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The Spiritual Rostrum.

SPIRITUALISTS AND MEDIUMS.

BEING LECTURE NO. XXII.,

As Contained in "Unanswerable Logic," BY THOMAS CALES FORSTER.

The phenomena of Spiritualism, which have introduced to the world some of the grandest ideas that the human mind has ever been called upon to investigate and decide, are still agitating public thought, and commanding more or less of public interest. The important facts of the perpetuity of individual affection, and of individual progress beyond the grave, together with the declaration of the existence of universal incarnation and universal inspiration, all of which are legitimate deductions from these phenomena, certainly constitute a combination of presumptive truths not to be passively ignored by reflective minds, whatever their creed or profession may be; and, hence, the substratum of facts, upon which these philosophical and ethical propositions are presumed to rest, as well as the modes and methods of their attainment, are likewise worthy of the highest consideration. Yet, it cannot be denied, as it seems to me, that neither the facts communicated nor the mediums through whom communication is being had, have ever found that universal appreciation so eminently their due-indeed, that they are not held in proper estimation even by those who are professedly the beneficiaries of the same.

These phenomena, however, notwithstanding them, still exist, as I have said, in varied and increasingly multiplied modes of manifestation, "like orient pearls at random [yet with system] strung." When these phenomena first came into prominency in the midst of American society, some minds were so constituted and conditioned that they early saw and appreciated the silver star of truth that shone in the hemisphere of thought above this infant fact and its lowly cradle at Hydesville. Their ideas grew broader and their hopes brighter as they listened to a repetition of the angelic song of the first era, "Glory to God in the highest; on earth peace to all good-willing men," as the text should be rendered. Their mental sky became clearer and fairer; with them bigotry died at once of its own rottenness, and sectarianism breathed its last. Loftier conceptions of the Deity dawned; a truer sense of the human soul and its possibilities was aroused, whilst nobler purposes and prospective certainties animated their lives. The earth grew fairer, the heavens brighter, and man's destiny more and more promisingly glorious, as the echoing raps continuously rang out an angel chorus upon the anvil of Time; and this angel chorus has cheered the last earthly moments of many of our pioneers, who, since its inception, have gone to their guerdon in the skies. The great fact of spirit-communion grew apace in human appreciation; and even before the first twelve years of recognition had passed the logic of the schools was confounded, and doctors of divinity became alarmed for the security of the scepter they had so long wielded. Dread theology, which in the language of the

"Peopled earth with demons, hell with men, And heaven with slaves,"

began to lose its power over the minds and consciences of the race.

The raps, with other phases of spiritual phenomena, began to be recognized as pages in a beautiful guide-book to the soul, which the angels had furnished, telling of a pathway, 'arched with galaxies and paved with suns,' through which the human soul shall pass to future beatitudes; and along which brilliant highway the beloved and the departed are constantly bearing messages of affection. And now that more than the third of a century has elapsed since the recognition of spiritual phenomena, still more demonstrable has become the fact of spirit-communion, still more numerous the agencies of this connection, and still more glorious the results of such association. Millions of human souls, to-day, instead of the scores and hundreds of the early period to which I have referred, are quaffing the sweet waters of this beautiful river of truth that is sult. coursing so brightly through the gorges and over the valleys of time. In a million of human homes exist the positive evidences of im-

*Unanawerable Logic: A series of Twenty-Four Spiritual Discourses, given through the mediumship of Thomas Gales Forster. These lectures, in a remarkably clear and comprehensive manner, give a very complete presentation of the phenomena and teachings of Modern Spiritualism. Colby & Rich, Boston.

mortal life; and millions of human hearts are rejoicing with a most holy joy, which naught earthly alone can either give or take away. For, through the ministry of angels, they have found a "fountain of living water in every desert of feeling, a balm for every wound, tranquility in every distress, and a pillow in every tempest." They have found a religion that teaches, in harmony with the lessons of Jesus, 'that man is greater than the Sabbath, that he is greater than the cathedral or the church, the priesthood or the law." They have found philosophy, grand and glorious, which, in conjunction with science, is teaching that, as under Infinite will and power, together with Infinite love and wisdom, "unintelligent force and inert matter have, through all the long ages, been waltzing hand in hand through the vast halls of creation, and to day, after millions of years, are as fresh as ever they were, the Deity cannot have impeached and stultified himself by thus endowing these with endless existence, and at the same time wholly disregarded the thinking principle in man; that the Infinite Father, operating through appropriate and eternal laws, cannot have preserved the atom and forgotten the soul"; but that as in inanimate nature the acorn foretells the future unfolding of the life and beauty of the oak, just so surely the facts of Spiritualism are demonstrating that the soul of man, with all its expanding and aspiring powers, foretells its growth and perfection, together with the perpetuity of its affections, and its consciousness in the unappreciable eternities of the future. And thus, in addition to all his inner and spiritual sources of happiness to the true Spiritualist, under the influences of this glorious system of science, of philosophy and of religion, all external nature assumes a more brilliant and intelligent aspect-"the stillness of noon, the holy and eloquent repose of twilight, its rosy sky and balmy air, its shadows and its dews, have equally for the heart a whisper and a lesson. The wan stars from which, from time immemorial well nigh, man has endeavored to shape out a chart of the undiscoverable future: the mysterious moon, to which the great ocean ministers from its untrodden shrines; the mighty winds, which traverse the vast air, pilbourne; the illimitable heavens all around us. where none ever gazed without a vague craving for something that the earth cannot give, and a vague sense of a future existence in which that something will be assuredly enjoyed "—all have for the Spiritualist a language

perings of the blessed angels. rith which the Infinite has bound together the happiness, the duty and the destiny of the races, and indissolubly fastened individual interests to each other throughout the entire universe of being, should fill the heart with more true joy "than all the fame with which the most ingenious paradox ever crowned the most ingenious sophist."

and a revelation, the prologue and epilogue of

which alike are constituted in the sweet whis-

In what manner have we become possessed of these consolatory truths of which I have been speaking? To whom are we indebted, as instrumentalities at least, for the knowledge of a demonstrated immortality, and all its grand corollaries in the loftier and broader departments of thought? Who constitute the channels of intercommunion between this and the next sphere of existence? Who have been the untiring agents of angelic benevolence and instruction to the anxious and inquiring souls of the present most wonderful epoch in the intellectual and emotional experiences of the

In response to these interrogatories, the mind at once recurs to that class of individuals in our midst known distinctively as spiritual mediums, a class. I sincerely believe, the most sadly misunderstood, and hence the most sadly misrepresented, of any now in existence.

Of this class, and of mediumship in general, I desire now to speak, briefly necessarily, but as extendedly as I may, in one lecture. And first, permit me to advert to a few scientific facts as pertinent to my theme, with which you may be more or less familiar. It is stated that, when Dr. Kane was wintering in Smith's Sound, while on his last Polar expedition, it was discovered on some occasions that his thermometers registered sixty degrees below the zero of Fahrenheit. He discovered also, however, that three thermometers which agreed at medium temperatures disagreed materially at these low temperatures when suspended in the open air at short distances from each other. Likewise, that these thermometers, if approached suddenly, or from the windward side, or if the breath or emanations of the body reached them, would fluctuate violently; that correct readings could only be obtained by approaching them from the leeward cautiously, and reading off the degrees with suppressed breath at as great a distance as the figures on the scale were visible; and that thus only accuracy could be obtained by conforming strictly to the delicate conditions imposed by nature.

Again, if you desire to obtain a true north and south line with a delicately balanced compass, it is well known you must remove all bodies containing iron or steel from the neighborhood. If the observer has even a pocketknife about him, he will fail of the desired re-

The explorer, taking sextant observations to ascertain his position, uses mercury for an artificial horizon. He and his assistants are as still as possible while the sextant angle is taken. A loud word, a footfall, even a quick motion of the body, will cause the quicksilver to oscillate; and inaccuracy is the result.

in such wonderful and delicate poise that a single loud exclamation will precipitate a hundred thousand tons in thundering avalanche on the incautious climber.

Thus accuracy, we learn, safety, success, are simply results of obedience to natural laws; and a man would be considered worse than foolish who disregarded the same, and still expected to obtain desired results.

Now, it is an unmistakable fact, too slightly appreciated, that mediumistic requirements and conditions constitute a striking parallel in the animate to the important facts just instanced in the inanimate department of nature; and, therefore, if a desired result is attainable at all through plienomena in the presence of mediums, it must be in accordance with some law, and can be best attained by the faithful observance of all the known requirements and conditions incidental to that law. Yet realize, what all candid observers who are familiar with the organic conditions and experiences of mediums will tell you is a fact, that as a rule they are intensely and most frequently painfully sensitive to all external as well as interior influences; and, indeed, that all inharmonious influences, from whatever source, affect them more or less injuriously, and as readily as disobedience to law affects the degrees of the thermometer, the mercury of the explorer, or the delicately poised snow of

Mount Blanc. To such natures, if their services are to be beneficial to themselves or others, harmonious conditions are an absolute necessity. Physical discomfort, mental or emotional discord, and even atmospheric disturbances, with most mediums are the synonyms of physical, intellectual and spiritual prostration or depression, and of consequent mediumistic inharmony, more or less modified by such counteracting influences as their spirit guides respectively may be enabled to bring to bear. Hence the too frequent halting philosophy heard in your circles, and at times upon your rostrums; the too common incongruity in the phenomenal department, and consequent uncertainty as to regrims from an eternal home to an unpenetrated sults; the too familiar allegations of fraud. and seeming causes for the same: and likewise the consequent too-oft recurring ill health and unhappiness, more or less dependent upon all classes of mediumship. Mediums, who are necessarily but men and women with human characteristics, may be appropriately compared to a certain leaf, described by some old traveler, as readily expanding itself to warmth; but when chilled not only shrinking and clos-Now, the discovery of this grand truth in na- ing, but presenting to the spectator sharp and inoffensive upon the opposite side. In justice and unkindness could alone develop into exercise.

These inharmonies to which I have referred, as too frequently affecting mediums, existing as they do in multiplied and various forms arising from multiplied and various causes over which controlling minds can but rarely gain complete ascendency, and the medium scarcely ever, operate deleteriously at times by a double action, so to speak. They deprive the medium of that passivity requisite for the production of desired results on the part of an honestly intentioned and harmonious spirit, and at the same time render the channel of communication more or less accessible for less developed influences to produce, either through ignorance or design, innumerable inharmonies and inconsistencies, in as many different ways as there are different organizational idiosyncrasies to be affected. Such are some of the difficulties attendant upon communication between the two spheres of man's existence, the inner and the outer life. Can it be wondered at that confusion should exist among the adherents of a system that is really as yet in its incipiency? But surely such difficulties among investigators, instead of engendering distrust and too frequently charges of dishonesty against our mediums and those who seek to defend them, should rather beget increased brotherly affection and sympathy, as well as more earnest and continuous effort after knowledge touch-

ing the laws of control. Every child that has grown to manhood or womanhood has, in some sort, developed an individuality peculiarly its own, even though the individuality of some (if the paradox may be allowed) may be said by sterner natures to consist in the want of a well-defined personality. And the individuality of each of course has been, hereditarily and otherwise, the natural combination of the animal, the intellectual and the spiritual-the one or the other quality more or less predominating. Some few persons-and they are very few-says an able writer, seem to be possessed constitutionally of an intense, steady, unchangeable individuality. They seem to have been fashioned as the God of Nature has fashioned the majestic oak of the forest, which lives on through the storms of winter as well as the heat of summer; and, when it has let fall the sere and yellow leaf of autumn, stretches forth its bare arms and dently wrong, it seems to me, and destructive of our aspirations as investigators, and to the breasts unharmed by the wrath of the hurri- of the health, harmony and usefulness of cane.

has truthfully said, who, like the musical in- or less prejudicial to any cause in which they struments in your parlor, are formed for exquisite uses, but are to a great extent dependent for harmony or discord upon the finger that touches them. Under the hand of a kindly congenial and cultivated nature, they will give forth a grand oratorio of natural sympho-sonal consolations of mediumistic phenomena, nies that please the ear or win the heart. But have lost sight of the ethical and philosophiwhen the ignorant, the uncongenial, the harsh | cal deductions legitimately deducible there- fraudulently practice upon our highest and

Alpine guides tell us that, at a certain point | and unkind touch the keys of their nature, | from. In the intense gratification arising from in the ascent of Mount Blanc, the snow is held discord and inharmony are more or less the the demonstration of the perpetuity of indiresult, however beautifully attuned they may have previously been. In one sense, whether they recognize the fact or not, you may make what you please of them, and gather what you will of harmony or discord. This latter class, speaking in general terms, are the sensitives, in most cases distinctively the mediums of the hour. None of them are without their Gethsemane-but few without a Calvary. Mankind should be loving and charitable, persuasive and gentle to all such; they are the channels of spiritual thought, the mediators through whom the longings of earth may be registered on high, and the whisperings of the angelworld echoed in the hearts of humanity. They are the pioneers of a New Dispensation.

These mediumistic peculiarities all experienced Spiritualists can but admit. The general mind, outside the spiritual ranks, cannot of course be expected to comprehend the true there are many persons who find it difficult to nature of such characters, the necessary conditions for their usefulness, or the full import of their mission to the race. It is not therefore of the treatment extended to mediums by what may be termed the outside world that I am speaking, for indeed the opposition from this source has done comparatively but little to stay the progress of Spiritualism. Our Cause, as one of the elements in the moral and spiritual structure of society, may be appropriately compared to an architectural arch, with mediumship as the keystone; and hence it is capable of sustaining unharmed the entire weight of opposition from without, and can be deleteriously affected only by pressure from within. It is therefore to Spiritualists that I am addressing myself, and of the treatment which mediums, both physical and philosophical, receive from those of the same household of faith that I am speaking. And for what blessing, as Spiritualists, are we not indebted to the suggestive school of mediumship? To this school we are more or less indebted for all the glorious spiritual truths that have culminated in the realm of thought during the last third of a century; through this agency has the soothing magnetism of brother or sister dissipated pain, and often bid the death-angel depart; through this agency the tears around a million hearthstones have been dried, and millions of human hearts are beating with unabated happiness; through this agency the fireside, the countinggladdened into smiles; through this agency the dimly, and the circling waters of individual thought are dancing more merrily in the glorious sunshine of a new and brighter philosophy ture, this glorious link in that eternal chain thorns, which had previously lain concealed old. And, yet, what is the condition of our sometimes even orally, something more and other words, mediums may too often exhibit body doing for them to ward off the inharmony tations; whilst the sweet and gentle presence the frailties of humanity to a degree that in- of their surroundings, or cheer the life-line of and commune of our angel friends, freighted

> Indeed, is it not being taught, and to a considerable extent practiced, that the general order of common justice in the cases of alleged criminals is to be reversed in the cases of assumed spiritual manifestations, and the poor mediums, less considered than even the supposed murderer, are to be held guilty until they can (at times under the most unfavorable circumstances) prove themselves innocent of bread, for such cases have come under my personal observation; and yet, when demanding not be lamentably deleterious. compensation far less than other occupations requiring all their time would afford, they are denounced as being avaricious and too eager to accumulate; some are loudly blamed for looking too shabby in their apparel, whilst others are condemned for desiring to dress and live too well. I have even known speakers objected to for seeking to live like ladies and gentlemen; some are denounced as being too frivolous, others as being too sanctimonious; some are ostracised on the score of alleged licentiousness, others derided and slandered when professing purity; some are denounced for locating as speakers, others abused for itinerating; some are discountenanced for speaking with their eyes closed, and charged with committing their discourses to memory, whilst the inspiration of others is questioned because their eyes are opened, or because their guides have prepared their lectures beforehand; some are condemned for alleged injudicious friendships, and others censured for matrimonial instead of themselves; and so on to the end of the chapter of individual idiosyncrasies in the lives of mediums, which seem to be commented upon in a manner exercised toward no other class in the community. Now all this is evimediums, unless, indeed, mediumship be in There is yet another class, the same writer and of itself a great lie, and consequently more

uncompromisingly bitter in their denuncia-

tions of the medium.

Again, gradually, and in many cases imperceptibly to themselves, it is to be feared that Spiritualists as a body, through an overwhelming interest in the wonderful character of per-

may be called to labor.

vidual consciousness beyond the grave, through the fact of possible communion with our departed friends, they seem to have forgotten the grand and glorious corollaries incidental to the recognition of such fundamental truths, and have become almost exclusively absorbed in their admiration for the physical, and especially the startling, phases of the phenomena of the day. Their interest seems to have become so entirely enlisted in the physical facts demonstrating the soul's existence in a future life that they utterly fail in the consideration and practical application in this life of well nigh all the truths deducible from this fact touching the duties, welfare, and destiny of that soul. They fail, in its fullest extent, of any practical appreciation of the philosophic proposition that the possibility of angel communion and association involves a constant individual effort for greater personal purity as necessary to more perfected communion and more elevating association. They do not seem to understand clearly that the fact of the existence of a door which the angels have thus thrown open to loftier conceptions, more enlarged ideas, and more ennobling thoughts, practically imposes upon the accepter of this fact the duty of continuous and untiring labor for a higher appreciation and a daily application of all these angel-fraught blessings-thus personally contributing to the establishment of the fact that Spiritualism, properly understood, is essentially the most elevated, philanthropical and morally imbued system of ethics known to man, whilst at the same time it inculcates the happiest and most rational conceptions touching the beneficences of this life and the possible benedictions of the next.

Failing thus to a great extent in the practical aspirations and personally imposed duties which should be recognized as the legitimate outgrowth of spiritual phenomena, they have, as I have said, too generally confined their attention and their interest to the material facts as such, without an advanced thought beyond, and especially to the more startling phases of the same. And, hence, I fear that it cannot be denied that, as a body, Spiritualists have become seekers after the marvelous almost exclusively, constantly searching out and longing for the phenomenal production of an oft-repeated fact, to the neglect of the room, the workshop and the studio have been practical and legitimate significance of that fact. And, hence, it is to be feared that too midnight lamp of the man of letters burns less | many may be correctly termed wonder-seekers instead of truth-seekers. As a natural consequence of such conditions, the general mind has imperceptibly grown into the habit of perthan any comprehended in the teachings of petually demanding, in their own minds, and mediums, and what are the Spiritualists as a more startling in the line of physical manifes their earthly existence? Of course there are with lessons of purity and truth, are comparacharitable and appreciative exceptions; but, tively ignored through the predominance of as a general rule, Spiritualists in their visits to this overwhelming and almost universal desire mediums seem to be searching for defects in for the marvelously phenomenal. And this is the medium rather than for truths of the skies | the condition of mind, more or less positively -and often upon bare suspicion of fraud are manifested, in which many rush into the presence of mediums for private sittings, and to the general séances, with the determination, more or less definitely fixed in each mind, that the results of the interview shall be equal, if not superior, to all previous experiences; or else the medium shall feel the effect of their disappointment and consequent indignation in some manner. Such in a greater or less degree is the positive mental atmosphere of most of the circles and private séances at the present time. And such, in addition to the causes fraud, in the estimation of the most prejudiced, of disquietude already mentioned, are the inand sometimes the most ignorant, censors! The harmonious conditions in which most of our mediums are for the most part in a state of mediums are being constantly called upon for poverty, and sometimes in absolute want, and the exercise of their powers, superadded to compelled to resort to the merest drudgery for which are too often additional enforced conditions by sitters themselves, which may or may

> Unless, as I have said, mediumship be in and of itself a majestic lie, can we wonder that failures to produce phenomena altogether are numerous; or that worse than such failures should occur, wherein faulty attempts are made to meet unwarrantable or extravagant demands by ignorant or ill-disposed spirits, who have succeeded in gaining partial or full control through the inharmonies adverted to? which failures almost inevitably result in charges of fraud against the medium-when, in most cases. I apprehend the suffering sensitive is the least sinning of all concerned, whilst unrest and distrust are painfully on the increase among the professed adherents of God's great Gospel of Facts.

Of course I am speaking thus of genuine mediums only, who can but be so affected by prejudicial surroundings that inharmonions spirits, without the consciousness of the madium may be the projectors of incongruous and unsatisfactory manifestations. It seems to alliances not pleasing to the tastes of others | me this is a possible fact, universally incidental to mediumship. If so, surely the cure for such unhappy conditions, among Spiritualists especially, does not consist in unqualified condemnation of the medium, but should rather lead to the elevation and purification general harmonization of prerequisite conditions for the reception of spiritual truth through mediumistic agency.

I do not know it to be a fact, but I am told by those in whose integrity and judgment I have the utmost confidence, that there are genuine mediums who are guilty of knowingly practicing fraud. If this be so, if there be any amongst us who are so lost to all sense of purity and common honesty as to avail themselves of the confidence of their fellows as to thus

holiest emotions, for the purposes of personal aggrandizement, then let us ask God and the dear angels to help them from out their degradation. Let us gently warn them of the great wrong they are doing; and they will not heed us, let us avoid them as we would the deadly viper in our path, leaving them to a realization of the inevitable results of their own misdeeds. But even with regard to the class of mediums against whom such charges are made, may it not be that they are not really as faulty as a surface perception might decide? We know, as I have previously said, that mediums are necessarily sensitive to external as well as internal influences. May it not, therefore, be possible that some of the derelictions charged upon them as willful and personal defects are solely attributable to psychological and irresistible demands, reaching them from positive and suspicious minds, through the inharmonious atmospheric influences by which they are so often surrounded, both in their private scances and public circles? Indeed, there are so many possibilities in favor of the unconscious, yet seemingly conscious, action of mediums in connection with manifestations occurring in their presence that, for myself, I always prefer giving them the benefit of any doubts that may arise, from the fear that I may fall into the lamentable error of condemning the true and the good. In fine, my long experience and observation forbid that I should deal otherwise than gently and charitably with these mimosa in the moral garden of our God. And I can but conclude

"Better trust all, and be deceived. And weep that trust and that deceiving, Than doubt one heart which, if believed, Had blessed one's life with true believing."

A few words now as to rostrum mediumship, if I may be allowed the term, whether consciously or unconsciously exercised. And this form of mediumship seems to be equally misunderstood with others, and in some instances is treated with even greater want of consideration - mainly, doubtless, from the fact that the presence of control is less easily appreciated, and its manifestation, varying essentially in different speakers, is therefore the more difficult of comprehension. In the first place, our speakers are more poorly remunerated than is the performance of the same amount of intellectual labor, and the same expenditure of vital force, in any other field of human effort. And just here permit me to say my remarks must not be considered as an appeal on my own behalf as a speaker, for two reasons: first, it is to be feared that in the spiritualistic field of thought, as in well nigh all human activities, either mental or physical, it is too often true that

Superfluous lags the veteran on the stage; To have done is to hang Quite out of fashlon, like a rusty mail, In monumental mockery!"

