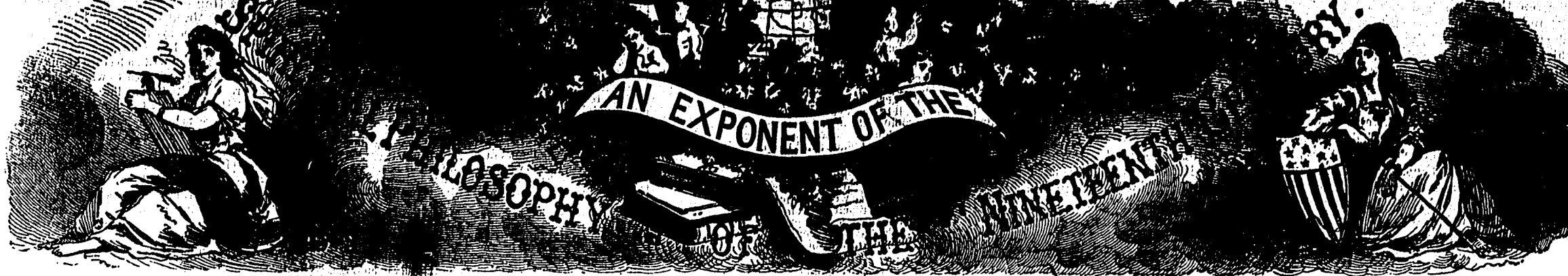


# BANNER OF LIGHT.



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## Free Thought.

### LAWS AND PENALTIES CONSIDERED.

BY H. N. KINYON.

In the BANNER OF LIGHT of June 10th, 1888, under the heading of Questions and Answers, I find in reply to a question language as follows:

"All spirits preexisting, as well as those on this earth encased in flesh, and those who have become disvested of the mortal and have taken up the immortal condition, are subject to law. Law, in the universe, regulates all existence, and these spirits, or entities of which your correspondents speak, are no exception to the rule. You have no choice in the mortal as to how you shall depart from this mortal form, although your deeds and your life-work on earth may determine largely how you shall be received, and what will be your state or condition in the other world, yet you are under the dominion of law."

I disclaim being a teacher, but avow my desire to learn. I have been a reader of THE BANNER for over twenty years, and still each number brings something interesting to my mental appetite. Editors, publishers and contributors all have my good wishes, which I hope will be of no harm.

My purpose is to elicit thought, and the first point I wish to consider is the word "law," and what it embraces or means. As used above it doubtless means the rule of action prescribed by God, because (quoting) "law in the universe regulates all existence." A thing or existence that is regulated presupposes that it was once unregulated or irregular, therefore all existence was irregular until regulated by "law." Why was it irregular? I can conceive of only one of two reasons, viz: 1st, that it close to be so, or 2d, that it happened or changed to be so.

To regulate means to force, or (what is the same thing) put unregulated existence into a regulated condition. To force or cause implies resistance on the part of the thing forced or caused, resistance or antagonism implies choice on the part of the forced. There can be no force when there is no resistance. Therefore all existence was not only irregular but resistant as well. As law regulates all existence in the present, the conclusion may therefore be reached that all existence is resisting continuously the regulating force of the law, probably choosing as the reason of its resistance its primordial condition of irregularity, and keeping up a perpetual antagonism between God and all existence.

But, passing these considerations, it may be remarked that three essentials are required to constitute a law, viz: 1st, a law-maker; 2d, a force to execute it; and, 3d, a resisting subject upon which it is to operate. Therefore we conclude that God was the law-maker and force to execute it, and "all existence" the law-breaker and resisting subject of the law.

If our "deeds" and "life-work" on earth may determine largely how we shall be received and what will be our condition in the other world, then there must be some force or moral agency within us to perform the proper deed and do the proper life-work to assure the best reception and condition in the other world. I believe the doctrine of "works" in some form is universal with the Orthodox, and it seems so with Spiritualists as well. Spiritualism teaches in the mortal, and returning spirits seem to agree in this particular, and rather boast to or over the Orthodox, that their doctrine inculcates the stricter morality, or, in other words, that their punishment, though milder, is still everlastingly certain; while the Orthodox get rid of theirs by some repentance and sorrow—faith in Jesus' vicarious atonement, etc.

The Orthodox say: "Believe or be damned," while the Spiritualists say: "Violate a law, and the execution of the penalty is irrevocably certain." Without at this place controverting the doctrine of "free moral agency" which both parties assume, I desire to present what appears to me the gross injustice of any and all penalties.

It is universally and irrevocably true that the full consequences and effect of a penalty cannot be foreknown by the individual against whom denounced and on whom executed.

Human laws and penalties claim to be reformatory and preventive. Those who claim justification for them on the ground of reform, are guilty of finding without trial or assuming without evidence that the party is deformed. Unless deformed there can be no reform. It may be said that penalty of service in jail will reform the party. This assumes that he will commit crime again, and is a conviction with-

out or before trial. And this is irrevocably and eternally true.

The prevention plea is still more grossly insulting to humanity. It assumes man to be as "prone to evil as the sparks to fly upward," hence must be restrained or prevented from doing evil. A man eats too much dinner, if you please, and the Spiritualist doctrine is: "You have violated the law of gastronomy and must suffer. No vicarious atonement, no pardon." (If he takes a dose of laudanum and sleeps it off, then is not that vicarious pardon?) But the man says: "I was 'an' hungered," and stopped before my appetite was satisfied, and would have stopped eating at the right point if I had known it." "No matter," says the Spiritualist, "you must suffer all the same"; and so the violator of the law of gastronomy suffers for his sin of ignorance.

The Orthodox have the merit of boldly affirming "free moral agency." "Believe or be damned." Will the Spiritualists, mortal or immortal, affirm that man is an effect of a preceding cause, and therefore not accountable, or that he is an original and above all cause, and therefore not accountable?

Des Moines, Ia.

## WHAT IS A TRUE SPIRITUALIST?

BY MRS. JENNIE L. K. HANER.

In the consideration of two recent original essays, first "The Spiritual Religion," and second "The Spiritualism of 1888," there comes to me a dissatisfaction as to the explanation of the word "Spiritualist," an incompleteness of the fullest sense of the term—a confusion, as it were, of the signification of two words, Spiritualist and Spiritist; and as I think, there dawn upon my mind ideas, varying somewhat from the general understanding; as they are given to me, so will I seek to express them for the consideration of all earnest thinkers.

The authority as to definition, generally quoted, is founded on Webster and Worcester. To be sure they are our standard lexicographers, but what proof have we that their decision is perfect, and that a higher and clearer understanding is unattainable? And as we have been compelled to deviate from that authority once, as in the definition of the word "spirit," which gives it identical with soul, which we feel to be in a measure incorrect, why not deviate again as to the word "Spiritualist," and follow the promptings of our inner sense, which shows that it must come closer in meaning and signification with spirituality, which is the spiritual nature, or holiness?

Now one may rationally conceive of the idea and possibility of spirit communion with mortals, but possess a very small degree of spirituality, and in no way express the principles and sentiments which always manifest themselves in the workings and silent influences of one who has become spiritualized. I believe there are many such who are just as deeply immersed in ignorance, worldliness and sensualism as though they discarded, as ridiculous, the idea of spirit return; who have never conceived of the true, God-given light which spiritualizes; and if they are not born anew to this divine power how can a name be applied to them which must signify a belief in an understanding thereof, and a partaker in the new life, with its loftier desires and aspirations, and of that strengthening and sustaining power which ever comes, solicited, in time of need? They may be Spiritists, but as to declaring them Spiritualists, regardless of principle, is where an error steps in, and leads so many from the right track as to the object and aim of the grand and noble movement, Modern Spiritualism. Well may thinkers inquire: "What good does Spiritualism do?" if to be a Spiritualist all that is to be required is to believe in spirit-return, regardless of the philosophy, which is the foundation, the true basis, the part that purifies, ennobles and uplifts—a conviction of the phenomena being only an opening of the golden gates which are just at the beginning of the endless road of life, light and understanding, the great highway of immortal Truth. So in my idea, what we want now, as true Spiritualists, are spiritualized Spiritists, and as progress is made in this direction, so will the movement carry with itself, to every truth-seeking heart, a conviction of the great underlying principles of goodness and truth, and its beautiful religious qualities.

To be sure, the demonstrable fact of spirit communion is one and the first to be cherished as a part only of the central idea; but the conviction of a necessity to profit thereby, to gain a higher round than this first upon the endless ladder of progression—a determination to outgrow the evil, or absence of good, in any way that may be chosen as the best, only that this point is arrived at—should be set aside by side with it, thus forming a nucleus around which, without fail, will gather all the good things we are fitted to receive. Then for one to declare a disbelief in the Spiritualist's religion would be to deny the good and true in everything, for the philosophy embraces all of good and all of truth wherever it may be found.

The work of tearing down the old and clearing away for the new has been in progress long enough, surely, to have made way for building up substantially and solidly in the minds of the people the second round in the great ladder which the philosophy of Spiritualism presents as the grandest known way of scaling the heights to eternal progression. The first round, the evidence of spirit-return through the spiritual phenomena, is developed and rounded out in fine form through the thousands of testimonials from as many different quarters of the globe, and most of those who will not accept this evidence by a simple outstretching of the mind, are those who are not capable of receiv-

ing, and only need a little more time to quietly bask in the sunshine of the silent, uplifting influences and light-inspiring atmosphere shed around them from the Infinite fountain of Love and Wisdom. It therefore seems proper and more befitting the great army of workers, to leave behind only those who are most and best fitted to execute the finishing touches to the nearly completed portion of this great structure, and come up higher and join heart and hand in gaining through the Spiritual Philosophy an advanced position where investigators, as well as many present adherents, may find ample room to work. Let the idea go out to the four quarters of the globe that to be a true Spiritualist one must possess a degree of spirituality and strive to attain to the best and highest that is within, working out in a life of daily efforts the improvement and advancement of the great brotherhood of the human family: thus showing the great good Spiritualism has done and has still to do, and proving to the world that its tendency is upward, onward.

Delta, Mich.

## HARVEST MOON SONG.

For the Onset Festivities.

BY M. T. SHELLBARGER.

Tune: "Add Long, Spive."  
The harvest moon is here again,  
So glorious and fair;  
It sheds its beams like golden rain,  
In beauty everywhere.  
And as we gladly gather round  
Our festive, vine-crowned board,  
Our walls with joyful notes resound,  
For Autumn's rich reward.  
The harvest time once more has come,  
With all its bounteous food,  
The ruddy pear and purpling plum,  
And stores of all that's good.  
And now to Onset-on-the-day,  
In friendship deep and strong,  
We wend our happy, eager way,  
To sing the harvest song.  
Our spirit friends from worlds of light  
Return with words of cheer,  
And in their heavenly voice unite  
To bless our pathway here.  
And from their hunting-grounds above  
Our Indian brothers come,  
To fill our hearts with peace and love,  
At this bright "Harvest Home":  
They come to teach us how to live  
In peace with all mankind,  
And tell us to each wrong forgive,  
If we would madness fling.  
And so with them, these harvest days,  
Our thankful hearts we lift  
To God, in songs of grateful praise,  
For Nature's bounteous gift.

## Field Marshal Bazaine.

Bazaine the crafty, dead and turned to clay.  
May "stop a hole to keep the wind away."

