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### TABLE OF CONTENTS.

FIRST PAGE .- Free Thought: Laws and Penalties Considered; What is a True Spiritualist? Poetry: Harvest Moon Song. Field Marshal Bazaine. Literary Department. Bars and Thresholds.

- SECOND PAGE.-Poetry: Tribute to A. B. French. The Harvest Moon Festival. The Lessons of Harvest Tide. New Publications. Passed to Spirit-Life. Entered the High-
- THIRD PAGE. Banner Correspondence: Letters from New York, Connecticut, Pennsylvania, Maine, and Michigan. A Strange Resemblance, etc.
- FOURTH PAGE. A Look Ahead. Helping Undeveloped Spirits. Spirit Manifestations. How the Work Goes On. Prayers for the Dead. Children's Progressive Lyceum No. 1. Indiana Spiritualists, etc.
- FIFTH PAGE -- Profit-Sharing. "Doctoring Old Time." Movements of Mediums and Lecturers, New Advertise monts, etc.
- SIXTH PAGE.-Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer ; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
- SKYENTH PAGE- October Magazines, Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.
- FIGURE PAGE, All Sorts of Paragraphs, Spiritualist Meetings in Boston, New York, and Elsewhere. A Claim to Human Grafifude, etc.

free Thought.

eternally true. The prevention plea is still more grossly insulting to humaility. It assumes man to be as around them from the Infinite fountain of Love prone to evil as the sparks to fly upward," hence must be restrained or prevented from doing evil. A may 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

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.

damned." Will the Spiritualists, mortal or immortal, affirm that man is an *effect of a preced*ing cause, and therefore not accountable, or that he is an *original* and above all cause, and therefore not accountable? Des Moines, 1a.

LAWS AND PENALTIES CONSIDERED.

BY B. N. KINYON.

In the BANNER OF LIGHT of June 16th, 1888, under the heading of Questions and Answers, I find in reply to a question language as follows: "All spirits preëxisting, as well as those on this earth encased in flesh, and those who have become divested 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 correspondent speaks, 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 de-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 sense, which shows that it must come closer in what it embraces or means. As used above it meaning and signification with spirituality, doubtless means the rule of action prescribed which is the spiritual nature, or holiness? by God, because (quoting) "law in the universe regulates all existence." A thing or existence that is regulated presupposes that it was once 2d, that it happened or chanced to be so. God and all existence. er and resisting subject of the law. may determine largely how we shall be received and what will be our condition in the other world, then there must be some free 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 ities. 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.

before my appetite was satisfied, and would

The Orthodox have the merit of boldly af-tirming "free moral agency." "Believe or be

### ----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 see our standard lexicographers, but what proof have we that their decision is perfect, and that a higher and clearer sire to learn. I have been a reader of THE 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

Now one may rationally conceive of the idea and possibility of spirit communion with mortals, but possess a very small degree of spiritu unregulated or irregular, therefore all existence | ality, and in no way express the principles and was irregular until regulated by "law." Why sentiments which always manifest themselves was it irregular? I can conceive of only one of in the workings and silent influences of one two reasons, viz: 1st, that it chose to be so, or who has become spiritualized. I believe there are many such who are just as deeply immersed To regulate means to force, or (what is the in ignorance, worldliness and sensualism as same thing) put unregulated existence into a though they discarded, as ridiculous, the idea regulated condition. To force or cuuse implies of spirit return; who have never conceived of resistance on the part of the thing forced (the true, God-given light which spiritualizes; or caused. Resistance or antagonism implies and if they are not born anew to this divine choice on the part of the forced. There can be power how can a name be applied to them no force when there is no resistance. There- which must signify a belief in, an understandfore all existence was not only irregular but ing thereof, and a partaker in the new life, with resistant as well. As law regulates all exist- its loftier desires and aspirations, and of that ence in the present, the conclusion may there- strengthening and sustaining power which ever fore be reached that all existence is resisting comes, solicited, in time of need? They may continuously the regulating force of the law, the Spiritists, but as to declaring them Spirituprobably choosing as the reason of its resistance alists, regardless of principle, is where an error its primordial condition of irregularity, and steps in and leads so many from the right track keeping up a perpetual antagonism between as to the object and aim of the grand and noble movement, Modern Spiritualism. Well may But, passing these considerations, it may be thinkers inquire: "What good does Spiritualremarked that three essentials are required to sim do?" if to be a Spiritualist all that is to be constitute a law, viz: 1st, a law-maker; 2d, a required is to believe in spirit-return, regardforce to execute it; and, 3d, a resisting subject less of the philosophy, which is the foundation, upon which it is to operate. Therefore we con- the true basis, the part that purifies, ennobles clude that God was the law-maker and force to and uplifts—a conviction of the phenomena execute it, and "all existence" the law-break-being only an opening of the golden gates which are just at the beginning of the endless road of If our "deeds" and "life-work" on earth 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 qual-To be sure, the demonstrable fact of spiritcommunion 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 side 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 testimo-Unless deformed there can be no reform. It nials from as many different quarters of the may be said that penalty of service in jail will globe, and most of those who will not accept reform the party. This assumes that he will this evidence by a simple outstretching of the

out or before trial. And this is irrevocably and | ing, and only need a little more time to quietly bask in the sunshine of the silent, uplifting influences and light-inspiring atmosphere shed 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.

### HARVEST MOON SONG, For the Onset Festivities.

BY M. T. SHELHAMER.

Delta, Mich.

Tune, " Auld Lang Syne." 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-bay. 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 work 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 gladness find.

And so with them, these harvest days. Our thankful hearts we lift

### CHAPTER V. MISS SHALLOT.

Literary

OCT 5 1888

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. Ma-

Miss Shaflot 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-àbrac. 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 ar-

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.

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BARS AND THRESHOLDS.

Written Especially for the Banner of Light.

BY MRS. EMMA MINER.

Deyartment.

"I have no reason to suspect it can be anyhing 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

juite 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 or her to make other apology.

Miss Shallot removed her glasses and wiped hem 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 eligious 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 appy.

Study hours were over when Mr. Brooks inally came. Doris ran down gladly to meet in. 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

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. commit crime again, and is a conviction with- mind, are those who are not capable of receivTo God, in songs of grateful praise For Nature's bounteous gift.

### Field Marshal Bazaine.

### Bazalne 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 ribution of the land he had betrayed. And in his case French justice, though he as a set with award, had been strangely tempered with mercy; otherwise he would long ago have passed to a dishonored grave, for, beyond ques-tion of the strang forfeited to military law. The is case French justice, though he fled from it safety of his country had been committed to his custody, and he had proved recreant to the his classory, and he had proved recreate 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 fol-lowed Sedan, and was arming 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 179,000 men, entrenched in unassailable lines around men, entrenched in unassailable lines around an impregnable fortress. The military situa-tion demanded of him the defense of Metz to the last extremity at all hazards. Look at the position of affairs. The Germans, disregard-ing 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

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 Nor-mandy under Gen. Faidlierbe, 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 being exhausted. against Gambetta's levies in the north and centre 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 guand untains 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 .- Carlyle.

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.

rangement 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 romise she conscientionally kept. She returned it, saying.

"Well! I have read it, as I said I would; and I must say I am glad I have n't got such a God as that ! I should n't 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' 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 loing the worst thing she can to make me read those dry things! I'll burn them the very day 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. Fry 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 sym-

pathetically.

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

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 rozen. The pleasant things she wanted to say o 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 Morrisor Lydia; and Mr. Brooks went away.

Doris felt like drying, 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 v*ery* glad to see him!"

"And so I was!" innocently replied Doris. 'Why should n'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 ladylike. 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 Doristo 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, Hell

Mrs. Carroll had told them of Lydia's phe-'nomenal writing. They had 'great interest in

It. Miss Parker generally called after Lydia's up a bulky envelope. It contained a withered study hours, and the four frequently sat down together to investigate the phonomona. Every attempt produced something new and strange. The little table, placed by Dorls, volced many a message from these who had crossed 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 Shallot's watchful eyes. She could never write Morris a letter without her knowledge. As she laid aside her wraps she heard the doorbell.

"Oh! auntie, if it is only somebody to keep Miss Shallot 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 a'ternoon. Give me the letter, and I will manage to attend to it."

Doris resigned the missive into her aunt's hands, feeling she would accomplish the purpose if any one could. It must be admitted that she blundered sadly in her lessons that morning. She received Miss Shallot'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 doorbell. At last it rang, "just as she expected,' she said. She ascertained it was Mr. Brooks. Atter a moment's deliberation she wrote a note :

leave the city to-morrow. Doris has a letter to send by him. 1 enclose the letter. Will you do as the favor to see that it reaches Hugh today ?-- A. P."

and entered the parlor. Mrs. Mason was enter-

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

Miss Shallot 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 conlinquished 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 import-

ance 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 astonishmeut 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 Shallot, 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,

a At last in rang, just as mergeneric products and the series of the series o

#### LIGHT. BANNER OF

### TRIBUTS TO A. D. FRENCH, ON HIS FIFTIETH BIRTHDAY.

"T is well that we should sometimes pause Along the restless roud of life, And note the grand eternal laws That mark and form its peace and strife; That we should stop a little while Beneath the sunshine of God's smile, And count the footsteps one by one From where our pligrininge begin.

Leat we for get-how very far We ve climbed the heights sublimely grand; How near the golden harbor bar Our enger, yearning souls may stand, 'T is well to mark each sacred spot With some fair, sweet forget-me-not, Some way-mark set so farm 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, Immortal ones would set for you. As high shall reach its arches fair As every carnest, soulful prayer That you have voiced along the years For others' sorrows, wees and tears.

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. As pure and holy as the good 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 TRAIN, of North Collins, N. Y., and read at the services in Clyde, O., on the evening of Sept 13th.]