In other words, the pioneers of our Cause, in the estimation of many of our people, seem to be looked upon as having well nigh worn out their usefulness, and consequently perhaps their welcome. And, secondly, my increasing years and protracted ill health warn me that I cannot expect, on this side of life, to perform much more of labor in behalf of the glorious Cause I have so much loved, and have done the best I know to advance. It is not in any selfish or avaricious sense, therefore, that I am speaking, but for the benefit of younger occupants of the rostrum, and through them for the general benefit of the Cause so eminently worthy of our best affections and our best efforts. It is a fact, however, that the payment of our itinerating speakers is but small in comparison with the duties they are required to perform, the amount of territory they have to traverse, the appearance they are expected to make, together with the domestic responsibilities generally devolving upon them in common with the rest of the human family. painful proof of the insufficiency adverted to, I need only refer to the fact that by far too many of the ablest advocates of Spiritualism sions, whereby we shall lose ground. have been compelled, within the last thirty years, to engage in other avocations in the procurement of bread for themselves and families; whilst others, worn out by their labors and the wear and tear for material subsistence, have gone to their reward in the beautiful realm of sympathy and of compensation.

It is generally recognized as a fact that the intellectual force of trance-speaking is more or less in accordance with the culture, or the or opment is an impossibility, except in a life set ganic capacity for culture, on the part of the medium, modified by the harmonious or discordant conditions preceding and attendant itually, except under the most favorable conupon each effort. With this fact in view, how provided for our itinerating laborers throughber how the brains of our speakers are being called into use by two, and frequently three, lectures on Sunday, preceded and succeeded, as they often are, by longer or shorter exerclass every night in the week; when we reflect upon the magnetic conditions of most of the halls used by Spiritualists on Sundays, occasloned frequently by the inebriety and by the political or social wrangling of disputants during the week; or when we call to mind the many unfortunate local differences and bickerings among the Spiritualists themselves, in so many of our cities, towns and villages throughout the country, with which our itinerant speakers are most generally brought in contact, and in some instances made acquainted with in expectation of their taking sides; and when we observe with what criticlam, indeed with what hypercriticism, the efforts of our speakers, and especially our trance-speakers, are met, and which they are comprehend what to another seems so clear led continually to expect from the fact that some of our ablest and most completely self- places and the people who would do us the poised writers are unceasingly engaged in most good. We plead that we must first gain a scanning their efforts, with a view seemingly for the discovery of errors of some sort, irrespective of the more frequent truths and beauties with which our spirit-friends are endeavoring to instruct and benefit us through this method of mediumship; and, finally, when, if we believe in mediumship at all, we are unable to ignore the fact that these sensitives must be more or less deleteriously affected and painfully disturbed by all the previous conditions adverted to, as well as by such a harsh and suspicious system of surveillance, can it be wondered at indeed, is it not to be fully the madness of our course that they panaturally expected that to some extent at tlently bear our rebuffs, our, indifference, and least the condition of the instrument will im- kindly wait for still more opportunities to re-

fact and philosophy—thus materially detract | fusal to join hands with them to gain strength ing from the force and beauty of what the of desire, purpose and accomplishment in our dear spirits might otherwise be able to pre-

sent? The question, then, is certainly pertinent, would not our critics and fault-finders, there fore, be doing more for the cause of intellectual Spiritualism, and for the general advancement of truth, should they, instead of berating our sensitive mediums, unite in using their able pens and exerting their well-merited influence in endeavoring to bring about a more just and comprehensive view, on the part of the masses, as to the law of conditions, in kind, and hence more effectual efforts toward the education and moral elevation of our mediums; and in nurturing a more generous and decided unity of action on the part of the entire body of Spiritualists for the advancement of the Cause, and the protection of the instrumentalities of the same from the peculiar liabilities incidental to their vocation?

In conclusion, permit me to add that, in saying thus much, I do not wish to be understood as in any wise justifying any positive wrongdoing that may have been, or that may hereafter be, brought home to any of our mediums. l am seeking, however, to palliate their alleged, and perhaps actual, misdirections by a statement of facts as to mediumistic conditions, and the conduct of Spiritualists generally toward them: and I seek to enjoin upon Spiritualists the fact that, as a consequence, they may themselves, from the want of a due appreciation of these conditions, have been to a certain extent particeps criminis in the causes leading to some of the actual or supposed defects of which I have been speaking, and of which so much complaint has been made, as II think with unwarrantable harshness. In the name of a common brotherhood, therefore, and in behalf of the best interests of our common cause, I would earnestly bespeak for our mediums of every phase a truer sympathy and a more generous judgment.

> Written for the Banner of Light. SOUL COMMUNION.

BY MARY WOODWARD WEATHERBEE.

There's a tap upon the window. Like the patter of the rain When the sky is just the bluest, And the summer winds are truest, Comes the tap upon the pane.

Comes when not a wind is stirring. Not a footfall on the floor; As an old time sweetheart, waiting, The dear first-love unabating. With the tap upon the door.

Taps upon the chair beside me, Till my heart is all aglow; For the spirit touch discloses Memories sweet as full blown roses, So the meaning I should know;

Know how through the open meshes Of the curtain that divides, They can come without our knowing, As a perfumed wind that's blowing, By a Law th' All Wisdom hides.

Till, from very spirit blending, Just the sunbeam of our love, Makes an endless chain of forces, Gives the soul its meet resources To commune with those above.

Original Essays.

SPIRITUAL UNFOLDMENT. BY MRS. MILTON RATHBUN.

Every true Spiritualist seeks to achieve a high degree of spiritual unfoldment or development. How can we best attain this? is an important question, and worthy of our deepest thought. If by persistent crucifixion of self we can rise into the superior condition, then let us begin our warfare upon our selfish Beside, the constant strain upon the affections | desires and purposes, willingly laying aside the lies, whether sick or well, together with the itual growth. If we are wedded to habits or punctuality expected from them under all cir- indulgences which affect us for ill, in a physcumstances, and the increased expenditure of ical, moral or spiritual sense, then let us face means incidental to such conditions, should these hindrances with the master hand of firmlikewise be considered in this connection. In ness, ready to wield the sceptre which shall command obedience. If we capitulate with the enemy we shall be sure to make conces-

An unflinching course of strict fidelity to our highest convictions is the only safe way in which to meet and deal with all that would retard or hinder our spiritual advancement. 'One world at a time" has become a stereotyped phrase with those who would put off their spiritual unfoldment, content to feed upon the husks of materiality and worldly pleasure. Many contend that spiritual develapart from worldly contact, so far as may be; that it is useless to attempt to move on, spirditions. It is true that rapid unfoldment is unfortunate, in addition to the circumstances almost impossible, except under circumstances just mentioned, are the conditions generally favoring its growth, yet we hold that it is our duty (and it is possible) to grow in spirituality, out the country—as a rule, I mean, for there as well as in other directions toward the atare honorable exceptions. When we remem- tainment of a well-rounded character. When we aspire toward spiritual unfoldment, the battle is well under way, for it is a sad fact that while covered by the busy cares of secular life, we become indifferent to the dwarfing conditions of our spiritual nature, and sometimes fall into a state averse to all spiritual interests, growing restless and impatient at any calls for higher aims or aspirations. Our moods yary according to the degree of thickness of our material coverings. We wonder at the devotional enthusiasm of those we meet, in fact we sometimes go so far as to incline to merri ment over the progressed thought of disciples of some branch of the vineyard,

While to them their expression is loyal to truth and the exponent of their highest conviction, it is to us, who have never looked over the threshold of that storehouse of spiritual wisdom, a dead letter-sounds without meaning-all because we lack spiritual insight to that "he who runs may read." We shun the competence; after that we will devote all our time to spirituality. We think that later in life we shall be more easily attracted to the divinely beautiful in Spiritualism; that when our heads are crowned with snowy whiteness and our faces are toward the sunset of life's short day, we shall naturally turn our thoughts to the great hereafter and its many problems which the eternities may fail to fully solve. So we push aside this or that prompter to spiritual gain, turn a deaf ear to the pleadings of those gone on before, who know, and realize so

pair the lesson to be communicated, both as to mind us of our daily loss by our persistent remarch through materiality to spiritual unfoldment: to the place where we shall have become strong where once we were weak: to the time when we can look back upon our former apathetic or rebellious state as of the past and never to become a part of our future.

Some may say: "These generalities are well enough, but where is the practicality of the subject? How can we in our daily lives grasp this subject, and so live that our advancement will be apparent and assured?"

As one sure way of becoming spirituallyminded we would suggest a brief season every day of the separation of our thoughts from worldly matters, with a prayer in our hearts for the near approach of the wise and progressed of the spirit spheres, that by their influence and wisdom we may be helped on our journey, so full of stumbling-blocks, and so often hedged in by darkness. Then, if we can, at odd moments if regular periods are impossible, let us gather a thought from the writings of the spirituallyminded to carry with us into our daily work, which shall impress and mold our minds into a receptive state for still higher truths to enter and find welcome lodgment. We shall surely gain thereby.

We must be on the alert for insidious foes who are more deadly than the open enemies whom we prepare ourselves to meet. We must be upright in our dealings from all standpoints. Our integrity must be to us a bulwark of great strength, and our desires must subserve to the iron rule of right, however inconvenient we may find it to be thus ruled. We must be beyond reproach in our daily walk and conversation, so regulating our lives that the innocent and pure may bask in our aura fearlessly, and in no danger of contamination.

"A hopeless task!" one exclaims. Ah! no, the task is not hopeless. We must begin first with desire, then with deeds; little by little can we grow-day by day shall we gain in strength. We will not try to take ten strides in a single step, but be content if we can be sure of that one step grandly and fearlessly taken, if it may be-though in weakness and falteringly, it is better than none at all. We live in a day filled with helps of all sorts, as well as hindrances of all kinds. It rests with us to choose whether we will extend our hand for help, or to be hindered, spiritually. If greed for wealth, or ambition for fame, or the fleeting pleasures of sensuality have undue influence with us-possess us to a great degree-we are objects of pity, and need to pray night and day for our deliverance from these bonds of darkness.

As one by one our great lights are taken from this to the other world, we are continually reminded that our life is but a span, and that soon, at the latest, we must pass through that great doorway called "death." shall go rejoicing into the light, if we have attained a possible great degree of spirituality. If we have failed to develop our spiritual natures we shall go unwillingly, tearfully into the darkness. Which shall be our choice?

EVOLUTION OF GAS AND OF MATTER.

Every particle of matter, all organic beings and inorganic things are subject to the law of change and dissolution. It has, therefore, been argued that immortality is contrary to the law of nature, and that the soul itself, being subject to this law of change and dissolution, must in time perish. But the law of evolution and consequent dissolution does not apply to gas, spirit, or essence, we are told by Herbert Spencer. While all visible and invisible things of matter are subject to the law, first of life or progress, which is the integrating of matter and dissipating of motion, then of decay and death, which is the dissipation of matter and absorbing of motion, the very reverse takes place with the evolution of gas and essence or spirit, which continues by dissifrom continuous separation from their fami- pleasures of sense, when they retard our spir- pating any matter that may be connected with

The central force which holds the gaseous envelope together, forever takes on motion, and dissipates enveloping material while attracting more to replace it. If memory, power of reflection, shall have been impressed on this central force, it then continues a self-conscious being. That it is impressed so as to remain connected with such central force, we know from the fact of the brain-matter being totally displaced and lost, while new matter is substituted every few months, yet memory continues, and is exerted through the power of this force over the brain-matter. And this force has an infinite capacity of memorizing, thus showing that this capacity is entirely different from the small matter of the brain. which matter is merely its means of acting, just as the arms, etc., are.

The language of Spencer is: "Evolution under its simplest, most general aspect is the integration of matter and concomitant dissipation of motion, while dissolution is the absorption of motion and concomitant dissipation of matter." One is living, the other dying. But he continues, "the evolution of a gas is literally an absorption of motion and disintegration of matter, which is exactly the reverse of what we here call Evolution-is that

which we here call Dissolution." And so this great and supposed law of the universe that condemns all things to decay and death is admitted by its strongest advocate to be not the law of the soul of matter, its spirit, or more sublimated condition, but another law intervenes at a certain point—the law of everlasting life or force. The evolution of matter leads to its dissolution-death-as certainly as the hours follow each other. But the evolution of gas, essence, spirit, continues, and what is death to one is life to the other, and continuous life, or evolution. We see, therefore, that the central force of the gas or spirit being life itself, if it has ever reached self-cognizance, is self-living, and may always exist.

Why it undergoes this earthly experience is suggested by Tennyson in that grand poem, 'In Memoriam"; "ye avon of the

What time his tender palm is prest Against the circle of the breast, Has never thought that 'this is I.' But as he grows he gathers much,

"The baby new to earth and sky.

And learns the use of 'I' and 'me,' And finds ' I am not what I see,' And other than the things 'I touch.' So rounds he to a separate mind,

And, through the form that binds him in, His isolation grows defined. This use may lie in blood and breath, Which else were fruitless of their due Had man to learn himself anew Beyond the second birth of death."

Oregon, Mo. William di CLARKE IRVINE

From whence clear memory may begin,

Bunner Correspondence.

Massachusotts.

CUMMINGTON.-Florence Sampson writes: The Cummington Progressive Society closed its meetings for the season Oct. 11th, with Mrs. Clara Banks on the platform. Mrs. Banks is one of the ablest speakers in the field. The lecture given the evening of Oct. 11th, on 'The Second Coming of Christ,' was wonderfully good, and it is to be regretted that it could not have been reported for publication. The many friends of her husband, Mr. B. W. Banks, were that day pleased to greet and welcome him home after a year's absence in South America.

South America.

The Ladies' Social Club will open its meetings for the fall and winter on Wednesday, Oct. 21st."

ONSET .- "Heath" writes: "All friends of Onset will be glad to hear and know of the re-Conset will be glad to hear and know of the recent formation of a society for the purpose of erecting a wigwam wherein the red men can celebrate their harvest moon in truly Indian style. A report of the opening meeting was given in a recent issue of The Banner, and on Saturday, Oct. 17th, the friends of the movement held a meeting on the proposed site in Waban Grove, Mrs. J. R. Stone, President, in charge. All the mediums were out, clothed in red, and making the woods ring with the songs of their Indian controls. Mrs. Davis of Cambridgeport, under control of 'White Fawn,' gave remarkable tests of the presence of the Indians dancing their harvest moon dance, much to the amusement of the pale-faces present. Mrs. Mary C. Morrell of New York gave very clear tests, with names of spirits appearing to take great interest in the wigwam, among them one from Spirit Isaac P. Greenleaf, the originator of the celebration of the Harvest Moon Festival at Onset was the more convincing coming through the organism of an entire stranger to the early history of the place. Dr. C. D. Fuller under different controls gave expression to the delight which abounded among the red men in spirit-life, and their desire to do all in their power to make the proposed wigwam an honor to their race and of benefit to those who now occupy their former hunting-grounds.

Mrs. Westgate, one of the old residents of cent formation of a society for the purpose of

and of benefit to those who now occupy their former hunting-grounds.

Mrs. Westgate, one of the old residents of Wareham, gave several fine tests, and Mrs. Stone a communication from one of our ascended workers, Sidney Howe, who will be remembered as one of the pioneers of Onset, claiming to have suggested this movement over one year ago through the mediumship of Mrs. Stone, and rejoicing in the apparent fulfillment of his earnest wish. The most impressive communication was given through the same medium from one who was present a month ago at the organization of the wigwam, taking an active part in the work, and who has since passed to the happy hunting grounds, Mrs. Ella Rockwood. Her message to all was, 'Work while the day lasts, as you know not how soon you may be called from earth-life.' A poem was sent by 'Bright Eyes,' a control of Mrs. A. A. Jackson of Greenfield, announcing that the spirits will do their part if mortals do that the spirits will do their part if mortals do their own in the work before them.

their own in the work before them.

In the evening tables were spread in the Bullock Dining-Room, and over one hundred sat down to a very relishable baked bean supper, after which tests and readings were given.

Mr. J. H. Young opened the meeting by remarking that the spirit world is in entire accord with this movement, that no medium was ever developed without some guidance from the red men, and we should thank them for having opened the way for us to communicate with our dear spirit-friends. Massasoit came through Dr. Fuller, thanking the people for what is being done for the red men, and Mrs. Stone predicted that one year from now we should be able to have an Indian from the West to educate the mediums in this wigwam. Jen. should be able to have an indian from the West to educate the mediums in this wigwam. Jennie Rhind gave clear visions and tests, and spoke of her recent visit to the Shakers, and of their inspiration and spiritual work.

Sunday, at 2 P. M., a conference was held in the rooms of Mrs. Bullock, opened with singing and recitation of a beautiful poem by Mrs. Crowinghield

Crowninshield.

Crowninshield.

Miss Jennie Rhind gave expression to the thought that growth and progress are the universal law of nature, and human life is governed by the same law; therefore we should cultivate our powers and prepare for a beautiful harvest in the future; closing with a description of several visions and of a journey through spirit-land that was of unusual interest. Remarks were made by Mr. Young, Dr. Hervey and others. M. George recited one of Byron's poems and gave words of cheer and encouragement, followed by earnest remarks from our veteran Spiritualist from London, Eng. Mrs. Davis gave tests of Indian control that were very pleasing to the audience, and all were gratified in witnessing the harmony all were gratified in witnessing the harmony

all were gratified in witnessing the harmony and peace that rule in the 'Onset Wigwam of Co-Workers.'

Friends of the movement are invited to send contributions to the fund for the erection of the wigwam to J. H. Young, Secretary, Onset. Any sum from ten cents upward makes the giver a member of the society. The sum of fifty four deliges here already here registed and giver a memoer of the society. The sum of lifty-four dollars has already been raised, and we hope every friend of the Indian and of Onset will send in their contributions, that the work may be completed early the coming searon."

SALEM .- Mark Dennett writes: "Sunday, Oct. 18th, our services in Cadet Hall were very interesting, the lecturer and medium being Mrs. Anna Cunningham. The people were gratified and surprised by the numerous tests that were given—the medium, in unconscious control, going through the audience, and completely personating departed friends, and the manner of their passage from this life. In the evening the hall was filled to overflowing, the tests being numerous and to the point."

NEWBURYPORT, - Dr. Chas. W. Hidden writes us as follows: "When I learned that Prof. Starr was in town I immediately filed a protest with the Committee on licenses against granting him a license to exhibit. Then I called upon Manager Noyes, and, after acquainting him with Starr's methods, he declared that he would not make a date with him, and informed Starr of his decision. Starr him, and informed Starr of his decision. Starr threatened and fumed, and then made up his mind to give an exhibition on his own account. At this juncture he ran up against an obstacle in the shape of my protest, and, when made acquainted with the fact that I had demanded a hearing if he persisted in his application for a license, he began to quiet down. Then some one kindly informed him that when T. Warren Lincoln tried to give one of his shows here in December, 1886, I pursued, him even up to closing the Opera House doors against him on the night of his show. That settled the matter. the matter.

If Spiritualists everywhere would brace their spinal columns just a little bit, and face such mountebanks as Lincoln and Starr in the same way in which I have faced them here, they would soon be squelched, and Spiritualism would have less of ridicule heaped upon

BOSTON .- S. W. Tucker writes: "Mrs. H. B. Fay held her opening scance of the season with a goodly number of sitters, on Thursday afternoon, Oct. 22d, at 17 Appleton street, where, she is now very pleasantly located. Many spirits of both sexes materialized in the cabinet and scance-room, thus proving indisputably the genuineness of the manifestations, and the continuity of life after the change called death. A female form sang in an audible voice a strain of an old familiar tune, and another brought a beautiful pink, and presented it to a gentleman sitter as a token of the continued love of the arisen donor. In short, it was a feast of good things prepared by immortal hands." with a goodly number of sitters, on Thursday

Maine.

agilian in decay

AUGUSTA .- A correspondent writes: "We held our first meeting Sunday, Oct. 11th, under the auspices of our new organization, the First Spiritualist Society of Augusta. Mr. Oscar A. Edgerly was the speaker and test medium. His guides gave eloquent and instruc-

tive lectures, and we feel that we can truly say our meeting proved a success. We all hope to have Mr. Edgerly with us again. We expect to have Mrs. Kate R. Stiles with us sometime in November."

FARMINGTON.-P. Dyer writes, Oct. 19th, 1801: "I desire to say that myself and wife are having a spiritual feast. Mrs. M. A. Hull, the having a spiritual least. Mrs. M. A. Hull, the gifted materializing medium, is spending a few weeks under our roof, and we are enjoying our visit immensely. Last night we improvised a cabinet, into which she went, and from it came nineteen forms, all different the one from the other, and none of them looking like the medium. It was a private scance, no one being present but my own family and Mr. and Mrs. Hiscock, the mediums heretofore noticed in the columns of The BANNER.

It is not my design to dilate, but simply to

It is not my design to dilate, but simply to say that Mrs. Hull is one of the finest mediums it has been my fortune to see, and her stay with us is like an oasis in the desert of life. I wish all the world could witness what we witnessed last night."

Ohio.

COLUMBUS.-Mrs. Lydia A. Grove of 277 North 19th street writes: "There are two Societies here. The First Spiritualist Church prospered all summer, but vacated the hall in prospered all summer, but vacated the hall in which its meetings were held, and has not yet obtained another. The Philosophical and Spiritual Association is holding meetings in Mechanics' Hall every Sunday at 7:30 P. M. I conducted meetings there last winter; the audience was small but very attentive. Four mediums took part in the exercises, and gave good satisfaction.

I am now ready to accept calls from Societies as a clairvoyant platform test and musical medium. My husband and self attended the medium. My husband and self attended the camp-meeting at Ashley, Ohio, and while there had sittings with Mrs. Anna M. Ivey of Dahlonega, Ga.; both of us received many interesting messages, convincing us beyond all doubt of the remarkable mediumship of that lady. We also had very satisfactory sittings with Mr. H. E. Chase in Cleveland, O. He is a medium-like with the control of t dium for independent slate-writing and photographs; of both phases we received what to us was satisfactory evidence of the truth of his

NORWALK.-The following outspoken letter, under date of Oct. 19th, has reached this office — addressed to Mrs. Longley, our medium, by a party residing in the above locality, who desires that his name be withheld from publication: "My attention has been called to a 'communication' through you, from 'Bon Thompson,' formerly an employe of the Lake Shore and Michigan Southern Railroad at this station, and printed in the BANNER of LIGHT Oct. 17th.

Bob Thompson was accidentally shot by a friend of his, 'John' Costello, on the 4th of July, and went out of this life on the 22d of July, two years ago. You have his language, his mode of speaking—and everything about the communication is characteristic of him. Bob in this life was of a roving disposition, and it would be natural for him to drift down to Boston and ask for admission to the 'Circle.' I am not a believer or a disbeliever in 'spirit manifestations'; I do not ridicule this idea; I simply don't know." office - addressed to Mrs. Longley, our me-

California.

SANTA ANA.-C. G. Brown writes: "Spiritualism is not progressing here as it should. Though many enjoy its comfortable doctrines of immortality, they remain inactive; instead of this, there should be strenuous efforts made to inform others of the truths given us by our mediums and speakers. A few families have enjoyed the fine mediumship of Mrs. Lucy Wright of Summerland, Mrs. Leedham of Garden Grove and Mrs. O. B. Lisher of this place. The latter is wonderful in her presentation of truths heneficial to humanity. Theoplace. The latter is wonderful in her presentation of truths beneficial to humanity, Theodore Parker being one of her controls. We are arranging for Mrs. N. D. Miller of Los Angeles and Mrs. Elsie Reynolds of San Diego, both giving indisputable materializations. The wonderful cage tests of Mrs. Roberts with Gen. Ordway must be problems for skeptics, as published in The Banner of Sept. 26th."