The death of Marshal Bazaine at Madrid recalls attention to the glorious possibilities for France which were wrecked through his delinquency. He died a fugitive from the rebellion of the land he had betrayed. And in his case French justice, though he fled from its grasp, had been strangely tempered with mercy; otherwise he would long ago have passed to a dishonored grave, for beyond question, his life was forfeited to military law. The safety of his country had been committed to his custody, and he had proved recreant to the precious trust. The key of France was put in his hand, and he had tossed it into the lap of the Red Prince. What is more, he had done this shameful thing in the very nick of time for the invader, just when France had found her strength again, after the prostration that followed Sedan, and was arising at her swiftest for the rescue of her beleaguered capital.

We cannot, of course, presume to measure with exactness a military problem that never was solved. But assuredly the chances of war appeared at last to be turning in favor of France before Bazaine weighted the scale against her by surrendering an army of 170,000 men, entrenched in unassailable lines around an impregnable fortress. The military situation demanded of him the defense of Metz to the last extremity at all hazards. Look at the position of affairs. The Germans, disregarding a strategic principle that used to be held in profound respect, had pushed on against Paris, leaving Bazaine's great army in their rear, and contenting themselves with blockading it by an equal force under Prince Frederick Charles. It is hardly to be supposed that they would have run such a risk if they had not fallen into the mistake of undervaluing the enemy. Moltke is a most skillful strategist; but in this advance upon Paris he had left one thing out of his calculations. The neglected factor was Leon Gambetta, a true torch of war, whose fiery energy stamped armed men out of the ground. Through Gambetta's efforts the French were gathering two great armies—one in Normandy under Gen. Faidherbe, the other behind the Loire, under Gen. Aurelles de Paladine, for a combined movement to raise the siege of Paris.

In that supreme crisis Bazaine laid down his arms, surrendering to a force no larger than his own, though he had abundant supplies of ammunition, and his provisions were very far from being exhausted. His surrender released the splendid army of the Red Prince for service against Gambetta's levies in the north and east of France. It was this recruitment of the Germans which turned the balance against the French in Normandy and along the Loire. If Bazaine had held out a month longer at Metz, the forces of Faidherbe and Aurelles de Paladine would probably have been able to effect a junction for the relief of Paris, and in that event, the German operations against the French capital might have had an issue very different from the triumph which crowned them.

The works of man, bury them under what gulph-mountains and obscene owl-droppings you will, do not perish, cannot perish. What of heroism, what of eternal light was in a man and his life, is with very great exactness added to the eternities; remains forever a new divine portion of the sum of things.—Caryl.

Give the boys trades. Only eighty of the five hundred and sixty convicts received last year in the Eastern penitentiary of Pennsylvania had trades when brought there.

## Literary Department.

# BARS AND THRESHOLDS.

Written Especially for the Banner of Light.

BY MRS. EMMA MINER.

## CHAPTER V.

MISS SHALLOT.

The summer had passed, and October had come with its remembrances of summer warmth, and prophecies of winter; and on its first disagreeable day Miss Shallot arrived at Mrs. Mason's.

Miss Shallot was Doris's governess. Let it not be supposed that because Doris was excluded by Mrs. Mason from the public schools, she was growing up in ignorance. After long and patient searching, Mrs. Mason had succeeded in finding a lady much after her own pattern, and between them they endeavored to train Doris in the way they wanted her to go.

Both ladies were very religious. Mrs. Mason was a Congregationalist, and Miss Shallot was a Presbyterian. As they discussed their religious differences privately, this fact did not particularly affect Doris.

Miss Shallot's health had failed somewhat, in consequence of which she had been granted a vacation of four months, which vacation had now expired.

Miss Shallot was a small woman. She generally wore soft shoes, and had a disagreeable way of appearing before one as noiselessly as a cat. Her face was thin and sharp, and her small, steel blue eyes moved restlessly about under the glasses made necessary by being short-sighted. Her hair was light and thin, and drawn back in a tight knot. She was prim, hard and cold. Her chief object in life seemed to be to take as little comfort as possible, and interfere, as much as she might be permitted, with the comfort of others.

She had a fancy for drawing down curtains, and closing blinds. She abhorred all litter of flowers, and the "foolish vanity" of bric-a-brac. Ornamental tidies and mats were banished from the domain over which she presided. Chairs and ottomans were placed with a severe precision, and if by chance they were moved, were directly whisked back again by the hand obedient to her watchfulness.

Doris was oppressed by the mathematical arrangement of everything about her. She began to feel that life was one long geometrical problem.

Doris liked to sit in Miss Parker's room. She was not disorderly, but she never minded in which corner of the room Doris left the little rocker which was her especial delight. She could carry her flowers there, and be welcome.

Miss Shallot avoided Miss Parker as much as was consistent with due civility. She had a holy horror of her heresies; but feeling that she had a duty to perform, she once offered her the loan of a volume from her select library, "The Lament of the Lost Soul."

Miss Parker promised to read it faithfully; a promise she conscientiously kept. She returned it, saying:

"Well! I have read it, as I said I would; and I must say I am glad I have not got such a God as that! I should not have any respect for him, to say nothing of affection!"

Miss Shallot received a shock from which she could never fully recover; but she comforted herself with the reflection that she did not shrink from her duty.

Doris had dreaded her return. She felt that it would be the end of many of her pleasant, confidential chats with Miss Parker.

"Oh! auntie, I don't like her a bit! She is a great, black shadow! And she always watches me as if she expected to catch me doing something wicked. I wonder if I have got to have her over me forever and ever?" and Doris cried softly on Miss Parker's shoulder.

"Oh! don't now, Doris. Maybe we'll get along somehow. I get a feeling she won't trouble you very long!"

Doris wiped her eyes, and began to get her books together. Her face clouded again as she looked at the volumes selected by those worthy ladies for the "improvement of her mind." She read over some of the titles: "Guide to Holiness," "The Awakened Sinner Directed," "Saint's Rest," "The Lament of the Lost Soul."

"Oh! dear. I just hate it all! Grandma is doing the worst thing she can to make me read those dry things! I'll burn them the very day I am twenty-one!" and Doris scowled revengefully at them.

"Never mind, Doris," said Miss Parker soothingly. "I really think your grandma is making a mistake, but we can't hinder it just now. Try to bear it with the best grace you can."

Doris liked study. It was only when those books were thrust upon her that she rebelled. She began to gather a little comfort from Miss Parker's words. She remembered she was a year behind in the studies of the graduating class in the High School. Lucy Harrison was in that class. Doris had lost that year "because grandma had to hunt so hard and long to find Miss Shallot," she said, with a frown she seldom wore on her pretty face. "Perhaps after this year grandma will send her away."

"We will hope so," replied Miss Parker sympathetically.

Doris applied herself diligently to her lessons, patiently trying to learn all allotted her.

But in the midst of it all Miss Shallot's observant eyes detected the fact that a new interest had entered into Doris's life. She seemed more cheerful, more hopeful. What could have happened? She did not question Doris, but broached the subject to Mrs. Mason.

"I have no reason to suspect it can be anything new," replied Mrs. Mason. "Doris has not been anywhere this summer, or formed any new acquaintances, except Mr. Brooks. Perhaps she is really going to benefit by our example," and Mrs. Mason straightened herself with satisfaction.

At the mention of Mr. Brooks's name Miss Shallot was quite overcome by a new idea.

"Does Mr. Brooks come here often?"

"Yes, quite frequently. I think Doris is quite interested in conversation with him."

Miss Shallot laid this remark away for future reference.

"Does Doris entertain him alone?" She spoke cautiously.

"Quite often. He is a minister, you know," replied Mrs. Mason, as if it were unnecessary for her to make other apology.

Miss Shallot removed her glasses and wiped them thoughtfully.

"Perhaps I had better remain in the room with them the next time he calls. I should like to know just how much Doris is interested in religious subjects and her soul's welfare."

Mrs. Mason assented to the proposition.

A week passed before Miss Shallot had an opportunity to assist in receiving Mr. Brooks. Meanwhile Doris studied and seemed very happy.

Study hours were over when Mr. Brooks finally came. Doris ran down gladly to meet him. She wanted to tell him the latest news from Morris, and many other things in which he took an interest. She did not close the door, but advanced toward him holding out both hands, while a smile of real pleasure lighted her face.

"I am glad you have come," she began eagerly. "I have been waiting to tell you something good!"

That the pleasure of meeting was mutual could not be doubted. He held the little hands, while his dark eyes were full of interest.

Doris was interrupted at this moment by a sharp and distinct little cough, which seemed to have been made on purpose to attract her attention. She turned suddenly. Miss Shallot stood behind her gazing at her severely. Her heart sank. She clutched at Mr. Brooks's hand nervously while she introduced Miss Shallot.

Mr. Brooks was forced to relinquish Doris's hand for Miss Shallot's, which he dropped as quickly as possible. She seated herself, and gazed at them with a stony stare, as they sat side by side on the sofa.

With Doris, the fountain of speech seemed frozen. The pleasant things she wanted to say to Mr. Brooks were lost in the fog of fear and dread that surrounded Miss Shallot.

Mr. Brooks comprehended the situation, and in the easiest manner possible entered into conversation with Miss Shallot, now and then giving Doris a glance of gentle commiseration which she understood and appreciated. There was no opportunity to speak of Morris or Lydia; and Mr. Brooks went away.

Doris felt like crying, but whether regretfully, or rebelliously, she could not at first determine; but the rebellious element rose uppermost, as Miss Shallot proceeded to lecture her on her inexcusable freedom of manner.

"Doris! I am surprised! You actually took hold of his hands and looked at him as if you were very glad to see him!"

"And so I was!" innocently replied Doris.

"Why shouldn't I let him see that I was?"

"But he is a minister, Doris."

"What difference does that make? Ministers are men just as much as other folks. Mr. Brooks is very kind, and I like to hear him talk. I can understand him."

Miss Shallot began to unbend a little.

"Well, Doris, perhaps it is all right, only I prefer you should be more reserved and lady-like. I shall attend you in future when Mr. Brooks calls, and hope to see you realize much improvement and good from his pious example"; and she left Doris to her own reflections. They were not the most agreeable.

"How shall I ever tell him anything about Morris? Oh! dear. It is too bad! I can't talk when she is round. It is n't that I want to say wrong things, but she freezes me."

Doris wiped her eyes, and reflected that all things would probably go on just the same, whether she had an opportunity of confiding the matter to Mr. Brooks or not. He would probably hear something from Dr. Carroll.

The little visits to Mrs. Carroll made in company with Miss Parker, were sources of great pleasure to Doris. She readily won her way into the affections of Mrs. Carroll, who began to look upon her with motherly tenderness.

She rarely saw Dr. Carroll. Although he was quite a young man, he was already acknowledged to be a skillful physician, and scarcely had an unoccupied moment.

Mrs. Carroll had told them of Lydia's phenomenal writing. They had great interest in



It. Miss Parker generally called after Lydia's study hours, and the four frequently sat down together to investigate the phenomena. Every attempt produced something new and strange. The little table, placed by Doris, colored many a message from those who had voiced the silent river; and Lydia, sitting by Doris, holding her writing tablet with trembling fingers, wrote words which awakened memories of the past, and touched their souls with an inspiration which was a baptism of love and joy and gratitude.

She wrote many a name, the utterance of which touched a chord that responded to the old-time affection. Some names were not recognized by them, but as they kept a list to show Dr. Carroll, he remembered and knew them. They knew Lydia had no opportunity of learning anything about these people, and so could not have used deception. Many of these messages were written upside down, as easily and rapidly as in the ordinary manner.

"It may be mind-reading," said Mrs. Carroll one day. "I should like to continue to experiment until I am satisfied on that point."

She was to be satisfied sooner than she anticipated. That very afternoon Lydia wrote: "Something has happened to Hugh. He will send for Doris to-morrow."

"Is he going away?" asked Doris.

"Yes. Tell Doris to write a letter ready to send by him."