### The Harvest Moon Festival

Took place at Onset on Saturday and Sunday, Sept nect it with Mr. Brooks, but I subsequently re- 22d and 23d. Owing to the inclemency of the weather there were not so many people on the grounds as were expected, still many came 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 canoe 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 Fair. At the foot of the platform, extending the whole length of the stage, was a mass of foliage reaching to the floor, with flowers in pots artistically

reaching to the floor, with flowers in pots artistering arranged. An Indian in full costume was standing at the right of the stage, and at the left hand was seated an Indian squaw with pappoose. Over the arch in mosses on a white background was this motto: "Welcome to Our 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

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 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 a calm, tranquil summer night, and when the gas was lighted the effect was enchanting. A the right side of the platform, on a banner of red, white and blue, hung the picture of Dr. I. P. Green-leaf, who first instituted the Harvest Moon Festival. Above the picture was a wreath of white roses, Dr. Greenlear's favorite flower, and above an humense green leaf, and the motto "Hope." Beyond this hung the picture of Ed. S. Wheeler, and above it a cross of red roses. At the left of the platform, against the ban-nered wall, hung the picture of Dr. H. F. Gardner, and above the same an Indian's bow and 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 cornstalks; and at every point where decorations could be placed the quick artistic eye of the commit-tee in charge had arranged something beautiful and lovely. Festoons of Japanese lanterns were bung from pillar to pillar around the hall, and in front of the gal-tery. Over the entrance to the Hail the stars and stripes

bushess hand of Mrs. Vienna Whitwell and her assist-ants; while in an opposite corner was arranged a gip-sey tent where a "real live gipsey" had only to extend her hand and have it crossed by a "shiner" of silver, to open her lips and tell you most marvelous and strange things connected with your destiny! The Saturday afternoon services commenced by the congregation singing: "The Soul's Sweet Home." Col. W. D. Crockett presided. Dr. Richardson made the opening remarks. Then a "Festival Song," given for this occasion by Sidney Howe through the medi-umship of Mrs. Helen M. Walton, was sung by the congregation to the tune of "Auld Lang Syne." "Next followed Miss M. T. Shelhanner in appropriate re-marks. Her legend of the "White Antelope" was very interesting. followed Miss M. T. Shelhamer in appropriate re-marks. Her legend of the "White Antelope" was very interesting. An involuntary inspirational song of the Indian by Mrs. Emma Wentworth was very fine. Remarks were next made by Mrs. E. S. Loring, followed by Mrs. Sarah A. Byrnes in behalf of the "Red Man." Then Mrs. Deane had a few words to say and gave a very appropriate inspirational poem. Mr. Chas. W. Sull-van sang: "Only a Step;" Mrs. Dr. Sturtevant fol-lowed in pleasing remarks as "Elsie," then Mrs. Jones made a few remarks, and the afternoon services closed by the congregation singing: "We Shall Meet By-and-Bye."

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Onset, Sept. 24th, 1888.

### ONSET SEANCE.

### "SPECIAL REPORTER" writes as follows in addi-

tion to the account furnished us last week of the séance held at the Temple on the evening of the 23d ult. seance held at the Temple on the evening of the 23d ult.: In my report of the séance gotten up in honor of the spirit-Indians at the close of the Harvest Moon Festi-val, I omitted to speak of the manifestation of "Eagle" through the organism of Charles W. Sullivan, but did mention the control of the inaugurator of this series of unique convocations—Dr. I. P. Greenleaf—which per-sonation of form and style of speech was rendered almost to perfection through Mr. Sullivan's medium-ship.

ship. 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 receding control:

The red man comes to the council with no enmity "The red man comes to the council with uo enmity within his soul to his white brethren. Look well up-on the trail of the future. Let your bows be strung with love, your arrow points be tipped with truth, and your quiver-one of charity-be full to overflowing." While Mr. Sullivan's organism was being used to impersonate Dr. Greenleaf it presented the peculiar shape so well known to those acquainted with that gentleman while in the body on earth; but while con-trolled by "Eagle" his form was straight as an arrow. Among those who visited Onset on the occasion of the Harvest Moon festivities may be noted the follow-ing, as registered at the Washburn House: Wm. D. Crockett and wife, Mrs. S. P. Billings, A. L. Lougee, C. E. Main, S. Shaw, R. P. Gould, A. S. Hayward, Boston; James Whitney, John Haines and wife, Mrs. M. A. Penniman, H. Osborn and wife, Cambridgeport; Mrs. F. D. Homer, W. H. Thayer, F. M. Shaw, P. O. Howard and wife, Brockton; John Garside and wife, Foxboro': Mr. and Mrs. Francis Jenkins, W. H. Glea-son, Malden; C. Smith and wife, Varner, R. I.; Dr. A. H. Richardson, L. S. Hardy and wife, Charlestown; Mrs. P. F. Lais, Mabel B. Lais, Mrs. S. E. Chapman, East Dennis; S. A. Hargraves, Sandwich; Benjamin Cross, S. E. Humes, C. Abbott, Mrs. H. C. Troop, W. R. Carr, Providence, R. I.; Charles Whithemore and wife, Wollaston; J. E. Howes, Waltham; L. B. Rob-bins, Attleboro'; R. C. Gifford, R. B. Gifford, New Bedford; M. L. Schooley, Trenton, N. J.; A. Josselyn, Crescent City, Fia.; Frank W. Jones, New York City. Messrs. W. C. Taliman, David Craig, and F. B. Tucker of Boston, and ex-Mayor Robins and wife, and Dr. Brigham, of Fitchburg, were also present. within his soul to his white brethren. Look well up

### The Lessons of Harvest Tide.

On Sunday, Sept. 23d, during the morning services in Martine's Hall, 55 South Ada 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.

New Publications.

LEAVES FROM THE DIARY OF AN OLD LAWyrdi. Intemperance the Great Source of Orime, By A. B. Bichmond, 10mo, paper, pp. 387. 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.

"GOOD COMPANY."-A series of volumes is in course of publication by Lee & Shepard of this city, bearing the above general title, each a 12mo, bound in cloth. Of them we are in receipt of the following:

BROKEN LIGHTS. An Inquiry into the Present Condition and Future Prospects of Religious Faith By Frances Power Cobbe, pp. 242.

RELIGIOUS DUTY. By Frances Power Cobbe, pp. 326 THE WISHING-CAP PAPERS. By Leigh Hunt, pp 455.

FIRESIDE SAINTS, MR. CAUDLE'S BREAKFAST TALK, and Other Papers. By Douglass Jerrold, pp. 357. These books, though not new to the public, are of a class that, new or old, will be found interesting and instructive, and at the reasonable price, fifty cents a volume, in the uniform style they are now presented, will prove a valuable addition to any library, and within the means of all to obtain.

MOTHER GOOSE'S MELODIES (Mrs. Partington's Edition). Edited by Uncle Willis. Sq., 16mo, pa., pp. 114. Boston: Lee & Shepard.

One hundred pictures illustrate this edition, which, esides the famous rhymes of Mother Goose, contains others of a similar character and directions for exhibiting them in pantomime and tableau.

SONGS FOR OUR DARLINGS. Edited by Uncle Willis. Sq., 16mo, pa., pp. 224. Boston: Lee & Shepard.

A collection of simple poems, selected with care for young children and illustrated with over one hundred engravings.

CASSELL'S NATIONAL LIBRARY.-Recent issues of this admirable series of standard works are three of Shakspeare's Plays: "Much Ado About Nothing," second part of "King Henry IV."; and "The Merry Wives of Windsor"; "Marmion," by Sir Walter Scott; "Plato's Crito and Phædo. Dialogues of Socrates Before his Death"; "Plutarch's Lives of Pyrrhus, Camillus, Pelopidas, and Marcellus"; "Lives of the English Poets Addison, Savage and Swift," by Samuel Johnson ; "Essays and Tales," by Richard Steele. The extremely low price-a dime each-at which these books are sold places a large library within the reach of every person of moderate means. One hundred and thirty-nine volumes have been published, and a new one appears weekly.

THE MAIDEN WIDOW. A Novel by Mrs. Emma D. E. N. Southworth. 12mo, pa., pp. 313. TRIED FOR HER LIFE. A Novel by the same author. 12mo, pa., pp. 366. New, low-priced editions. Philadelphia: T. B. Peterson & Bros.

### Passed to Spirit-Life,

Sept. 19th, 1888, from his home in Stoneham, Mass., MR. OBADIAH SAMPSON, at the ripened age of seventysix vears.

bit years.
For three years Mr. Sampson suffered from a painful illness, but through the entire period of his affliction no one heard an impatient word or murmur of complaint from his lips. He was a good man, whose lofty faith in the goodness of God—for he was a Universalist who believed in the all-saving love of heaven —gave cheer and sunshine to his spirit, and manifested itself in the tender sympathy and unfailing kindness that ever flowed forth from his kindly nature to kindred and friends.
Mr. Sampson leaves a wife and two daughters to miss his bodily presence, and to mourn their loss, but they have the consciousness of knowing that a life so rare and beautiful in earnest endeavor and ennobling example as that of the father and husband has been, leaves its influence for good upon all who have known or come in contact with it. For over fity years the faithful wife has walked by the side of the one now departed, ministering to his wants, giving to him sympathy and chedre affection, and in all ways proving a helpmeet and close companion to the very end.
The subject of this sketch was the proud and happy father of one well known in the ranks of spiritual workers and reformers, that brave and good woman, C. FANNE ALLYN, to whose constant and murchilt

'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 carelessly, wondering a little again as Miss Parker's strange manner recurred to him. The note and letter fell at his citedly. 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 boys do. The consequence was he ran away. have a friend who took an interest in him. Hugh felt that Mr. Brooks was sincere, and through his influence had made resolutions you have been hoping he would stay away.' which were stepping-stones to something better | Miss Parker drew a long breath, and continued. in life than he had over 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 then 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 Shallot's suspicions concerning Mr. Brooks were completely disarmed by Doris's innogent 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 look moved harshly, as if reluctant to give up its secret. The contents of the desk were laid open to Miss Shallot's prying eyes.

It; was in excellent order. Paper and envelopes were in their proper places. She took | Take no other-it is the best.

But it was not to be. Mrs. Mason's religior 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 Shallot, 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 Shallot or myself." Miss Parker twisted her bonnet strings ex-

"Now, Sarah," she said, "it is n't 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 n't let him go anywhere except to church, or have anything like other boys, or do as most Doris loved him; you did n't. She has been hoping and praying for him to come home, and

"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 n't 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 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 Gabin Sarsaparilla Regulates the Regulator. Largest Sarsaparilla bottle in the market. Manufactured by proprietors of Warner's Safe Cure. Sold by all druggists.

Hosed by the constraints of the Fair and ice-cream After support he ladies of the Fair and ice-cream tables were kept busy until everything was sold. Many ladies were in costume or wore something red to honor

ladies were in costume or wore something red to honor the red man. The dance was largely attended. Sunday morning the weather was still threatening, with an occasional mist, but this did not seem to dampen the ardor of the people, who came in large numbers to the services of the day. At 10:30 the meeting opened by the singing of a Har-vest Moon song composed by Miss M. T. Shelliamer. After a prayer by Miss Bhelhamer Mrs. J. Q. A. Whittemore sung the solo: "Charity." "The unwritten History" was the subject of Miss Shelhamer's disconrse. Among other good things she remarked that nations have their time of prosperity and adversity, and this is the case with persons-as with nations-brought here for discipline, which brings in its train sunlight and darkness, joy and sadness. The written history shall live for many ages. We have glorious names emblazoned upon the banners of the American nation. It is not necessary to speak of the people who have done such grand, such noble work, but let ag contemplate the layes the thore here more

The Written history shall live for many ages. We have glorious names emblazoned upon the banners of the people who have done such grand, such noble work, but let us contemplate the lives that have been mown down like the grass, swept away from the country and its lands and known no more. Give the Indian race the same long line of predecessors, the inherited quali-ties you possess as Anglo-Saxon people, and the Indi-an would express just as much power and intelligence as you of to-day. It is your duty, as a people, to afford him all the advantages that you can for this advance-ment and growth, but treaty after treaty has been broken, until to-day he stands upon the border of the setting sun and declares he does not dare trust this government lest he should be betrayed. What a com-ment on our government-that he dare not trust it to keep its word! This is a portion of our history for which we shall blush in shame when it is revealed to our children who are to come. This is a part of the unwritten history. The Indian comes to you from the "happy hunting-ground," bringing your own dear ones from the other shore; doing all things for your advancement, heaping coals of fire upon the heads of those who have op-pressed him. That is the spirit of the Indian: the spirit of freedom and justice and loving sympathy. The government of these United States has done much for its children, and this is a matter of record, but are we a freed people whose every child is happy? Look into our cities and what do we find? Various grades of happiness and unhappines? Who is to biame? Who is responsible for this staking place with other countries in schools and in other advantages; very true, but never mind what is taking place with other countries and other people. Look within. It is society? Our government i You say we are in advante of other countries and other people. Look within. It is society's duty to profit by the terrible experiences coming to it through this class of people. Society will take its outcasts, when it rightfull

come. The evils of government that are draped and hidden from sight, the bribery and corruption—who are to blame for these but the people themselves, the natural voters of our land? Have they done their duty? or have they stayed away from the polls with indiffer-ence? The American people are an independent peo-ple; we want plenty of elbow-room and we cry out, fit wo do not have it, but there is a weighty influence-that attacks our schools at the present time. The

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

A very large audience was present, and the speakr'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 irrigated land where 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 leader ship of intuition and common sense.