VISALIA .- Mr. J. R. Buell writes: "Fearing notice of the passage to the other shore of my wife, Susan D. Buell, may not have reached you, I give it to you, as she was well and favoryou, I give it to you, as she was well and favorably known in Boston and other parts of Massachusetts as a medium, speaker and healer. She was the daughter of Abner and Hannah Twichell, and born at Athol, Mass., Oct. 20th, 1832. Her first husband was A. A. Gilbert. Since our marriage Indianapolis was our home until we came to California on Sept. 9th for her health; but instead she passed to the spirit life Sept. 21st from a complication of spirit-life Sept. 21st from a complication of allments, terminating at the heart. She has been a life-worker for humanity, and her spirit was fully ripe for the change. May the angels have her in charge till we meet again."

Illinois.

SPRINGFIELD.-David N. Lepper writes. Oct. 9th: "I want to tell you of a strange thing that happened at my house last evening and yesterday. About four years ago a dear friend of mine (now in spirit-life) gave my wife a pair of ear-rings having a small diamond drop. She has worn them constantly ever since. Yesterday she lost one of the drops, but did not know where or when—as she first but did not know where or when—as she first discovered its absence when we were out walk-ing at 2 o'clock P. M. She was greatly dis-turbed over her loss, as they were very highly appreciated by her on account of their being a present from one who is now in spirit-life. She swept the floors, and made thorough search through the bedding, etc., but no drop was found.

I awoke this morning at 5:15; my wife was lying with her right hand over her head; she complained of her hand and arm hurting her; she brought the hand down in front of me, and she brought the hand down in front of me, and I thinking perhaps a splinter or thorn had been imbedded in the hand, began to rub her wrist, but she cried out: 'Oh! it is in my hand!' I immediately held my hand under hers, and said: 'Well, put it in my hand,' and behold the lost ear-drop was found! 'Now, who found it? I think the dear friend who gave it found it, and put it in her hand; as he frequently comes to our circle, and talks through my wife four to our circle, and talks through my wife (our

Kentucky.

LOUISVILLE .- W. Ruby writes: "October 10th, 1891, our worthy brother and friend, Alex. R. Cuscaden, passed into the new life, at Alex. R. Cuscaden, passed into the new life, at the age of seventy-five years and twenty-eight days. He was one of Louisville's pioneers in Spiritualism; he did not care for public opinion, nor did he care for being called a 'crank'—he stood up for the truth, and did all in his power to advance the Cause. He gave his knowledge and a helping hand to all. May light and happiness follow him forever!"

Connecticut.
NORWICH.—D. R. French writes: "While at Lake Pleasant, Mass., last August, it was my good fortune to receive a psychometric reading from Dr. Marguerite St. Omer—late of London, Eng., but now of Fitchburg, Mass.— and it gives me pleasure to state that I found her one of the most reliable psychometrists and mediums I ever met—her revelations being wonderful, and many of her predictions having already been fulfilled."

> THE TOMATO CAN. A small goat ate a tomato can.
> And then eight pounds of nails;
> He finished his meal, by way of dessert,
> By consuming four large fence rails.
> He said to himself, with a jovial smile,
> As off to his home he ran:
> "I'm sure the nails can't disturb me,
> But I think the tomato can."
>
> "Yale Record."

"I remember Johnson's Anodyne Liniment," said an old man, "when I was a boy." Same

- Yale Record.

REVELATION.

- l'orchance in some far after time,
 When we to nobler stature grown,
 Shall learn to make our lives sublime,
 For God's and Truth's dear sake alone—
 The solemn use of Griel shall die,
 And Joy regain her ancient grace,
 And 'neath a nearer, ampler sky,
 With life's sad mysteries face to face—
- With passionless Wisdom we shall talk.
- And learn of Sorrow's darkest lore.

 And in the light of Knowledge walk

 Forever and forevermore!

 The sure result of time is change,

 And Change her endless gamut rings—

 Things that to day are new and strange

 To-morrow are forgotten things.
- The slow mutations of the years,
 The growth of peace, the lapse of strife,
 May solve the problem of our tears,
 The dark and speechless Splinx of life!
 The grief that walls not on the lips,
 The keen, slow pang of splritual pain,
 Some angel of the Apocalypse
 Shall make its solemn meaning plain.
- Shall make its solemn meaning plain.

 Well, let it pass. We live our lives,
 We dream our dreams! then slip away.
 A lustier race springs up and thrives,
 Nearer to Truth's immortal day!
 Circle on circle evermore
 Our little waves of being swell,
 Gather and break against the door
 Of Death's eternal citade!!

 —New York Le

-New York Ledger.

[From The Argonaut.]

OCCULT PSYCHOLOGY. [Concluded from last week.]

He betrayed not the least surprise at my question; neither did he exhibit the slightest indication that he suspected a reference on my part to his "report" of the hanging. If

his lack of interest was genuine, I was forced to the conclusion that Tremaine had written that article while totally unconscious—that he had dreamed his story and that the palpa-ble result there in my desk was the record of his dream.

ble result there in my desk was the record of his dream.

It became his habit after this to spend an hour or two with me after his night's work, usually accompanying me to luncheon at midnight and then retiring to his room. He had left the hotel and was living in the suburbs. As our friendship grew more confidential, I gradually learned from him something of his history. The only son of a rich New York merchant, motherless from his early youth, he had been educated at Harvard, and, on his graduation, in opposition to his father's wishes, he had entered the newspaper business. His father's failure and subsequent death left him without ties of close kindred, and virtually penniless. Since that time he had shifted from place to place without settled purpose, content to acquire only sufficient for his immediate needs, almost without ambition or object in life—sometimes in easy circumstances, but oftener reduced to bare necessities.

ject in life—sometimes in easy circumstances, but oftener reduced to bare necessities.

"I am a dreamer," he said one night; "I am like Cassius—I think too much—I am 'lean and hungry,' too, sometimes. But what's the odds? 'The dreamer lives forever, but the toiler dies in a day,'" he quoted with a laugh. "So you see I am not so badly off after all." There were hints of a love affair in the narrative, but they were too meagre to invite inquiry. On one occasion, after a long silence between us, he addressed me with sudden fervor, tinged, I thought, with anxiety.

"What do you think of woman's friend ship?" he asked.

"It is the best boon that can be bestowed on a man," I replied.

"Better than love?"

"It is the basis of true love."

"It is the basis of true love."
He was silent for a moment, and then said

in a half musing tone:
"I think so too. If there is such a thing as fidelity in a woman's friendship, it is possible that I may some day have a home—somewhere."

Everybody remembers the Randolph divorce case. It was the absorbing sensation for weeks. The details were as interesting as one of Gaboriau's detective stories, and as piquant as a chapter out of Daudet. The first intias a chapter out of Daudet. The first intimation of the scandal that came to me was a brief dispatch from our New York correspondent, received late at night—too late for a return telegram asking for further particulars. Only the names of the principals and two correspondents, with an unsatisfactory "cause of complaint" and a promise of "interesting particulars at the trial," composed the "meat" of the dispatch. I knew that it was a "good story." I knew, too, that the New York papers would be full of it that morning. Our correspondent had simply neglected his duty. Thoroughly annoyed, I turned to Tremaine, who was reading an exchange at the desk where he usually sat when waiting for me.

waiting for me.
"Do you know New York?" I asked.
"Pretty well," he answered.

"Pretty well," he answered.
"Well, pad that dispatch for me—maybe you know something of these people—they belong to the exclusives of the Four Hundred—Patriarchs, I believe," saying which I handed him the telegraph sheet. He looked at it, recognized the names with an expression of surprise, and without a word went to work. I watched him with intense curiosity. His action was the same as that which characterized his extraordinary performance on the night watched him with intense curiosity. His action was the same as that which characterized his extraordinary performance on the night when he "reported" the hanging; the same spasmodic, mechanical movement of the hand; the same seemingly unconscious mental effort. And when, after an hour's work, the pencil made its final flourish, and fell to the floor, the same stupor overpowered him, and he sat huddled in his chair as if deprived of all his vitality. I gathered the "copy" and read it. It was a clear, concise statement of facts, apparently covering every prominent or interesting feature of the case. For a moment I hesitated about printing it. The people involved all occupied high positions in the social world, and I had no absolute proof that the alleged facts in Tremaine's account had the least foundation in truth. I know that newspaper men more conscientious than I am regarding the publication of doubtful news, however interesting or important, will blame me for my action in this instance, but I had such confidence in what I had come to consider Tremaine's "second sight," that I could not resist the opportunity thus afforded of "socoping" our contemporaries. I sent the copy to the printer. As on the previous occasion, Tremaine gave no evidence of knowledge of what he had done. He did not even refer to the telegram I had given him. did not even refer to the telegram I had given

The publication of the "Randolph Case" reasted the sensation I had anticipated. The "old man" made pleased inquiries, and was satisfied with my explanation that the story came through a special correspondent. Until the arrival of the New York papers, however, was perturbed, uneasy, anxious; I could scarcely believe my senses when I read them, so closely did Tremaine's "clairvoyant" report coincide with the actual facts as published in the metropolitan journals. After this I did not hesitate to use Tremaine on my specials. European news, Aftean explorations, congressional affairs, parliamentary compilections, and other important happenings in every quarter of the globe were padded by him into the freshest and "very latest" news. The local papers fumed, and accused us of "manufacturing" the news, but subsequent confirmation invariably vindicated our facts. The people in the telegraph office wondered, and the old man rubbed his hands with glee, always accepting my romance about. "our special correspondents." One night I tossed a sheet to Tremaine containing a paragraph announcing a Baltimore wedding in high life—the marriage of Lieut. George R. Watson, of the United States Navy, and Miss Ecith Blanchard, youngest daughter of Lemuel Blanchard, a millionaire from nauriant and the state of Conceticus than a containing a paragraph announcing a Baltimore wedding in high life—the marriage of Lieut. George R. Watson, of the United States Navy, and Miss Ecith Blanchard, youngest daughter of Lemuel Blanchard, a millionaire from nauriant facturer. That was all. As the manifold fluttered over Tremaine's deak he anaph ti with a four than I had ever heard him utter: What is it? Is the Ahkcomed of Swat dead again, or has Prince Bacigalupi of Montenegro broken out in a new place. He smoothed the lisue on a white euriace, the better to read the state of the state of the same of the second of the state of the second of the state of the second of the state of the blanchard of the second of the state of the second of the second of t The publication of the "Randolph Case"

came into his face, and he dropped heavily into his chair. His pencil fairly flew over the paper as he "padded" the dispatch. He worked an hour; his hand made that final flourish; the pencil fell to the floor, and the writer fell back exhausted. Slowly he recovered himself. A superhuman power seemed to be urging him on to consolousness. His features became once more mobile with human expression, but it was the expression of terror, remorse or agony. Eagerly he read the first lines of what he had written, then he read the original dispatch. With a grean he staggered to his feet.

"My God! it is true," he moaned, and reeled out into the night, leaving me amazed and regretful that I had imposed this last terrible task upon him.

task upon him.
Tremaine's account of that wedding was one

Tremaine's account of that wedding was one of the most brilliant articles I have ever seen in a daily newspaper. It was a poem—an epithalamium; one could almost hear the joybells and breathe the perfume of the orange blossoms. This record, so strangely made of an event that filled hearts with happiness, and destroyed the hope of one man, is in my possession to day. It has never been published.

That was a terrible night in the world's history. Murder stalked abroad and suicide lurked in the solitudes; misery emerged from its kennel to make its hopeless moan to mankind; skeletons came forth from the closets of blasted homes to sit gibbering at millions of hearthstones in the morning; theft, outrage, and nameless crimes were dragged from their nearthstones in the morning; theft, outrage, and nameless crimes were dragged from their secret lairs, the wires shuddered with their awful burden of horrors, and the midnight grew darker—in the midst walked the pestilence of vice, companioning with the leprosy of immorality.

"Tremaine is at the telephone, and wants you." It was Scott who delivered this message

you." It was Scott who delivered this message to me at one o'clock in the morning. I entered the closet where the telephone hung,

sage to me at one o clock in the modality entered the closet where the telephone hung, and rang the bell.

"Hello!" I cried. The answer came low and faint—a whisper, but plainly recognizable as the voice of Tremaine.

"What do you want?" I asked.

"There is a suicide at No. 236 Merivale Avenue—send a man," whispered Tremaine.

"Why can't you attend to it? We are very busy here just now."

"It is impossible; but I will be there when the reporter comes."

"Where are you now?" I asked. There was no reply. I repeated the question, but only the humming of the wires gave answer, like a murmurous echo. Then somebody "cut in" on my wire, and I impatiently rang up "central."

"Where was that call from?" I asked.

on my wire, and I impatiently rang up "central."

"Where was that call from?" I asked.

"You have had no call within fifteen minutes," was answered from the central office. I insisted that there had been a call, and I had just talked with one of our reporters over that wire. I wanted to know where he was. But "central" was positive that I was mistaken, and I left the telephone angry and bewildered.

"Suicide at No. 236 Merivale Avenue," I said to Scott; "send a man over right away. He will find Tremaine there." Scott sent Hastings, who returned in half an hour, pale, panting and excited.

ing and excited.
"Did you get it?" asked Scott.

- "Much of a case?"
- Did you see Tremaine?" I asked.
- "Yes."
 "Where is he?"
- "At the morgue!"

"Medical Monopoly in Connecticut." To the Editor of the Banner of Light:

I notice in THE BANNER for Oct. 17th, a paper on "Medical Monopoly in Connecticut," and am glad that you sound the alarm early. It is true that the doctors of the Old Line have hired a lawyer, who has prepared a bill giving about absolute control to the old-school majority. It is also true that a part of the homeopathists of Connecticut have given in their adhesion. It is not unusual in the homeopathic

passage of the act after it becomes a law the Boston Herald, in saying so, is deeply in error.

The Connecticut Eclectic Medical Association has a standing committee on Medical Legislation, consisting of Drs. S. B. Munn of Waterbury, T. Brockway of New Britain, and E. M. Ripley of Unionville. They are men not very likely to compromise a right or a princi-

as it has been at other times in other States, that all the schools had agreed.

found that with intelligent men an Old-School doctor is not a match for an Eclectic. They have accordingly resorted to the policy of hir-ing lawyers to draw bills and lobby in their behalf. Lawyers are the worst men in the world to frame statutes. They purposely make the language equivocal, so that a layman cannot understand what is meant. Of course there are persons in that profession also who are ready to work on medical bills, not only for the job of drawing and lobbying for them, but for the profits to be got from harrying the harmless individuals whom, special and unjust partisan legislation has, with no sin of their own, transformed into law-breakers.

Connecticut is to take her turn, unless her people manfully resist. I do not believe that the principles of republican and personal liberty are sufficiently eradicated in the State to permit this measure to be enacted.

The State Board of Health, itself a partisan and one-sided body, has been very assiduously endeavoring to create a public sentiment; and without doubt every newspaper in the State capital will lend its influence. But God and justice stand outside of all their schemes.

The purpose of medical statutes is easily defined. The aim is to prevent all but the privileged kind to practice healing. Then, under the false pretext of elevating the standard of practice, they propose to lengthen the terms of instruction so that only a few can afford to pay for tuition. It is the way that it is done in Europe, and Old-School practice is always European and anti-American in its essence. Another step is to make it almost impossible for a person to study medicine in one State and practice in another. The medical legislation already had in New York, Pennsylva-Rights." Whoever enters from another State encounters a cordon which is hard to pass. What is most curious is that the representatives of the political party professing to be opposed to State Rights have enacted some of the worst and most anti-republican of those A. WILDER.

Newark. Oct. 18th, 1891.

Salt rheum is cured by Ayer's Sarsaparilla. Write J. C. Ayer & Co., Lowell, for evidence.

Passed to Spirit-Life,

From Fitchburg, Mass., Oct. 12th, George L. Marble, aged

48 years.

Mr. Marble had long been in delicate health, but had continued work to the last few days of earth-life. He had been engaged as pattern-maker for the Putnam Manufacturing Co. for a period of twenty-five years, where his faithfulness and ability won the esteem and respect of employers and

and ability won the esteon and respect of employers and employes.

He leaves a wife and aged mother, brothers and sisters to mourn his loss. As a husband and son he was a model of devotion-tender, thoughtful and unselfish.

The funeral took place Wednesday, Oct. lith, from his late residence, the writer, assisted by Rev. Mr. Hall (Universalist), officiating. The choir of this church rendered three beautiful selections. A massive green tablet, upon which was a cross and anchor, was the offering of his shopnates, who were present in a body. The vacant chair was wreathed with smilar, and in it was placed a pillow of roses, with "Husband" in immortelles, while above it was the pictured face of the "arisen."

The dear wife, through her beautiful mediumship, has many times comforted her husband. In her bereavement she now realizes that through the same power he will comfort her.

Sept. 26th, Mrs. Sophronia Main, in the 80th year of her

ago.

She had been a firm believer in spirit-return for over thirty years, and a subscriber to THE BANNER all that time. She lived for a number of years in Theston street, at the North End, Boston, and was connected with "Father Streeter's" church (Universalist) a number of years. Since his decease she has held many conversations with his excarnated spirit. She had been promised a vision from the spirit-world, and those at her bedside when she passed on said she looked up and raised her hands, as if to clasp some one they could not see, and with a smile of more than mortal brightness entered the next sphere of beding.

She was buried from the residence of her son-in-law, Mr. W. W. Rawson, in Arlington. She leaves one son and two daughters.

MRS. E. H. PRATT.

Chelsea. Mass.

daughters. Chelsea, Mass.

Oct. 18th, Mrs. Painella A. Searls, of Green Valley, Knoy Co., O., aged 76 years and 3 months.

O., O., agon by ear and a months.

Mrs. Searls had been a constant reader of the BANNER OF LIGHT for near thirty years. Her spacious home was always open to welcome Spiritualists and mediums. She was a woman of rare intelligence and integrity of character. Death to her was most welcome. Her last hours were made happy and bright by the presence of loving spirit friends.

friends.
Her funeral services were held at the home on the 21s inst, attended by a large concourse of neighbors and friends Mr. A. B. French of Clyde, O., delivered the funeral address.

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Panner of Pight.

BOSTON, SATURDAY, OCTOBER 31, 1891.

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The narrative is a quaint and forceful picturing of the manner in which the old-fashioned creeds so out of harmony with reason strike the mind of an-we might almost say everyintelligent child; phenomena of striking interest are also described, and many apt and abiding lessons drawn therefrom. We are confident our readers will be pleased with the story.

Missing it Altogether.

The new habit is to patronize Spiritualism as being possibly a reality, a good and acceptable thing, and all that, and then fall to deprecating the frauds and falsities committed in its name, and denouncing Spiritualists as being responsible for them. When the element of imperfect human nature can be eliminated, then perhaps all will be as perfect as these perfectionist critics could desire. But things must be taken about as they are. Mediums are neither more nor less than human beings at best, even though their organizations may chance to be better or worse adapted to the use of spirit intelligences in communicating to those in the mortal form of existence. Not that intentional fraud is for any reason whatever to be overlooked or condoned; but it is at no time to be forgotten that it still goes with human nature as theology has helped to make it to date.

The Lowell Morning Times furnishes another illustration of these remarks: "We do not attack Spiritualism as a faith," says its editor, "but"—he fears "the nature of the faith offers a rare chance for the perpetration of fraud without detection." Yet detection, it seems, does take place, for he goes on to remark that the exposures which most discredit it never shake the faith of its adherents." Why should they shake it? An exposure simply shows where attempted fraud is discovered, but leaves the great fact undisturbed.

Mediums are none of them perfect beings, nor do they claim to be. It is by no means apparent that it is absolutely necessary that they should be, although they are best qualified for their work by living in harmony with the divine law of truth. If the world had to wait for the appearance of a class of perfect human beings before it would receive the illuminations of the spirit through chosen agents. it is doubtful if it would not be doomed to wade on through the old slough of doubt and despondency forever.

But it is far from necessary to deprecate the imperfections of human nature and the human organization even in mediumship before accepting the reality of phenomenal facts which must thus be demonstrated if at all. Mediums are not weaker or more liable to err than ministers. The spirit comes to and through whom it listeth, without waiting for permission to be granted by ecclesiastics or deacons or councils or synods, or the fawning critics who live by the crusts and crumbs of their social patronage. Even if a professed medium should for any reason or no reason take it into his head to turn and denounce Spiritualism (as the editor of the Lowell Times says one or two have done to his knowledge), how does that impair at all the grounds of belief in the actual truth of the phenomeus?

Such critics as he would have us all abandon Spiritualism for so paltry a reason. Would of Savannah, Ga., who was then en route from Boston they have us, on the other hand, take our belief in Spiritualism equally on the strength of their positive as well as their negative asser-We do it on neither. No mediums establish the truth of Spiritualism. That is done by the phenomena which are displayed through I appear next week.

their organism. The defection of imperfect mediums cannot affect the great truth demonstrated by the phenomena. That does not rest on mediumship, but simply employs it for its offective instrument.

Sagoyewatha.

The unveiling of the monument raised to the memory of "Red Jacket" (Sagoyewatha), "He keeps them awake," took place at Seneca Falls, N. Y., Oot. 17th.

The shaft is fourteen feet in height, and represents the trunk of a tree. It is carved from granite. There are-as previously stated in these columns-four bronze plates upon the sides of the base, representing different scenes in the life of the famous chieftain.

The inscription on the front plate is as fol-

lows:

RED JACKET;
SA GO YE WAT HA
(HE KREPS THEM AWAKE),
THE ORATOR OF THE SIX NATIONS OF
IROQUOIS,
A CHIEF OF THE WOLF-CLAN OF THE SENECAS,
BORN NEAR THIS SPOT IN 1750.
DIED AT BUFFALO, N. Y., 1830.

Under the inscription, cast in relief, is a facsimile of the tomahawk presented to Red Jacket by Washington. On another side is the representation of the medal presented to him also by Washington.

The whole monument does credit to those who have worked earnestly that the memory of the warrior may not be lost. He was a true friend to the Americans as opposed to the English, whom he thoroughly hated. In 1807 he informed the Indian agent of a plot by Tecumseh to induce the Senecas to join an alliance against the United States, and in 1812 he rendered service to the Americans.

But to what investigator of Spiritualism is he not known as the earnest worker and wideawake, vigilant guide and friend?

In earth-life he was a great orator, and his eloquence moved his followers according to his will. Perhaps this accounts for his ability to control sensitives, and gives us a key to his frequent announcement of himself as a guide or leader.

It is a great stumbling-block to many investigators that the "poor Indian" stands so often at the gateway that opens to the truth of spirit-communion. But we cannot put aside the fact that the sprightly, alert Indian has been the strength and support of many a medium, and has given tests of individuality in speaking in his or her own tongue to those who could interpret it.