Doris went home, wondering how she could accomplish it. No scrap of writing escaped Miss Shalott's watchful eyes. She could never write Morris a letter without her knowledge. As she laid aside her wraps she heard the door-bell.

"Oh! auntie, if it is only somebody to keep Miss Shalott a while I shall be so thankful."

And it was. Some ladies connected with a mission society had called on business, and while she was engaged with them Doris hastily wrote a few lines to Morris and placed the letter securely in her private desk.

The next morning a messenger came from Hugh. He was a dirty, ragged little fellow. He brought a note to Miss Parker. Mrs. Mason was curious, but as Miss Parker had her little private charities she thought the boy might be connected with those. The note stated that Hugh would go away on Thursday.

"And to-day is Wednesday, and oh! see how it is storming! What shall we do? I must get that letter to Hugh!" Doris turned appealingly to Miss Parker.

"I will keep on trying as long as there is a way open, Doris. It does not look as if we could go, and it won't do to trust James. But I have an impression the way will open this afternoon. Give me the letter, and I will manage to attend to it."

Doris resigned the missive into her aunt's hands, feeling she must accomplish the purpose if any one could. It must be admitted that she blundered sadly in her lessons that morning. She received Miss Shalott's rebuke with a meekness which was truly genuine.

While Doris was attentive to her lessons Miss Parker kept her ears open to hear the door-bell. At last it rang, "just as she expected," she said. She ascertained it was Mr. Brooks. After a moment's deliberation she wrote a note:

"Mr. Brooks—We have heard that Hugh will leave the city to-morrow. Doris has a letter to send by him. I enclose the letter. Will you do us the favor to see that it reaches Hugh to-day?—A. P."

She then took from among her papers a small pamphlet, folded Morris's letter and her own note in it, and put them all in a large, long envelope. Thrusting this formidable document in her pocket, she descended the stairs briskly and entered the parlor. Mrs. Mason was entertaining him alone.

Just as Mr. Brooks made a movement to leave, Miss Parker drew the envelope from her pocket, rather nervously, it must be confessed.

"Mr. Brooks," said she, "I have a little pamphlet here, called 'The Lost Atlantis.' It is very interesting, and I thought you might like to read it," and she offered him the little package.

"Thank you for your interest," he said, placing it in his pocket.

"And if you please—that is—I would be very much obliged—if you could—if you will read it as soon as you go home."

Mr. Brooks could scarcely conceal his surprise at Miss Parker's stammering speech. She usually knew just what she wanted to say, and how to say it.

"Certainly, I will try to oblige you, and will be particular to return the pamphlet at once." Miss Parker saw him take his hat with a secret satisfaction. She did not remember that she was ever in a hurry for him to go before.

Doris found one moment in which to question her aunt, as they went in to supper.

"I gave it to Mr. Brooks," she replied.

Doris felt so happy she could scarcely eat her supper, inwardly blessing "that good Mr. Brooks."

Meanwhile, Mr. Brooks in his own room opened the envelope carefully, wondering a little again as Miss Parker's strange manner recurred to him. The note and letter fell at his feet. "How thankful I am I happened to go there to-day!" he exclaimed half aloud.

He hurried away to Bray street, Number 10, with the letter. He was accustomed to go there. He had seen Hugh and talked with him. He had a strong hold on his respect, and for the first time Hugh had learned what it was to have a friend who took an interest in him. Hugh felt that Mr. Brooks was sincere, and through his influence had made resolutions which were stepping-stones to something better in life than he had ever known.

Doris's letter was safely deposited with him, and as Mr. Brooks left the old house, Hugh felt a deep regret that he was about to be separated from him.

Doris could have no more letters from Morris for a long time, and it would not be safe to write to him. Besides, there was a prospect that he would leave the place where he had been staying, and there she would no longer know where he was. She felt very unhappy about it, and whenever she had opportunity she would get his letters, and read them over and over.

Miss Shalott's suspicions concerning Mr. Brooks were completely disarmed by Doris's innocent manner. She felt there must be some other reason for a change, and did not cease her vigilance.

She observed that Doris seemed to have a particular care and interest in her little desk. She felt it her duty to know just what was there.

One day while Miss Parker and Doris were out she entered Doris's room with a bunch of keys. One of them fitted the little desk. The lock moved harshly, as if reluctant to give up its secret. The contents of the desk were laid open to Miss Shalott's prying eyes.

It was in excellent order. Paper and envelopes were in their proper places. She took

up a bulky envelope. It contained a withered white rose. It was the rose Morris gave her the day he went away. The lid of another compartment was lifted. A little package wrapped in white tissue paper was lying there. Clearly it was her duty to see what was in it. A moment more, and Morris's letters, together with the alphabetical messages, were in her hands.

Miss Shalott dropped into the first chair she could reach. She was quite overcome by the discovery. She actually read the letters. The messages she studied upon, but could not make out what they meant. Placing them in her pocket she took up the letters again.

It was evident that Doris knew where Morris was, and was in correspondence with "that bad, dreadful boy." Worse than all, Miss Parker must have been aiding her, or she could not have carried on the affair so long without Mrs. Mason's knowledge.

Miss Shalott's course was plain to her now. She closed the desk, looked it, and immediately proceeded to Mrs. Mason's room. Her knock was answered by Mrs. Mason at once.

Miss Shalott seated herself, wiped her glasses, coughed a little preparatory cough, and took the package from her pocket. She opened it deliberately.

"You will remember, Mrs. Mason, that I remarked when I first returned that I thought Doris had changed; that she seemed to have a new interest. I was at first disposed to connect it with Mr. Brooks, but I subsequently relinquished that suspicion." She paused. She felt that a pause would be impressive.

"I remember you have spoken of the matter. Have you any new light on the subject?"

"Yes, Mrs. Mason. I felt it my duty to watch her very closely, and finally I took the liberty to examine her private desk."

The expression of curiosity on Mrs. Mason's face increased.

"And I have found several letters of importance from Morris Stuart. It is evident that they are in correspondence, which is a direct disobedience to your orders. The letters appear to explain how it all came about, as you will observe when you have read them;" and the precious letters were handed to Mrs. Mason.

Mrs. Mason's astonishment was unbounded. She trembled with rage and excitement. Her eyes could scarcely follow the closely-written lines, and more than once she referred them to Miss Shalott, who was only too glad to render the desired assistance.

"You will observe, Mrs. Mason, that if it had not been for Miss Parker, Doris would not have succeeded in establishing this correspondence."

This thrust at Miss Parker told upon Mrs. Mason.

"That my own sister should connive and contrive to assist Doris in deceiving me! I could not believe it, if the proofs were not before my eyes!"

Mrs. Mason polished her glasses nervously.

"I must attend to this at once. Doris is coming now. You may call them both in, if you please," said Mrs. Mason, endeavoring to collect something of her accustomed dignity.

Miss Parker and Doris entered, and seated themselves near the fire. There was an ominous silence. They felt a sensation in the atmosphere, and wondered, while waiting for Mrs. Mason to speak. She sat there cold and hard and stern.

Oh! that same memory of her daughter's innocent childhood and loving ways might now awaken one thrill of tenderness in her soul! Oh! that the remembrance of that sad hour when Mary Mason Stuart came, heart-broken, to her mother and begged her for her sake to care for her little orphan children, might touch her with a regret at their loss, and a true sense of the duty laid upon her! Oh! that the earnest, manly resolve to do right, breathing in the precious lines penned by the roving boy to his sorrowing sister, might meet with a kindly response!

But it was not to be. Mrs. Mason's religion was of the letter, not of the spirit. The tenderness, the pity, the love, the unbounded charity of the Master whom she professed to worship, had never for a moment thrilled her soul.

"We have made a discovery which has astonished me beyond expression," said Mrs. Mason. She paused a moment, while Doris thought: "Grandma says 'we,' but it is Miss Shalott, I know." At that moment her eyes fell on her letters. She flushed red with indignation, and then grew pale with fear.

"I have learned that you have disobeyed my orders concerning Morris," she said, looking severely upon the trembling Doris; "and that you, Amelia, have conspired to help her, and assisted in the deceit. I cannot condemn your course strongly enough. That I should watch over Doris so carefully to keep her from all contact with that vicious boy, and on the other hand that you should be plotting against me, is too much to be borne. I have only to say that I shall arrange matters so that there can be no further possibility of holding any communication with Morris; and I forbid you, Doris, ever to go out with your Aunt Amelia again unless accompanied by Miss Shalott or myself."

Miss Parker twisted her bonnet strings excitedly.

"Now, Sarah," she said, "it is not natural for a girl to turn against her brother because somebody else does it. You were strict and harsh with the boy, and I shall always think so. You would not let him go anywhere except to church, or have anything like other boys, or do as most boys do. The consequence was he ran away. Doris loved him; you did not. She has been hoping and praying for him to come home, and you have been hoping he would stay away."

Miss Parker drew a long breath, and continued:

"If you had ever expressed a wish or hope that he might become a good man, and come home, Doris would have gone to you gladly. As it was, she came to me. I knew that I could take care of her, and see that she did not get led into anything wrong. And I have taken care of her, and I know all about it. There is not one word of harm in the whole affair. You ought to forgive Morris, and Doris too!"

The reason Mrs. Mason had allowed her to make such a long and criticising speech was because she herself was speechless with anger and amazement. At last she managed to utter,

"That will do. I shall not retract anything I have said. You both understand me. You can go now."

Fortunately, the little messages had escaped Mrs. Mason's thought. She had been so overcome by the discovery about Morris, that she had not inquired about them; but they were to bide their time. She folded them up with the letters, and placed them in her pocket.

(To be continued in next issue.)

Warner's Log Cabin Sarsaparilla Regulates the Bowels. Largest Sarsaparilla bottle in the market. Manufactured by proprietors of Warner's Safe Cure. Sold by all druggists. Take no other—it is the best.

### TRIBUTE TO A. D. FRENCH,

ON HIS FIFTIETH BIRTHDAY.

"It is well that we should sometimes pause  
Along the path of life, and look back  
And note the grand eternal laws  
That mark and form its peace and strife;  
That should stop a moment, and be still,  
Beneath the sunshine of God's smile,  
And count the footsteps one by one  
From where our pilgrimage began.

Let us forget how very far  
We've climbed the heights sublimely grand;  
How near the golden ladder lurks  
Our eager, yearning souls may stand,  
It is well to mark each sacred spot  
With some fair, sweet forget-me-not,  
Some way-mark set so firm and deep  
It evermore its place shall keep.

And so this birthday, in the light  
That shines all holy, pure and true,  
A grand memorial, fair and bright,  
Which once would mark the path we trod,  
As high shall reach its arches far  
As any earnest, soulful prayer  
That you have voiced along the years  
For others' souls, and ours and theirs.

As broad its monumental base  
As those great thoughts that fill your brain;  
Thrown out to bless the human race,  
And make the higher pathways plain.  
You have held out the hand of love,  
Your soul so well has understood,  
The truths divine from heaven's spheres  
That you have taught for thirty years.

(Extracted from "A Birthday Memorial" dedicated to  
Bro. French by EMMA THAXIN, of North Collins, N. Y., and  
read at the services in City, C., on the evening of Sept.  
13th.)

### The Harvest Moon Festival

Took place at Onset on Saturday and Sunday, Sept. 22nd and 23rd. Owing to the inclemency of the weather there were not so many people on the grounds as were expected. Many came, however, in spite of the rain, and it was a grand season of enjoyment.