In sowing mental seed we should be careful to renember 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 i 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 often far from being permanent, as that which grows most leisurely 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, h 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 conside the lilles 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 dow are usually essential to the fertility of any soil, artificial irrigation can con vert the wilderness into a fruitful field. A modern Moses may smite a rock in the desert, and cause water to gush forth, but there must be water beneath the surface, or no rod could bring it forth. Man coöperates 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 ontworking of purely natural results through their own understandngs of and compliance with immutable law. Fatalism neans death to the farmer's enterprise, and in the moral realm inclines its devotees to atrophy of the moral sense, intellectual enervation and physical listessness.

Thank the Eternal Power whose infinite goodness blesses the earth with valleys thick with corn, and trees bending low with fruits; 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 byand-bye,

WARNER'S LOG CABIN REME-WARNER'S LOG CABIN REME-DIES.—"Sarsaparilla," "Cough and Consumption Remedy"— "Hops and Buchu"—"Ex-tract",—"Hair Tonle",—"Liv-er Pills"—"Plasters," (Porous-Electrical)—"Rose Cream," for Catarrh. They are, like War-ner's "Tippecance," the simple, effective remedies of the old Log Cabin days.

workers and reformers, that brave and good woman, C. FANNIE ALLYN, to whose constant and intremit-tent care her parents have owed their comfort and happiness in their declining years. Between this father and daughter a peculiar bond of sympathy ex-isted, and in these first few days of her bereavement, our good sister Allyn feels deeply the sting of bodily separation from the parent she has loved so well. Yet it is not all of gloom with her, for she knows that he who has been so much to her life has not died, but that he has only been lifted out of the trials and suffer-lings of the mortal, to experience the joys and the re-umions of the immortal world. Mrs. Allyn's only son, Love-Ernest-well known to many Spiritualists as a Lyceum scholar in years gone by—who passed away some years since, was a great favorite with his Grand-father Sampson, and it brought consolation to the hearts of those who stood at the death-bed of the ven-erable man to be assured by him in his last moments that "Vernie" was by his side. Thus are the beauti-ful truths of spirit-presence and communion brought home to humanity in the most soleann and sacred mo-ments of its experience. On Friday, Sept. 21st, the relatives and friends of the family gathered in its home, to listen to the last tribute of honor and respect to the life now closed on earth, which was uttered in earnest and soulful speech by the spirit-guide of Miss M. T. SHELAMER of Boston. The services—consisting of invocation and discourse— were of an impressive character, poluted with the truths of our Spiritual Philosophy, and calculated to console and to bring peace to mourning hearts. The floral offerings were beautiful and numerous, testifying to the love of friends and kindred for the departed. On the following morning the remains were taken to Middleboro. Mass, for interment. orkers and reformers, that brave and good woman FANNIE ALLYN, to whose constant and unremit

On the following morning the remains were taken to Middleboro, Mass, for interment.

### Entered the Higher Life,

Sept. 17th, at the residence of his son. David H. Plumb, in East Orange, N. J., David Plumb, at the ipe age of seventy-eight years.

The age of seventy-eight years. Mr. Plumb had a wonderful experience in his long earth-life, and passed away at last peacefully and will-ingly like one going to sleep. In his carly life his attention was called to the re-ligious work, and he became a minister, and at one time he was settled at Utica, N. Y., over a Methodist soclety, but he gradually became deeply interested in the colored race, and through his intense interest in the abolition reform, he lost the sympathy of his non-progressive congregation, withdrew from the church

the abolition reform, he lost the sympathy of his non-progressive congregation, withdrew from the church as a teacher, and took up the cause of the slave. He also wrote several works on various topics, his last and culminating book being issued anonymously, and entitled "Ecce Veritas," which illustrates the modern view of Jesus and his mission to humanity from the spiritualistic standpoint as revealed to him. He was passive and negative in his nature, in his early days, but his experience with the world changed his entire being, hence he became aggressive and positive in his work. n his work.

He was editor of several abolition papers just previ-He was addror of several abolition papers just previ-ous to the civil war. During its progress he declared that his sons should not be drafted while the colored men at the Bouth were not utilized in putting down the robellion. He was so pronounced in his remarks that a complaint was sentered against him on the ground that he was speaking against the draft, which the laws of the United States forbade. He was consequently taken from his office to the Tombs in New York City, and there confined for several days: all the while he sent letters to the press for publication which were log-ical and argumentative in their treatment of the issue. The writer, accompanied by Mr. Plumb's wife, took the first meal to him after his confinement in the Sta-tion House.

After a short time President Lincoln sent a reprieve After a short time resident intern sens a reprior setting him at liberty, and soon afterward the order from the Government was issued, providing for the employment of colored men as soldiers—thus showing that Mr. Plumb was practically right in the position

that Mr. Plumb was practically right in the position he assumed. He was a great friend of Parker Pillsbury and Ger-ritt Smith, and they harmoniously worked together for the freedom of the slave. In his last years of life he became greatly interested in Spiritualism, and embraced it as a fact in the na-ture of things. Two of his children have also recog-nized its truth; one has been unfolded as a medium, and works in a private way with her spiritual gifts. His beloved wife preceded him to the better life many years ago. He leaves three sons and one daughter, who look upon him as simply "gone before." A. S. H. A. S. H.



### BANNER OF LIGHT.

### Banner Correspondence.

### Now York.

DKLPH1.-Major Carpenter writes: "J, H, Harter, the pastor of the 'Church of Divino Fragments,' of Auburn, has laid off the physical form and passed to the spirit-realm. All who knew him are ready to ex-claim: The world is the better for his living in it! He was a friend to all. My first acquaintance with him dates back nearly forty years. He commenced his work in the Methodist Church, but soon discovered that God was impartial, and became an Universalist. His Methodist brethren accused him of being a backslider. He told them he was a forward-slider, for while a Methodist he saw a chance for but few to be saved; whereas now he saw the salvation of all. He declared this good news and glad tidings for all men twenty-five or thirty years. Being of an investigating turn of mind, he was not satisfied with faith through the experience of those who lived two thousand years ago, but was anxious to get facts through his own experience. In an investigation of spirit-communion he obtained the knowledge he sought for-palpable evidence that man never dies. This was the crowning glory of his life. He was first and foremost in all reforms. Equal rights for all was his motto. He labored for woman's rights, and was a lifelong worker for temperance. He did not fellowship the Lex Talionis of Moses, but believed in chastening for reform. To elevate humanity seemed to be his aim at all times; to help those who could not help themselves. He was not governed by popular opinion, but by his own sense of right. He was persecuted because he would not cater to popularity. Notwithstanding his radical course, I do not think he had an enemy. He was well disciplined for spirit-life, where he is already at work. He was a ready and eloquent speaker-was never at a loss for something to say. One could always profit by his counsels. We expect to hear from Friend Harter at his earliest opportunity, and sincerely sympa-

thize with his lonely family in their separation from the physical presence of a kind husband and father. but we glory with them in knowing that he still lives.'

### Connecticut.

NEW HAVEN .--- E. P. Goodsell writes: "The restoration to vigorous health of a vast army of sufferers from what the 'regulars' in medical practice have decided to be incurable disease, inspires a few words from our pen in behalf of the noble men and women engaged in this grand effort to do good and bless mankind. First and foremost in the great struggle to overcome evil with good, was that noble man who looked upon freedom, mental and physical, as the only means of securing the blessings of mortal life, Thomas Paine. He carries with him to spirit-life the same desire to bless others, and is a leader of one of the great sanitariums. With him are associated such grand coworkers as S. B. Brittan and J. R. Newton, and acting together as one spirit, one mind and heart, they have established fruitful branches of their work in many places upon the earth. Their work includes restoring a proper balance to the needy ones over there. They have assistant teachers to follow their kindly suggestions, to help the needy to a rounding out of mentality and spirituality.

Among the large class of workers in this field of education and progressive life are the Indian spirits who lived natural lives upon the earth. Such spirits are powerful helpers of earthly mediums to-day. A large part of the labor of all philanthropic spirits is to aid and instruct those who departed the earth with but little or no knowledge of its experience or of the first principles of the law of human life in human form. Among those in spirit-life thus employed are Mrs. J. H. Conant, Helen E. Morell, Mrs. R. C. Miller, Achsa W. Sprague, Aggle Davis Hall, Rosa T. Ame-dey, Alice Cary, Mrs. Dr. Hamilton, Joan of Arc, and others. All the above named spirits have each had their class or circle to conduct to the earth-plane to gain knowledge not otherwise to be obtained."

### Pennsylvania.

PHILADELPHIA.-""T." writes, Sept. 20th: "Last Sunday evening the control of Mrs. H. S. Lake addressed a large and appreciative audience on 'Spiritual Culture.' A few questions that had been left unanswered from the morning lecture were answered, to one of which in reference to foreign influence the control took the position that there are no geographical lines in spiritual culture, therefore no foreigners; that

A Strange Resemblance.

# A STRING RECEIPTING ACCOUNT REPRESENTA-TIVE TAYLOR AND HIS DOUBLE. A Man whose Face, Figure and Manner were Like His, whose Handwriting was Identical, and who had the Same Name—The Odd Experiences of the Ohio Congressman.