There is a charm, too, in the utterances of such guides, with their quaint philosophy, their illustrations from the very heart of nature, and their wisdom and universal charity. Especially do the Spiritualists do well to honor the memory of these brave workers.

A Free Gift.

A middle-aged lady called at this office last week and inquired for us, saying during the brief interview that she had been a reader of THE BANNER for quite a number of years, and so fully appreciated our labors in the Cause of truth, that she was desirous of showing her gratitude by presenting to Colby & Rich one hundred dollars, to assist them in continuing the grand work. We desired the lady's name and address for publication, which she declined to give, remarking that if one had anything to bestow in behalf of the Cause they had better make their donation while living, thus preventing litigation after they had passed to the life beyond: "Please record the giver as A Friend. That will do." We cordially thank the donor for her liberal gift.

The Tables Completely Turned.

The heresy-hunters are now going for Dr. Patton of Princeton University. Dr. Patton is himself one of the strongest opponents of Prof. Briggs, of the Union Theological Semitrial before the presbytery comes off early in November. Now it looks very much as if the trier was himself to be tried. In a speech made to the Philadelphian Society of Princeton College, on the 31st of March, 1887, which was taken down in shorthand by two reporters of the Society, but which he forbade them to print for reasons which he gave, he seems to have said things quite as heretical as were ever uttered by Prof. Briggs.

Appreciation of the Banner.

We are often in receipt of private letters from many of our public speakers, stating how fully THE BANNER is appreciated in the different localities they visit from time to time. One speaker, recently, writing from a Western city,

"I find THE BANNER in many homes here. The other Spiritualist papers are doing good work for the Cause; but I do not hesitate to pronounce your paper first and best.".

Such evidences of appreciation encourage us to persevere in the good work, notwithstanding the stumbling-blocks that are frequently cast in our way.

Mr. H. L. Williams of Summerland, Cal. writes to THE BANNER that the price of lots in Summerland will be advanced from \$30 the price they were sold at before a single house was built or the discovery of natural gas) to \$40 each on Nov. 15th next, and an additional advance made every thirty days there-

The long-promised book in which the query: "Was Abraham Lincoln A Spirit-UALIST?" is replied to, presenting evidence to the fact that he was, is now before the public, and a copy reaches us at the moment of going to press. We shall refer to it at length in a future issue.

Dr. Alexander Wilder has, on our third page, a protest against medical legislation-in Connecticut and elsewhere-which all should read.

Do n't fail to read the various and interesting letters to be found this week under the "BANNER CORRESPONDENCE" heading.

"HEATH" wishes to add to his report of the Onset Wigwam" on our second page the following: "The thanks of those present were given to Mrs. Bullock for the use of her rooms for the festival and supper, and to the ladies who had so kindly contributed to make the affair a success."

We received a pleasant call at our office from Thos. R. Simmons, Esq., a prominent Spiritualist of to his Southern home.

Mrs. E. E. Welch has returned from New York City, as will be seen by an announcement elsewhere. "Voices from Mount Starnos," by "G.," will

MEMORIAL SERVICES

In Honor of Prof. Henry Kiddle, UNDER THE AUSPICES OF THE AMERICAN SPINITUALISTS' ALLIANCE; ADDRESSES BY

JUDGE CROSS, MR. F. F. COOK; ETC.

As announced in a previous issue of THE BANNER, services in respectful memory and appreciation were held in honor of Prof. Kiddie at Recital Hall, Carnigie Music Hall Building, 57th street and 7th Avenue, New York City, on Sunday, Oct. 25th, '91, at 3 P. M.

Mrs. M. E. Wallace, Judge Nelson Cross, Mr. Frederick F. Cook, and Rev. W. W. Hicks (late Superintendent of Public Instruction for State of Florida), Prof. Ernst Bauer, violinist, Miss Elizabeth Ploman, harpist, Mr. Max Brownold, organist and accompanist, and the Mendelssohn Quartette Club, took part in the exercises-Mr. Lucius O. Robertson, Vice-President of The Alliance, being the presiding officer.

We are informed that the meeting was a success, and in every way worthy the purpose that called it into being. The audience was large and attentive, and included many representative Spiritualists, beside prominent people outside of Spiritualism. The speakers were full of the spirit of the occasion, and deserve all credit. Resolutions were passed by The Alliance in remembrance of its ascended President. Mrs. M. E. Wallace gave a soulful invocation and an able address; Rev. W. W. Hicks spoke most effectively-this being his first public announcement of his spiritual convictions. Judge Cross and Mr. F. F. Cook made addresses which were greatly admired. The music was most appropriate and beautiful, and was a voluntary tribute on the part of the artist and club to Mr. Kiddle and his fam-

We give below the addresses of Bros. Cross and Cook, and hope to receive the balance of the report of this meeting in time for next week's issue.

ADDRESS OF JUDGE NELSON CROSS.

ADDRESS OF JUDGE NELSON CROSS.

I am to speak of our translated brother as a Spiritualist, and of his part in this Alliance.

Although his lifework had been that of a pioneer in the field of education, guiding and directing the youth of this great city, he had never ceased to be a student in the higher planes of intellectual research that rose one upon the other in his advance. By his single endeavor, almost unaided, had he mastered the language and literature of defunct races. The best that art portrayed or science achieved in their manifold walks were familiar to his understanding. He had even explored the heavens with telescopic vision, and traced the planets in their eternal round, reverent in the consciousness that

"The hand that made them is divine,"

"The hand that made them is divine,"

but nowhere, in all nature, had he been able to discover the spark of Delty that Invests the human soul with immortality; but he was never a scoffer.

It was from this trackless waste that an unseen hand led him into the way of truth. Saul's conversion, if more dramatic, was not more complete.

This man of iron nerve and untiting activities, who made all knowledge his own, and through their works communed with the sages of past centuries equally with those of his own time, who had traced all religions backward to their source, or forward to their mastery over the minds and consciences of men, and found in them no consolation, no proof of the continuance of life beyond the impenetrable shadow of the grave; this thinking, aspiring, far-searching man received through one of his own household, unsought and unapprehended, the answer to his prayer; as one who journeys far and wide in search of the "Philosopher's Stone," and returning, finds it laid in the foundation of his house, even his own hearthstone. Then it was that the altar was set up in the temple of his home, and with the humility and receptivity of a little child, he sat long and patiently at the leet of the oracle, and filled his eager soul with celestial light. He has told you the story, keeping nothing back. As we approach the sanctuary wherein the record lies, we approach the sanctuary wherein the record lies, we are confronted at the threshold by these significant words: "Let no one take offense at the opening of this mystery, as though it brought anything new into religion; for it has nothing new in it; it alters no point of gospel doctrine, but only sets each article of the old Christian faith upon its true ground." And as we enter its sacred precincts we pause before the text of all that follows.

"This life of mortal breath." "The hand that made them is divine,"

"There is no death. What seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

Borrowing Prof. Kiddle's own words: "Certainly
no book was ever published with a more sincere love
of truth; a more earnest desire to benefit mankind."
Speaking of the messages transferred to its pages,
he says with an emphasis which you of like faith
will appreciate: "They come from the world of
spirits. This is solemnly attested as a fact, undeniable and irrefutable."

The dawning of this solemn truth upon the mind
and heart and soul of one so intellectually gifted,
could not fail to turn the current of his life into new
channels. Events of the greatest importance almost
immediately transpired to make the way clear; and
freed from the treadmill of everyday pursuits, which
repeated themselves in circles, he was able to advance untrammeled along the highway of Truth. It
was at this period that my acquaintance with Prof.
Kiddle began. We met with a number of gentlemen at
the call of that Cromwellian Spiritualist, Charles Par
tridge, to confer together upon the best means of uniting as demonstrated facts the theories which form the
basis of all churches and all religions. There were
present Partridge, Brittan, Buchanan, Newton, Klddie, Nichols, and others, and to this Conference the
American Spiritualist Alliance owes its being. No
member was ever more earnest in his endeavors, more
steadfast in his devotion, or more ready to perform
any and every duty that was laid upon him, than was
the man whose good deeds we have met to commemorate. Throughout his entire fellowship with this Society as its first President, as active member, as counsellor, and finally as President again, even unto the
end, he was ever at his post, ready for the duties of
the hour.

Of the phenomena of Spiritualism whose wonderful
manifestations like it the foundation of the 'Now'

reau, organized of its members, wherein he succeeded the late Prof. Brittan as its chief. His pen and voice were ever ready at the call of neighboring societies. He delivered the Dedicatory Address of the First Temple of Spiritualists in Boston, and frequently addressed spiritualists in Boston, and frequently addressed spiritualistic assemblies, societies and campmeetings in various localities. Indeed, he scarcoly ever declined a call to lecture anywhere, and on any spiritual occasion, and this without money and without pole. None snepassed our brother in zeal, and few equalled him in ability. He had planned to do more work for the Cause he so loved in future years, but in the summer of the last completed year he was forced to relinquish his pen. A terribic affliction had come upon him in the almost total loss of sight, which, despite all endeavors, only grow worse as the journey of life neared its end. I seem to see him now as I saw him at our last interview. I shall never forget the picture of that great, good man as he sat resigned and uncomplaining in the midst of his great sorrow, regretting more than all that he must leave his lifework uncompleted. And I loved him then as never before, for I was made to know and realize the exquisite tenderness of his nature and his great nobility of soul, that shrank not, even at the portal of another world whereof he was so soon to become an inhabitant. Think not that he is absent from you today. Those of you who are gifted with spiritual vision will be able to see him as if having a part in these proceedings, supported on either hand by his coadjutors of two worlds—in committees, in conferences, and in the charities of this Alliance, as well as in the spiritual realm into whose glories they have been translated.

It was a custom in the haleyon days of that far-off lend whose sublime measurements.

translated.

It was a custom in the haloyon days of that far off land whose sublime monuments have survived the ravages of time, for its people to assemble and pass upon the value of the lives of their leading citizens at their demise, and corresponding to the measure of good disclosed by the investigation were the honors allotted to their sepulture. I feel assured that were every one of this vast assembly to give utterance to the sentiment which lies nearest the heart, no voice would be heard save in unstinted praise of Henry Kiddle.

"Peace to the just man's memory: let it grow

Kiddle.

"Peace to the just man's memory; let it grow
Greener with years, and blossom through the flight
Of ages; let the mimic canvas show
His caim benevolent features; let the light
Stream on his deeds of love, that shunned the sight
Of all but Heaven, and in the book of fame
The glorious record of his virtues write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallowed flame."

ADDRESS OF FREDERICK F. COOK.

The gloriona record of this virtues witle.

And hold it up to men, and bid them chaim

A palm like his, and catch from him the hallowed fame."

ADDRESS OF FREDERICK F. COOK.

Mr. Chairman, Fellow Spiritualists and Friends:
In addressing the Chair, I turn instinctively in the fond expectation of seeing in his acoustomed place the kindly face and familiar form of the brother whose promotion to a higher estate we are met here to commemorate—for at our gatherings, as in our hearts, Henry Kiddle ever held the place of honor. In our hearts he remains unchangeably enthroned; but, save to the eye of the spirit, his form is no longer visible among men. In the Pantheon of Modern Spiritualism no figure stands of equal helght with Henry Kiddle. Others there are in our temple of fame whose stature in worldly eyes is far above and beyond that of our recently departed brother—for we count amongst those who have died in his fatth such immortals as Victor Hugo and William Lloyd Garrison, not to speak of others only less renowned, like Prof. Zoellner, George Thompson, Robert Dale Owen, and many more; but while all of these of honored memory avowed their convictions more or less openly, and several paid to this Cause a large tribute of sacrifice, none of them was called upon to give unto the uttermost. This supreme distinction was reserved for Henry Kiddle alone. He alone of all this goodly company was required to yield the equivalent of his life. Amongst living Spiritualists two names stand out with exceptional lustre. These are Alfred Russel Wallace and William Crookes, and because of their unqualified testimony in support of the spiritualistic claim as to the cause of certain phenomena, the world gives to their almost unmatched greatness only a grudgling and reluctant recognition. Yet great as are the sacrifices they have brought this Cause, much of high fame is still theirs, and even by as much as remains to their aims to make the service of the spiritualism stopy of the service of the spiritualism to conditions in careers ho

Between the intellectual in man and his spiritual nature there is an irrepressible conflict for dominance. Henry Kiddle, up to and beyond the meridian of life, was all intellect, with a strong tendency to materialism. A more superb brain-machine could scarcely be imagined; and among his friends he would have been the last person selected to turn Spiritualist. But our spiritual nature is thoroughly human in its resentments; you starve it at your peril. When its hour is come it will be known at any cost to material or intellectual circumstances, and by virtue of its higher estate make for mastery.

It is expected that I say somewhat on this occasion about the career of Henry Kiddle before his name became associated with an unpopular cause. Unfortunately I can give no personal retrospect covering that period. Happily others more favored, friends of his youth, and appreciative co-laborers in the field of education have not been super that perior.

and an every cuty that was laid, who him, than was rate. Throughput his color is controlled and the control of the phenomen of Spiritualism whose wonderful manifestations its at the foundation of the "New Disponsation," Prof. Kidde was a capable and pains. The control of the phenomen of Spiritualism whose wonderful manifestations its at the foundation of the "New Disponsation," Prof. Kidde was a capable and pains. The professor, the period of the phenomen of Spiritualism whose hand of the same alar, and contessed the same faith.

It has been sometimes charged that he was oversuch as the control of the phenomen of Spiritualism whose shared that he was oversuch as the control of the phenomen of Spiritualism of the different phases of spirit-phenomen, and is speak whereor in the professor, held by various mediums for the different phases of spirit-phenomen, and is speak whereor in the professor, held by various mediums for the different phases of spirit-phenomen, and is speak whereor in the control of the professor, held by various mediums for the different phase of spirit-phenomen, and is speak whereor in phase of spiritualism.

Of all true mediums he was a sheere and uncompromisting friend, but no writer was more capable of running down and theoretical phase of the phase of the professor in the days when Henry Hiddle "cast his break down and thoroughly exposing a faishcot, and the was also uncontrolled to be a spiritualism. In the days when the phase of the phase of

cisive writer, and was always instructive, elevating and logical."

"School," a high-class journal devoted to educational matters, lays this rare tribute on the bler of our brother; "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 executive, bold, aggressive and intropid. When convinced that his course was for the benefit of the schools, nothing swerved him from it. Coming into office when political influence in its worse sense pervaded the administration of school affairs, he never hesitated to grapple with it, he never parleyed with it, and to his determination it is due that the public school administration since his time has been freer from political interference than that of any other great ofly in this country. This was Mr. Kiddle's great and oblef service to the city, and he executed it conscientiously. But, in addition to that, he brought to his duties a mind thoroughly trained in every detail of the public school affairs of New York... The entire school method was largely recast during his administration, and that it was greatly improved through his influence and by his experience, is admitted by all who knew what that work was. Beginning as a public school pupil, he ascended through every grade as teacher and principal to the superlutendency, and he was the first executive who had grown up with and out of the schools themselves. As such he had that sympathy with and that pride in the schools that come only from a life-long association and work."

These extracts give us in broad lines the educator. We have in them expert opinions, not partisan praise—and they make it clear that when Henry Kiddle passed away this community lost one of its benefactors. Yet it came to pass, that for an opinion honestly held and bravely uttered, this community so benefited, rose almost to a man against its benefactor, and with contumely and scorn forced him out of the high place is of airly won.

In this hour of loving commem

OCTOBER 81, 1891.

In this hour of loving commemoration, when every circumstance conspires to set the vittues of our translated brother in strongest relief, let us not fail in justice toward those who visited him with their disfavor. The defensive instincts of enlightened society are born of the price man has paid for his civilization. The total is enormous; it approximates to universal martyrdom. The social instinct, therefore, tends to conservatism. Opposed to this attitude is the tircless prompting of the spirit—the blessed vision of progress and betterment. The mass of mankind follow either the leading of theology or the light of science. Between these doughty antagonists the warfare is constant—except when Spiritualism comes into view, when instantly a truce is called, and both fail upon the new comer as a common enemy. In this they follow a true instinct of self-preservation; for on the brow of Spiritualism is written alike the destruction of credes and the doom of the cult of the atom. Spiritualism has two faces. The one is seen of those only who stand in its resolving light and partake of its joyil consolations; the otherside is turned toward the world, presenting a mask of almost unspeakable puerilities and seeming moral deformities. This outer aspect of the movement must one in the cult of the atom of the cult of the cult of the atom of the cult of udice, only heaps of unsightly tares will be the har-

vest.

In the realm of the psychical there is no royal road. In the realm of the psychical there is no royal road. In that to advanced studies in hypnotism, this proposition is daily receiving scientific affirmation. It was obviously to our brother's worldly interest to ally himself with those in our ranks who seek to make touch with formal propriety, and receive some modicum of dubious praise from worldly sources for their efforts to make Spiritualism "respectable"; but when, in the light of a wide experience, Henry Kiddle saw at what a sacrifice of innocent instruments of this efforts to make Spiritualism "respectable"; but when, in the light of a wide experience, Henry Kiddle saw at what a sacrifice of innocent instruments of this dispensation almost any verdict of "guilty" is rendered, he cut himself away from all complicity in the employment of drastic remedies for "purging the movement," and boldly ranged himself on the side where charity and toleration are counted as of higher worth than any form of approved "respectability." In the face of the glamour of the world's good opinion, this was Henry Kiddle's completest victory—his supremest moral triumph. And to show that his stand was no uncertain one, it will suffice to quote a few sentences from almost his last contribution to our periodical literature. Writing to the Banner of Light he gave utterance to these memorable words when speaking of certain divergent tendencies in Spiritualism:

"One of these schools seems especially anxious that the cause of Spiritualism should occupy a respectable position before the world, and they manifest a willingness to make concessions, or even sacrifices, to court the supposition of the respectable position before the world, and they manifest a willingness to make concessions, or even sacrifices, to court

the cause of Spiritualism should occupy a respectable position before the world, and they manifest a willing ness to make concessions, or even sacrifices, to court the approbation of the respectable classes of society; the other, no less anxious to make Spiritualism worthy of respect, will not accommodate their methods, nor retrain from the free utterance of their convictions, however extravagant or 'irrational' they may seem, to gain a single gleam of the sunshine of popular favor. It is not respectability nor popularity that they are in quest of, but the truth, and the whole truth, and they offer no compromise with its enemies."

This, in the circumstances, is the language of a moral hero. It was born of the Christ-spirit in him. Brethren, it comes to us from the cross of Spiritualism's Calvary.

I have endeavored in these brief sentences to set before you the man, the educator, and the Spiritualist. The memory of Henry Kiddle the man belongs to the world. None may deny that if he erred in any respect twas by reason of his virtues—because of qualities by which States endure and a people achieve true greatness—the qualities of official incorruptibility, mental and moral integrity, sincerity of purpose, unswerving loyalty to conviction: while a nearer view discloses the true friend, the loving husband and the devoted parent.

The memory of Prof. Kiddle the educator belongs

discloses the true friend, the loving husband and the devoted parent.

The memory of Prof. Kiddle the educator belongs to that goodly company who see in the conscientious teacher the chief prop of social well-being, to whom learning is a badge of distinction, and who believe that he that extends the sphere of knowledge, and prepares by his erudition and mental grasp better methods for the propagation of the known, is a true benefactor of the race.

Finally, the memory of Henry Kiddle the Spiritualist belongs to the despised and contemned of the world—to those who in this self-sufficient age are lowly enough in heart to receive the truth on its own terms, and whose vision is anointed to see once again the spiritual potencies expressed in likeness of the manger birth in Judea. It is we who called him brother; it is we who in different degrees feel what he felt daily and hourly in myriad forms of human disfavor; and it is only the men and women who know by experience what this light exacts from those that elect to walk in it, who can estimate with what patience, what forgiveness of sniift, who there is the sum of the wear of the care of sniift.

what this light exacts from those that elect to walk in it, who can estimate with what patience, what forgiveness of spirit, what heroism of soul Henry Kiddle took up the daily duties and brought his earth-life to a calm and blessed close.

But the dead live again. If our ties to the departed be of the spirit, be of the qualities that Christ called blessed, they are not severed at the grave, but daily renew themselves. In bodily form Henry Kiddle is no longer visible, but we count him still as one among us, and declare that here and now he is a veritable, living presence in our midst.

This faith, born of knowledge, tried as in a furnace of white heat, was our brother's; in this glorious faith knowledge we to-day greet and bid him welcome. And it is by this sign that Spiritualism shall conquer

Dr. F. L. H. Willis of Glenora, N. Y., is, we under. stand, under engagement, to speak in Berkeley Hall, Boston, the last three Sundays of January.

Margaret Fox-Hane.

We are in receipt of a postal-card from our personal friend, Gen. F. J. Lippitt, of Washington, D. C., as follows:

"Margaret Fox-Kane of New York is in want of the necessaries of life. The Spiritualists of the whole world owe her a debt of gratitude. Why not open a ONE DOLLAR SUBSCRIPTION LIST at your office in her behalf?"

THE BANNER responds at once by subscribing five dollars. All moneys received by us in ald of this unfortunate woman will be duly acknowledged in these columns, and promptly forwarded to Mr. H. J. Newton of New York City, to be used according to his best judgment in the case.

We have room for only a note from the clerk of the Veteran Spiritualists' Union, Mr. Wm. H. Banks, to the effect that at a meeting in this eity, held Oct. 24th, he states that their special relief fund was again increased one hundred dollars, to be equally divided between two of the oldest, most marked and effective mediums in need now living; the recipients being Mrs. Annie Lord Chamberlain of Boston, and Mrs. Margaret Fox-Kane of New York.

Go and do likewise. If your whiskers are grizzly and unbecoming use Buckingham's Dye and they will look as when you were younger.

NEWSY NOTES AND PITHY POINTS.

A PABLE.

In a broad meadow bright with sun and flowers, A sky-lark and a field-mouse built their bowers, And lived as neighbors through the summer hours. And with each dawn, far into heaven's height, With song divine and with angelic flight, Sourced the glad lark beyond its neighbor's sight.

"Give me but wings, Lord," said the mouse, "and see How much there is of melody in me, When I thrill heaven with songs of praise to Thee." An angel spake: "Poor creature, heaven is near To thee as to the lark; 't is there as here. The sky thou seekst is but this atmosphere.

"Hadst thou the gift of song, no need of wing To urge the spirit what and how to sing, Or bear thy welcome praises to our King." Or bear tny westome passes.

But in his pride, so ill this lesson sat,
The mouse still urged his silly plea; whereat
Sprang wings, and sunward tolied a squeaking bat.

—Ernest Whitney.

An English editor of Aristotle's treatise on poetry, the famous "Poetics," says that it shows a narrow Greek conception of a poem, just as his "Politics" re late wholly to the small affairs of a Greek city with its adjacent country district. But Aristotle, like Plato, wrote poetry, and sometimes very well. With all his limitations and his love of facts, he was an idealist, as most of his nation were.