The Temple was handsomely trimmed under direction of a committee chosen for the purpose—whose members had been busily engaged for a week or more—with a profusion of flowers, evergreens, autumn leaves, and an abundance of vegetables and fruit. At each end of the platform was a large pyramid of flowers, one being made entirely of the beautiful yellow feathery golden-rod, and the other wholly of wild asters. A wilderness of cedars and pine covered the background of the stage.

The piano was entirely hidden by flowers and foliage. A canopy on the front of the platform was decorated and filled with vegetables and fruit, some specimens of which were large enough to remind one of a country feast. On the floor of the platform, extending the whole length of the stage, was a mass of foliage reaching to the floor, with flowers in pots artistically arranged.

A Indian in full costume was standing at the right of the stage, and at the left hand was seated an Indian squaw with papoose.

Over the arch in mosses on a white background was a picture of the Harvest Moon, and above this: "Harmony," also in mosses. Suspended from the centre of the arch was a magnificent basket of roses of various hues, and on the speakers' table were several handsome bouquets and drooping vines. A full moon and stars were artistically arranged on the canvas scene at the back of the stage, which gave the appearance of the moon and stars in the sky. When the gas was lighted the effect was enchanting.

At the right side of the platform, on a banner of red, white and blue, hung the picture of Dr. J. P. Greenleaf, who had just died. Above the picture was a wreath of white roses. Dr. Greenleaf's favorite flower, and above an immense green leaf, and the motto: "Beyond this life, beyond the grave, we shall meet again."

At the left of the platform, against the bannered wall, hung the picture of Dr. H. F. Gardner, and above it, an arrow made of mosses, with the motto: "Faith," above, also in green. The pillars on each side of the hall were wound with green vines, and at the foot of each was a cluster of flowers. The pillars were decorated with garlands of flowers, and the quick artistic eye of the committee in charge had arranged something beautiful and novel. The pillars were decorated with garlands of flowers, and the quick artistic eye of the committee in charge had arranged something beautiful and novel.

Over the entrance to the hall the stars and stripes were elegantly draped, and the words: "The Harvest Moon Festival" were written in large letters. The pillars were decorated with garlands of flowers, and the quick artistic eye of the committee in charge had arranged something beautiful and novel.

The Ladies' Industrial Union had a fair table handsomely decorated with flowers and fruit. The pillars were decorated with garlands of flowers, and the quick artistic eye of the committee in charge had arranged something beautiful and novel.

The Saturday afternoon services commenced by the singing of "The Stars and Stripes." The pillars were decorated with garlands of flowers, and the quick artistic eye of the committee in charge had arranged something beautiful and novel.

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American people should arouse themselves and exert their strength, and we are told that the children of Catholic parents must not be educated with our children; that if they will be united to take their place in the future, they must be educated in the Catholic faith, for when question and doubt creep in, established dogmas lose their hold on the mind. Therefore, we say, when you are a people doing your duty to your children, it is time for you to exert your strength. It rests with yourselves whether your public schools shall be broad and open, and free to acknowledge of how to live, or whether a part shall be instructed in mere ceremonial, and made subject to sacerdotal power. Cast your ballots for those whom you believe to be broad and liberal. Your example shall be to all the world.

Mr. Sullivan closed the exercises of the morning by singing: "On the Banks of that Beautiful River."

The afternoon services opened with congregational singing; then Mrs. Sarah A. Byrnes followed with a prayer, after which Mrs. Whittemore gave a song, which was very beautifully rendered.

Mrs. Byrnes's subject was: "What has the Harvest Been?" Opinion, she said, is simply the expression of our faith. Progress comes by work; it has taken years and much toil. The soil mentally has been turned. When we look the ground over we should not forget the way in which it has been done. That has been going on all around us—the harvest that is in the field to-day. You Spiritualists have something to do to make the land of to-day a better land; every step is profitable if we only take it right. You must not have the tribulation of our own moral arts. Truth is truth; no matter where it comes from it has a fitness to some want of our natures.

After the lecture Mrs. Lila Barney Sayles moved that a vote of thanks to the spirits who had spoken through the mediums be given for the sound and logical advice that had been afforded us at this Harvest Moon time in so just and kindly a fashion—when the whole congregation rose in response.

A reading by Miss Lulu Morse, entitled, "The Harvest Moon," was next in order, and the exercises of the day closed. The concert, singing Miss Shalott's beautiful hymn, "Harvest Moon."

In the evening a social was enjoyed by the mediums and others in the Temple, which closed the Harvest Moon Festival of 1888.

ONSET SEANCE.

"SPECIAL REPORTER" writes as follows in addition to the account furnished us last week of the seance held at the Temple on the evening of the 23d ult.:

In my report of the seance gotten up in honor of the spirit-festival of the Harvest Moon Festival, I omitted to speak of the manifestation of "Eagle" through the organism of Charles W. Sullivan, but did mention the control of the linguist of this series of seances, Dr. J. P. Greenleaf, which presented a position of form and style of speech was rendered almost to perfection through Mr. Sullivan's mediumship.

I will quote a few words that "Eagle" said, and which were acted out in every gesture made by the medium in a manner entirely different from that of the preceding control, "Eagle" said:

"The red man comes to the council with no enmity within his soul to his white brethren. Look well upon the trail of the future. Let your laws be strong with love and truth. Let your words be true, and your quiver—no of charity—be full to overflowing."

While Mr. Sullivan's organism was being used to impersonate "Eagle" it seemed that the control, and shape so well known to those acquainted with that gentleman while in the body on earth; but while controlled by "Eagle" his form was straight as an arrow.

Among the other spirits who appeared on the occasion of the Harvest Moon festival may be noted the following, as registered at the Washburn House: Wm. D. Crockett and wife, Mrs. S. P. Billings, A. L. Long, E. M. Hall, S. H. Shaw, and S. H. Hayward, Boston; James Whitney, John Haines and wife, Mrs. M. A. Pennington, H. Osborn and wife, Cambridgeport; Mrs. E. J. Foster, F. M. Shaver, F. M. Shaw, F. O. Howard and wife, Boston; John Garside and wife, Foxboro'; Mr. and Mrs. Francis Jenkins, W. H. Gleason, Malden; C. Smith and wife, Avon; W. H. Willis, Kingston; and others. The following were also present: A. H. Richardson, L. S. Hardy and wife, Charlestown; Mrs. P. F. Lais, Mabel R. Lais, Mrs. E. Chapman, East Dennis; S. A. Hargraves, Sandwich; Benjamin Cross, S. H. Jones, Mrs. H. C. Troop, W. Carr, Providence, R. I.; Charles Whittemore and wife, Wollaston; L. E. Howes, Waltham; L. B. Robb, Attleboro'; R. C. Gifford, R. B. Gifford, New Bedford; M. L. Schooley, Trenton, N. J.; A. Josselyn, Crescent City, Fla.; Frank W. Jones, New York City.

Messrs. W. C. Tallman, David Craig, and F. B. Tucker, of the City of New York, and Mr. W. B. Brigham, of Pittsburgh, were also present.

### The Lessons of Harvest Tide.

On Sunday, Sept. 24th, during the morning services in Martine's Hall, 58 South Adams street, Chicago, Ill., W. J. Colville delivered an unusually eloquent and impressive inspirational discourse on "Sowing and Reaping." It being the occasion of a special commemoration of the annual ingathering of the crops.

The platform was beautifully decorated with flowers and fruit, and the music was very pleasing.

A very large audience was present, and the speaker's words were listened to with the deepest attention and approval.

There is, said the speaker, a vast difference between intentional sowing and the mere accidental dropping of seed. We are to sow the good seed of truth beside all waters—an expression easily understood as referring to the heart, and an opportunity for its growth is afforded. We should be careful at all times in selecting a field of labor, to discover our aptitude for the task we would take in hand; never carelessly rush anywhere or into anything, but follow the leadership of intuition and common sense.

In sowing mental seed we should be careful to remember that every time we encourage a desire or breathe a request we are sowing something the results of which we must inevitably reap sooner or later. If there are no immediate results we may rest assured it is because the nature of the seed and soil is such that the seed takes long to sprout, but that when the fruit appears it will be of far more permanent character than had it developed rapidly. All nature's great works are gradual; instantaneous conversions and cures are rare, and being permanent, as that which grows most likely invariably endures longest.

The question is often asked: "Can we grow spiritually by effort, or must we wait for growth to come without our struggle?" This question involves many, and cannot be answered off-hand. Dr. Drummond, in his "Natural Law in the Spiritual World," says the two leading characteristics of growth are spontaneity and mystery, and his position is correct; still these do not cover the entire ground, for if we are to consider the illness how they grow, may we not also learn of the conditions of their growth so as to cultivate them in our gardens; while rain and dew are usually essential to the fertility of any soil, artificial irrigation can convert the wilderness into a fruitful field. A modern Moses may strike a rock with his staff, and cause water to gush forth, but there must be water beneath the surface, or no rod could bring it forth. Man co-operates with nature in everything, and as many influences essential to the ripening of the harvest are beyond his control, he has still a large amount of work to do himself.

Most people leave too much to the operation of law, and attach too little importance to the outworking of purely natural results through their own understandings of and compliance with immutable law. Fatalism means death to the farmer's enterprise, and in the moral realm inclines its devotees to atrophy of the moral sense, intellectual enervation and physical listlessness.

Thank the Eternal Power whose infinite goodness blesses the earth with valleys thick with corn, and trees bending low with fruit; but thank God most of all for the energizing breath of immortal life within, which makes each individual capable of working out his own and in a measure others' welfare by complying with that divine ordinance which lifts man above the level of a machine and makes him the outworker of his own destiny.

If we each of us determine to allow no other feelings but those of good-will to all mankind to animate the heart, we shall both consciously and unconsciously sow good seed everywhere for a joyous reaping by-and-by.

### WARRNER'S LOG CABIN REMEDY

"WARRNER'S LOG CABIN REMEDY" is a "Cough and Consumption Remedy" "Hops and Buchu" "Extract" "Hair Tonic" "Liver Pills" "Plasters" (Porous Plasters) "Rose Cream" "For the Face" "They are like Warner's 'Tippecanoe,' the simple, effective remedies of the old Log Cabin days.

### New Publications.

LEAVES FROM THE DIARY OF AN OLD LAWYER. Intemperance, the Great Source of Crime. By A. B. Richmond. 10mp. paper, pp. 37. Chicago: The Revolution Temperance Publishing House.

Three years ago Mr. Richmond, who has been favorably heard from the past year by Spiritualists through reports of what he has witnessed at Cassadaga Lake, was requested to write a lecture giving his experience in the courts with cases where the crimes brought before it resulted from intemperance. This he did, and the lecture proved so interesting and effective that calls were made for its repetition in many places. Subsequently he treated the subject more in detail, and gave what he thus prepared to the public in a book, of which this is a new edition. It contains nearly fifty narratives of events that have convinced the author that nearly all crime committed in this country is caused by intemperance, and that so far as licensing is concerned, the government has no right to sell to one citizen the privilege to make a criminal of another. The book is of thrilling interest, and must prove an effective advocate for the cause it champions.







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Colby & Rich, Publishers and Bookkeepers, 12 North Street, Boston, Mass., keep on hand a complete assortment of Bibles, Prayer Books, Hymn Books, and all other religious books, and will receive orders for the same. They also publish and sell by subscription, a complete set of the Bibles, Prayer Books, and Hymn Books, and will receive orders for the same. They also publish and sell by subscription, a complete set of the Bibles, Prayer Books, and Hymn Books, and will receive orders for the same.

## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important views, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not pursue anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return press notices that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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

## A Look Ahead.

What Spiritualism has accomplished in the past forty years we know; what it is likely to accomplish in the coming quarter of a century, or even by the expiration of the current century, is so much a matter of conjecture as to excite the deepest interest in all believers in its beneficent workings.