Judge Ezra B. Taylor, who represents the Nineteenth Ohio District in the House, is one

Nincteenth Ohio District in the House, is one of the best known members on the Republican side, and is ranked among the ablest. He is a man-of-striking characteristics, and would ar-rest the attention of a stranger as being above the ordinary run of men. His face is strongly marked with force and individuality. He recently received a letter from Wisconsin, which calls up again a coincidence in his life, which is probably the most remarkable of which the world has record. He related the story to *The Star* man yesterday. He was born in Port-age County, Ohio, sixty-five years ago, attended school with Garfield, and the two kept up a friendship in after life. When Garfield was elected to the Ohio State Senate in 1859, Judge Taylor was practicing law in the State. Short-ly after Garfield took his seat, Judge Taylor got a letter from him, stating:

got a letter from him, stating: "I received your letter, and will be glad to do any-thing I can for you. I am surprised, however, that you should deafre such a position. I thought your practice was worth much more to you."

This may not be the exact language of the letter, but it was about this.

Judge Taylor did not understand the letter. He wrote to Mr. Garfield telling him so, and saying that he was right in supposing his law practice was worth more than any position under the State Sawate under the State Senate.

### THE MYSTERY DEEPENS.

Shortly after that Mr. Garfield called on him Shortly after that Mr. Garneld called on him and handed him a letter, asking if it were not his. He examined the letter, and replied that it was certainly his handwriting and his signa-ture, but that he had not written it, unless he had done so in his sleep, and then he pointed out that it was postmarked from another part of the State.

out that it was postmarked from another part of the State. The letter asked for the appointment of dep-uty sergeant-at-arms of the State Senate, was written in the judge's handwriting and signed plainly with his signature, Ezra B. Taylor. Mr. Garfield wanted to submit the letter to an expand to request the abieversuble. Judge

An expert to pass upon the chirography. Judge Taylor said he would acknowledge that he could not tell it from his own. It was submit-ted to an expert, who, without hesitation, said he could take oath to its being Judge Taylor's writing. It was a mystery they could not pen-etrate, and they dropped it.

### HE MEETS HIS DOUBLE.

Not long afterward the State Convention as-sembled. Judge Taylor was walking down the corridor of the principal hotel. There were mirrors on the walls in which he could see his reflection. As he approached the end of the corridor he thought there was another mirror directly in front of him in which he could plainly see his own face and form. He drew closer, and— No; it was not a mirror. It was a man. It was himself in flesh and blood. The two looked at each other, and it seemed as if each had lost his identity in the other. Had they had lost his identity in the other. Had they turned around three times neither could have been certain he was not the other fellow. Neither spoke. They just looked at each other, and passed in opposite directions. Later in the day Mr. Garfield, with the double leaning on his arm, approached Judge Taylor. He intro-duced them: "Mr. Taylor, Mr. Taylor. No; Mr. Ezra B. Taylor, Mr. Ezra B. Taylor."

NAMES AND FACES ALIKE.

They were the same in name, in form, in face, i ney were the same in name, in form, in face, in age, voice, carriage, manners and general ap-pearance. Judge Taylor was then known as colonel. He had been named after a distin-guished clergyman, Ezra Booth. The duplicate was also known as colonel, and said he was Ezra Booth, but he did not know after whom be was named. he was named.

he was named. The Star man had been told that they dis-covered that they were born on the same day. Judge Taylor says he does not remember wheth-er or not this was developed, but that they were extring herein is the same user and that a years certainly born in the same year, and that every circumstance or condition they could think of as peculiar to one, applied with equal appness to the other. The acquaintance was continued between these two men, a constant correspond-ence between them until a, year ago, when the other died out West. They were never able to discover any relationship.

RECENT DEVELOPMENTS.

we all should adopt Thomas Paine's sentiment, 'The world is my country; to do good, my religion,' and as to the Chinese, or other emigrants, proper restriction, but no ostracism. The lecture has caused quite an in-terest among all classes here, in consequence of which the guide has informed us that next Sunday morning's the guide has informed us that next Sunday morning's had been a very infinite triend of her fainer, who was now dead. They had, she said, lost sight of this friend soon after her father's death, and they were anxious to find him. They hoped the Representative might be he. Judge Taylor wrote a prompt reply, stating that he had never lived in New York State, and had never heard of the lady's father; but this did not and it this did not end it. A few days ago he got another letter from the lady, stating that she had been delighted, on receiving his letter, to recognize in the address the handwriting of her father's friend. On opening the letter she had found the hand-writing and signature the same as a number of old letters they have, and that she was at a loss to reconcile the contents of the letter with these circumstances. It has not yet developed whether the Ezra B. Taylor this lady seeks is the one who died or yet a third party to the drama. But, to add another romantic feature to the case, it now appears that the Taylor this lady seeks might have reasons for concealing his identity from the family on account of some business relations with the deceased father, whom he may have owed money.—Washington Star, Sept. 15th, 1888. A few days ago he got another letter from the

A GENERATION.-Ten thousand human be-A GENERATION. – Ien thousand human be-ings start together on the journey of life. After ten years one-third at least have disappeared. At the middle points of the common measure of life but half are still upon the road. Faster

and faster, as the ranks grow thiner, they that remain till now become weary and lie down to rise no more in the mortal body. At threescore

and ten a band of some four hundred yet strug-gle on. At ninety these have been reduced to

a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a lonely marvel, till the

remedies of roots and herbs, now reproduced in Warner's Log Cab-in Remedies, made by Warner of Safe Cure

New Hampshire Convention.

The Quarterly Convention of the New Hampshire State ppiritualist Association will be held at Washington, N. H., Oct. 12th, 13th and 14th. Good speakers and mediums have been engaged, and all or builted to be present

A Log CABIN does not look very handsome from the outside,

with the coon-skin nailed on the door, but health and contentment the hardy pioneers of American eivilization found in them. Their health was maintained by simple

century is over.

オレバ

### Passed to Spirit-Life,

From Winisor, V., Sept. Stil, Mrs. Caroline L. Winn. The deceased was formerly a resident of Boston. Her tran-altion was caused by a fail. Maisher continued in the morial till Nov. Still, sin would have a tunined the age of eighty eight years. Her bollef for thirty clait years was strong in the Apritual Philosophy, and alto has been for many of them a constant reader of This BANNSH. T. B. WINN.

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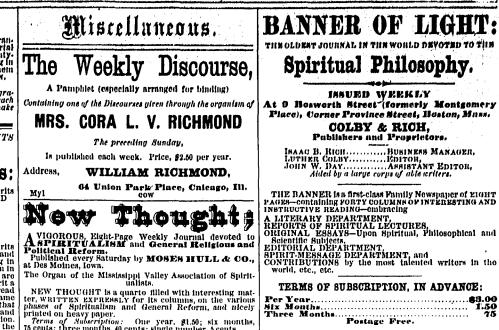
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#### Maine.

SIDNEY .- A. W. S. writes: "Sunday evening, Sept. 23d, a goodly number assembled at the pleasant home of Mr. Arthur W. Stewart. Dr. H. F. Merrill of Augusta conducted the services. About seventy-five tests and messages were given, and nearly every one present received convincing proof of the presence of spirit-friends. Some of the tests were remarkable, and a number were recognized as from those who passed away over thirty years ago. Dr. Merrill spoke to his audience in the highest terms of THE BANNER calling especial attention to its Message Department and the new story by Mrs. Miner. The Doctor is a re-markably fine test medium, and skeptics as well as believers are seeking admission to his circles. Many are awaiting anxiously for the appearance of his mes sage paper, Twilight. He informs me subscribers are coming in rapidly."

Michigan,

ROMEO .- S. H. Ewell writes: "I have during the last few months attended a number of séances held by Dr. Schermerhorn of Grand Rapids, Mich., and received much satisfaction. I have been a Spiritualist nearly forty years, have seen many mediums, and witnessed many manifestations of spirit-presence, but none superior to those at Dr. Schermerhorn's. They consisted chiefly of independent voices, by means of which dozens of friends of mine long since departedone of them an old school-mate of more than fifty

years ago-gave their names and other evidences of their identity. Whoever would receive positive proof that our so-called dead live, can obtain it through Dr. \* A short time since a medium, in Park-

**SO**<sup>-</sup> A short time since a medium, in Park-gate, near Rotherham, during the night, sud-denly started up in bed and called loudly, "Wait till dadda comes," and called loudly, "Wait till dadda comes," and called her hus-band "Joe, Joe." He sprang from bed, hardly knowing what he did, and opened the bedroom door, just in time to stop his child from falling downstairs. In the morning neither the mother nor child remembered the circumstance; the mother however, had a faint recollection after nor child remembered the circumstance; the mother, however, had a faint recollection after being informed by her husband.—A medium, working in the coal-mine at the same place, was one day startled by a voice, saying to him, "Jump"; he waited, hardly knowing what to do. Again the voice, more peremptorily than before, called "Jump"; he did so, and immedi-ately afterward a large piece of stone fell from the roof upon the very spot where he had been standing.—Two Worlds, Manchester, Eng., Sept. 14th. 14th.

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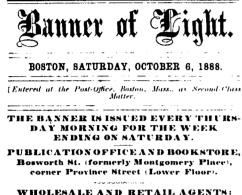
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge,—Spirit John Pierpont.

### 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 doors of manifestations and expressions in the highly suggestive observation that all truly inspiration as to-day and in this our own time. great movements originate in ways that are removed from ordinary public observation, and that which is to explain and reconcile the past that no one could tell from the apparent smallness of a thought or insignificance of a fact day, the truth of to-day, the religion of to-day, what will be its results. It was the steam lift- giving the world the expression of spiritual ing the cover of a tea-kettle that produced all truth in answer to its needs, out of it will flow the mighty engines of the modern world. It a new and higher civilization and a broader; a was the kite and key of Franklin that opened new religion; a new philosophy; and, what is the way for all the wonderful results in the above science, a superscience which shall conuse and application of electricity. Why should trol matter and make it obedient to the work not similar small and trivial beginnings in of the spirit. mental and spiritual matters be equally capa-

tions and exercises; now the forces that are employed, although in the realm of mind or 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 à priori existence of mind, and that Fichte is right in declaring that the solution of mind is to be found in the realm of à 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 undecisive 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 will-

ing 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 for-

get their strivings in religious ways, opening Out of it is to come all knowledge and charity, history of the world. As it is the light of to-

### 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 28d, 1857, 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, 1857. MESSRS. EDITORS-The doctrine of Spiritualism AMESDURY, June, 1857. 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 all discoveries have seemed so at first. Galileo said the earth revolved, and it did, with natural laws to govern it, though denied. Frank-lin drew lightning from the clouds, and Morse taught it to speak the English language. Newton discovered the law of gravitation, and Fuiton asked for a building in which to explain his theory of steam power, but fi 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 philosoph-ical principles? T 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 imitate the blocks. After these the table shock, 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. Storty as it is launched in to the water. I an convinced that nothing by mere human agency could thus, in every particular, initiate so perfectly the launching of a ship. Our friend's experience is a good proof of the re-ality of suffit manifestations; and a useffect arguments.