Commenting upon the declaration of Dr. Buckley of the New York Advocate (Methodist), that "in all talse religions of the world women are in the ascendency," the Independent Pulpit says: "You want us to believe that there is a majority of Christians in the world, at least in the civilized portions of it. An impartial count will show an overwhelming majority of women. Therefore, by parity of reasoning the Christian is a false religion." What say, Doctor?

The Sunday question is not one to be settled by sweeping legislation or public sentiment, and the sooner the extremists at both ends of the argument come to see this the better it will be for all concerned.

A TERRIBLE TEMPTATION.—Fond Wife: Why so thoughtful, dear? Will you get much if you cure that man? Sawbones: No; but if he dies I'll be sure to get my bill. His life is insured.—Life.

We are in receipt of a chart of the Metric System 18x46 inches, showing at a glance its various weights and measures. It is published by the American Metrological Society, 41 East 49th street, New York. It is accompanied by a printed petition to Congress that the system be used exclusively in its customs service, which it is desired all favoring it shall sign. Copies of the chart and petition may be obtained as above.

The Eleventh Annual Convention of the American Federation of Labor will be held at Erswell's Hall. Birmingham, Ala., Dec. 14th, 1891.

A little girl, in order to prove that it is wrong to cut off the talls of horses and dogs, quoted the scriptural injunction: "What God has joined together let no man put asunder."—Housekeeper's Weekly.

A sagacious exchange remarks sententiously: "When trying to outwit others, take care that you don't out-

The oldest inhabitant is usually a man; "but," says a contemporary, "it need n't be so, if women will only stand up to their ages."

The suicide of Evans and the fall of John Hoey, President of the Adams Express Company, furnish the New York Tribune with a text for a sermon, which closes with the famous saying of Ann of Austria: "God does not pay at the end of the week—but he pays."—The New Nation.

A monument erected in memory of the South's great orator. Henry W. Grady, on one of the principal streets of Atlanta, was unveiled Oct. 21st in the presence of the Governor of New York, the Governor of Georgia and a large assemblage of people.

FOR A GRAVE IN GLASNEVIN.

The landark of all statesmen is this stone,
The times untimely rear.
Peace to the proud heart under! Had he known,
Like the great sun austere
To stoop through his own darkness to his throne,
Self-outlawed for an hour, how centuries clear
In the old place the old true light had grown!
Alas! that lone,
Dear light of Ireland, sunk in ruin here.
—Louise Imagen Guiney, in the Boston Pilot.

Sir Edwin Arnold, the poet and London editor, ar rived in New York on the steamship City of New York Oct. 22d. He will lecture in America under the management of Mai. Pond.

Psalmist—"Why do the heathen rage?" Cynio—
"Probably because so little of the money subscribed for their conversion ever reaches them."—New York Horald.

James Parton, the world-famous author and writer, died Oct. 17th after a lingering illness. He leaves a widow, two children, and an adopted daughter. He was born in Canterbury, Eng., Feb. 9th, 1822, and came to this country when five years old. He resided in New York City until 1875, when he removed to Newburyport, Mass., where his decease took place.

Fifty living descendants are now numbered in Queen Victoria's family circle. This includes children, grandchildren and great-grandchildren, but does not comprise sons in-law and daughters in-law or grandsons in-law. She has lost a son and a daughter and six grandchildren.

Out of hearts plowed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortalis; and patience under suffering which is acknowledged to be merited; and lastly, sweetest blossom of all, tender gratifude for earthly and heavenly blessing felt to be free gitts of divine love.—Frances Power Cobbs.

The great Napoleon smoked tobacco but once, and then at the instance of the Persian ambassador, who presented him with a magnificent oriental pipe. The experiment upset the Emperor's stomach, and he never repeated it, though later in life he became a devotee of the snuff-box.

Buffocation from smoke may be avoided, without impeding the breath, by tying an unfolded wet silk hand-kerchief over the face.

HORSFORD'S ACID PHOSPHATE. Beware of

Mr. Shuman's Day-His Palatial New Store Visited by 20,000 People-Congratulations and Flowers Poured in Without Stint.

After months of hard work, the spacious and beautiful new premises of A. Shuman & Co., at the corner of Washington and Summer streets, Boston, were, Oct. 14th, opened for public inspection. More than twenty thousand people visited the various departments, among whom being many persons prominent in the social, business and professional world. The State and city governments were also represented.

Using the old entrance on Washington street, the visitor realizes what an immense amount of work has been accomplished. This floor, formerly the children and youths' department, has been entirely remodelled, and on the right, taking up the whole depth of the building, is the new hat department with its fine display. The other side of the floor has a tempting array of furnishing goods, umbrellas, canes, etc. Opening off this floor on the left is the boys' clothing department, occupying the entire space formerly used by the Shreve, Crump & Low Jewelry Co. This department is piled high with fashionable made-up garments for boys. The show windows are of such large proportions that the whole interior is flooded with

NOVELTIES FOR LITTLE FOLKS. On the inner side of this department is a handsom gallery for the display of novelties for little folks. Directly under the gallery a wide staircase leads down to a large salesroom of the same size as the one just described. From this room is an entrance to the shoe department, another new departure, which is also approached by a descent from the furnishing goods section. This department is filled with an im-

On the second floor is the men's made-up clothing department. The stock in this section is sufficiently arge to completely fill a dozen ordinary clothing stores. On the third floor, at the head of the stairway, is the custom department, occupying the whole floor space of the Washington street building. From this room on the left is the overcoat department, stocked with a great profusion of ulsters, box-coats, etc., of the highest standard of style, quality and fit.

mense stock of shoes, slippers and footwear in every

The fourth floor is used for the duplicate stocks and examining rooms, the fifth for bushelling and receiving, and the sixth and seventh for cutting and manufacturing rooms. The firm employs five hundred people in the building, and to the end that their health and comfort may be preserved, sanitary and hygienic conditions have been carefully looked after. The wholesale department is one of the most important interests of the firm. Over \$500,000 worth of business is done in this one branch, and many representative houses throughout the Southern and Western States, as well as New England, are numbered among the customers of A. Shuman & Co.

HOW SUCCESS WAS WON. A. Shuman lived as a boy in Newburgh, N. Y. where he spent his time from the age of ten to thirteen years in working on a farm and going to school At the age of thirteen he went to work in a clothing store at Newburgh, and by close application and observant faculties stored up the knowledge that has caused his success in life. In 1853 he removed to Providence, and in 1859, at twenty years of age, he established his present business. In the conduct of his business he has always been governed from the standpoint of the purchaser, and produces nothing but good goods for a fair price.

All the goods that are purchased to be made into clothing receive his personal inspection, and are carefully tested to determine their pure wool fibre and non-fading properties before a single yard is allowed to be bought. A. Shuman & Co. have made a record in the clothing trade that is unsurpassed by any concern in existence. It is their established polley to ever reach out and acquire new business, and their success is evidence that the public cooperates

MEETINGS IN MASSACHUSETTS.

Newburyport.-Sunday, Oct. 25th, the Spiritualists of this city and vicinity opened their meetings in Fraternity Hall for the season, with Mrs. Carrie F. Loring of East Braintree for the medium. The attendance in the afternoon was very good : the medium pre-

ance in the atternoon was very good; the medium presented an interesting lecture, followed by tests, which were convincing to the fullest degree.

In the evening the hall was well filled, and after a short practical talk, the medium gave many recognized tests, with names in full—the exercise consuming two hours—which were evidently enjoyed by all present. Mrs. Loring will be with us again on Nov. 22d. The speaker for next Sunday will be announced in

Nov. 8th Mrs. E. C. Kimball will be with us. It is the intention of the Society to have the best lectures

the intention of the Society to have the best lectures and test mediums to be obtained.

Mr. Daniel P. Thurlow presided at the plano, and Mrs. Wilson sang—the sluging and music being excellent. Mr. D. T. Reed, Vice-President, acted as Chairman; Mr. Wm. Poole, the Treasurer, attended to his duty, with Mr. John Carter as doorkeeper; E. P. Pride made an efficient usher, on this formal and successful opening of the season.

The Independent Club has removed into new quarters, and taken the hall known as "Banquet Hall," 591/4 State street, up one flight. This organization is very flourishing. F. H. F.

Fitchburg.-Mrs. Ida P. A. Whitlock occupied the platform of the First Spiritualist Society last Sunday. "Good in All Things" was the subject for the afternoon address; in the evening subjects from the audience were considered in a very able and satis-

audience were considered in a very able and satisfactory manner.

Excellent psychometric readings and spirit descriptions closed the evening's exercises. Mrs. Whitlock rendered several fine vocal selections during the day which were much appreciated. To-night, Oct. 26th, Mrs. Whitlock gives the society a benefit at the residence of Mr. J. C. Sanborn.

Mr. Rdgar W. Emerson will be with us the first two Sundays in November.

EXPLANATORY.—Under the heading of "Movements of Lecturers" in last week's BANNER. I noticed something to the effect that the Spiritual Society of Fitchburg had voted to suspend its meetings, etc. This probably has reference to the Ladies' Progressive League, which has suspended its Sunday meetings for the present, and not to the First Spiritualist Society, which still holds meetings in Red Men's Hall every Sunday, and expects to continue them through the season.

Miss R. P. Lyon, Sec'y. 89 Forest street.

Quincy.-The past two Sundays we had the pleasure of listening to the highly gifted lady, Marguerite St. Omer, and we recommend her to all societies who wish their audiences to learn what true Spiritualism is. She holds her auditors with her pleasing and eloquent delivery, as she discourses on spirit return, and urges her hearers to strive for higher spirituality in their daily life. Her psychometric readings are wonderful for accuracy. I had the pleasure of a private interview with her, and received a written communication on a slate from one of my relations while she was under control, and received some remarkable proofs of spirit return. To the societies seeking for higher spiritual truths, I would say, keep her at work. She also delivered an eloquent temperance address for the Reform Club on Sunday afternoon; her illus trations were grand and practical. She has awakened a solid interest here; could we retain her services for a longer time, she would build up quite a society, as every one who met her seems closely drawn toward her and expressed a wish that she might remain with us. Mrs. Nettie Holt-Harding speaks here next Sunday evening. is. She holds her auditors with her pleasing and

Cambridge.-Oct. 11th Mrs. Nettle Holt-Harding occupied the platform of our Society, giving a test seance which proved very satisfactory.

seance which proved very satisfactory.

Oct. 18th we had with us Miss Lizzle Ewer of Portsmouth, N. H.; she gave many tests, nearly all recognized.

Suuday evening, Oct. 25th, we had the pleasure of listening to a fine address by Mrs. Kate R. Stiles; the hall was well filled with attentive listeners. She supplemented her lecture with tests and psychometric readings, which were very correct.

Nov. 1st Frank T. Ripley will occupy the platform. We have fine music.

H. D. Simons, Sec y.

Lynn,-This evening [Oct. 25th] closes Mrs. Ada Foye's work with the Spiritualists of Lynn for the present-but we hope not for the last time, for she

and family, who, after the close, complimented her on her lecture.

Her seance and tests were more wonderful than er seance and tests were more wonderful than before, every test being recognized by some one

ever before, every test being recognized by some one in the audience.

Mrs. Fove leaves Lynn for Boston, where she will lecture in Berkeley Hall during the month of November. To the Spiritualists and friends in Boston I would say: "Do not fail to hear Mrs. Foye."

The singing this afternoon and evening by Mr. George Churchill was excellent.

Next Bunday afternoon we have Dr. Drisko of Lynn, and Mrs. Julia E. Davis of Cambridge; in the evening Mrs. Davis and Mrs. Dr. Chase of Swampscott will address the Lynn Spiritualists in Cadet Hall. All are invited.

MRS. H. H. Lewis, Sec'y.

Haverhill and Bradford. - Mr. Joseph D Stiles spoke and gave tests before the Union Spiritualists in Brittan Hall last Sunday, During the seances ists in Brittan Hall last Sunday. During the séances following the lectures, afternoon and evening, one hundred and thirty-one spirits purported to be present. They were former residents of Nashua, Exeter and Dover, N. H., and Lowell. Wakefeld, Boxford, Georgetown, Newburyport, West Newbury, Amesbury, Groveland, Haverhill and Bradford.

Next Sunday Mrs. Carrie E. S. Twing will be the speaker and medium.

E. P. H.

Fall Biver .- Saturday evening we had a largely attended circle. Miss Williams opened the meeting with a short address; Mr. Edgerly and Mrs. Barrett with a snort address; Mr. Edgerly and Mrs. Barrett followed with tests which were mostly recognized. Sunday we had good audiences. In the afternoon the guides of Mr. Edgerly took for their subject: "Spiritualism as a Religion." In the evening subjects were chosen from the audience. The tests in the evening by Mr. Edgerly were remarkably good. Next Sunday we hold our second conference meeting, and in the alternoon read the monthly report.

JOHN BUCKLEY.

Wercester .- Mrs. Clara Banks drew fine audiences on Sunday, Oct. 25th. She has made a profound imression here as a speaker. She has been reengaged

pression here as a speaker. She has been reëngaged for the latter part of April, 1892.

Nov. 6th. Dr. Geo. A. Fuller will be our speaker.

Mr. Louis F. Jones did some excellent work while here. Pictures of two of Dr. Fuller's controls, "Oculee" and "Nemona," were skillfully and correctly sketched and finished in India ink by this artist—the production being recognized by Dr. Fuller as a true likeness of the Indian guides, who long ago promised this souvenir. Georgia D. Fuller, Cor. Sec'y.

5 Houghton street.

Fall River .- Mrs. Ann Hibbert (7 West Warren street) writes: "Oct. 25th we had with us Mrs. Nettle Holt-Harding of Somerville, Mass., in the afternoon. A large audience greeted this ever welcome speaker. She gave a short address, and closed with a fine test séance. In the evening she gave a large number of tests, to the entire satisfaction of the people. Next Sunday we shall have with us Miss Lizzie Ewer of Portsmouth, N. H."

Swansen.-The Spiritualist Association held two well attended sessions in the chapel Sunday, Oct 25th, at 2:30 and 7:30 P. M. The speaker was Miss Florrie Salmon (the young medium of Providence, R. 1.) who lectured and gave tests. We have good speakers every Sabbath, excellent singers and attentive audiences. entive audiences.

Next Sunday we expect Nellie F. Burbeck of Plymouth, Mass., who is a fine speaker and test medium.

L. L. LAWTON.

NEW MUSIC.-The White-Smith Music Publishing Company, Boston, sends us the following: Vocal-Pretty Girl! Rather," Felix McGlennon; "Only Sad Memories," Will J. Moorman; "Good Night," words, Longfellow, music, Luigi Denza; "Alone, yet not Alone," words. Henry Vaughan, music, Paul Rodney; "The Fellow who Played the Drum," Arthur West; "The Angel's Promise," song with violin obligato, words, Frederic Weatherby, music, A. H. Behrend; "Johny Doolan's Cat," John Cooke; "Agnes," words, Joseph Carew, music, Franz Petersilea. "Harvest Sunday," a service of song for Sunday. "Alones," words, Joseph Carew, music, Franz Petersilea. "Harvest Sunday," a service of song for Sunday. "Alones," "John Yunge; "If Thou Hast a Key," Carl Bohm; "Once Only Comes the Hour," for soprano or tenor, Carl Bohm. Instrumental—"Tramway Galop." L. Gobbærts, for four hands; "Black Hawk," waltz. Mary E. Walsh. "Valse Militaire," Emile Waldteufel; "Tarantella," J. C. Dunster; "Vivaotie," a galop, A. Coraggio; "Golden Moon," Charles Drumheller; "Sweet Remembrances," waltzes, E. Waldteufel; "La Callifornienne," Henry Herz; "Oriental Perfumes," G. Bellenghi; "Valliance," a polka militaire, Joseph Ascher; and The Folto. words, Longfellow, music, Luigi Denza; "Alone, yet



This is a Wise Doctor. A patient sends for

It is a case of severe indigestion, carrying in its train constipation and sick headache.

The young man is incapacitated for work.

He flies to the nearest drug store and loads his already endangered stomach with mercurial purgatives, poisonous blood tonics, and pepsin

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

MEETINGS IN BROOKLYN.

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

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

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W.J. Rand. Secretary

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors isi Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. B. A. McCutcheon, President.

SPIRITUALIST MEETINGS.

Indiamapolis, Ind.—The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sunday at I and 7½ P. M.; also séance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Epiritualists, 194 E. Washington street.

Association of spiritualists, 194 E. washington street.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27. North Main street, every Sunday at 104. A. M. and 214 P. M. Seats free. Public invited. Wm. E. E. Kates, 1209 West 4th street, Secretary. Oakland, Oal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons Hall, 918 Washington Street.

MEETINGS IN PHILADELPHIA.

Moyatone Spiritual Conference every Sunday at 2), P. M., southeast corner leth and Spring Gardenstreets. Wil-liam Rowbottom, Chairman. Moystone Hall, corner Taird Street and Girard Avenue, — Meetings each Sunday evening. Mrs. Zaida Brown Kates, medium. G. W. Kates, Chairman.

present—but we hope not for the last time, for she has done a great work for us here. It is our wish and prayer that she may live many years yet to bless and aid mankind on the road to progression.

The subject this afternoon was: "The Bible Proves Spiritualism:" It was ably discussed, and was made plain to every unprejudiced mind.

Her subject this evening was: "The Future of Spiritualism." Her discourse was addressed to a large and intelligent audience, including the Mayor the world.

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

Dr. D. J. Stansbury, who has been traveling through the Northwest of late, has gone to Southern Califor-nia to spend the winter. His address is Los Angeles, Cal.

Mrs. Clara R. Conant finished her engagement with the Ethical Spiritualist Society of St. Louis, Mo., on Sunday, Sopt. 27th; she spoke for the Spiritualist church of Louisville, Ky., on Sunday, Oct. 4th. Mrs. Conant gave psychometric readings at the close of her evening lecture, which created much interest both in St. Louis and Louisville. Her address is 2020 P street, N. W., Washington, D. C., or in care BANNER OF LIGHT, Boston, Mass.

Mrs. Julia E. Davis spoke and gave tests before the Spiritual Society of Portland, Me., Oct. 20th; will be at Cadet Hall, Lynn, Sunday, Nov. 1st. For terms and dates address her at 232 Windsor street, Cambridge, Mass.

Mrs. Ada Fove is engaged the Sundays of November at Berkeley Hall, Boston; December and January in Brooklyn, N. Y. Societies desiring her services for week evenings, in the vicinity of the abovenamed cities, will please address her immediately at 10 Orange street, Boston, Mass.

Sunday, Oct. 25th, Oscar A. Edgerly spoke and gave tests for the Spiritualist Society of Fall River, Mass. He is engaged Nov. 1st in Duxbury, Mass.; Nov. 8th in Cambridgeport; Nov. 15th in Lowell; Nov. 22d and 25th in Brooklyn. N. Y.

Dr. G. G. W. Van Horn, having closed his meetings at Arcanum Hall, New York, is now in Boston for a short time. He returns to New York City, leaving there Nov. 7th for Indianapolis, Ind., and later, Chicago, Ill. He will accept calls to lecture in the West. Address him Indianapolis, Ind., General Delivery. Prof. J. M. Allen and Mrs. M. T. Allen have been under engagement during the summer months with the society at Wichita, Kan., and report a lively interest in the Cause at that point. They are now in Springfield, Mo. Address Lock box 1082.

Mr. J. Frank Baxter closed his labors in Cincinnati, O., last Sunday, and next Sunday, Nov. 1st, will lecture for the Brockton, Mass., Society; Sunday, Nov. 8th, and Monday evening, Nov. 9th, in East Dennis; Thursday evening, Nov. 12th, in Stopeham; Sunday, Nov. 15th, in Haverhill; Sundays, Nov. 22d and 29th, in Lynn.

Walter S. Eldridge, M. D., of Boston, psychometrist and platform test medium, has the following dates unengaged: Nov. 22d, Dec. 13th and 27th. Will make engagements for the same. Address him 33 Shawmut Avenue, Boston.

Avenue, Boston.

W. J. Colville, so a correspondent writes, "addressed three overflowing audiences in Philadelphia Sunday last, Oct. 25th; he spoke morning and alternoon in Corinthian Hall, 1524 Arch street, and in the evening for the Liberal League, Industrial Hall, Broad street. On all occasions the seating accommodation proved unequal to the demand upon it. The Liberal League received the lecture very graciously, though according to their invariable custom a few extremists presented counter views."

Taking butter from milk was known in the earliest times. It was left for our time to make a milk of codliver oil.

Milk, the emulsion of butter, is an easier food than butter. Scott's Emulsion of cod-liver oil is an easier food than cod-liver oil. It is rest for digestion. It stimulates, helps, restores, digestion; and, at the same time, supplies the body a kind of nourishment it can get in no other way.

SCOTT & BOWNE, Chemists, 130 South 5th Avenue, Your druggist keeps Scott's Emulsion of cod-liver call druggists everywhere do. \$1.

Hurrah for Health! By the wonderful powers of the

That go with all the Magnetic and Clairvoyant Treatment sent by DR. PEIRCE for benefit and cure of diseased people, which may be felt working upon the patients as a feather touch, or a more weighty force. This Treatment, by Diagnosis, Prescriptions of advice and remedies, Healing Papers, &c., will be sent to order By Letter Correspondence, upon receipt of a lock the patient's hair or recent writing, statement of sex, age, full name, residence, description of illness, and \$1.00 for a trial, or \$2.00 or more, as fuller services are required. 30 years' successful and extensive practice of this system as a lealing Medium, Test, Trance, Clairvoyant, Business, Clairauddent, Lecturer, &c. For Services, Address by Letter DR. G. A. PEIRCE, P.O. Box 9003, or call at 171 Pine Street, Lewiston, Androscoggin Co., Maine. Healing Spirits' Hands!!

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Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magical Wild Fire Liniment. Agents wanted. Send for Circulars giving full list of Remedies, with Testimonials. Address DOBN. HURGH & WASHBURN, Olmstedville, N. Y. For sale by OOLBY & BIOH. is Sept. 19.

Mrs. William H. Allen. 464 Washington Street, Providence, R. I.,

WILL hold Scances for Spirit Materialization, at the so licitation of many friends, Sunday evenings, commencing Nov. 1st, and Tuesday and Friday evenings at 7% o'clock also on the afternoons of the third Thursday in each month. Oct. 31.

AGENTS WANTED

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For sale by COLBY & RIGH. Oct. 31.

J. Rhind, Seer. SITTINGS daily, with business advice. Circles Monday at 7, Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington st. Oct. 31.

A STROLOGY.—Most fortunate dates for A all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 14, Boston, Mass. LAIRVOYANT Medical Diagnosis free. U Give leading symptom, age, sex, and send 25 cents for trial bottle medicine. DR. CARPENTER, 80 Berkeley street, Boston, Mass. lw Oct. 31.

SPECIAL NOTICES.

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

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

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich. James Burns, 18 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER of Light is \$3.00 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.