The subject was well considered in a recent discourse by Mrs. Richmond. She began with the highly suggestive observation that all truly great movements originate in ways that are removed from ordinary public observation, and that no one could tell from the apparent smallness of a thought or insignificance of a fact what will be its results. It was the steam lifting the cover of a tea-kettle that produced all the mighty engines of the modern world. It was the kite and key of Franklin that opened the way for all the wonderful results in the use and application of electricity. Why should not similar small and trivial beginnings in mental and spiritual matters be equally capable of moving the already awakened world as it never was moved before? Why are the phenomena of Spiritualism to be rejected because they were introduced by the tiny raps in an humble cottage?

The simple teachings of Socrates led to his martyrdom because they led the people to neglect their priests and their worship of the gods, and by discarding war invited universal peace. But his teachings were continued in an enlarged form by Plato, who announced that the universal Cosmos was the perfection of civilization and the glory of the human mind. The Sermon on the Mount and the Golden Rule are far more widely comprehended and accepted than when they were spoken.

For the past forty years Spiritualism, said Mrs. Richmond, has been more or less "a heterogeneous mass of manifestations, philosophy, socialistic doctrines, political economy and religious chaos." The manifestations, which come first, are to material minds the basis of spiritual truth. But Spiritualism no more consists in the manifestation of spirit-power through material objects to the senses than does the ringing of the door-bell by him constitute the visit of a friend. The value of physical manifestations is not in proving immortality, because that cannot be demonstrated by a physical fact. The value of the physical manifestations consists in the simple and single fact that they demonstrate a power over matter that is not to be found classified in any school of science. Spiritualism is not science; it is greater than science. Mr. Crookes alone has sufficiently proved this. Mr. Alfred R. Wallace, another distinguished scientist, after long experimenting and study, reached the same conclusion. He became convinced that the manifestations proceed from a source that is beyond the reach of science in the realm of spirit.

Science is the formulated result of experiment and observation, employing the deductive and inductive methods of reasoning. At the end of forty years of spiritual manifestations there is no formula for producing a single rap. Spiritualism has come to prove to science that there is a realm which it does not understand—which it has not explored—and which it cannot explore by any of the recognized methods of science. But Spiritualism is demonstrated, science to the contrary notwithstanding. It baffles the scientific minds; they come against a dead-wall of impossibility the moment they set out to explain it after the manner of science; and that obstructing wall is the ENTIRE REALM of spirit causation—the whole region of spiritual force which they do not understand.

This much has been demonstrated: that above the self-styled realm of science, beyond the realm of physics, beyond the realm of organized matter, there is a region just as active, more potent, more all-pervading and all-controlling; and within that realm the manifestations of Spiritualism must be explained and accounted for. Within that realm only can be found the solution of all those mysteries, once considered occult and strange, and regarded as depending upon singular incidents

and exercises; now the forces that are employed, although in the realm of minor spirits, are exercised under the most ordinary conditions and circumstances; now we have in the open day, and in the evening in well-lighted rooms, the manifestations of spirit power. This realm of causation is one that science cannot invade; it requires the services of another and a higher faculty of the human mind, the faculty of intuition. As this faculty continues to develop in mankind, the spiritual solution will become more and more clear. Science is obliged to admit that Spiritualism is not explainable in her realm.

Spiritualism pronounces all mental philosophy to be included in its teachings. The Spiritual Philosophy is the only solution of all the various systems of thought; it releases the mind from its tendency to materialism, and carries it to the innermost realm of spiritual truth. Spiritualism says that Kant rightly claims the *a priori* existence of mind, and that Pichte is right in declaring that the solution of mind is to be found in the realm of *a priori* thought, which is a realm of its own. Spiritualism declares that that realm is the realm of spirit, of immortality, extending backward as well as forward, the realm of the heretofore as well as the hereafter. It bears the metaphysician, the idealist, the transcendentalist on its strong pinions to the realm of the spiritual and divine reality. It assures them that it is a positive power; that the light of the spirit is a positive light; that the shadow of material life is all that rests between us and the knowledge of things divine. It says with the astronomer that if we place ourselves at the centre the circumference will be correct.

With matter at the centre, everything has gone astray in the mental world. With the material basis, man cannot solve the problems that relate to his spirit. All philosophies become ambiguous and undecided if based on the senses. Stand at the centre, and the circumference always comes into its own place. The centre of all mental and spiritual endeavor is spiritual; and Spiritualism reconstructs the philosophy of the nineteenth century. Instead of leading nowhere, as has been affirmed by many minds, Spiritualism declares the "unknowable" to be the only knowable realm in the universe, demonstrating that it is a palpable realm, more real than the realm of matter; that the realm of the spirit is the basis of all reality, and from that the human circumference is adjusted and made clear. From this centre the spirit is to go forth, the body being its willing subject; the appetites no longer enslaving; sense no longer dragging the spirit down to its own level; and physical existence being made subservient to the higher enjoyments of the spirit. Body and mind alike are to be governed by spiritual powers.

Spiritualism has for its office to make men true: to expose individual wrongs; to remove masks and falsities; to inculcate fraternity; to silently but effectually reconstruct society by encouraging the release of that which is within and its domination of that which is without. It clasps hands with every spiritual truth wherever found. Thus it acts as a solvent for them all; restoring the gifts of the spirit to their right places; and while teaching all men to forget their strivings in religious wars, opening the doors of manifestations and expressions in inspiration as to-day and in this our own time. Out of it is to come all knowledge and charity, that which is to explain and reconcile the past history of the world. As it is the light of to-day, the truth of to-day, the religion of to-day, giving the world the expression of spiritual truth in answer to its needs, out of it will flow a new and higher civilization and a broader; a new religion; a new philosophy; and what is above science, a *super-science* which shall control matter and make it obedient to the work of the spirit.

## Helping Undeveloped Spirits.

"The souls of men, according to Plato," says David Hume, in his "Inquiry Concerning the Principles of Morals," "inflamed with impure appetites, and losing the body, which alone afforded means of satisfaction, hover about the earth, and haunt the places where their bodies are deposited, possessed with a longing desire to recover the lost organs of sensation." This is but in harmony with what is matter of actual knowledge, through the clear and unmistakable interpretation of Modern Spiritualism. What Plato, who found the oneness of the universe in the supreme Beauty, as his predecessor Socrates found it in supreme Goodness, and as before him it was held to consist in supreme Truth—what Plato intuitively believed with regard to the return of undeveloped and unemancipated spirits, is well understood and known from the revelations of Spiritualism. And it is a discovery, now broadened into practical recognition, that effectually clears up many a perplexing problem, and enables us to proceed intelligently, and hence effectively, in dealing with this class of unhappy spirits.

Nothing appeals with a stronger influence to our sympathy and care than does the well-ascertained fact that spirits not yet released from their earth bondage cannot enter into the higher and larger inheritance of life which awaits all alike, but are obliged to live in the earth's atmosphere for a stated time, in obedience to the laws that govern slavery equally with freedom, i. e., until their earthly and sensual chains are broken. Understanding this fact, mortals should so act that they may happily become instrumental in sooner bringing these unfortunate spirits out of the darkness into the light.

## The "Spiritual Fraternity" Society.

Will resume its public meetings next Sunday, Oct. 7th, at the First Spiritual Temple, corner Newbury and Exeter streets, Boston. School for children meets at 10:30 A. M.; afternoon lecture service at 2:45; Wednesday evening social at 7:30. The guides of Mrs. H. S. Lake will speak during October and November.

The report that Mrs. H. B. Stowe was rallying again had no foundation in fact: "For some time," writes "Eleanor Kirk" to the *Cape Ann Advertiser*, "in fact from the moment of her husband's death, this gifted woman has been ready and eager for the great change. The faith in a future reunion with her loved one knows no cloud. Prof. Stowe was a firm believer in the highest truths of Spiritualism, and this belief is said to have been shared by his wife."

Henry Cummings, the eminent physical test medium from London, Eng., whom we believe to be the notorious H. Melville Fay, so often denounced in THE BANNER, is now operating in New England; at least it would so seem, as we have recently received from a friendly correspondent a blue handbill of "C. G." with the imprint of Laconia, N. H., upon it. Give him a wide berth.

## Spirit Manifestations.

As many people even at this late date still persist in casting doubt upon the physical phase of the Spiritual Dispensation, we copy from THE BANNER of July 23d, 1887, a communication sent to us by Mr. Nathan Nutter of Amesbury, Mass., (who still resides there), that explains his then position upon the subject, to which we append our own remarks made at the time. When he wrote to us he knew nothing in regard to the spiritual phenomena other than those given by and through his own organism, as he had never visited any medium. The occurrence he alludes to transpired in his own house, in the presence of only a few intimate friends who were called in as evidence:

AMESBURY, June, 1887. MESSRS. EDITORS.—The doctrine of Spiritualism, which you advocate, appears mysterious to me as yet; but it is not strange that it does. In fact, it would be strange if it did not, for discoveries have seemed to us at first. Galileo said the earth revolved, and it did, with natural laws to govern it, though denied. Franklin drew lightning from the clouds, and Morse telegraphed by electricity. Newton discovered the law of gravitation, and Fulton caused a building in which to explain his theory of steam power, but it was denied him. There were natural causes for all these; may there not be, therefore, a possibility that Spiritualism, so called, can be explained on philosophical principles?

I will give you a word in relation to a manifestation I received. I called on the spirit of a ship-builder, and on his announcing his presence, asked him to initiate the launch of a ship. Thirty or more distinct raps were heard, resembling the sound of a distance of carpenters setting up a ship. Shortly all the rappings ceased except two, and they represented men splitting out the blocks. After these the table shook, as a ship does just before she starts from the ways, then it moved six feet or more, without any person touching it, resembling the motion of a ship as it is launched into the water. I am convinced that nothing by mere human agency could thus, in every particular, imitate so perfectly the launching of a ship.

Our friend's experience is a good proof of the reality of spirit manifestations, and a perfect argument against the position of those who maintain that they are all produced by legerity, wires, pulleys, or mechanical appliances of any name or nature. Though a "medium" himself, and having had such manifestations as he above narrates occur in his presence, he does not comprehend the spiritual theory in explanation of the phenomena. He is fully conscious that these things do take place, and equally so that he does not produce them, for the very good reason that it would be impossible for him to do so. Certainly there can be no trickery here; no imitation of the sounds of ship carpenters at a launch, made with a foot—the great Cambridge solution—or by any unconscious pressure of the hands, the equally astounding scientific theory of Faraday, for neither hand nor foot was within six feet of the moving table.

In reply to the inquiry whether Spiritualism was not explained on philosophical principles, we would say, it is not.

The same general laws that govern Franklin's lightning, Newton's gravitation, and Fulton's application of steam-power govern the events of Spiritualism. At the time of these discoveries these governing qualities were not known, at least not laid down in the books, and the discovered blessings were near being lost on that account. And so it is with Spiritualism now. There is no law, no rule of science, known at Cambridge or elsewhere that would evolve such facts, and so these skeptics seek to destroy the facts. But their efforts are as impotent as their brethren of the past, and Spiritualism will live through all their efforts to put it out of existence, and the philosophy that governs it will eventually be made known.

Learning of the private sittings at Mr. Nutter's residence, we visited Amesbury at that early day in order to verify, if possible, the statements which had been given us, and were invited to attend a séance. There were present only three persons besides ourselves: the medium, a Mrs. Plummer and Mr. David Balch. Upon this occasion we took the position an honest skeptic would have assumed.