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 jugglery, 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 impos-sible 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 may not be explained on philosophical principles, we would say, it can. 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 ourself: 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

### 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:

OURS .- In the Catholic churches throughout the en tire 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 loubting the sincerity of the Catholics in this specia matter, is desirous of knowing, direct from the spiritworld, whether there is any truth in the statement made that the souls of those who liave passed on *will* be benefited by the said prayers? LIBERAL.

Ass .-- 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 ceremonials 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 weap ons 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 number of persons unite sincerely and honestly in offering up prayer for the repose of any friend or spirit, 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 perchance of helpfulness and of peace. This influence, strong in magnetic power, swaved by the law of psychological association, will doubtless bear with it a blessing to those who are petitioned for; they may feel them selves 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 sal vation, every spirit must atone for its own misdeeds must make reparation for the wrong which it has com mitted. If a soul is plunged in darkness, is depressed by unhappy conditions, he must make self-effort to rise above those 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 de partment 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 offices 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

The Catholie 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 do sires of loving souls on earth to help their friends, will outwork 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!

### OCTOBER 0, 1888.

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 8. 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 unison 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 vilgrimage.

### Indiana Spiritualists.

The Indiana Association of Spiritualists met at Westerfield's Hall, Anderson, Ind., Sept. 13th, 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 ad-dresses they delivered were unusually fine, and —says the Anderson Herald of the 21st ult., in a kindly notice of the event—" attracted the at-tention of many of our best citizens." The meetings were very successful spiritual.

The meetings were very successful spiritually and financially, so much so that the organization of the State Society was effected and ization of the State Society was effected and articles filed incorporating the Association un-der the laws of the State. Forty-nine new members were added to the roll and two mis-sionaries will be placed in the field. The Association will meet in Anderson in October, 1889, and will hold its quarterly meet-ings throughout the State during the year, and at such times and plages as the tentors me

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 differ ent sections by representatives, and the mem-

The following officers were elected for the ensuing year: Dr. J. W. Westerfield, of Ander-son, President; for Vice Presidents, Abram Goodykoontz, 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 iswrong 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.

ble 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 allcontrolling; 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 incanta- it. Give him a wide berth.

### 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.

ET 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.'

857" 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.'s" with the imprint of Laconia, N. H., upon

He had no objection to this, he said. hem 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, s a very suspicious circumstance.

We then asked this question : "If there is any nvisible 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 imes 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 instead : Viscount Torrès-Solanot and Mr. Huebles, of Madrid-as representatives of Spain-Dr. Hoffman, for Italy, and Mr. Leymarie for France, which was carried. Vice-Presidents, Messrs Vivès, Da Ona (from Cuba), San Benito. Prof. Chiaïa 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 sec ond day, Saturday and Sunday, and gave a history of Spiritualism and of Allan Kardec, in French, which was generally understood and applauded. Deputy Huebles next delivered a long and eloquent oration, in the Castilian idlom, which is that of the locality and Province. A lawyer, whose name is not mentioned from Madrid, glorified the philosophy, and its able exbounder, Kardec. Mr. Moreno Acosta gave an ad lress in the Aragonese idiom. A numerous list of adherents from foreign parts, and telegrams were read.'

### Testimonial to Mrs. Bichmond.

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 Mönday, 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.

15 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."

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 creedists 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 be lievers:

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 . "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 séances 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 city pastors a few days after, he said: "1 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.

Ma 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 Cir. cle 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 action of the society regarding his bereaveappear next week.

### 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.

Rof- 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 registered 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."

1997 We see, by a notice to that effect in the Boston Investiggtor, 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. sad affliction of President Mills, and of the The book, we are assured, will be handsomely printed, well bound, and sold at the low price ment, has been sent us by E. J. Huling, and will of \$1.50 (including postage), by the Investigator Publishing House.

### BANNER OF LIGHT.

ADVERTISING RATES.

### PROFIT-BHARING. BY GROBOE A. BACON.

Akin to the pleasure we felt when in our childhood's literature, by the magical touch of sympathy, the traveler whose experiences becante ours, whose trials we shared in common, in whose journeyings we were as interested as though present in person, when this brother companion of ours chanced to meet with a welcome spring of bubbling water in some desert spot or out-of-the-way place-was the feeling with which we read in the papers the other day of the case of profit-sharing by a leading firm in Minnesota.

Amid so many undesirable items one who reads the daily press constantly encounters, it is a positive luxury to meet with one of this exceptional character. It stands out like a bright, genial, golden day, in the midst of a long spell of wet weather. How we wish for many more just like them!

The case in point is this: The Messrs. Pillsbury & Co., extensive mili-owners of Minneapolis, Minn., four years ago, were invited by other flour-millers in the northwest to form a combination to reduce the wages of all mill-workmen; but instead of complying with this amiable proposition of human wolves, they, not only refused to engage in such a scheme, no necessity in their opinion existing for it, but they took occasion to notify their several hundred employés of their intention to not only pay the then existing wages, but also to divide the year's profits with their men; which they did to the amount of \$60,000 that same year. The two years following no extra amount was dis-

tributed, but this year-only a few days ago in factthe workmen were the happy recipients of \$40,000 shared pro-rata among them.

An instance like this of the wise application of practical partnership on the part of an extensive firm with their employes, so worthy of imitation, enriches the entire community more by its exhibition of noble manhood, the recognition of reciprocal relations, of mutual interdependence between employer and employé, than by the distribution of never so many dollars.

If this ring of the true metal were oftener and everywhere heard, the wage-worker's self respect would be vastly increased, the true dignity of labor be more properly appreciated, and the antagonisms between representative capital and labor, which now so disgrace the civilization of the age, would largely disappear. The industrial question, the most potent factor in our political economy, would adjust itself to a more humane and equitable basis, resulting in a vastly improved social atmosphere, and in place of bitter blckerings mutual blessings would abound-all of which is a consummation devoutly to be desired.

Washington, D. C., Sept. 27th, 1888.

#### W. J. Colville's

Work in Chicago ended on Sunday, Sept. 30th, when three very large audiences assembled in Martine's Hall, 55 South Ada street. The subject of discourse in Hall, 55 South Ada street. The subject of discourse in the morning was "Destiny"; the afternoon was de-voted to replies to many deceptly interesting questions. The evening lecture was one of particular interest on "Occupations in Spirit-Life." Mr. J. C. Davis skill-fully presided at the organ, and there was some fine singing. Mrs. Hoffman, and other ladies, made the rostrum truly lovely with floral offerings. Mr. Colville left Chleago Monday alght. Oct. 1st, for Cleveland, O., where he was announced for two lec-tures, Oct. 2d and 3d. His next visit was to be at Pitts-burgh, Pa., where he was billed for Oct. 4th and 5th. He arrives in Boston early Sunday morning. Oct. 7th, and commences his work in this citly in Berkeley Hall. He is open for outside engagements on Tuesday. Ad dress care of this office.

THE TWO WINE THEORY .- How many, says an exchange know what the "two wine theory" is? How many have the smallest idea as to whether it concerns itself about a matter theological, political, ethical or dietary? Not more than one in four knows anything of it, and yet, in certain narrow circles, the contest concerning it has raged fiercely for years. It originated, says Rev. Dr. Jewett, editor of the pamphlet bearing the title, "The Two Wine Theory," in the United States, about fifty years ago.

Stripped of all verbiage, it is simply an idealism that in Idiblical and classical times there were two sorts of wine : one-that of which the abuse is condemned in certain passages of scripture-being like the fermented liquor called wine now a days; the other, a mysterious substance ranging anywhere from a fluid to a jelly in consistency, unfermented, perfectly harmless, made from grapes by some forgotten process, and preserved by methods of which the secret is now lost, but always innocent as milk.

Thus do modern Christians quarrel over the mere as an act in his memory by an inspired human brother who was about to give up his life for the good of humanity--is lost to themselves and the world.

### " Doctoring Old Time." A STRIKING PICTURE-A REVIVAL OF OLD TIME SIMPLICITIES.

TIME AIMPLICITIES, In one of Harper's leates is given a very fine illustration of Roberts's celebrated painting, known as "Doctoring Old Time," It represents a typical old-timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appreciated only as a care relie.

a rare relie. The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose—"Old Time Doctor-

We learn, through a reliable source, that one We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country has been for years investigating

of the country has been for years investigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great grandfathers' time enjoyed a health and physical vigor so seldom found in the present generation. They now think they have secured the secret or secrets. They find that the pre-vailing opinion that then existed, that "Nature have a provide a cover existing they have has a remedy for every existing disorder," was true, and acting under this belief, our grand-parents used the common herbs and plants. Continual trespass upon the forest domain has made these herbs less abundant, and has driven them further from civilization, until they have been discarded as remedial agents, because of

the difficulty of obtaining them. H. H. Warner, proprietor of Warner's safe cure and founder of the Warner observatory, Rochester, N. Y., has been pressing investiga-tions in this direction into the annals of old family histories, until he has secured some very valuable formulas, from which his firm is now preparing medicines, to be sold by all druggists. preparing medicines, to be sold by all druggists. They will, we learn, be known under the general title of "Warner's Log Cabin reme-dies." Among these medicines will be a "sar-saparilla." for the blood and liver, "Log Cabin hops and buchu remedy." for the stomach, etc., "Log Cabin cough and consumption remedy." "Log Cabin hair tonic," "Log Cabin extract." for internal and external use, and an old valua-ble discovery for catarrh, called "Log Cabin rose cream." Among the list is also a "Log Cabin plaster," and a "Log Cabin liver pill." From the number of remedies, it will be seen that they do not propose to cure all diseases that they do not propose to cure all diseases with one preparation. It is believed by many that with these remedies a new era is to dawn upon suffering humanity, and that the close of the nineteenth century will see these roots and herbs, as compounded under the title of War-ner's Log Cabin remedies, as popular as they were at its beginning. Although they come in the form of proprietary medicines, yet they will be none the less welcome, for suffering humanity has become the less welcome, for suffering nu-manity has become tired of modern doctoring, and the public has great confidence in any rem-edies put up by the firm of which H. H. Warner is the head. The people have become suspicious of the effects of doctoring with poisonous drugs. Few realize the injurious effects following the prescriptions of many modern physicians. These effects of poisonous drugs, already prom-inent, will become more pronounced in coming generations. Therefore we can cordially wish the old-fashioned new remedies the best of sucess.

#### Movements of Mediums & Lecturers

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

G. W. Kates and wife lectured and gave tests in Lawrence, Kan., Sunday, Sept. 23d, to large audiences. They hold meetings in Kansas City, Mo., Oct. 7th. Their permanent address is Greenville, Darke Co., O. Their permanent address is Greenville, Darke Co., O. J. Frank Baxter was well appreciated in Brockton by the Spiritualists and others who heard him on Wednesday evening, Sept. 26th. He closed his pres-ent engagement with Lynn on Sunday, Sept. 30th, and will lecture in Bridgeport. Ci., each Sunday afternoon and evening during the present month. Mattle E. Hull has been engaged to attend the Fair-mount, Kan., annual meeting, which commences Oct. 12th, and continues three days. She will be present through the entire meeting. Mrs. Carrie C. Van Duzee will commence a month's engagement in Watertown, N. Y., the middle of Octo-ber. Parties residing in that vicinity and wishing her services can address her at 12 Brunson street, as above.