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paid; \$4.50 a dozen, not prepaid. Mr. Hodges's thorough knowledge of singing school needs revealed in this unexcelled collection of 4-Part Songa, Glees, Hymn Tunes, etc. The progressive course of Musical Notation, with 56 pages of simply explained Elements, ren-ders it an invaluable book for every school.

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MEDIUM. SUNDAYS, Wednesdays and Fridays at 8 P. M.; Saturdays 2:30 P. M. At 521 Shawmut Avenue, Boston. Oct. 31.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remodeles furnished. Now located at Hotel Aldrich, 98 Borkeley street, Boston. Hours 10 to 7. is May 9. Mrs. E. E. Welch.

MAGNETIC Massageist, is located at 14 East Springfield street, Boston, Mass. Patients visited at their homes.

Maud Jones Gillett. INDEPENDENT SLATE-WRITER, 27 Worcester street, Boston. Hours 10 to 4. 4w* Oct. 31. A STROLOGY.—Would You Know the Future? Accurate descriptions, important changes, and advice /rec. Send date and hour of birth, with stamp. No callers. Oct. 31. 1w* F. TOMLINSON, Oct. 31. 1w* 67 Revere street, Boston.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1892. Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Together with RAPHAEL'S ASTROLOGICAL EPHRM-ERIS of the PLANETS for 1892, with Tables of Houses for London, Liverpool and New York.

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Symbols, Planets, Moons' Signs, etc.
Useful Tables, weights and Measures.
Royal Tables, weights and Measures.
Royal Tables, weights and Measures.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and income Tables.
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Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
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Postal Information.
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Ecolpses during 1832.
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Periods in 1832 for gathering Medicinal Herbs.
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Explanation of the Hieroglyphic for 1891.
Hints to Farmers.
Hints to Farmers.

Message Department'.

ON TUESDAYS AND FRIDAYS Of each week fipiritual Meetings will be held at the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P.M. J. A. Shel-

MESAOES, will ocour on the SAME DAY, and the GIVING OF SPIRIT MESAOES, will ocour on the SAME DAY, and the results be consecutively published in this Department of THE DAY. ARE:

At these Scances the spiritual guides of Mns. M. T. Lones. Law occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration.

Mrs. Longlay, 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.

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

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

he use the theorem are gratefully appreciated by our ingel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure oplace upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Departmen nust be addressed to COLBY & RIGH.

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

[Given at the Public Séance held Oct. 16th, and advanced by request.] Henry F. Gardner.

I come to-day, Mr. Chairman, because I am requested to by your Spirit-President, our good old friend Pierpont.

I understand that the officers and members of your "Veteran" Association are agitating the question of securing a "home" for the benefit of the weak and penniless among our old time workers or mediums where they may old-time workers or mediums, where they may be cared for and supported during the natural term of their lives.

You will remember that with others who had, on both sides of life in years past, made their names prominent in the ranks of Spiritualism, I came to your Circle-Room last season, when the project of founding such an organization was mooted, and declared publicly, through your medium, my interest in the work, and my belief that the time had come for some such coöperation on the part of Spiritualists. Because of this, I suppose, Mr. Pierpont came to me to-day and requested me to speak further upon the subject, giving me points which, perhaps, I had not fully understood before, and also wishing me to touch matters of which I had known.

matters of which I had known.

Our good friends who are exercising themselves over this matter, are very anxious to know if those spirits who have manifested an interest in the "Union" can, and will, bring influences to bear upon Spiritualists who have means, to induce them to make an outlay for this work, so that a "home" can be established for the indigent and afflicted. That is asking a good deal of the spirit-world—to come to Spiritualists who have plenty of money, and so work upon their sensibilities as to draw the coins from their purses! I do not know, Mr. Chairman, but that we may be able to do it, but I can tell you it will take a positive force but I can tell you it will take a positive force to accomplish much in that way.

I know what I am talking about, for I had a big experience in that line when I was here, big experience in that line when I was here, as perhaps some of you who are present can remember. Sometimes, in conducting our meetings and carrying on our work for Spiritualism, we received substantial help from those who had the means; and then, again, we were quite as apt not to get a cent from them, for they would draw their pockets together tighter than the bark of a tree clings to its trunk; and, therefore, I know what I am saying in regard to this matter.

trunk; and, therefore, I know what I am saying in regard to this matter.

I think, however, if the "Union" goes on as it has been started, looking toward the help of those who are in need of assistance, and giving out of its funds as far as it can for the benefit of the poor and afflicted, that a power will be brought from the spirit-world to sustain it in its afforts and its growth

brought from the spirit-world to sustain it in its efforts and its growth.

I say now, as I said before, that there is need of union among Spiritualists. We want organization on local lines, and for general helpful purposes. We want no creed, no dogmas, no articles of faith and sets of principles, for we believe, on our side of life—and I think Spiritualists do generally—in the largest degree of liberty for human beings. Individuality is cropping out, and has been always among Spiritu-lintact; but organization for good work is some-thing that we ought to have, and I hope that all the Spiritualists of the country who are

thing that we ought to have, and I hope that all the Spiritualists of the country who are worthy the name will take an interest in this matter: because it is not intended for any special section of the land, and just as fast as its influence and power increases will it be able to extend its helping hand to those who are in need of its protection.

The "Union" is likewise established for the encouragement of the social qualities, for the purpose of bringing Spiritualists together, and making them more united and harmonious as individuals, friends and neighbors, brothers and sisters, and that of itself is a very good work. Yet first and foremost we should remember that the chief object of our movement is to place Spiritualism before the world in its is to place Spiritualism before the world in its most positive and convincing sense, and to pro-tect our mediums, and see that they are not re-

them. We are not all agreed upon the feasibility of founding a "home" that is to be institutional in any sense whatever; for you cannot have an institution based upon the lines that public institutions are usually based on, and have it in any practical or humanitarian sense homelike. To have a building with a number of rooms, each one allotted to certain individuals for special uses, presided over by a corps of officers and run by a red-tape system, is not our idea of home life for any of the immates, and I do not know very well how you can establish a place such as our public institutions without having it run upon a system. You must have your salaried officers, and you must have those to attend to the inmates who seem to be removed from them by some sort of social distinction or in some other way. I know it is so; I have seen it in hundreds of institutions in this country, and this institutional system would take ali the sense of homelike comfort out of the hearts and atmosphere of those very individuals we want to assist and to make feel that they have truly a resting-place, a home.

It has occurred to some of us that it might them. We are not all agreed upon the feasibility of founding a "home" that is to be institutional in any sense whatever; for you cannot have an institution based upon the lines that public institutions are usually based on, and have it in any practical or humanitarian sense homelike. To have a building with a number of rooms, each one allotted to certain individuals for special uses, presided over by a corps of officers and run by a red-tape system, is not our idea of home life for any of the inmates, and I do not know very well how you can establish a place such as our public institutions without having it run upon a system. You must have your salaried officers, and you must have those to attend to the inmates who seem to be removed from them by some sort of social distinction or in some other way. I know it is so; I have seen it in hundreds of institutions in this country, and this institutional system would take all the sense of homelike comfort out of the hearts and atmosphere of those very individuals we want to assist and to make feel that they have truly a resting-place, a home.

It has occurred to be in-moved from them by want to assist and to make feel that they have truly a resting-place, a home.

It has occurred the world; but the visual proven great truths to the world; but the will has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world; but the ville has confounded the skeptic and proven great truths to the world in the spirits are those evidences which the spirits are those evidences which the spirits returning afford condi

"Veteran Union," when it has secured a good fund (and it can begin on a small scale), instead of purchasing a small building and grounds and establishing an institution, with its board of trustees, its corps of officers, and all that sort of thing, to just find a comfortable, homelike boarding place for the needy ones that it takes in hand. For instance, we may find an old couple, or an aged man or woman who has seen his best days and is worthy of support. Perhaps such a person is here among us Spirit seen his best days and is worthy of support. Perhaps such a person is here among us Spiritualists. Now, if we can place that individual in a comfortable, quiet home, among people of moderate circumstances, who will attend to the wants of their boarder, and who at the same time may themselves be assisted by the amount received for his board, why, it seems to me there will be a general good work established all around, and the money that would be taken for the building and grounds and to pay salaries can be put to this practical use and made to do an immeasurable amount of good.

This is something for the officers to think about and for the society to discuss, and I claim that I am one of the organization, and that I have a right to make myself heard. I cannot do it perhaps in the regular meeting, for I might not find the opportunity, and so I speak in advance and send out my thought for them to think over.

I send my greeting to my friends, and wish them to feel always that I am as active now in thought and expression as I ever have been. Henry F. Gardner.

Report of Public Séance held Sept. 29th, 1891. Spirit Invocation.

Spirit Invocation.

Oh! Infinite Presence, thou Divine Soul of all intelligence, we turn toward thee at this hour conscious of thy nearness to the human spirit, knowing that thou art indwelling in every form of life, and that all things that breathe are permeated by thy selfhood and thy divinity. We draw near unto thee at this hour in thought and aspiration, seeking instruction and intelligence from thy supernal spheres of light and wisdom.

We desire to come into close communion with thine angels who are fitted to bear unto earth's children influences of peace in the time of trouble, consolations in the hour of sorrow, strength when weakness is upon them, and all good helpfulness whenever there is need of a-sistance. Such angels dwell in human form in thy bright homes beyond, and they, with spirits imbued with carnestness and zeal to spread thy truth broadcast, so forth upon errands of love to bear unto the weary, longing soul, just that degree of stimulus and strength which is required.

To enter into the atmosphere of such beings as these is our earnest desire this day, and oh! may we feel ourselves prepared so to do. May our own influences go forth through spiritual aspiration unto these spirit-friends. May our sympathies be kindled and our affections flow freely out unto our kind, so that when we pass from this place we shall bear with us a new power to be of use and to live in harmony with those unto whom we are drawn. Thus shall we be fitted to receive the angels who come to us; thus shall we be made receptive to their teachings and be able to receive their influences and ministrations. And oh! thou great and glorious Spirit, may we eacord to thee and to thy holy ones all honor and praise forevermore.

Questions and Answers. CONTROLLING SPIRIT.-You may now pre-

sent your queries, Mr. Chairman. Ques.—[By J. H. Bean, Fort Worth, Tex.] Is there any system of philosophy by which you can account for the fact that new truths have to fight their way against terrible odds before they obtain a welcome from the human mind?

Ans.-The earnest student of human nature ANS.—The earnest student of numan nature who understands how mankind has been disciplined, being obliged itself to struggle with all sorts of contentions and difficulties in its effort to reach out for more light and knowl edge, will perhaps be able to discover a reason for this state of things which your correspondant mentions ent mentions.

Man is largely a creature of circumstance, and his mind generally is so cast that opinions which he has taken upon himself concerning any question or subject—whether these opin-ions have been handed down to him by his forefathers, or whether he has formulated them through his own perhaps imperfect meth-

posed for ages that the earth was flat, and when wise men arose, who, not only through their own researches, but also through their intuitions, learned the true form of this plan-et, their opinions and statements were scouted, et, their opinions and statements were scouted, and they were condemned and ostracized. They had a truth to offer, but the world could not accept it without a struggle, because a fallacious idea in regard to the subject under discussion had been entertained so long. So it is with other truths, or forms of truth, that at first appear to human comprehension. They are not readily received because mankind has not here prepared to accept or to consider not been prepared to accept or to consider

Spiritualism came to the world as a truth in

member that the chief object of our movement is to place Spiritualism before the world in its most positive and convincing sense, and to protect our mediums, and see that they are not reviled and slandered by those who de not understand their work or their mission in life. It seems to be an all-around good sort of a movement if it is carried on as the spiritifiends wish to see it, and if the workers on this side will unite their forces in the one line of doing good.

Now I make an appeal to the country and to my oif friends. I know some of them are not worth more than a dollar, and so I cannot expect them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get that is practical. I want to see the "Innon' worth more than a dollar, and so I cannot expect them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get that is practical. I want to see the "Innon' worth more than a dollar, and so I cannot expect them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get that is practical. I want to see the "Innon' worth more than a dollar, and so I cannot expect them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get that is practical. I want to see the "Innon' we got them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get that is practical. I want to see the "Innon' we got them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get the great them to give a great deal; but perhaps they can give a dime to help the neady and togo towards get the great them to give a great deal; but perhaps they can give a dime to give the great them to give a great deal; but perhaps they can give a dime to help the neady and togo towards and it will cost thousands of gollars means to see the light of the proper deal of the great the sery good encouragement to start upon be caused it I cannot buy a hone, it can at leave the controverthis feat of the controverthis feat to good to the good to the good to the good to good word to good to controve the good to good word to good to good word, and is to it what opposition is to the good that good to good word to good word to good to good to good word to good to good word to good word

to them the evidence of the claims and the truthfulness of the mediums and of the spirit manifestations. If they will only use their judgment and reason in this investigation, they will certainly be able to find much internal evidence of the identity of the manifesting spirits, as well as much external proof that they are what they claim to be.

Q.—[By "Investigator."] Theosophists tell us that what we believe to be the spirits of our friends are but shells or particles of matter containing a spark of intelligence, but which, however, is not the real spirit—THAT goes on and never returns.

ever, is not the real spirit—THAT goes on and never returns.

Many years ago Emma Hardinge (now Mrs. Britten) related that some of her friends had seen her at séances, and she talked to them in a natural manner, when she was far away on distant travels. She then appeared with her hair cut short; she had been contemplating cutting off her hair, but had not done so. Does the Controlling Intelligence consider this projection of a part of the person an argument in favor of the Theosophist's position?

A.—Cartainly not. We consider it merely a

A.—Certainly not. We consider it merely a strong psychological projection of thought from the mind of Mrs. Britten toward some one sufficiently susceptible at a distant place to receive this strong psychological power, and to be affected by it. No doubt the lady's mind at the time had in contemplation the act of allowing her being arthur intention had been sufficiently as the sum of clipping her hair or that intention had been impressed upon her mind for some time, so that at the moment it seemed really to be a

that at the moment it seemed really to be a part of her mind.

We are taught by psychometry that we affect indellibly whatever we may touch or handle or come in contact with; and this object, if touched later by a sensitive, will reveal to that individual the thoughts of our mind at the time we handled the object, or our condition or something concerning our personality. tion, or something concerning our personality. Thought, we are told, is substance. It can be projected through space, and make itself tangibly felt; and we do not see why a strong and positive mind like that of Mrs. Britten, under certain conditions, could not be projected, and psychologically affect some other sensitive mind who might clairvoyantly perceive a semblance of the operator, who was the lady in question, and be able to describe that semblance.

A psychologist, or mesmerist, on earth, can subject the will of another to his own mind, and command the instrument to behold an individual at a distant place. The subject certainly sees the individual whom he is desired tainly sees the individual whom he is desired to behold, because he describes that person minutely, even though he has never seen him before. Now, this is a case of psychological control; the spirit of the person described is not present with the operator and the subject, nor is there present any part or portion of his personality which might be called the shell by the Theosophist. It is the effect of mind over mind, and we believe that this is the explanation of the case mentioned by the explanation of the case mentioned by

the explanation of the case mentioned by your correspondent.

As for the theosophical idea or theory of a floating shell cast off by the departed spirit, containing no directing or operating intelligence, and merely capable of acting and expressing certain degrees of intelligence because it is imbued with certain effects, so to speak of an intelligence that in past end capable. cause it is imbued with certain effects, so to speak, of an intelligence that is past and gone, we do not accept or understand. We do not know of any human being or form of humanity that is not vitalized by an indwelling spirit, acted upon by the ego, and made to perform its work by that directing personality which makes up the man. When this is withdrawn from the physical body the latter ceases to exist as an organic form, and its particles are disintegrated and pass off into the atmosphere; yet the spirit still lives and possesses a form through which it can manifest intelligence. This is very different from a floating gence. This is very different from a floating shell, for which there can be no possible use.

8. B. Brittan.

The months come and go with their cease-less whirl of human activity and experience.

The months come and go with their ceaseless whirl of human activity and experience.
You have passed through your summer vacation and entered upon another campaign of
spiritualistic and reformatory work since I
presented myself upon your platform to voice
my thoughts to friends.

To day I approach with tender memories of
the past and its labors, with softened thoughts
of the friends who are still trudging along the
highways of this mortal life, weary with the
heat and burden of the day, their shoulders
bending beneath the weight, not only of years,
which might deal kindly with them, but of accumulated trials and struggles. I listened to
your Spirit-President's remarks concerning
the struggle which truth has to make in its
effort to reach the world and establish its
claims. I admit that it is good for man to pass
through trial, and that it is also good for a
Cause to meet with opposition; yet I somehow,
have a feeling of sympathy with, and some
times commiseration for, those of my associates who are treading the uphill path of time
and finding the boulders of persecution and
difficulty before them. I believe they will be
given strength to surmount every rocky pile,
and at last to reach the summit, where the
banner of truth floats so broadly that none can
mistake its hue or significance.

given strength to surmount every rocky pile, and at last to reach the summit, where the banner of truth floats so broadly that none can mistake its hue or significance.

I would say to my dear co workers in the field of human reform and progress: Though the way is uphill, and though it seems as if flooded with heat and glaring light, yet the cooling shadows of twilight lie just beyond, where you must find refreshment and strength for the coming day. Angel voices are flinging down messages of peace and good cheer to stimulate your lives to new effort. Angel hands are outstretched to give you assistance and to lead you onward to the goal.

To all friends I bring my greeting to-day, as in the past, assuring them that what has been my fate and the fate of other dear souls who have passed on to find the fruition of their works in richer fields, will also be their destiny ere long. Many have passed the boundary of the two worlds, and, listening to the voice of the spirit, have answered the call and passed out to the higher life; and those who remain ardent and earnest in their work will surely follow and find all their loved again in the bright beyond.

I am here to-day, my good Chairman, to speak in hehalf of our friend who has ascend.

him to the unseen realm. Now all this is seen, all is beautiful. There is no weakness, only great, immeasurable spiritual invigoration and exaltation.

I speak these words for my good friend, Henry Kiddle, and with them I send my own greeting to my dear friends everywhere. S. B. Brittan.

Joseph N. Ayer.

Two years ago I passed from the earth to the spirit world. Strange experiences came to me, as I suppose they come to all in the great hour of change, and I stood on the other shore almost trembling, but not for long. Soon I saw the dear ones whom I had missed from the mortal side—those that had been called dead—and they greeted me with light and joy, so that I felt at home, and thought: It is well for me to have gone.

I was not an old man. I had seen half a century of life in this world, but that was not long, after all. Many live much longer than I did, but I do not feel bad to think I passed on at that time. In looking back from my pres-

did, but I do not feel bad to think I passed on at that time. In looking back from my present standpoint I can say: It is well; the best thing for me, certainly, for I have learned much since I went out of the body.

[To the Chairman:] I lived in Charlestown, in Linwood Place. I want my friends to know I have come to your office to send them my love; to tell them I am glad to come, and that I wish to speak with them in private on matters that concern us, but that do not intermatters that concern us, but that do not interest the world. I shall be glad to come and do what I can to give them light on some points that perhaps they would like to know. Joseph

Freddie Walker.

[To the Chairman:] You do n't know me, do you? [I do n't know but that I do.] Well, I never saw you before. Did you ever know a Freddie Walker? [No.] That's me, and I was a little boy only about four or five years old when I went away. I do n't know how long I've been gone, but it's a good while. I do n't seem like such a little boy in the spirit world, for I have grown; and I do n't have to be in skirts like a girl, no, I do n't! I did n't want to here, but my mamma kept me so, 'cause she

for I have grown; and I don't have to be in skirts like a girl, no, I don't! I didn't want to here, but my mamma kept me so, 'cause she wanted me to be a little girl, I guess.

Well, if I should come back like myself in the spirit-world, she wouldn't know me, and nobody would know me that used to, 'cause my people don't think children grow up in the other life, and they'd say it wasn't me. I don't just want to come back like the little fellow I used to be, but I couldn't help it. When I got beside the lady I just seemed so.

My mamma's name is Mary, and she did live in Pittsburgh. [To the Chairman:] Was you ever there? [No.] It's a nice place. It used to be awful dirty. Some say it isn't so bad now. Idon't know; but it's a nice place, and I liked it, only I've got into a better place now, 'cause where I am you can see the sunlight all the time, the soft light, and flowers growing. The spirit-world is beautiful, and I've been there growing larger, and getting lessons, and having a pleasant time.

I tried to come back and talk here three or four times a good while ago, but I could n't get hold of the lady: and so I went away and

I tried to come back and talk here three or four times a good while ago, but I could n't get hold of the lady; and so I went away and thought I'd wait until I grew up, then, perhaps, I could come all right.

There's a dear friend of my mamma in the spirit world that met me, and took care of me after I went away from the body, and she wanted me to say that she did look after me. I call her Aunt Martha, 'cause she has been so good.

I don't know whether I can come again or not, but I would like to talk to my mother. I think if I could come to herself (I mean like this, but where she is,) or if she could go some where where I could come like this and talk, I could tell her how I used to be here, and I could come as I am in the spirit-world, and let her know how I have grown, and tell her of the many things I've learned on the other

Charles Cooper.

[To the Chairman:] I suppose you might say, stranger, that I hail from Detroit. It is n't strictly true just now, because I don't think I can claim citizenship there or get a right of franchise, but it is near enough to facts to meet the case. I rather think I have friends there who will be interested to know I've got back to this place and tried to send them a

It's a good bit since I went out, and I've been knocking round here and there trying to find out the why and wherefore of things. I used to be called an inquisitive sort of a fellow when here. It's a part of my make-up, and belongs to me now as a spirit just as much as it did when I was here. When I was trying to look into things I put my whole mind to the work. Some thought I'd make a good detective, but I never followed that line of life very much, for I never saw just the right opening. It high I could tell score things rount that I've. think I could tell some things now that I looked up, if I had the chance, that would sur-prise some people, and perhaps set matters a little straighter that have been going crooked for the past ten years; but I've no right to do so here, and I do n't know as I shall ever have

for the past ten years; but I've no right to do so here, and I don't know as I shall ever have the chance to do so in the proper place.

I have a friend, a particular friend, called John Allen, and it would be an immense treat to me to get hold of his ear and talk to him for a while. I don't quite know where he is, but I think he's in Saginaw. I know that he went there, or was there a while ago, but I've sort of been switched off the track, and have n't heard whether he has left the place or not. Anyhow I'll speak of him, and if he should chance to hear of my coming back here I want him to feel that I bring a kindly thought for him, that I remember the old days and associations, and that I look forward to the future when I shall take him by the hand again and renew the old time friendship.

I don't suppose he knows anything about Spiritualism. Perhaps he does, and then again he may not; but he has a progressive mind, he likes to look into new ideas and sort of turn them over to see what they are made of and what they are good for, and it would be like him to have got hold of this Spiritualism and have hunted it out to see what it is worth. I hope he has, and if he has n't, I hope he will, and that I can find a line reaching to him that will give me a chance to make myself known. I am Charles Cooper.

James O. Freeman.

