallery Floor will be found an extensive display of LAMPS, from the low cost to the most expensive specimens. In the GLASS DE-PARTMENT are the newest designs of etched and Cut Crystal Glassware.

On the Main Floor will be seen superb specimens of Umbrella Holders, Chocolate Pots, Biscuit Jars, Plant Pots and Pedestals, and China Bedroom Sets from Doultons, Mintons and Burmantofts.