Miss Jennie B. Hagan will make week evening en-6 Miss Jennie B, Hagan Will make week evening chargements for October, November and December, She has all her Sundays engaged for 1988 and 1889, with the exception of July and August, and Sept. 15th, 1889. Miss Hagan will answer calls to fecture week evenings in parlors, etc. She speaks Sundays during October in Worcester, Mass., and will be at South Framingham a part of the week days of each month. A. E. Laurence of Brenchton and Laurench before the analysis.

Seats free

Dr. A. H. Richardson- as will be seen by his card ir another column-has returned from an extended visit to the spiritualist camps to his old residence, the Wa-verly House, Charlestown District.

Mrs. Christie B. Bliss will shortly take a trip to Ohio, and purposes passing through Cincinnati, prob-ably remaining there for a few weeks, and will hold

Mr. W. J. Colville, we are informed, will speak in Chelsea in the evening of Sunday, Oct. 7th, at 7:30.

Cheisea in the evening of Sunday, Oct. (1), at (330). Mrs. T. J. Lewis, the spirit-test medium and psy-chometrist, filled a successful engagement Sunday. Sept. 30th, at Grand Army Hall, Chelsea, Mass., and is ready to make further engagements Sundays and week days for the fail and whiter months. Her address is 205 Harrison Avenue, Boston, Mass.

We regret to learn that Mrs. Susle Willis Fletcher is quite ill at her residence in Boston.

Special Notice.

The date of the expiration of every subscrip-

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accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT carnot well undertake to rouch for the honeity of its many adtertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they ure at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties show they have proved to be dishonorable or unworthy of confidence.

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as Usual for the summer Glenora, Yates Co., N. Y. O6 13w

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

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Consolation; The Ghost; The New Annus Mirabilis; Min-nesota. POEMS IN THE RELIGIOUS VEIN.-Resurrection; Our Ships; Retrospection; A Dream; Come Close; Life; Humil-lation; Gol's Garden; Eestasy; The Race, The Doctor's Message; Hortatus; Darkness and Doubt; Very Good; My Self; On the Death of Children; Old Ann. POEMS OF THE WAR PERIOD,-War; Equality; The Bat-tle of the Storms; On the Bar; The Solder's Last Look; Unknown; The Doomed City; The Masked Batterles; Sher-man's Host; Welcome Home. MISCELLANEOUS- Mother; Homeless; Heaven and Hell; In Memoriani; The Army of Types; Lines Written After the Franco-Austrian War; Brotherbood; The Dreamer; The Filt; Garibaldi; Home-Sick; On the Heights; The Whistier: Hope and Duty; Young Love; The Phantom Sawyer; Apostrophe to a Comet; Middle Age; Worship; Drifting; Girl Love; At the Concert; Aurora Borealis; Song of the Truth Seeker; Song of the AB Parent. Cloth, gilt top. Price §1.00. For sale by COLBY & RICH.

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12mo, pp. 183 Price \$1.00, For sale by COLBY & RICH.

### THE Eleusinian AND

## Of Lincoln's Inn. London, Eng. Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission cer-tain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the mat-ter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this con-nection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it com-pletely disproves the charge of Prof. Zoliner's disqualifica-tions as an investicator of phenomena at the date of his seamces with Dr. Henry Stade. Pamphlet, pp. 16. Price 5 cents, postage free. 6 copies 25 cents, 13 do. 30 cents, For sale by COLBY & RICH. Bacchic Mysteries.

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pable of being imparted to another mind. Can immortality be scientifically demonstrat-ed? your correspondent questions, and we reply: Yes; for what is science but the mani-festation or the establishment of law, the re-vealment of truth itself? We speak of the science of astronomy. But what is that? Only the revelation to human understanding of truth concerning the planets and the laws that gov-ern them. And so immortality may be scien-tifically demonstrated. It must be proven to human understanding to be a fixed law in the universe that life is continuous, that it has no end. Can this be done? you ask; and we reply: It can; since through the revelations of truth itself there gomes in the ninetcenth century a demonstration not only of the immortality of

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ter, and to those who shall go forth from the civilized places of the world to bear with them that which will be uplifting and beneficial to

may frequently be done in the experience of many investigators of Spiritualism. The clairmay frequently be done in the experience of many investigators of Spiritualism. The clair-voyant powers of one person may be held in abeyance for the time, or they may be drafted upon by other spirits not at all in sympathy or *en rapport* with those spirits who come to the individual who gains information from one especial clairvoyant present, and therefore it is not strange if, of the several mediums in the circle only one should rive to one individual

guides and attendants; they have their own of life, we find always the male and the female, personal magnetic qualities, which are acted upon by the magnetic and electrical qualities son, the two making up a perfect whole, in power and activity, such as may be expressed these mediums may exercise his powers for a special work; that of another may exercise the powers of his subject for some other work, and so on; therefore, while what is given to your correspondent by one clairvoyant, by such a circle, may be perfectly correct, if something clairvoyants; or if even something of a differ-tion, and declines to hold another circle. The aster is given to your clairvoyants; or if even something of a differ-time term is given to hold another circle. The medium was greatly excited by the appara-

clairvoyants; or if even something of a differ-ent character is given to your correspondent by other clairvoyants, it does not follow that the first or the others are false or unreliable, since one may previous contain conditions and since one may perceive certain conditions and surroundings of spirits within the atmosphere of your questioner, while others may be led to perceive still different conditions and associa tions

Q.--[By V. S. P.] Which is the higher attain-ment in the spirit-world, the emotional or the intellectual?

A.—The emotional nature of man may be developed so as to afford to him the highest de-gree of spiritual attainment, or it may be so unfolded as to provide for him the lowest dewhat extent it is brought into activity. We all know something of these which

man. We all know something of mose when are called the baser, or the passions leading human beings, in their exercise, into unhappi-ness, sin and misery. We also know something of the higher emotions of the human family, and that their cultivation and exercise may lead man up to a condition of unselfishness and of happiness, because through that cultivation he will put forth the spiritual powers of his be-ing, which may grow and unfold in beauty and

Ing, which may grow and unoid in oracty and in peace. But we presume your correspondent speaks of those higher emotions, of that which be-longs to the affectional nature of mankind, of the love-element itself, which, if properly un-derstood and cultivated, would bring to man a degree of happiness such as perhaps the exer-cise of no other faculty or attribute may do, since if he exercises the love-element in charity and good-will and tender feeling toward his since if he exercises the love-element in charny and good-will and tender feeling toward his kind, breathing an unselfish disposition, send-ing out to his neighbor, and even to the human being whom he does not know, but whose un-happiness or misfortune may appeal to his beaut that sympathy and loving feeling which heart that sympathy and loving is drawn forth from his nature, then will the man be lifted up to a spiritual atmosphere, and breathe in that which is uplifting and strengthening to his interior nature. On the other hand, the man who has intellect may perhaps be as happy and as exalted in the spiritual world as the first, provided he exercise his intellect in useful ways to mankind; and he who is intellectual, exercising his mentality for the benefaction of his race, cannot tailty for the benefaction of his race, cannot fail to grow in the other quarter, to become an affectionate, social-minded individual; while he is seeking to bless his kind through the activity of his mental power he will feel a warm tide of sympathy flowing over his entire na-ture, and thus will he be spiritually exalted. The man who is affectionate by nature, seek-ing to bless his kind a very concerting will ing to bless his kind at every opportunity, will come in contact with human life, be able to study his fellow-beings and learn something of the universe at large, and even though he has been deprived of books and of the learning which the schools supply on earth, he will find his mind enlarging, his brain-power increasing, his intellectual faculties growing rich and his intellectual faculties growing rich and strong; thus will be be recognized as a man of intellect in the spiritual department of life; and therefore, friends, let us not draw com-parisons upon this subject, for he who is intel-lectual, who studies the happiness of his fellow-beings, making use of his mentality for the benefit of his kind, will grow in spiritual exal-tation and become in time a spiritualized en-

treatment of those poor creatures such effective discipline as would deter them from continuing in pursuit of their cruel treatment. This, wo should judge, would be the reply of any spirit who had a spark of human feeling in his breast. Ne believe the time is coming when what is now known as the "Dark Continent" will be opened to civilization and the march of human rians, who will take with them such useful in-rogress. We believe that there will go forth to this "Dark Continent" civilized humanita-rians, who will take with them such useful in-dustry will be found within that domain known as the "Dark Continent" while be the globe, such treat-ment and such surroundings as may benefit them morally, intellectually and spiritually. We believe when this is done, resources of in-dustry will be found within that domain known tual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place, a mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit will accrue when this takes place. A mutual benefit wi In the same direction as the first. It does not be as that which will be dupliced on the same direction as the first. It does not first. It does not be the same person or the same object, although that of the same person or the same object, although that of the same person or the same object, although that of the same person or the same object, although that of the same person or the same object, although that of the same person or the same object, although that of the same person or the same object, although the same person or the same object. The same person or the same object, although the same person or the same object. The same person or the same object although the same person or the same object. The same person or the same object although the same person or the same object. The same person or the same object although the same person or the same object. The clair object although the same person or the same object although the same person or the same object although the same person or the same object. The clair object although the same person or the same o

and manifested in their own way, somewhat as they are upon this earth. Law is ever true to it-self, and so far as we know, this law of sex condoms of life and maintains its outward sem-

blance or appearance. The positive principle, analagous to that which is known as the male on earth, and the which is known as the male on earth, and the circle, only one should give to one individual a description or a message which is applicable to his case. Clairvoyants, like all other mediums, are surrounded by their own special spiritual guides and attendants; they have their own or one and message which is applicable to his case. Clairvoyants, like all other mediums, are surrounded by their own special spiritual guides and attendants; they have their own of life, we find always the male and the female, or one of the sector of life, we find always the male and the female, or one of the sector of the place and performing its own proper work; and in the spirit-world, in the human department of life, we find always the male and the female,

last one there came into the room a skeleton, so clearly seen that some twenty could behold it. The medium was greatly excited by the appara-tion, and declines to hold another circle. Please explain the meaning. A.—It is as easy for a band of operating spirits, or for even one spirit who understands his business and can gather the forces of his medium or of these parsons from whom he av-

his business and can gather the forces of his medium or of those persons from whom he ex-tracts his material, to build up the skeleton of a human form, as it is to create from the atmo-sphere a materialized human form. Undoubt-edly this manifestation of which your corre-spondent speaks was one presented by the oper-ating spirits for reasons of their own. There may have been one, among them, who desired to see what could be done in that direction, and so set to work to experiment : perhaps some so set to work to experiment; perhaps some anatomist or physician of the old school, wish-ing to give a subject of thought to his sitters, presented this manifestation from the spiritle of life

We do not know why this appeared, as stated by your correspondent, but suppose it must have been for the purpose of showing what spirits can do, under certain conditions. There spirits can do, under certain conditions. There may have been a strong doubt in the minds of those present concerning the reality of the work of materialization, and so the spirits thought: "We will not present a fully materi-alized form, a tangible body of flesh and blood that may be supposed to be the form of some confederate; we will send out a skeleton de-nuded of its flesh, and make it appear before the eves of these wonder-seekers assuring them

the eyes of these wonder-seekers, assuring them by its manifestation that there is some occult law at work." We do not know as this is so. law at work." We do not know as this is so, not being *en rapport* with the spirits who pre-sented this appearance, but think it very likely. As regards the medium and friends who wit-nessed this manifestation, we presume they are honest in their desire to receive truth, and speaking on this presumption we ask them to continue their experiments and investigation, because there may appear from them some-thing of great importance to the world and to the cause of truth.