We first asked Mr. Nutter if the occult power which controlled would respond to any particular question we might propound? He answered in the affirmative. Secondly, would it be in order that no person touch the table we were sitting at while the manifestations were going on? "It would be in order," he replied. And, thirdly, "Will each person sit so far from the table that we can pass between it and them?" He had no objection to this, he said.

After going through these preliminaries we took our seat. We make this statement because skeptics have always contended that it is an indispensable requisite that the hands of the medium and visitors rest upon the table, which, unbelievers have good reason to declare, is a very suspicious circumstance.

We then asked this question: "If there is any invisible intelligence present that hears what we say, will it have the kindness to tip the table up at an angle of forty-five degrees toward ourself thirteen times—then pause for a moment and tip it toward the medium, opposite us, three times only?"

The feat was accomplished, as had been requested by us—when other manifestations of spirit-power followed—perfectly satisfying us that an invisible intelligence was present and heard our questions. To our mind any other hypothesis was then, and is now, out of the question.

## The Barcelona Convention.

Our Paris correspondent, Henry Lacroix, in the course of an interesting letter dated Sept. 15th, which we shall print next week, says:

"Mr. Leymarie writes from Barcelona, under date of the 11th inst., that the Spiritual Congress had its first meeting on the 8th, as advertised, at 8:30 P. M. The large and beautiful hall used on the occasion was hung with flags of every country, and appropriate mottoes, and it was filled with two thousand persons. The leading promoters wished to elect Mr. Leymarie as President, but this gentleman suggested that four Presidents be named: Ysacout Torres-Solano and Mr. Huebels, of Madrid—as representatives of Spain—Dr. Hoffman, of Italy, and Mr. Leymarie for France, which was carried. Vice-Presidents, Messrs. Vivés, Da Ona (from Cuba), San Benito. Prof. Chafia, and his family, from Naples, were present. The press was represented, and there were four stenographers. Mr. Leymarie acted as Chairman on the first and second day, Saturday and Sunday, and gave a history of Spiritualism and of Allan Kardec, in French, which was generally understood and applauded. Deputy Huebels next delivered a long and eloquent oration, in the Castilian idiom, which is that of the locality and Province. A lawyer, whose name is not mentioned, from Madrid, glorified the philosophy, and its able expounder, Kardec. Mr. Moreno Acosta gave an address in the Aragonese idiom. A numerous list of adherents from foreign parts, and telegrams were read."

## Testimonial to Mrs. Richmond.

We are informed that the many friends of Mrs. Cora L. V. Richmond, in Chicago, arranged a cordial "welcome home" reception to this earnest worker in the spiritual field, which took place on Monday, Sept. 8th, at 6:30 P. M., immediately on Mr. and Mrs. Richmond's arrival from Cincinnati, O. W. J. Colville and many other well-known people were present. An account of the proceedings must be delayed till another issue. Mrs. Richmond has had great success in Cincinnati.

As was stated in last week's BANNER, W. J. Colville will speak in Berkeley Hall, Boston, on Sunday, Oct. 7th, at 3 P. M. He informs us that the subject of his lecture will be: "The Outlook for Spiritual Freedom, East and West, at Home and Abroad."

## Prayers for the Dead.

A correspondent having sent in the following question for answer at the Banner of Light Free Circle, the following reply was given by the guides of Miss M. T. Shelhamer through her organism, and is here printed in advance, that the ideas of the spirit may reach the world of readers while the occasion which called them forth is yet fresh in the public memory:

Ques.—In the Catholic churches throughout the entire world, an encyclical from Pope Leo XIII. was read at all the masses, announcing that on Sunday, Sept. 30th, all the masses on that day would be offered up for the repose of the souls in purgatory. This was done as a fitting close to the sacerdotal jubilee of His Holiness Pope Leo. Your correspondent, without doubting the sincerity of the Catholics in this special matter, is desirous of knowing, direct from the spirit world, whether there is any truth in the statement made that the souls of those who have passed on will be benefited by the said prayers? LIBERAL.

Ans.—Without entering into a discussion of the right of the Catholic Church and its potentates to dictate to any number of people what shall be done in a certain direction, or concerning the religious ceremonial of said people, we may perhaps for a moment consider the efficacy of prayer, in a general sense.

Thoughts are substantial things; they are the weapons of the mind, or of the spirit, if you will, and may be exerted for good or for evil. A large number of people, exercising their minds in a given direction, will undoubtedly create a positive force or will-power, which will extend out into the atmosphere, making its way felt effectively for good or for evil. A number of persons, uniting in sincere prayer for any desired end, will undoubtedly carry with their thought a psychological power, which must make an impress upon the object or the person brought under consideration. Let a suffering one, however, sincerely and honestly in prayer, or any number of friends or spirits, for their happiness and peace, and unquestionably those spirits who are the object of the earnest prayer will feel an influence coming to their lives, one pervading of helpfulness and of peace. This influence, strong in magnetic power, swayed by the law of psychological association, will doubtless bear with it a blessing to those who are petitioned for; they may feel themselves inspired, or stimulated within their own souls, to make an effort to rise above any unhappy condition in which they may be placed, and to work out into the light, even though they are surrounded by darkness.

It is true that every soul must work out its own salvation, every spirit must atone for its own misdeeds, must make reparation for the wrong which it has committed. If a soul is plunged in darkness, is depressed by unhappy conditions, he must make self-effort to rise above these surroundings, to grow out of the unpleasant conditions, and put forth endeavors to work for others, to forget self and selfishness in the desire and effort to bless his kind. By doing this, a spirit must stamp unhappiness beneath him, and rise to a condition of peace and prosperity, in whatsoever department of life he may be found.

But it is also true that a spirit, either in the higher life, in the lower worlds of spirit-sensation and experience, or in this mortal world which you inhabit, is and may be assisted by the kind wishes, the helpful efforts, the sympathy, affection, or prayers of his friends; therefore, when the earthly friends of a spirit unite in sending forth their petitions for his advancement, for his elevation, spiritually and mentally, that soul must be blessed, for he feels a stimulating power coming from the hearts of his friends, catches the magnetic sympathy which they afford him, and is assisted in consequence.

The Catholic Church recognizes a great truth, and a great psychological law, in the acknowledgment that souls in purgatory, or in a state of unhappiness, may be assisted by the prayers of their mortal friends.

These petitions, these earnest, heartfelt, sincere desires of loving souls on earth to help their friends, will work a vast and beneficial result. There is no doubt in our mind but what there are spirits who have been held in bondage because of the power of old superstitions and creeds, fixed upon their minds, that they have been benefited through the tender sympathy which has come to them from earthly life, passing beyond the grave, rising above the conditions of death and making its way into the spirit-world, even to the very hearts of those for whom the prayers were sent up.

## How the Work Goes On!

The unseen intelligences who have in charge the advancement of the New Dispensation among men, are silently accomplishing results in the churches which will some day astonish credulists and Spiritualists alike. The following, from the *Oakland (Cal.) Tribune* of the 15th ult., is an illustration of what is going on everywhere within the lines of the evangelical believers:

A young widow lady of this city, in conversation with a *Tribune* reporter a few days since, said she had received frequent visits from her husband, who died two years ago—that he fully materialized, and while sitting in a chair near her, talked and acted just as he used to. "There can be no mistake," she said, "about this; but you must not mention it in connection with my name, as it might make me a great deal of trouble. I am a member of the Presbyterian church here, and wish to remain so. But if it were known that I had become a believer in Spiritualism and was having seances in my house, there is so much prejudice against it that I would have to suffer." The lady would not release the reporter till he had explicitly promised not to make any such use of what she had told him as to compromise her in her church relations. Mentioning the circumstances, but not the name, to one of our pasty pastors a few days after, he said: "I am not at all surprised for I have reason to believe that there are many secret Spiritualists among our church members. They are very quiet about it, though, fearing to lose caste."

## To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

## The Golden Gate.

Has removed from the quarters it has occupied the last three years, to elegant and capacious apartments on Market street, where, in connection with its office, a convenient reading and library room is being fitted up, free for all. The new address of the *Golden Gate* is Room 43, Flood Building, San Francisco, Cal.

The spirit-intelligence at our Free Circle meeting, as reported on the sixth page, said that the time was coming when what is known as the "Dark Continent" would be open to civilization and the march of human progress. Other interesting questions were clearly answered. A question was also answered which will no doubt interest mediums in general.

SARATOGA, N. Y.—A statement of the recent sad affliction of President Mills, and of the action of the society regarding his bereavement, has been sent us by E. J. Huling, and will appear next week.

## Children's Progressive Lyceum No. 1.

We wish to impress upon the mind of the readers of THE BANNER the vast amount of labor that is being expended by Mrs. William S. Butler in behalf of the Children's Progressive Lyceum No. 1, as well as to urge upon all to come forward and assist her and those who are striving to carry it on, and thus show by their deeds that they are true friends of the school and the good work it is doing.

It is a first-class Lyceum, productive of inestimable benefit, if Spiritualists will only encourage it by their attendance and liberal support. In this particular there is plenty of room for progress. Every one is aware that there is a heavy expense incurred to properly conduct this work, and the question that arises is, how shall this expense be defrayed? Its managers are ready to receive and will gratefully accept and acknowledge any subscription.

The success of the Fair held last winter has encouraged the workers in the Lyceum to have another one the coming winter. By the purchase of tickets, which will be placed within the reach of all, the present prosperity of the Lyceum will become more firmly established, and appeal to all—Spiritualists or otherwise—is made to lend a helping hand.

Parents, why not devote a little of your time and attention to the education of your children, while their minds are easily impressed? It will do away with the necessity of finally uprooting from their minds a vast amount of prejudice and superstition.

By working together in harmony and union this object will be attained, and in the end be productive of great success.

At the session to be held Sunday A. M., Oct. 7th, in the Paine Building, the Brockton (Mass.) Lyceum will be present—promising to bring one hundred of its members on this friendly pilgrimage.

## Indiana Spiritualists.

The Indiana Association of Spiritualists met at Westfield's Hall, Anderson, Ind., Sept. 15th, at 10 A. M. Dr. Beck, President, being absent on account of sickness, Mrs. Caroline Hilligoss, Vice-President, called the meeting to order, and delivered an address of welcome.

The attendance was good. The speakers from a distance were W. H. Blair and Mrs. Cora L. V. Richmond, of Chicago; Mrs. Dr. Buell and Ada L. Ballou, of San Francisco, Cal. The addresses they delivered were unusually fine, and—says the *Anderson Herald* of the 21st ult.—in a kindly notice of the event—"attracted the attention of many of our best citizens."

The meetings were very successful spiritually and financially, so much so that the organization of the State Society was effected and articles filed incorporating the Association under the laws of the State. Forty-nine new members were added to the roll and two missionaries will be placed in the field.

The Association will meet in Anderson in October, 1889, and will hold its quarterly meetings throughout the State during the year, and at such times and places as the trustees may agree upon. A special effort will be made to spread the truth as it is taught by the Association. Great progress was reported from different sections by representatives, and the members feel that success is assured.

The following officers were elected for the ensuing year: Dr. J. W. Westfield, of Anderson, President; for Vice Presidents, Abram Gandykootz, of Grant County, and Mr. Brown, of Pennville, Ind.; Secretary, Mrs. Caroline Hilligoss, of Anderson; Treasurer, Dr. G. N. Hilligoss, of Anderson. Six trustees were also elected who have general supervision of the matters of the Association.

## Both Sides Moving.

Voters in Massachusetts should at this time look well at the list of candidates for members of the incoming Legislature, and see to it that no one receives their suffrage who would be willing to vote for any new enactment going to deprive them of their constitutional right to employ any practitioner or mode of eradicating disease that in their better judgment they desire to employ.