I lived about sixty-two years on earth, and I am in my third year of spiritual experience. While this is a short time, I have yet seen so many things crowded into it that in some ways I have seemed to gain more experience in my spiritual life than I did in the three-

we thought was gone, for some of it is there walting for us to receive it.

I do not know as I have anything more to say. I put this out to see how it will be accepted. If it is taken kindly, I may sometime try to come again, and so I give you my name as James O. Freeman.

Burnham Wardwell.

I have an idea that this world is unable to realize what satisfaction it is to a spirit to return into contact with it and express some intelligence through its various avenues of communication. I know that a large part of the world seems to be indifferent to the desires or claims of returning spirits while another the world seems to be indifferent to the desires or claims of returning spirits, while another portion of it receives them with curiosity or interest, as the case may be; but one who has identified himself with the modern thought of the age, and with the progressive reforms pertaining to humanitarian lines of welfare, does not wish to be shut out, or to feel himself shut out from sympathetic contact with the souls of those still in the flesh who are puzzling over the problems of life, fighting the errors and evils, seeking to right the wrongs and to reform existing things that are in need of reconstruction. Speaking for myself, I have a satisfaction in coming close to the heart of any friend who is earnest in his work, and who is seeking in some way, whether it be by who is seeking in some way, whether it be by the most approved methods or not, to over-come evil with good and to make a wrong

come evi with good and to make a wrong right.

[To the Chairman:] Now, sir, 1 do not come to give any extended speech on this occasion, but to waft my greeting to my friends wherever they are, to give them a word of cheer and encouragement in their efforts to do some good for humanity, and to speak a word in behalf of the oppressed and forsaken. I do wish to God that those who are in affluence and power, occupying high social positions before the world, would more fully attend to the despised outcast, the imprisoned felon, and the sin-sick, morally-distracted human beings that are right before their doors! I wish that society would form a more approved or spiritual system of restraint for its wrong-doers, so that their spiritual natures might be unfolded under the discipline, and their normal faculties awakened into sensibility and action. Thus might they truly be reformed or made over so as to start on a higher and a better road of life.

Thus might they truly be reformed or made over so as to start on a higher and a better road of life.

I know that the forms of prison restraint and discipline in the present day are better in many respects than they have been in the past. We are slowly growing away from the methods of the dark ages into a more humanitarian line of life and thought; but there is a great deal yet to be done for those who are in need of treatment spiritually, mentally and physically, and I call on my co-workers not to be disheartened, not to be weary in well-doing, not to give up the work; but to go on fearlessly, and to boldly demand that progressive reform which is right, and all the hosts of heaven will be with them, bringing an influence which will be a benediction to their lives.

I shall be known when I give my name. Burnham Wardwell.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

-Cornellus Sweetser; Eugene A. Pierson; Sarah R. Thomas Drummond; Francis W. Goddard; Clara Delay Clough

Messages here noticed as having been given will appear in due course according to routine date. Oct. 16.—Moses F. Chandler; Mrs. Elizabeth Perkins; William Lang; Nicholas Longworth; Georgiana Hall; Albert Hamm. Hamm. Oct. 20.—Sylvester Judd; Capt. Isaac Oberton; Lily May Leverton; Dan Evans; Hannah Martin; Col. Richard Dry-

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October Magazines.

THE VACCINATION INQUIRER publishes from a orrespondent a report of a census taken in Thame, Eng., in which four hundred declared against compulsory vaccination, thirty-nine for it. Several instances are given of death and others of chronic disease traceable to vaccination. Similar results attended a census in Lynn, Eng., a full report of which was

THE SIDEREAL MESSENGER .- A picture of the

Chamberlain Observatory, built and equipped by H. B. Chamberlain of Denver, is given as the frontis-piece. "On the Efficiency of a Small Instrument," and many other topics, are ably treated in the general contents. Northfield, Minn.: W. W. Payne.

THE THEOSOPHIST .- The main feature of the September number is a report of the first Annual Convention of the Theosophical Society, held in London last July, at which a letter from H. S. Olcott, proposing that the ashes of the body of Madam Blavatsky be equally divided between London. New York and India. each receiving one-third, was adopted as a resolution by a unanimous vote. Under the heading, "A Theosophical Interview," are given details of the origin. growth and present status of the Theosophical movement, as stated to an Australian paper by Col. Olcott. Of the remaining contents are "Three Aspects of the Theosophical Movement," "What Are we flere For?" "Theosophy and Anthropology." Madras, India. For sale by Colby & Rich, Boston.

HERALD OF HEALTH.-Of its general articles are "How to Purify Drinking Water," "The Matter of Climate," and "Curing by Faith." New York: Dr. M. L. Holbrook, 46 East 21st street.

University Extension has for its topics, "The Oxford Summer Meeting of 1891," "Summer Schools in Botany," "Students' Associations in Great Brit-ain," etc. Philadelphia: J. H. Shinn.

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Cleveland's leavens most "" mand leavens best of Try its off

Points Current.

A Spirit Dog Causes Consternation.

A belief in the after-life of animals finds confirmation in an account, if true, of the uppearance and manifestations of a spirit dog at

pearance and manifestations of a spirit dog at a house on 152d street, New York, that has not been occupied for five years, because, it is alleged, this dog haunts it. A colored man named Tore used to live there alone with a dog. When Tore died the animal was locked in the day of the funeral, and either grieved himself to death or died from other cause.

Recently a party of five, whose names are given, constituted themselves an investigating committee. They entered the house by forcing open one of the rear doors, and waited events. A neighboring church bell tolled the hour of midnight, and the last chime had scarcely ceased when the pitiful yelps and whines of a dog were heard. Then an animal rushed out of the door as if glad of an opportunity to escape from the premises. Chase was given, but all efforts to obtain trace of the dog proved unsuccessful. dog proved unsuccessful.

Something More than Somnambulism.

A case of what is termed by the friends of the subject "Somnambulism," but which, if that, is of a very peculiar kind, is exciting the wonder of people, and perplexing the physicians of Luverne, Minn. For three years Mrs. Mary M. Eggleson has been, says the New Orleans Picayune, subject to periods of sleeping, lasting from three to five days, during which, with eyes sealed, she does the most marvelous things in the way of needle and fancy work, in paper wreaths and feather flowers, assorting and arranging colors with the nicety of true art. She will retire to rest, and fall asleep in a perfectly natural manner, and soon thereafter will arise, though sound asleep, and with closed eyes, in a dark room, will make articles requiring the most delicate and skillful work. She will remain in this condition for several days, and when she awakens has no recollection of what has occurred during her trance. An evidence that she is spiritually entranced, and that she is, while in that state, controlled by an intelligence independent of herself, is shown by the fact that contrary to her manner in a normal state she converses loudly when in the trance, and although one of the most amiable of ladies when awake, she is at these times most petulant. that, is of a very peculiar kind, is exciting the

An Office-Bound Spirit.

Last August, in his office on West Market street, Scranton, Pa., Dr. A. E. Jones died from a wound inflicted by himself. The apart ments are now occupied by L. D. Gehling, who, as stated by a special dispatch to The Press, (Philadelphia, Pa.,) asserts that the doctor as a spirit is frequently seen about the premises, that he has passed him on the stairway many times, and made his exit by the door and down the alleyway to the back of the house.

Miss Ettinger, a domestic in the employ of Mrs. Gebling, testifies to having seen him many times, appareled the same as at the time of his death. Mrs. Space, a lady who occupies apartments in the same house, has had an experience similar to those of Miss Ettinger, and correspond to the same has a statement of the same house. and corroborates her in every particular. She has seen the spirit many times in the hall, on the porch, on the stairway, and walking to and fro in the chamber formerly occupied by him.

New Publications.

SELECTIONS FROM THE POETS, WITH RE-sponses, including Pope's "Essay on Man," with Responding Essay, "Man Seen in the Deepening Dawn." By Caleb S. Weeks. 12mo, cloth, pp. 359. New York: Byington & Co., 334 Fourth Avenue.

This a book of peculiar interest; certainly an original one in its plan and in the fulfillment of its pur pose. The author states in its introduction that in reading the works of some of the poets who have treated of nature and life, he has seen some of thefr truths distorted or so related to errors of past beliefs as to confirm them, leaving those truths so obscure as to be but dimly, if at all, discerned. He therefore from time to time wrote responses, imitating the styles of the authors, and giving what no doubt are the sentiments they now entertain as dwellers on a higher plane of existence. The authors whose works are thus treated are Pope, Milton, Thomson, Cowper, Young, Pollok, Byron, Campbell for line with the poems and selections, the latter on the left, the former on the right hand page.

THE WOMAN'S MANUAL OF PARLIAMENTARY LAW. With Practical Illustrations Especially
Adapted to Women's Organizations. By
Harriette R. Shattuck. 18mo, cloth, pp. 248.
Boston: Lee & Shepard.

Though this is prepared for women, it is adapted to the requirements of all who may be called upon to conduct meetings, and would do so correctly. It contains all the minute details of presiding, debating making motions, voting, etc., and imparts a thorough knowledge of the principles, rules and practice of parliamentary law. At its close is given a model of a Constitution and By-Laws.

IN OLD QUINNEBASSET. By Sophie May, author of "Little Prudy Stories," "Flaxie Frizzle Stories," etc. 12mo, cloth, illustrated, pp. 353. Boston: Lee & Shepard.

In this volume Sophie May, the girls' "Oliver Optic,' presents a very attractive story of the old days of New England. It is one of the most delightful of the author's "Quinnebasset Seri-s," and written in an auto biographical style that leads the reader to become one and at home with the various characters. Its scenes and incidents are those of Boston a century ago, and cannot fall to charm in the most healthfu and agreeable manner.

THE SCARLET TANAGER, and Other Bipeds. By J. T. Trowbridge. 16mo, cloth, pp. 181. Boston: Lee & Shepard.

The author in this, as in all his books for the young, conveys excellent advice, and portrays good exam ples. In it there is temptation and adventure, with out sensationalism, and a high moral coloring without

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PAMPHLETS RECEIVED. - The Christian Doctrine of Hell. By J. M. Wheeler.: 16mo, pp. 16. Londop, Eng.: R. Forder. Heavenly Messenger; or, Immortality Demonstrated. Appeals to the Methodists. By (Spirit) Gilbert Haven, late Bishop of the Methodist Church. Sixth Edition, with Additional Interesting Messages from the Spirit-World. Svo, pp. 28. Washington: S. M. Baldwin.

The Public Health. Leprosy and Vaccination. By William Tebb. 8vo, pp. 20. London, Eng.: E. W. Lane. Charles Bradlaugh: His Life and Career. By George J.

Holyoake. 8vo, pp. 16. Buffalo, N. Y.: H. L. Green. Raby's Voice, Poem Given by Lillian May Candy, and Written Clairaudiently by "Penetration." 18mo, pp. 8. Tren-

Washingtonian Home, 41 Waltham street, Boston. Thirty-Third Annual Report. Albert Day, M.D., Superintendent. 8vo, pp. 52.

True Science of the Working of the Natural Laws of Nature. By William Peckham. 8vo, pp. 16. Nowport, R. I. Medical and Constitutional Liberty. Memorable Speeches of Rev. M. J. Savage, Rabbi Solomon Schindler, Abby Morton Diss, Mrs. H. S. Lake, Rev. C. S. Frost and Dr. L. H. Bowker, Against Medical Legislation in Massachusetts. 8vo, pp. 24. Boston: National Cooperative Pub. Co.,

Copyright Laws of the United States, Including the Act of 1891. 8vo, pp. 32. Boston: F. H. Gilson Co.

Perhaps there is some illusive atmospheric condition in that portion of the globe so often referred to as "off the coast of Newfoundland" that causes people to see shipwrecks and sea serpents. It may be a sort of mirage, and then, again, it may be related to that subtle and versatile commodity known as "bait."

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Oct. 31.

Mrs. Hattie A. Young,

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Miss A. Peabody, DUSINESS, Tost and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 101 Washington street, opposite Davis street, Boston. Oct. 31.

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344 SHAWMUT AVENUE, Test Medium. Private Sittings by appointment. Circles Tuesday and Friday at 8, Wednesday 3 P. M. Will go out to hold Circles. Oct. 21.

Mrs. Shirley, NSPIRATIONAL Speaker, Business and Healing Pay chometrist, gives sittings daily at 235 Shawmut Avenue Boston. Will answer calls to lecture. 2w Oct. 24.

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, 41 Winter street, Room 6, Boston. Oct. 21.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8½ Bosworth street, Room 4, Boston. Hours 9 to 5. Sept. 19.

Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 150A Tremont street, Boston, Room 4'4, 10 A. M. to 3 P. M. 216 Cross street, Malden, Mass., 4 to 8 P. M. Oct. 17.

Mrs. H. B. Fay,

17 APPLETON STREET, will commence Seances Oct. 22d. Thursdays and Saturdays at 2:30 P. M.; Sundays at 8 P. M. Oct 17. MRS. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. 1w* Oct. 31. MRS. H. W. CUSHMAN, Musical, Test and Business Medium. Six questions answered by a all, 100. Examination by lock of hair, \$1.00. Circles Wednesdays at 2:30, Mondays at 7:30. 7 Walker street, Charlestown. Sept. 26.

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Miss J. M. Grant, TRANCE MEDIUM, No. 852 Bosworth street, Banner of Light Building, Boston. Oct. 3.

Dr. E. A. Blackden, MAGNETIC Healing and Writing Medium, 10 Burroughs Place, off Hollis street, Boston, Mass. 2w* Oct. 24.

Dr. Fred. Crockett,

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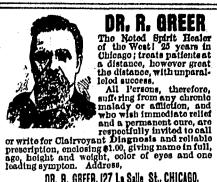
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Oct. 17. 110

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Oct. 3. eow

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Oct. 24. PROP. JOBEPH RODES BUCHANAN, M. D.

Mrs. Webb,

A STROLOGICAL MEDIUM, 367 West 23d street, New York, 357 Columbus Avenue, Boston, Oct. 27th until Nov. 28th, 9 A. M. until 6 P. M.; also Tuesday and Friday evenlings. Health and Business a specialty. Ask your Druggist for Mrs. Oct. 24.

J. W. FLETCHER,

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No. 268 West 43d street, New York City. DUBLIC SEANCE Thursday evenings. Lecture: at Adelphi Hall Sundays, afternoon and evening. Advice on mediumship, &c., by letter. Oct. 31. Mrs. Stoddard-Gray and DeWitt C. Hough

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July 4.

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Sept. 5.

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

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

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Glies B. Stebbins writes:

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July 18.

"Glad Tidings of Immortality." Tinelly executed lithographs bearing the above title I have been received by us. The size is 22\(\)\(22\)\

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Banner of Bight.

EOSTON, SATURDAY, OCTOBER 81, 1891.

MEETINGS IN BOSTON.

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

The Boston Spiritual Temple, corner Newbury and Exeter Streets.—Biritual Fraternity Bociety: Lecture very Bunday at 28 F. M.; School at 11 A. M. Wednesday grening Bocial at 78. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hail, 4 Berkeley Street.—Bervices 10% A. M. and 7% P. M. Seats free. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

Horticultural Hall, 100 Tremont Street.—Public meetings every Sunday at 10% A. M. and 7% P. M. Locturer for Nov. 1st, Mrs. Helen Stuart-Richings. Mrs. Maud Jones Gillett will give exhibitions in slate-writing. Choice musical selections by the Barrenther family. Richard Holmes, President; Hiram C. Young, Treasurer; Oscar L. Bockwood, Secretary.

Secretary.

The Echo Spiritualist Meetings, America Hall,
724 Washington Street.—Services every Sunday at
124 A.M., 2% and 7% P. M., and every Thursday atternoon
at 5 o'clock; also the 2d and 4th Thursday evening of every
special services will be held of a religious and social nature.

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

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

W.Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10%
A.M., 2% and 7% F. M. Eben Cobb, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sunday at 10% A.M., 2% and 7% F.M.; also Thursday, 2% F.M.

Dr. Elis A. Higginson, 7 Dwight street, Conductor.

Ohlidren's Spiritual Lyceum meets every Sunday at 10% A.M. in Bed Men's Hall, 514 Tremont street, oppusite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

ductor.

G. A. R. Hall, Washington, corner of Essex Street.—Meetings for tests, speaking and psychometric readings will be held every Tuesday at 2½ P. M. Mrs. M. A. Wilkinson, Manager.

Dwight Hall Meetings—Tremont Street, near Dwight Hall Meetings—Tremont Street, near Dwight Street.—Mr. and Mrs. Perkins, test mediums, conductors. Sunday at 2½ and 7½ P. M.; psychic classes at same hall Mondays at 2 P. M.; Baturdays at 2½.

hall Mondays at 2 P. M.; Saturdays at 23.

First Spiritualist Ladles' Aid Society.—Parlors 1831 Washington street. Organized 1837; incorporated 1832 Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Devel oping Circle at 11 A.M.; Speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis Hall, Conductors.

Commercial Hall, 694 Washington Street, corner of Knecland.—Spiritual meetings every Bunday at 10½ A.M., 2½ and 7½ P. M. Thursday in Rathbone Hall, at 2½ P. M. P. Smith, Chairman.

Artisacton Hall, 1123. Washington Street.

Artington Hall, 1125 Washington Street.—The ndependent Spiritualist Club meets Wednesday afternoons nd evenings. Supper at 6. Meetings at 8 P. M. I. G. Weington, President.

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

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Scoretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 543 Main street. H. D. Simons, Secretary.

Piret Spiritual Temple.-Last Sunday after noon, Oct. 25th, after an organ selection by Miss Helen M. Polger, and the reading of selected poems, Mrs.

Pirst Spiritaal Temple.—Last Sunday afternoon, Oct. 25th, after an organ selection by Miss Helen M. Folger, and the reading of selected poems, Mrs. H. S. Lake, in the "superior" state, delivered an address upon "Spiritualism and Spirituality." She said: "I have defined Spiritualism as the movement which has unfolded from the recognition of the fact of intercommunion between the inhabitants of this risble realm and one ordinarily invisible. To me it seems that the masses of those who accept this movement regard it quite generally as a phenomenon which gratifies their curiosity or their self-interest. It is true there are those among us who declare that Spiritualism is a science, a philosophy, and a religion. They say it is a science, because it includes all branches of human knowledge; a philosophy, because it reveals profound and subtle truths; a religion, because it raises the soul to contemplation; but Spiritualism is really like any other fact in nature—it is what you make it.

Knowledge of the continuity of life may so affect you that you dismiss from your mind duties which otherwise you would have performed, and devote your time to prolonged and positively injurious inquiries into the occult realm. It may mean to you the fact of self permanence, without stimulating you to aid others to learn the same thing. The individual value of a fact is determined by its effect upon those who accept it. Endowment of the fact, it is necessary for us to make use of the word "spirituality"—to distinguish the state of that man or woman who cheerfully renders service to his fellow slong lines of love and moral obligation. Spiritualitism is only a fact in nature, to be used or abused, like electricity, light, heat, magnetism, and other elements indispensable to human growth and advancement. Spirituality is the cream of the conviction of moral obligation—it is the recognition and expression of equitable relationships. This recognition may be active in those who have not learned the facts which Spiritualism reveals; therefore

The Besten Spiritual Temple.-This Society is holding regular meetings, as of old, in Berkeley Hall, 4 Berkeley street. The committee have completed ar-

is holding regular meetings, as of old, in Berkeley Hall, 4 Berkeley street. The committee have completed arrangements with the following well-known talent to occupy the platform during the season of '91 and '92: Mrs. B. S. Lillie, Dr. H. B. Storer, Dr. F. L. H. Willis, Mrs. Shehamer-Longley, Sidney Dean, J. Frank Baxter, Mrs. Hagan-Jackson, Joseph D. Sillies, Edgar W. Emerson, and others to be announced later.

On Bunday, Oct. 25th, very large audiences assembled both morning and evening, and listened attentively to fine discourses from Mrs. R. S. Lillie. The subject for the morning discourse was the "Duty of Spiritualists," in the evening "The Spirit-Land and its Inhabitants." Both lectures were ably handled, and called forth frequent applause.

Dr. H. B. Storer will occupy the platform Sunday, Nov. 1st, at 10:30 A. M., and Mrs. Ada Foye at 2:30 and 7:30 P. M. This is Mrs. Foye's first appearance in Boston for two years, and her many friends are waiting to greet her, and witness her remarkable manifestations. On Oct. 4th a meeting was called at the residence of Mrs. M. A. Pope. 376 Columbus Avenue, the object of which was to form a social society. Quite a number of friends responded to the call, and various plans were suggested as to how we could accomplish the best results in promoting the interests of the Boston Spiritual Temple, after which a society was organized, and named the Helping Hand Society of the Boston Spiritual Temple, with Mrs. John Woods as Prestdent; Mrs. R. S. Lillie, Vice-President; Mrs. L. C. Clapp, Secretary; Mrs. Dr. E. A. Pratt, Treasurer. This Society will hold meetings every Wednesday at No. 3 Boylston Place, and every effort will be taken by, the several committees to make them interesting and instructive.

Hericantened Hall. — At the morning service

Merticultural Mali. - At the morning service Frank T. Ripley answered, in a very satisfactory man ner, a number of questions presented by the audi-

In the evening several questions by the people were also answered in an able manner.

At both sessions he gave a number of fine descriptive tests, every one of which was recognized by persons in the audience—comparative strangers to Mr. B. Mr. Barrenther and his interesting family (including Harry, the musical prodigy) were present, and the large audience, which nearly equalled the entire ca-

pacity of the hall, appeared delighted with their inspiring musical strains.

Next Sunday, Noy, ist, Mrs. Helen Stuart-Richings will occupy the platform both morning and ovening, and Mrs. Maud Jones Gillett, the wonderful independent slate-writer (from California), will be present and give exhibitions of her wonderful gifts. The Barrenther family will also be with us—it being probably their last appearance in Boston for the present.

The Children's Progressive Lycoum held its weekly session on Sunday morning last, opening with a fine selection from the orchestra. Following this

weekly session on Sunday morning last, opening with a fine selection from the orchestra. Following this came the usual exercises of the school: singing, reading of silver-chain recitations, an invocation by a leader, with a ten minutes' talk between each leader and her pupils upon spiritual topics. Recitations and readings by Wenzola Pratt, Gladys French, Flossie Waite, Alice Souther and Willie Sheldon—also vocal selections by Mande Bourne, Josie Smith and Lon Kivian (all pupils of the school)—were delivered with rare feeling and taste, and were highly appreciated by the attentive audience.

Mrs. M. T. Longley reviewed and explained the lesson of the morning, the significant keynote of which was unselfish love, and the beauty and grace of spiritual growth. Conductor Falls made able remarks, and Assistant Conductor Hatch gave a cheerful word to the school. The latter then introduced Dr. T. C. Pratt, a clergyman and practicing physician of North Adams. Dr. Pratt announced that this was his first wondered what sort of a place this Sunday-school was; he knew that the children of his sister—Dr. Shelhamer, Mrs. Carrie Hatch and Mrs. Longley—were Spiritualists, and he had sometimes prayed that what here a good work is being done. He should henceforth pray that we might be encouraged to go on in this line of labor, for to his mind the gist and essence of all religion and of all good works is love between man and man—unselfish, helpful love and sympathy. Theologians may wrangle over knotty that no human being can comprehend God, but we will take the essence of religion and feed upon it and grow strong—and that is the exercise of the law of love. Dr. Pratt then interested the little ones by his genial and instructive talk to themselves; receiving warm demonstrations of approval from the entire school at its close.