Q.-[From the audience.] Can there be any real harmony established until we shall under stand these two principles, the positive and the negative, and the law that governs them? A.--The law of harmony is but little understood by mankind at the present day, nor car it really be understood and acted upon until the two elements of life, the negative and the positive, blend so closely in unison, assimilate so completely together, that there will be no disorganization of the forces, and no friction between them. Until man becomes so fully acquainted with his own nature and that of his kind as to com-prehend the forces and the laws of his beingand of course when we say man we mean man and woman also-until these are understood thoroughly by intellectual, intelligent men, we may expect to find inharmony and discord in the human family; but as the years roll on, and man advances in knowledge and in wisdom, as he comes to study the laws of his being more closely, he will learn not only of the positive element within the male, but of the negative may be blended and harmonized together, so as to make a perfect oneness of sympathy, of unity and of happiness.

GeneratedDescriptioncannot blend, but are divergent, then they can<br/>not be attracted foward each other in the other<br/>world, for the split! ever follows the law of at<br/>traction, when apart from material life, and world that<br/>these soulds who are; like itself, seeking world in the split.<br/>the sould world are; like itself, seeking world in the sould world the<br/>these soulds who are; like itself, seeking world in the sould world

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

### Report of Public Séance held June 29th, 1888. Levi Hayward.

As we visit earth, we are aware of the many trials you have to contend with. As we draw near to those whom we knew well in the mor-tal, the question is often asked why those who loved us here close the doors so closely, and listen not. We visit them with gentle taps at the door, and many times do they hear it, yet as much as the little click of the telegraph. You will wonder if I found the life beyond the

You will wonder if I found the life beyond the grave such as I expected. This world is beau-tiful beyond expression. I find our homes such as we have built for our lives on earth. I passed away from Palmer, Mass. My busi-ness was in Gardner, Mass. My name is Levi Hayward. I think I shall be remembered in both places. I was a chair manufacturer. I have

often been a silent listener in your meetings, and have twice endeavored to control. I would like the people of (fardner to know that I do not forget them. I often step into the old hotel, and into the stores that I used to fre-

out note, and into the stores that I used to re-quent when here, and I hear my name spoken, but not as frequently as it used to be. I wish to say to Mary that we often visit the earthly home. John is with me, also Julia, and we are happy in our spirit home. I assure you, Mr. Chairman, I appreciate this privilege

privilege.

### Nancy Bolton.

My name is Nancy Bolton. I have dear ones n Boston, and a son in Los Angeles, Cal. Dear die, how often have you heard mother call you by this pet name, and I know you do not forget it. It is thirty-five years, as near as I can reckon mortal time, since I laid aside the mor-tal form. A little time ago, Isaiah, you felt you must make a change in your business, for your health was failing, and I find since the change came you are much stronger.

Never have I left you, my son, but have watched over you tenderly. When discourage-ments came to you, when the dear one, Mary, was taken from your side, and you were left with the dear little children, you questioned in your soul whether mother knew of this? Yes, Idie, I was conscious of it all; and when you chose another to walk beside you, and the intre-one came into the home, father and myself were still watching over you. How gladly would I reach them all. But I cannot; neither can I come into communication with you pri-vately, therefore I asked permission to speak here, thinking you would get the paper. I am chose another to walk beside you, and the little here, thinking you would get the paper. I am glad of your giving up the practice of medicine; it was too much, and I find it is better you should stop as you are; the change of climate

OCTOBER 6, 1888.

and would like to come into communication with you, if possible.

### John Garfield.

I belonged in Fitchburg, Mass. ; my name is John Garfield. I knew something of the trials of an editor. I believed nothing in Spiritualism, and I did n't want to talk about it.

I will say to Mary Jane, the dear wife whom I have left, that the children are with me, and are growing in the spirit-life. Your father, Capt. Samuel King, is also with me. A little sorrow has come into the home of your brother Solon. I simply refer to it to let you know that we realize the trials you meet after we leave the earth; and we do not care to leave it entirely.

I had not been gone long before I learned from father, mother, and Elisha's boys, that I could return and come into communication with you here. You no doubt will say that I never would have anything to do with Spiritualism. I will acknowledge that I made a mistake; but if you will try to learn something of it here, it will help you after you cross over.

You are not alone, Mary Jane, for many dear ones that have long passed from your sight are with you. Alvah, your dear brother, sends greeting, and asks me to speak a word for him, that the dear ones may know they are not for-gotten. I knew of this Banner of Light Office, many years ago, but passed it idly by. Now I will confess that it is worth a great deal to me —in these few moments In these few moments. Never, Mr. Chairman, can you know how

Never, Mr. Chairman, can you know how much happiness it gives a spirit to speak on this platform, feeling that he will reach his friends through your columns. I am happy to know that through the influence of higher in-telligences, such a place has been established on the mortal plane. I am thankful that I can acknowledge that I have been "looking through a glass darkly," and that I now see more clear-ly, for I find there is much for me to learn. It is but a few years since I passed over.

If y for I find there is much for me to reach. It is but a few years since I passed over. I wish to be remembered to Harriet, also to the familes on both sides. Father and mother send greetings, and we all wish to be remem-bered. Mary Jane, I shall never forget the time when you clasped my hand and felt that you would be alone. I knew nothing of the country I was going to. country I was going to.

### Sarah Craggin.

My name is Sarah Craggin, and I have dear ones scattered in different localities; some are in Keene, N. H., some in Bellows Falls, Vt., and some in Alstead, N. H.

Eliza has often wondered, knowing how creed-bound I was, whether I have found the immor-tal life different from what I expected. Yes,

dear sister, very different. Samuel is here to-day with me, and Henry, and I send greetings to each one. Mother wish-es to be remembered, also Eliza will ask me if none on the other side of the house are here. Yes; dear Isabel is with us. We are very happy as we come together in spirit-life. I know. dear sister Eliza, I used to think you were car-ried away by this delusion. But I have found it to be a truth, and that it exceeds what you can believe or understand on this side. I have spoken once before briefly, and you wished then, Sarah, that I could have given you more, that you might know what my feelings were on entering spirit-life. Dear sister, all I can do is to acknowledge I was in the dark. can do is to acknowledge I was in the dark. Clarissa wishes to be remembered, and says that she also finds it very different from what she expected. William and Willard too will be surprised as they enter the spirit-life. You may wish to know if I often visit them, and Susan. Yes, I do. We come as a group, many times. Henry asks mother to tell Fred that I am with in often. The dark bew reill understand when hi n often. The dear boy will understand when you say often. I am happy to find the spirit-life one of activ-ity; we all have a work to do, and are only too glad to be able to do it. My sister cherishes your paper, Mr. Chairman, and looks forward from it. I used to think Spiritualism was the work of the evil one, but the truth has been made known to me, and I am happy in my spirit home.

Science never errs, for science is truth itself, and truth cannot err, nor can it be controvert-ed by any statement or assumption.

Immortality appeals to the soul of mankind in the name of truth or of science, and through its varied manifestations of what is called

its varied manifestations of what is called Spiritualism, immortality reveals itself to your understanding time and again. The manifestations which returning spirits bring to you are of themselves—at least many of them—scientific, and can be scientifically demonstrated. Especially is this so in the realm of physics, or of physical phenomena, where strange appearances and strange productions are made, not explainable by any law of phys-ics, of matter, which you understand at the present time, not explainable upon any hy-pothesis of collusion or of the unconscious action of incarnated mind on earth, but only explainable, only plausible and reasonable, in the light of spiritual revealment, which de-clares that these appearances and movements clares that these appearances and movements are made by an intelligent but to the mortal eye invisible mind of man or of spirit. Undoubtedly much that is given to day in this line of aging and seven houst in followed

this line of action and revealment is faulty and imperfect, but so are many of the investiga-tions and experiments of science in her various quarters; during the first few years they are made, we must trace a law and retrace its steps and its action, time and again, before we shall and its accrede theory or speculation concerning its operation. And so with this demonstrated truth called Spiritualism: you must experiment and investigate its various movements time and again before you shall learn thoroughly of them; but as the years roll on, and its investigators become more learned and practiced in their exbecome more learned and practiced in their ex-periments, as man advances in the knowledge of the occult forces of life and of his own spir-itual nature, then will these scientific demon-strations of the power of spirit over matter, of the immortality of human life, gain ground and increase in force and action until man shall learn and be convinced that immortal existence is a fact in the universe, and one that can be es-tablished to the satisfaction of every thinking tablished to the satisfaction of every thinking mind.

Q.-[By "Humanitarian."] Do spirit intel-ligences who communicate with earth's people through human medial instrumentalities think it best that orplized nations combine for the It best that civilized nations combine for the purpose of suppressing the Arab slave-dealers and murderers of the ignorant Africans, and thus open up the "Dark Continent" in the in-terest of civilization? Your inquirer thinks nothing effective can be accomplished in any other way; but he may be mistaken, and taks for more light upon a very important subject. ((A, A) thite in the thought that it is wise for all will unite in the thought that it is wise for all anity civilized nations to/unite in peace and amity upon any subject or question that looks to the elevation of humanity as a whole, or to the eleis base and cruel, and productive of suffering to a people or "ani," individual." Undoubtedly it would be wise for those of civilized life who are above such a system of to the enslaved, and vation of humanity as a portion or a particular race; therefore they will concede that it would be wise and humane for the people of all civil-ized nations to unite in harmony together for the purpose of suppressing any slave-dealer, slave-holding system of system of any kind that is base and cruel, and productive of suffering to mould be wise for the beenefit of his wind independent of growth or a people or the protection to the enslaved, and ing forth their protection to the enslaved, and to mete out to those who are barbarous in the

tation, and become in time a spiritualized en-tity; and he who is a spiritualized intelligence must of a certainty feel the finer emotions of humanity flowing throughout his entire being, while the man who is spiritually exalted through the exercise of his emotional faculties will also grow in mental power, become intel-lectually exalted, and find happiness and a means of increasing in knowledge on the spiritual side.