It is rumored that a movement is on foot to request the coming Legislature to enact a stringent law which will cut off from practice all individuals who have not a regular diploma from certain colleges that will be named in the enactment.

It is also rumored that the people are moving in rejoinder in the matter, and have already circulated a petition (which has been largely signed) in remonstrance against any such action, demanding that the right to employ or be employed in matters remedial be left as it is—wrong or ignorant acts remaining as now under the penalties of the present enactments, for the punishment of malpractice, etc., which are sufficient, if enforced. A request is also made of the authorities, in this same instrument, that "doctors' Latin" be abandoned, and all prescriptions be hereafter written in English.

## Vermont Convention.

We are in receipt of the official call for the Twenty-first Annual Convention of the Vermont State Spiritualist Association, to be held at the Waterbury Hotel, in that place, Oct. 19th, 20th and 21st. The notice will appear in full, next week. Meanwhile those desiring further information can address Luther O. Weeks, Sec'y, Proctorsville, Vt.

The election of the School Boards occurring at the time of the annual city elections in December, the feeling visibly deepens on all sides as the time approaches, making itself markedly manifest in the active preparations for the event. At the time of writing, Oct. 2d, over twenty-five thousand women have moved in this city alone; while Cambridge, Somerville, and other points, are equally stirred. THE BANNER has always contended for the entire secularization of the Public School system, and is consequently pained to note that so far from steps being taken in this direction, events are molding the present controversy into a direct issue at the polls between the adherents of the two great religious systems of our day. Woman Suffrage practically and largely exercised as a new element—to this extent—in Massachusetts politics, enters the arena, therefore, under a portentous and frowning sky, and the after result "no man knoweth."

We see, by a notice to that effect in the *Boston Investigator*, that Mr. L. K. Washburn—a friend of its editor—has compiled the writings of Bro. Horace Seaver, and that a new book containing the best thought of our contemporary will soon be issued from the press of Mr. J. P. Mendum. It will contain half a century's experiences in Liberal Journalism, as Mr. S. has written upon a great variety of subjects, such as religion, politics, science, Spiritualism, Materialism, etc., etc. The compiler, it is said, has selected some of the best of Bro. Seaver's editorials, to preserve in book-form. The book, we are assured, will be handsomely printed, well bound, and sold at the low price of \$1.50 (including postage), by the Investigator Publishing House.



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of the Seybert Commission for Investigating  
Modern Spiritualism.  
BY C. C. MANSEY,  
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to his famous Preliminary Report of the Seybert Commission false statements placing Mr. C. C. Mansey as a Spiritualist, a rather venial position, the latter herein sets the matter right, and his explanation is so plain that the Reader can see at once that the Professor is in the wrong.

had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has shown in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zollner's disingenuousness in representing the phenomena at the date of his communications with Dr. Henry Slade.

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Life as it is in the World. Boston.

The author, in his preface, says: "The assumption is made that the reader is not completing this little book as a mere inhabitant of the world beyond, and that, he learned something of its conditions and ways, he comes to the world here where what he has seen, heard and experienced there."

Paper, pp. 184. Price 25 cents.  
For sale by COLBY & RICH.

**HOW TO LIVE A CENTURY AND GRACEFULLY RECOVER FROM IT.** BY MRS. M. E. REEBLES, M. D., author of "Travels Around the World," etc.

In preparing this work, while avoiding technicalities, the author has endeavored to make it so plain and so truly practical that all can understand it, and to bring to mind and clearly present the vital importance of living right, and of the proper diet, the proper use of air, food, clothing, drink, sunshine and sleep in such a way as to insure the longest and healthiest life. The importance of them that the number of years upon earth even many—enjoy a hundred!

Paper, pp. 128. Price 25 cents.  
For sale by COLBY & RICH.

**INSPIRATIONAL AND TRANCE SPEAKING.** A paper read before the Conference of Spiritualists, at Lawson's Rooms, 144 Gower street, London, E. by Mrs. M. E. REEBLES, M. D.

This lecture will be read with interest, coming, as it does, from the pen of a woman of such high attainments.











# Banner of Light.

BOSTON, SATURDAY, OCTOBER 6, 1888.

## ALL SORTS OF PARAGRAPHS.

**OCTOBER.**  
Over the field where the brown quails whistle,  
Over the ferns where the rabbits lie,  
Flaunts the tremendous down of a thistle.  
Is it the soul of a butterfly?  
See how they scatter and then assemble;  
Filling the air while the blossoms fade,  
Delicate atoms that whirl and tremble  
In slanting sunlight that skirts the glade.

**COME NEXT AUGUST, when thistles blossom.**  
See how each is alive, with wings!  
Butterflies seek their souls in its bosom,  
Changed themselves to immortal things.  
—T. W. Higginson, in St. Nicholas.

**SHORT SERMON.**—He that knoweth not that which he ought to know is a brute beast among men; he that knoweth more than he hath need of, is a man among brute beasts; and he that knoweth all that may be known, is a god among men.—Pythagoras, B. C. 582.

Calumny is only the noise of madmen.—Diogenes, B. C. 412.

Various points in England and others in Michigan, Pennsylvania and Vermont have just had their "first snow" of the season; Boston has to content itself with being "drowned out" by rain.

At the Hollis Street Theatre Mr. Dixey presented "Adonis" last week, and the house was packed at every performance, the receipts being almost as large as were those of the first six days of his last remarkable engagement here, which goes to prove how sterling a favorite is Mr. Dixey in this city. Next week will be Mr. Dixey's last here, so that all who desire to see him should apply for tickets at an early date.

Rev. M. J. Savage sailed on the steamer *Servia* Saturday, Sept. 22d, from Liverpool, and is much improved in health. The Church of the Unity will resume services Sunday, Oct. 7th.

**A PREVENTIVE OF YELLOW FEVER.**—I wish to mention to you that if yellow fever gets near your town you have the preventive for it. Cut an onion in half, and put one half under each arm, the flat side to your body, and I will warrant you will have no fever.—P. R. J. of Pomona, in the Florida Agriculturist.

A sort of adult "Jesse Pomeroy" is at present spreading terror among the London populace by his terrible freaks of murder and mutilation, wrought under cover of night in the Whitechapel district. The victims are all females. The English police thus far have been unable to gain the slightest clue to the identity or habitation of the human monster.

A prominent lawyer told me the other day, in connection with the Christian Scientists, that he had won a case on a promissory note given by a pupil of a well-known female scientist in this city for balance due for instruction. It was held that the note was void, the instruction given not being any consideration. This is rather tough on "Christian Science" or so-called "Mind Cure."—Record.

An Austrian Pompeii has just been unearthed near Zara. Zara is the Capital of the Austrian Province of Dalmatia. Thousands of coins of the Diocletian period and of other early times, rare specimens of Greek and Roman sculpture and Byzantine architecture, were discovered along the Dalmatian shores. Amphitheatres, temples, catacombs and other evidences of a busy and highly civilized community were unearthed.

Between three and four million names have already been secured to go into Congress this winter on petitions for a National Sunday law. Does that look like danger?—New Thought.

While admitting and endorsing the action of a healthy moral sense in the individual, Dr. Malcolm aims a strong blow at that hypochondriacal order of thought sometimes known among the "unsexed" which declares to be "the result of morbid brooding over past shortcomings, magnified through lenses of a super-sensitive conscience, thus assuming abnormal proportions."

An Albany physician says he has never known a case of cancer among the Hebrews, and thinks their exemption from the disease is due to their abstinence from pork.

**IN A QUANDARY.**  
"Tell me, my child, what all you  
Can hear that I cannot hear?  
Has a horrid man deceived you?  
Do you suffer from tight shoes?"  
She sobbed, "I do, my father."  
And I don't know which to choose."  
—Drake's Magazine.

Fifty-three women were granted patents in the first twenty-two weeks of 1888.

Where necessity ends curiosity begins.—Johnson.

"Young man," he said seriously, "are you ever abroad in the early morning when the great orb of day rises in all its majestic and brilliant glory?"  
"Well—yes, sir, sometimes," replied the young man, "but I generally try to get to bed earlier than that."

It will be seen by reference to our advertising columns that a new paper, entitled *The Sower*, is to be issued on the 1st and 15th of each month at Elmwood Place, O. It is a neatly printed sheet of four pages, each page containing four columns.

The United States pension lists number 462,567 persons, of whom 419,763 draw support on account of the civil war. There are thirty-seven Revolutionary pensioners still on the rolls.

**PIOUS BRETHREN.**  
The Orthodox and the Heterodox  
Are quarrelling with each other;  
Yet the Heterodox and the Orthodox  
Call each other brother.

How is it?

Affability and a courteous regard for the feelings and rights of others are indispensable qualities.

Alfred White, lord mayor-elect of London, is the first liberal to fill that office for many years. He is a staunch supporter of Mr. Gladstone. The London liberals propose to give him a public dinner soon.

A man in Clayton, Ill., has a large Maltese cat that takes to water even more kindly than a spaniel. He will go into the water on his own account, and seems to enjoy it hugely. If a dog he will bring back a stick thrown in the water.

**JUST AS WE EXPECTED.**—The magicians are fighting. Washington Irving Bishop, the mild-reader, has gone to the City of Mexico to join Keller, and Hermann, who is in San Francisco, but soon to appear before the Mexicans, says that Keller is "a dismal failure," and Bishop "a fraud." Hermann says he is willing to write a check for \$1,000 and some odd cents for "keeps," if Bishop can tell him the number of the odd cents. Hermann also calls Hertz a "bungling copyist" who would give \$10,000, if he could borrow it, to travel with him one season. In return comes a voice from the City of Mexico that Keller has an assistant that could do Hermann "up," while Hertz responds that neither Keller nor Hermann have any tricks less than a century old.

The truthful *New Orleans Pleasance* says: "A man may have a level head, but it does not follow that he would like to stand on it."

A hen near Bolton, Tex., laid an egg the other day bearing on its plain raised letters: "You had better change your ways, and be a better man, for in '99 the world will come to an end."

Pennsylvania is said to have been the only colony where the evidence of an Indian was taken in court against that of a white man.

**Churchy.**—I gave Dea. Snapper \$10 this morning for the Kanagaw Mission church in Home de Alley.

**Churchy.**—Oh! Arthur, how good you are; I wish I could do something for the mission.

**Churchy.**—Wait till they start the foundation, my dear, and then you can contribute some of that angel cake of yours for the corner-stones.

## Spiritualist Meetings in Boston.

**Banner of Light Circle.**—No. 9 Bowdoin Street. Meetings are held every Tuesday and Friday afternoon at 8 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. H. Wilson, Chairman.

**Berkley Hall, 34 Berkeley Street.**—The Boston Spiritualist Society, under the patronage of the Boston Spiritualist Association, will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**First Spiritualist Temple, corner Newbury and Essex Streets.**—The "Spiritualist Society" will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**Spiritualist Phenomena Association, Lyceum Hall, 103 Washington Street.**—The Association will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**Berkley Hall, 34 Berkeley Street.**—The Independent Club will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**College Hall, 34 Essex Street.**—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

**Essex Hall, 610 Washington Street.**—Sundays, at 2 1/2 and 7 1/2 P. M., also Wednesdays at 7 P. M. Dr. E. H. Matthews, Conductor.