Mr. Wm. Severns, a member of the Scituate Lyceum, was called upon and responded in a brief speech of field.

Singing by the pupils followed, and the school was dismissed with a benediction. Lyceum meets every

field.

Singing by the pupils followed, and the school was dismissed with a benediction. Lyceum meets every Sunday at 514 Tremont street at 10:45 A. M.

SCRIBE.

America Hall .- The Echo Spiritualist Meetings. Last Sunday the largest audiences of the season were present. At the morning service, after music by

Last Sunday the largest audiences of the season were present. At the morning service, after music by Prof. Peak and wife, Dr. Hale, under control, delivered an invocation, followed by a powerful address upon "Why so much Beligion, and yet so much Immorality?" The speaker urged the great need of better teaching of the child. Mrs. J. E. Wilson fol lowed with tests, and Mr. Byron I. Haskell with remarks of deep interest.

Afternoon.—Invocation and a short address by the Chairman. Mrs. Kate R. Stilles gave a large number of tests, giving names in full, which were all correct. Mrs. S. has attained great excellence in this phase of mediumship, and is much appreciated at this place. Mr. Osgood F. Stilles gave a large number of tests. Dr. G. G. W. Van Horn of New York made remarks, giving some very excellent demonstrations in tests and healing. Mrs. Mott Knight, independent slate writer, gave excellent demonstrations in her phase of mediumship, under strict test conditions. One in particular, by a spirit who passed away just one week previous, was recognized, even the hand-writing. Mrs. J. K. D. Conant gave tests and readings. Mrs. Chandler-Balley, under control, gave psychometric readings, Mrs. M. A. Brown, under control of "Lulu Nona," offered remarks of much interest and gave several tests.

Evening.—Invocation and address by Dr. Hale. Mrs. S. K. Rich gave tests. Dr. W. A. Towne made remarks, and Mrs. M. A. Brown remarks and tests. Mrs. Chandler Balley gave readings. The services throughout the day were interspersed with music by Prof. and Mrs. Peak, assisted by the audience.

Services next Sunday at 10:45, 2:30 and 7:15. Mrs. M. Knight will probably be present. Thursday, Nov. 12th, the first social dance will be given by this society for its benefit. A large attendance is desired. Music, Peak's orchestra.

VIDRAUX.

Commercial Hall.-Last Sunday morning and afternoon good audiences were in attendance. In the evening the vocal and cornet solos by Mrs. Agnes
Sterling and Mr. Fred and Miss Fanny Bennett added
to the harmony, while the controls gave explicit tests
of spirit identity. The remarks of Miss Marguerite
St. Omar were excellent. Miss Josephine Webster
gave inspirational teachings and tests of a pronounced
character. Mrs. J. K. D. Conant was very carnest in
remarks, and her readings were satisfactory. Mr. P.
McKenzie's impersonations of spirits were convincing. Mrs. L. Kelley gave psychometric readings clear
and acceptable.

Mrs. J. E. Wilson's readings and messages from
spirit friends were gladly received. Mr. Baxter made
interesting remarks on his experience with mediums
in Mexico. Mrs. C. A. Butterman, trance and impersonating medium, and Mrs. Nettle Holt Harding gave
tests which were promptly recognized. Mr. Van
Horn (Conductor of spiritual meetings in New York
City) received a pleasant welcome from the large audience, and gave several illustrations of hypnotism.
Miss Grant made remarks on the same subject.

The increased sale of the Bannen of Light indicates great interest in the investigation of spirit phenomena.

N. P. S. evening the vocal and cornet solos by Mrs. Agnes

First Spiritual Temple Fraternity School. The instructions of the last two Sundays have made a deep and lasting impression upon our pupils. The Davis sisters have assumed the charge of vocal and instrumental music, much to the satisfaction of all. Our questions have related to "Spirituality," and "Imagination," all being answered satisfactorily. The lesson from card No. 6 on "The Purposes of Life," was considered by all the children; from it they learned that the truth demanding our most attentive study at the present time is that concerning spiritreturn and communion. The lesson also taught that not what a man believes in but what he does forms the nature of his passport to the other life, and determines his condition in that life.

A lesson from Spirit Newton's book, and the subject lesson "Fraternity," will be before our school next Sunday.

ALONZO DANFORTH.

No. 1 Fountain Square, Boston Highlands. deep and lasting impression upon our pupils. The

Alpha Hall .- Dr. Ella A. Higginson, Conductor, Services Oct. 25th comprised Bible readings and remarks by the Conductor. Remarks by Mrs. Sarah N. Sawtelle, who gave a remarkable instance of the spirit-return of an artist once residing in Boston, who came to her, and she produced in two hours a fine portrait of Gen. Warren, though Mrs. Sawtelle has not the least idea of drawing. Remarks by Mr. Quint. Good tests by Dr. Bell. Dr. Higginson gave many tests in the af-ternoon.

termon.

The diagnosis meetings which have been held in Alpha Hall at 2:30 P. M. on Thursday, will now be changed to Wednesday P. M. of each week, at 2:30, in same ball, where the sick will be told their aliments B. A. H.

G. A. R. Hall .- The session on the afternoon of Oct. 20th was devoted entirely to the Indian controls. After an opening address by Miss Jennie Rhind, the After an opening address by Miss Jennie Eninu, inc meeting developed into an enthusiastic and zealous Indian "camp-fire." Many mediums under strong influence took an active and characteristic part. Mrs. M. Adeline Wilkinson, the conductor, with her sterling medial gifts, is doing a good work here. She has the heartfelt cooperation of many and the best wishes of all.

W. W. R.

Ragle Hall.-Wednesday, Oct. 21st, the exercises opened with a duet by Nellie Carleton and J. Bart-



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

lett, followed by invocation and remarks by Mrs.

lett, followed by invocation and remarks by Mrs. Abbie Burnham, tests by Dr. Eldridge, solo by Joseph Bartlett, readings by Mrs. Buck, tests by Mrs. Murneil of New York, readings by Mrs. Balley, Mrs. Smith and Mrs. Amian of Lynn. Closing remarks by Frank W. Jones of New York.

Sunday, Oct. 25th.— At 11 A. M. developing and healing circle. At 2:30 r. M., alter singling, invocation and tests by Dr. Fernaid, Mrs. Buck controlled by Father John, Mrs. Balley described apirit scenes and faces. Remarks by Dr. Eldridge, Mrs. C. A. Smith, Mrs. Dr. Bell and Dr. Coombs. At the evening merting Mr. Blackmer, Dr. Coombs. F. W. Mathews, Mr. Van Horn, Mrs. Balley and Dr. Eldridge participated in the exercises. Meetings in this hall every Wednesday at 3 P. M.; Sundays at 11:30 A. M., 2:30 and 7:30 P. M.

Dwight Hall .- Mr. and Mrs. Perkins's meetings were well attended both afternoon and evening or the 25th. The afternoon session was devoted to con

the 25th. The afternoon session was devoted to conference by Mr. Jones, Mrs. Morrell and others, Mr. and Mrs. Perkins giving short addresses and spirit-communications. Great interest was manifested by all present, some remarkable readings and tests being afforded and recognized.

The evening exercises were opened by singing several hymns, and a poem by Mrs. Perkins. Mr. Perkins sang several selections. Among the many communications given were several very striking as to detail, and satisfactory as to recognition. Several readings were also given for children, which were recognized by the parents being present as remarkably correct.

The stock objection made by skeptics regarding platform tests—that the medium fully knows the ground and the people—can not be applied to Mr. and Mrs. Perkins surely, for they are perfect strangers in this city.

The Ladies' Industrial Society met at Arlington Hall, Thursday, Oct. 22d. at 2:30. Business meeting at 3. Circle at 4, Supper at 6. Mrs. Whitlock ing at 3. Circle at A Supper at 6. Mrs. Whitlock opened the evening meeting by reading notices of different meetings that are going on now, and wished that all would attend them for the good of the Cause. The Barrenther family gave some fine music during the evening, followed by tests from Mrs. Wilkinson and others; recitation by Master Hadfield. Remarks by Mrs. Shirley, Mr. Holmes and Mrs. Gillette. All were cordially invited to join us.

Mrs. H. W. Cushman, Sec'y.

Ladies' Aid Parlors.-Last Sunday the Developing Circle was well attended. The afternoon meeting was opened by singing, followed by brief remarks by the Chairman, Frank T. Ripley, Mrs. Merley, Miss L. E. Smith and Miss Knox gave tests, and Mrs. Loomis-Hall psychometric readings. At the evening meeting singing by Miss Bean, remarks by the Chairman, tests by Mrs. Loomis-Hall, Frank W. Parker, and Mrs. Buck.

J. E. HALL, Conductor.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold lis meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, between 5 th and 57th streets, on Seventh Aveaue; en trance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President. Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at Il A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

A reanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists bold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Adelphi Hall, West 53d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm Fletcher (258 West 41d street) being the settled

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West lith street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

The First Society of Spiritualists,-Prof. J Clegg Wright spoke in the morning upon a subject given by the audience, displaying great force and sound logic in its consideration.

At the afternoon meeting the time was taken up by remarks of Mr. Henry J. Newton on "Free Moral Agency," and Prof. Wright on "Evolution," illustrating his subject with very satisfactory psychometric

Agency," and Prof. Wright on "Kvolution," litustrating his subject with very satisfactory psychometric readings.

Prof. J. Clegg Wright discoursed in the evening to a large and appreciative audience that turned out to hear his last lecture under his present engagement to the society, and to take the gifted medium and orator by the hand to bid him farewell, and a safe journey to his next field of labor. In the speaker's preliminary remarks on "Mediumship and its Uses," he gave a complimentary and popular expression in memory of Prof. Henry Kiddle. The following were the subjects given by the audience, which formed the basis for the evening lecture: "The Vortex Theory of the Nature of Matter." and "The Spiritual Definition of the word Ego." I have heard and admired the speaker many times, and consider this effort one of the most instructive, scientific and logical of all, or, in other words, he seemingly outdid every other effort that has ever come to my notice, and I wonder not at the many regrets I hear that he is to leave us even for so short a time. Prof. Wright will speak in Springfield, Mo., during November, and for the First Society here again during December.

Next Sunday Mrs. Clara Banks will occupy the platform of the society morning and evening. At the meeting for manifestations Miss Maggie Gaule of Baltimore and Mrs. M. E. Williams of this city will give tests.

New York, Oct. 25th, 1891.

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success of the Society of Spiritual Research was per-manently settled by two large audiences that attended manently settled by two large audiences that attended the services. Mr. J. W. Fletcher was the speaker on both occasions, and has never been heard to bet ter advantage. In the afternoon he spoke upon "Bible Spiritualism." He said that Spiritualists are the only people who can consistently believe the Bible, for from beginning to end it is a record of spiritual manifestations which the present day only duplicates. Many evidences were cited, contrasted and presented in such a telling manner as to carry conviction to all minds. Then followed a psychometric seance in which a number of tests were given.

In the evening perhaps the most representative audience of the season was present. President Robinson of the First Society and wife. Mr. Walter How ell, who favored the audience with remarks, Daniel Coombs, President of the Brooklyn Society, and a sprinkling of distinguished literary and theatrical persons were among the number. The Fowler Trio (colored) furnished beautiful music. In speaking of the lecture the Morning Journal says:

"Mr. Wischer proved himself to he as alvecate of creating the same street of contrastices and the season was presented to the season was a sprinkling of the lecture the Morning Journal says:

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(colored) furnished beautiful music. In speaking of the lecture the Morning Journal says:

"Mr. Fletcher proved himself to be an advocate of cremation, for reasons, to say the least, remarkable. He said that while physiologists favored cremation for sanitary reasons, and theologists paposed it because it was, the way they looked at things, an obstacle to the resurrection of the body, spiritualists and Theosophists favored it for a much better reason. He said that after death the spirit is, until the body decays and sgain becomes a part of the earth, more or less attached to the remains it inhabited. When at last the body is destroyed the spirit is entirely free, and not until then. When the body is cremated the spirit is freed at once, and for this reason the Professor urges that the bodies of Spiritualists should always be cremated."

During November W. J. Colville will speak every Sunday at 10:30 A. M. Mr. Fletcher next Sunday at ternoon gives a séance, and in the evening, under control of Prof. Henry Kiddle, will speak upon, "What I have seen thus far in Spirit Life."

A. E. WILLIS, Sec'y.

RHODE ISLAND.

Previdence, Harrington Block, corner Broad and Bichmond streets.—Rev. S. L. Beal of Brockton, Mass., spoke for the Spiritualist Association for the mass., spoke for the Spiritualist Association for the first time Oct. 18th; he was listened to with marked attention; he is an earnest worker in the Cause. Oct. 25th Prof. J. W. Kenyon gave us two deeply interesting lectures; the subject for the atternoon was "Materialization" upon which he spoke understandingly. I consider him one of our best speakers.

Nov. 1st Mrs. C. M. Nickerson is our speaker; Nov. 25th Elder J. N. Sherman (and others), also Mrs. S. E. Humes, test medium; Nov. 15th Mr. F. A. Wiggin; Nov. 22d, Mrs. E. B. Rose; Nov. 29th, Dr. George A. Fuller.

BARAH D. C. AMES, Secy.

No. 53 Daboll street. The Ladies of the Progressive Aid Society met Wednesday, Oct. 21st, at Mrs. King's, 53 Prairie Avenue, in the afternoon, for work. In the evening the parlors were filled; remarks by our President, Mrs. Mary Goodrich, foliowed by Vice-President J. Carroll-others taking part; it was an enjoyable evening.

MRS. C. M. WHIPPLE, Soo'y.

CONNECTICUT.

Nerwich.-Mrs. E. C. Kimball of Lawrence, Mass. occupied our platform again last Sunday. After a short talk upon "Life, Death and Immortality," the contalk upon "Life, Death and Immortality," the controlling intelligence presented names, messages and descriptions, which were most marked in correctness of detail, and nearly all recognized. Both afternoon and evening services were well attended, and much interest manifested.

Mr. and Mrs. J. T. Lillie will occupy our platform all the Sundays of November.

The Lyceum held an interesting session at 11:46 A. M., Mrs. F. M. Marcy, our efficient Conductor, giving for the subject, "The Life and Writings of Andrew Jackson Davis." The lesson was very instructive many extracts from his books being given by the children.

MRS. J. A. CHAPMAN, Sec y.

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FLESH, BLOOD, NERVE, BRAIN. Be sure, as you value your health, and get the genuine danufactured only by Dr. A. B. Wilhon, Chemist, Boston Mass. Sold by all Druggists. Iw Oct. 31.

J. Frank Baxter in Obio.

To the Editor of the Banner of Light: Sunday, Oct. 18th, was a day of clouds and rain in Cincinnati. Notwithstanding which, G. A. R. Hail beheld convened a grand audience in the morning and another in the evening, attracted thither by J. Frank Baxter's lectures and séances.

The morning lecture was on "Spiritualism's Demand of Spiritualists." It was decidedly practical, full of excellent thought and suggestion, and it is hard to conceive how one could listen to suoh a lecture and not resolve to be better, do better, and live in the great realization of Spiritualism's benefits and blessings.

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The evening lecture was an equally practical one; its subject was "The Practical Benefits of Spiritualism," and presented obstinate tacts, telling statistics and incontrovertible points.

The evening séance was as usual full of good things, and lasted over an hour.

On Tuesday evening, Oct. 20th, Mr. Baxter lectured, sang and described spirits to an audience that filled the spacious Universalist Church in Mason, O. The subject, "The Pros and Cons. of Modern Spiritualism," afforded Mr. Baxter an opportunity to talk pleasantly and pointedly of Spiritualism as a fact, a philosophy and a religion, to meet the many current criticisms, and answer the ever-recurring queries. His treatment of it could not have met the wants of an anxious and curious community better. In his séance at its close, while describing spirit after spirit, the faces of the audience presented a picture of mingled interest and surprise. They sat fixed in astonishment even after Mr. Baxter had spoken his closing words in benediction. The little town was moved to thought, and urgent pleas were made for him to come again.

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Un Wednesday evening, Oct. 21st, Mr. Baxter gave a séance for the benefit of the Union Spiritualists of Cincinnati in G. A. R. Hall. As on Sunday evenings, an admission fee was asked, and the Society must have made a goodly sum, for a large audience was in attendance. Instead of a lecture this evening, Mr. Baxter alternated finely, rendered appropriate readings and pleasing ballads, and had the aid of the orchestra in several selections. In this way he filled up the time until conditioned for his séance, when he gave the best one of his series in the city; it lasted an hour, and many good tests were given. "Is your name Elizabeth?" said Mr. Baxter, addressing a lady half down the hall, on the side. "Yes. sir," was the reply. "I thought so, for your mother, Eveline Weeks, is here, and calls 'Elizabeth! Elizabeth! and I thought she addressed you. It's too bad your sister could n't come, but she shall have a test as well as you. I mean Mrs. George D. Winchell, detained. She said, as somebody left the home to come to night, 'Well, I can't go; but you bring me a test,' and now tell her her mother comes to night, and makes of this fact the test. She didn't say this to you. Elizabeth, but to—to—to—"continued Mr. Baxter, looking all about, and finally "to you," and pointed out a lady way front in the house, and forty or fifty feet away from the first lady addressed. "It's true," said the lady front. "I left Mrs. Winchell's on Price Hill for the hall, and she said, joking, 'Bring me a test!' but I don't know the spirit." "But I do," said the first lady. "Mrs. Winchell is my sister, and I live with her. The spirit, Eveline Weeks, is our mother, who has been draf forty-three years, and I never have received word from her publicly before." "Do you know this lady?" asked Mr. Baxter, and while he admitted them wonderful, had sought for years his father's name. "It

landt. This is my mother with me, whose name is Bertha Groenelandt, and she cannot speak a word of English. I have my wish of years. I am satisfied. My father is dead seventeen years."

So Mr. Baxter's grand work in Cincinnati goes on. We all regret we must part with him so soon; yet it must be, for Sunday, Oct. 25th, is to be the last occasion for the present. He is earnestly solicited for protracted work another season.

OBSERVER. Mr. Colville's Work .- W. J. Colville lectured

before the Spiritualists of Willimantic, Ct., in their own church building (a very pleasant and commodi ous structure), on Tuesday evening, Oct. 20th, on his way to New York, in which city he will remain till way to New York, in which city he will remain till early in December, when he returns to Boston to speak in Horticultural Hall on Sundays, and take a class in Spiritual Science at The Copley, 18 Huntington Avenue, on Tuesday, Thursday and Saturday afternoons. Mr. Colville is now lecturing in New York at Adelphi Hall, on Sundays at 10:45 A. M., and in Brooklyn, at Conservatory Hall, on Sundays at 3 P. M. His lectures, and answers to questions on Spiritual Science, are being delivered in Union Square Hall on Wednesdays and Fridays at 3 and Saturdays at 6 P. M., and in Kingston Hall, Brooklyn, on Thursdays and Saturdays at 3 P. M. Miss H. M. Young is taking charge of the classes, and sells the BANNER of Light and all approved literature on all occasions. Great interest is being manifested in spiritual matters at present; audiences are unusually large. On Sunday last, Oct. 25th, Mr. Colville gave three lectures in Philadelphia, and opened a class at 15:24 Arch street, which meets on Mondays and Tuesdays each week at 2:30 P. M.; public lectures are given the same evening.

On Bunday next, Nov. 1st, Mr. Colville will conduct public services in Adelphi Hall, 52d street, near Broadway, New York, at 10:45 A. M., and in Conservatory Hall, Bedford Avenue and Fulton street, Brooklyn, at 3 P. M. Subject in both places, "All Saints and All Sonls; How can the Spirit World Help Humanity? and How Can we Reciprocate the Blessing?" These services will be continued the four remaining Bundays of November. early in December, when he returns to Boston to speak

Here Every Man Speaks for Himself

and tells what the Great East India Remedy has done for him.

Gentlemen :- Please send another \$12 box of Cannabis Indica. It has entirely cured me of Bronchitis and Catarrh. I gained nine pounds in two weeks. The \$36 spent with you has done more good for

me than the \$200 paid to doctors.

BENJ. F. JONES.

No. 820 Garrison Ave., St. Louis, Mo.

"This is the remedy that cured me of Consumption 18 years ago, and one of the medicines I hold in high estimation. Enclosed is \$27 for another box of

Indian Hemp.

"J. G. LITT, Pastor Evangelical Church.

"South Cayuga, Ontario."

Gentlemen:—The enclosed \$12 is for another box of Dr. H. James' remedies. I think your Cannabis Indica saved my life five years ago, when I lived at Hickory Plains, Ark. I still use a bottle occasionally and recommend it to others. Gratefully, Rev. B. H. MALONE, A. M.

Decaturs ville, Decatur, Tenn.

Friend Craddock, Will thee please send me four bottles of Cannable Indica, Pills and Ointment for my cousin's husband, whom I fear is in a decline, and as thy medicines cured my only brother of a Hemorrhage of the Lungs about a year ago, I wish cousin to take

Thy true friend, HANNAH MICKLE. Near Woodbury, N. J.

"Mother has been suffering with **Bronchitis** nearly twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief."

JANE A. ASHBROOK, Lovelaceville, Ballard Co., Ky.

"I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the Asthma; she had it very bad for several years, but was perfectly cured. Please send me a \$9 box of your medicine." JACOB TROUT,

Deep River, Poweshick Co., Iowa.

"I have taken the Cannabis Indica as directed, and am happy to telleyou that I am perfectly cured of Nasal Catarrh. You were right, my trouble was

not Consumption, but Catarrh,
JAMES A. CALDWELL,
Wabash Ave., Chicago, 111. Gentlemen: Please find enclosed \$30

Gentlemen: Please and enclosed \$30 for another box of medicine; your remedies are doing a great good in this neighborhood. The Salve and Pills are gaining great reputation in curing Rheumatism and Constipation; if you send me some circulars I will distribute them. You really ought to have an agen cy out here. Respectfully, C. M. MEEK, Postmaster.

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diseased condition. Hence the universal satisfaction of this remedy.

Since the introduction of Dr. H. James' preparations into this country the demand for them has become so great that we are obliged to establish agencies in various localities for the accommodation of our patients. In future this remedy can be obtained at the following agencies, or at the Home office:

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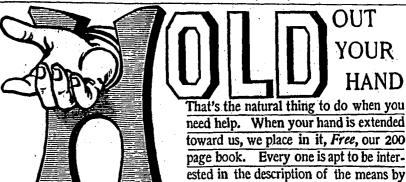
\$2.50 per bottle, or three bottles for \$6.50. Pills and Ointment, \$1.25 each. CRADDOCK & Co., 1032 Race Street, Philadelphia, Sole Proprietors.

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