**Ladies' Aid Parlor, 1031 Washington Street.**—Sundays at 2 1/2 and 7 1/2 P. M. W. Matthews, Conductor.

**College Hall, 34 Essex Street.**—The meetings at this place were presided over last Sunday by Mrs. Eben Cobb, her husband being in the State of Connecticut filling a lecture engagement. She discharged the duties of the position with dignity and executive ability. Preliminary remarks by Mrs. Cobb, and vocal music by Mrs. Cobb, were followed by a well-received address by Mrs. Lull, (a stranger and a public lecturer), on some of the salient points of the Spiritualist Philosophy. Mrs. Lull's address also addressed the audience to general acceptance. Mrs. Cobb announced that both these speakers would accept calls to lecture. Tests, remarks and readings were then engaged in by Miss Peabody and Mrs. Forester, and other phenomena were demonstrated. Mr. Redell and Miss Dr. Webster also spoke acceptably.

Mrs. Burdham, the new medium who participated two Sundays previous, has made her appearance as a speaker. She closed the morning services with a few opportune remarks on the school question, calling upon the audience to register their names that they might vote on the present school question.

The afternoon and evening services were equally as interesting.

**Essex Hall, 610 Washington Street.**—Services at this hall last Sunday afternoon and evening were interesting and well attended. Mrs. Loring gave some very fine descriptions of spirits that were recognized by those to whom they were given; she was followed by others. A new medium—a convert from the Baptist Church to Spiritualism—was introduced for the cause. Dr. Thomas's remarks were well received. These meetings are bringing many new inquirers to the hall each Sunday.

E. H. MATTHEWS, Conductor.

**Ladies' Aid Parlor, 1031 Washington Street.**—The meetings at this hall last Sunday were highly appreciated—Dr. E. H. Matthews, Mrs. Forester, Mrs. Loring, Mrs. Waterhouse, and others, participating.

**Spiritualist Meetings in New York.**

**Columbia Hall, 378 4th Avenue, between 49th and 50th Streets.**—The People's Spiritualist Society will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.**—Meetings of the Progressive Spiritualist Society will be held every Sunday at 2 1/2 and 7 1/2 P. M. Reliable speakers and test mediums always present. Free admission. Prof. G. W. Van Horn, Conductor.

**Adelphi Hall, corner of 52d Street and 7th Avenue.**—The First Society of Spiritualists will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock, and Wednesday evening at 8 o'clock. Mrs. H. S. Lake's guides will speak during October and November.

**A General Conference** will be held Monday evening of each week at 228 West 36th Street, at the residence of Mrs. M. C. Morrell.

**The First Society of Spiritualists.**—Mrs. Selie J. T. Brigham spoke in the morning. The following subjects, selected by the audience, formed the basis of her remarks: "Are all events the true result of pre-existing causes? or can we by exertion and effort change their course?" If man has to pay the penalty of his sins, does he not deserve it? "The effect of prayer." "Please make a close analysis of the text: 'The life is more than meat, and the body than raiment,' as proof of present interposition of Supreme Intelligence in the affairs of men." She also improvised four poems, subjects, "Silent Archways," "The Medium Christ," "Consistency," and "Rosemary" (the flower of remembrance). The lecture was very logical and able, and commanded the most profound attention of the audience. It was regarded by her hearers as one of the most interesting of Mrs. Brigham's efforts. The evening service was also very interesting. In the evening the subject was, "Did the Sin of Adam Cause the Fall of Death?"

Next Sunday morning and evening Mrs. Brigham will officiate in Fatherly and Motherly Love. She will speak for the First Society.

The meeting for Spiritual Manifestations reopened this afternoon. Miss Ella Porter played a piano solo; Miss Mary Pleasance, the favorite young soloist, sang a solo; Henry J. Newton, Esq., made opening remarks to the occasion, which met the approval of the audience. As shown in the previous meeting, Mrs. E. A. Wells lectured upon the subject of "What is Spiritualism?" She said: The person who is well inclined to wisdom, and whose mind is not filled with worldly rubbish, has been investigating it, and he has investigated it, nor will he discuss a good thought until he has entertained it for a time and purpose. It is originally natural for man to oppose everything that he does not understand, and he will not believe in anything until he has seen it. All who claim kinship with our Father in heaven, and a joint kinship with Jesus the Christ, or saying exactly, reach beyond the material to rest their claim in the spiritual kingdom. Therefore, all who really believe in immortality as the omega of our existence are Spiritualists—believers in spiritual life in England and some twenty years ago further advanced than this: Believe in an existence as spirits—therefore Spiritualists, even if they deny the fact in terms.

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New York, Sept. 30th, 1888.

**[FROM OUR NEW YORK SPECIAL CORRESPONDENT.]**

"I am pleased to inform THE BANNER readers that Mrs. M. E. Williams, whose sudden journey to Prince Edwards Island a few weeks ago to reach her daughter Gertrude, then dangerously ill, was referred to in a late issue, has returned to this city, accompanied by Miss Gertrude, who is now convalescing; and though yet very feeble, it is hoped will soon be restored to full health.

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"Mrs. Elsie Moss has so far recovered from her late severe illness that she will resume her public work and give séances on Sunday, Tuesday and Thursday evenings and Friday afternoons."

**Spiritualist Meetings in Brooklyn.**

**Johnston Building, Flatbush Avenue, corner of Nevins Street.**—Brooklyn Progressive Spiritual Conference will hold its regular meetings on Tuesday and Friday afternoon at 8 o'clock.

**Spiritual Conference.**—For some time past the thought of the meeting has turned upon man and his relation to both this world and the world beyond.

Sept. 10th, Mr. St. Pierre Adolphe, a native of the West Indies, English by adoption, and some twenty years ago, gave us the opening address on "Theology," which he defined as "the study of man's relation to the other world." It is the end of the world according to the Bible. It is hardly necessary to say that he meant Spiritualism and all that it teaches as regarding ourselves and the supposed end of the world "after days," as looked for by the Christian world through the fulfillment of Bible Prophecy.

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The gentleman was followed by Mr. Philbrook, who tried to explain the mind according to his own ideas, which were in turn criticized by Mr. Elwell.

The meetings are well attended and full of promise.

**Chicago, Ill.**—Mrs. A. H. Colby-Luther will speak for "The People's Spiritual Society" at 2:30 and 7:45 P. M., at its hall, 116 Fifth Avenue, on Sunday, Oct. 7th, and on each Sunday afternoon and evening during the month of October; to be followed by J. Clegg Wright and others during the fall.

G. JENNEY, Sec'y.

## AMERICAN SPIRITUALIST ALLIANCE

MEETINGS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead; therefore all Spiritualists are invited to become members—either as residents or non-residents—and to take an active part in its work."

J. F. JENNEY, Secretary, 44 Maiden Lane, New York.

THE AMERICAN SPIRITUALIST ALLIANCE held its regular meeting at 219 West 42d street, New York, on Wednesday evening, Sept. 26th; the attendance was large, and the interest deep and earnest.

The consideration of the subject, "Spiritual Manifestations through Mediumship," was the order for the evening, and remarks were made by several members and visitors who were present. The necessity of deluding the philosophy that underlies the phenomena, and applying it for the purpose of lifting humanity from out the darkness, degradation and ignorance in which it suffers, and teaching men how to live purer and higher lives, more in harmony with the inherent principles of their being, was advocated by all, and the meeting was carried up to a high spiritual plane, calling out that love that finds its highest delight in trying to assist others.

The desire to place Spiritualism before the world in its true character as a power to purify, elevate and save, animated every breast, and all seemed to feel at this meeting that THE ALLIANCE had struck the true key-note of the work it has to do.

The next meeting will be at the same place Oct. 10th.

J. F. CLARK, Cor. Sec'y.

**J. Frank Baxter in Lynn.**

The popularity and worth of this speaker in Lynn, at least, have been thoroughly demonstrated these past two Sundays. Rarely at the opening of the season are the audiences larger, nor expected to be; but notwithstanding the Lynn Society of Spiritualists began its meetings two weeks earlier this year than usual in order to secure Mr. Baxter's services, the audiences of the evenings have tested the capacity of the hall.

Last Sunday afternoon Mr. Baxter spoke upon the "Permanency of Modern Spiritualism," showing the influence of the past upon the present, and the influence of the present upon the future. His address was a most interesting and able one, and was followed by a well-received address by Mrs. Lull, (a stranger and a public lecturer), on some of the salient points of the Spiritualist Philosophy. Mrs. Lull's address also addressed the audience to general acceptance. Mrs. Cobb announced that both these speakers would accept calls to lecture. Tests, remarks and readings were then engaged in by Miss Peabody and Mrs. Forester, and other phenomena were demonstrated. Mr. Redell and Miss Dr. Webster also spoke acceptably.

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## A Claim to Human Gratitude.

Charlotte Corday, the sad-faced, tender-hearted peasant girl of Normandy, made great history by one desperate act!

Slain by the guillotine of the French Revolution, and raised to deification as Robespierre and Marat were lending the flower of France to the guillotine, she determined that she would put an end to Marat's bloody reign.

Marat had demanded two hundred thousand victims for the guillotine.

He had been the terror of the enemies of the Revolution to make it perpetual!

Horrible thought!

No wonder it fired the blood of this patriotic peasant maid!

Gaining access to his closely guarded quarters by a subterfuge, she found him in his bath, even then inexorable and giving written directions for further slaughter!

He asked her the names of the inimical deputies who had taken refuge in Caen. She told him, and he wrote them down. That is well! Before a guillotine is ever they shall all be brought to the guillotine!

At these words Charlotte drew from her bosom the knife, and plunged it with supernatural force up to the hilt in the heart of Marat.

"Come to me, my dear friend, come to me!" cried Marat, and expired under the blow.

In the Corcoran gallery at Washington is a famous painting of Charlotte, represented as behind the prison bars the day before her execution.

It is a thrilling and picture, full of sorrow for her forsaking country, and of unconquerable hate for her country's enemies.

What a lesson in this tragic story! Two hundred, nay, five hundred thousand people would Marat have sacrificed to his unholy passion of power.

Methods are quite as murderous and inexorable as men, and they number their victims by the millions.

The page of history is full of murders by authority and by mistaken ideas! In the practice of medicine alone how many hundreds of millions have been allowed to die and be many more killed by unjustifiable bigotry and by bungling!

But the age is bettering. Men and methods are improving. A few years ago it was worth one's professional life to advise or permit the use of a proprietary medicine. Today there are not two physicians in any town in this country who do not regularly prescribe some form of proprietary remedy.

H. H. Warner, famed all over the world as the discoverer of Warner's safe cure, began hunting up the old remedies of our grandmothers after long and patient research he succeeded in securing some of the most valuable among family records, and called them Warner's Log Cabin remedies—the simple preparations of roots, leaves, barks and herbs which were the successful remedies of our grandmothers.

These simple, old-fashioned sarsaparilla, hops and buchu, cough and consumption and other remedies have struck a popular chord and are in extraordinary demand all over the land.

They are not the unfriended and imaginary remedies of some dabbler, chemist, intent on making money, but the long-sought principles of the healing art which for generations kept our ancestors in perfect health, put forth for the good of humanity by one who is known all over the world as a philanthropist—a lover of his fellow man—warranting a guarantee of the highest standard of excellence.

The preparations are of decided and known influence over disease, and as in the hands of our grandmothers they raised up the sick, cured the lame, and bound up the wounds of death, so in their new form, but as olden power as Log Cabin remedies, they are sure to prove the "healing of the nations."

Corday did the world an incalculable service in ridding France of the bigoted and murderous Marat, just as this man is doing humanity a service by reintroducing to the world the simpler and better methods of our ancestors.

**Worcester.**—The Association of Spiritualists met in conference Sunday evening, Sept. 30th, at the home of Dr. and Sister Proutis. Slugging by a fine volunteer choir was followed by remarks by President W. C. Smith. Your scribe agitated the "Woman Suffrage" question, followed by Sister H. W. Hild