He who has intellect, and who has not spirit-ual exaltation nor desires it; he who is very learned and keen and brilliant in mind, but learned and keen and brilliant in mind, but gives no thought to the sufferings or the happi-ness of his fellows, who lives selfishly for per-sonal aggrandizement, however lofty he may be upon the pinnacle of mentality, will not be considered great in the spirit-world, while he who is spiritually affectionate, although he may not have learned of books or have gained the advantages of an education in earthly life, will be blessed according to his works, the motives, thoughts and aspirations of his soul. Q.--[By Edwin Cheney.] What distinguishes the three kingdoms of immortal life, the Spirit-ual, Angel, and Archangel?

ual, Angel, and Archangel? A.—These terms are used many times by re-A.—These terms are used many times by re-turning spirits to designate various degrees of advancement or of spiritual unfoldment of man-kind. The spiritual, then, is known as that de-partment of human life which is superior to the animal or physical department, that which embraces within itself not only the intelligent part or intellectual nature of man, but that which expresses itself, through the impulses of the heart in endeavoring to do for others, to live in accordance with truth and purity and goodness, and seeking for that which is higher than merely the temporal, conscious, earthly life. Then you will say, What follows? That which is known to you as the angelic would be the development of! the spiritual man, who sometimes and often exercises his thought and activities for others fully as much that he may grow and become learned and gain a higher de-gree of existence as for the benefit of his kind, although he desires to bless his friende into a

And of happiness. Q.—Are we to understand that spirit-life is divided into spheres of action, or into various realms, as of angels and archangels? A.—Spirit-life we define as being an actual

existence for the human family, just as is this mortal existence, at the present time, one through which the spirit gains experience and discipline, and may unfold in knowledge and in discipline, and may unfold in knowledge and in power of expression. This spirit-life, however, has its gradations of unfoldment and experi-ence, even as has the life of earth, yet it af-fords its localities, its associations and sur-roundings, of a substantial or tangible nature, by and through which the spirit may express itself, may take hold of the objective things as well as of the subjective thoughts and purposes of existence and through which it may come of existence, and through which it may come in contact with the universe, and also with its kind. Spirit-life, however, may be defined as spheres of action, so to speak, for one spirit may occupy a certain field of action and yet be

may occupy a certain field of action and yet be isolated from others who are active and potent in the field in which they work. One may be of a warlike character; he will be in contact with and allied to the physical plane of life, where warring and discord abound, until he has developed through that condition of hos-tility to one of a more peaceful nature. An-other spirit, perhaps, who has been on earth a brother of the first, is not of a hostile charac-ter; he loves peaceful pursuits and the ameni-ties of life, and therefore he is engaged in other occupations than those which attract his broth-er. This spirit is not held closely down to

er. This spirit is not held closely down to the external conditions of life-he can arise above them and enter into communication and association with spirits who are wiser, higher, more philanthropic in their work and in their aspirations, and so on. We may truly say that spirit-life is a series of active spheres, through which various natures of mankind exercise and which various natures of mainting cortain op-manifest themselves, all, however, affording op-portunities and avenues through which the splritmay reach to something higher, something more grand and uplifting.

We will conclude by briefly answering a ques-tion which has been propounded to us by a lady at a distance. She wishes to know whether

has been for your benefit; there are not so many sudden changes.

Please, Mr. Chairman, to send this message to Dr. Isaiah Bolton of Los Angeles, Cal.

#### Jane Carver.

I have friends in your city, Mr. Chairman, and here is where I would like my message to be dropped. I know some of you will say that Jennie was small when she passed on. But all grow in the spirit-world. I do not forget my lear friends, for I have been taught to never forget them.

forget them. I am happy in my spirit-home. The flow-ers you have here are beautiful, and you little know how much good they do the spirits: the moment we see them we seem to gather strength and courage to speak. We admire and appreciate them as much as you do. Beautiful blossoms, painted by the finger of God! We thank you for them, and also for the sympathy

and encouragement you give us. My name is Jane Carver, but they called me Jennie. Mary Jane and aunt Susan are here, and we would like the dear ones to know we come to visit them.

### Esther Williams.

I lived in Bradford, Vt., and my name is I lived in Bradford, Vt., and my name is Esther Williams. I have been here before, but I was a little over-anxious, I suppose, to speak, and so I failed. I passed to the spirit-world more than thirty years ago. I knew nothing of what is to-day termed Spiritualism. I want Philinda to feel that mother is not far

away. Many times have you said, "Mother, I know, is in heaven." But you place heaven too far away. Again, since Albert has joined me you have wondered if he has found father and mother. Yes, dear child, we find our own; we know even as we are known, and not our own; we know even as we are known, and not one link will be missing in the chain of love. Albert asks me to say that he did not leave things as he would have liked to had he been

things is ne would have have earth-life at that sure he was going to leave earth-life at that time, for many things of a worldly nature were not settled to his mind. Grandmother is with me, and my own dear

Grandmother is with me, and my own dear mother, and the grandmother on your father's side. My mother met me as I entered spirit-life. I found everything different from what I had been taught to expect, and I would have my children learn something of the realities of life eternal, for in a little time they will join us in the higher life.

### George Gill.

### My name is George Gill, and my residence was in Peacham, Vt.

I reachain, yt. I am speaking of what I know, Mr. Chairman, when I say to you that your good paper has been turned over many times to see if George had sent a message, for some of my dear ones are very much interested concerning the life beyond

I have been here before, but never have at tempted to speak until today. I have seen Esther in this meeting, three or four seats from this platform. Elvira also was here at two different times. I would like Albert to know

ferent times. I would like Albert to know I am not alone in making all the noise in his house, by any means; there is quite a largé band, when taking both sides of the house. " Sarah, you know many times, as you sit down to the table with Albert, that you sit there un-til Albert begins to move his feet pretty fast, as much as to say I can't get anything. You must be patient, and we will give you all we possibly can. Your father and mother on both sides, sisters and brother, all are there at some periods.

#### Controlling Spirit.

Friends, our season's work closes to-day, and would return thanks and blessings to each one who has given us sympathy and encouragement in word or deed.

in word or deed. For the last ten months the work has been varied, and from the material standpoint you do not perceive its value as those do who ob-serve it from the spiritual standpoint. We claim that we have helped in a measure to drop the scales from the eyes of mortals, and to establish the truth of immortality; and also we do claim that a blessing has come to many here in the circle-room, through messages that have

The only them silently. We do not claim gigantic results from our labor, but that we have done what we might in We desire to thank our friends for the floral

We desire to thank our friends for the noral offerings that have been placed upon this plat-form. You cannot understand how much we appreciate these in spirit as we come into your circle-room. They give strength to many who could not speak if it were not for them. You enjoy them here, and we also enjoy and appre-ciate them.

ciate them. Now we will bid you adieu for a time, hoping Now we will bid you achieu for a time, noping in the near future that our instruments may come forth in greater strength and vigor to do our work both in spirit and mortal life. We bid you adieu. John Pierpont.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Sept. 14.—Nathan C. Davis, Sarah E. Basford, Sarah John-son; Lyman Smith; Mabel Alda Powell; John H. Fuller; Joremiah Witham; Emma Edgecomb; Graham Thayer; Maggio Skillings; Harriet Langdon; Frank H. Richardson; Sarah E. Parker; Michael Swasey; Annie Mitchell; Maria Nutting.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

Sept. 2. Anthan Tanner; Ira Lake, Daniel Shaw; Aunt Patty Mayo; J. J. Pennington; Lucy Vickery; Alice M. Gould; John H. Armstrong; Ethel Magee; Harriet Johnson; Albert G. Towers; Harriet Maria L.; Hannah Clark; Wil-liam Dudley.

Neglect kills injuries; revenge increases them. A neglected cold increases its injurious effects on the system till consumption finally kills, un-less cured by Warner's Log Cabin Cough and Consumption Remedy. It is ye reliable reme-dy of ye olden time.

It is said that there are more than four thousand people in the United States who are over one hundred

### October Magazines.

MAGAZINE OF ART .- The frontispieco is an exceltent reproduction of one of the four works of Sir John Millals in the celebrated resort of artists, the Kepple-stone Collection of Alex Macdonald, "The Convalescent." In illustration of an account of that collection three other engravings of paintings it contains are also given, together with a portrait of Mr. Macdonald. Four illustrations of sculpture in the current exhibit of the Royal Academy accompany a description of the general display. Of the "Barbison School " Théodore Rousseau is the subject, one of the greatest landscapepainters of France, the other being Corot. His work is shown in five engravings, preceded by a portrait of the artist. Few of artistic turn of mind, which the spiritual serves to develop and strengthen, will fail to read with much satisfaction the opening article of this number-J. E. Hodgson's continuation of "Old Arts and Modern Thoughts," his theme being "Poetical Treatment." The remaining contents are "The Stopping Point in Ornament," by Lewis F. Day, eight illustrations; "Bernard Van Orley," an artist of the six-teenth century, three illustrations; a poem by Kate Carter; "Chronicles" and "Notes." New York: Cassell & Co.

CASSELL'S FAMILY MAGAZINE .--- Of the two serial stories new chapters are given, and in the "Chronicles of Cardewe Manor" we are told "What Miss Trusdale Said." A pleasing sketch is given of life on a sugar plantation near Queensland, in which is de-scribed "An Australian 'Uncle Tom's Cabin." In "Some Favorite Dogs" are related instances of the results of instinct in dogs, that bear a very close resemblance to those of reasoning in men. Instructive articles for housekeepers are "In Times of Sickness," "Every Day Puddings," and "What to Wear," the contents closing with "An Illustrated Record of Invention, Discovery, Literature and Science." New York: Cassell & Co.

THE ELECTRICAL ENGINEER.-An extra number is issued containing a full report of the proceedings at the Fourth Semi-Annual Convention of the National Electric Light Association in New York, Aug. 29th. 30th and 31st, 1888. The President's Address, and the Address of Welcome by the Mayor of the city, are given. These, with the papers that follow, are of much interest and value not only to electricians, but to all who would be informed of the rapid advance of the science. New York: Electric Publishing Company, 11 Wall street.

WIDE AWAKE .- Those who from sickness or other cause are obliged to keep within doors will read with interest "The Shut-Ins," a pleasing story by Mrs. Ella Peattie, and those who question the existence of intellect in animals will find reason to modify their views in reading "A Dogocracy," in which Miss Seward describes the strange canine communities of Constantinople. The home-life of Daniel Webster is the subject of an article with twenty-one illustrations by Miss Harris, most of the statements made being new to the public. Ed. Everett Hale concludès his "Bostor Common" articles, more of the fascinating story of "Plucky Smalls" is given, and a record of what of good one may do to another is made in "Some Children of the M. S. P. C. C.," by Kate Gannett Wells. For the 1889 volume a new serial story by Trowbridge is announced. Boston: D. Lothrop Co.

OUR LITTLE ONES .- "Miss Flipperty Floppet' leads the contents with a picture of herself and verses accounting for the venerable appearance she makes. "A Curious Traveler" follows, and then a dozen or more illustrated articles in prose and verse that are sure to instruct and amuse the nursery readers of this favorite of all children. Boston: Russell Publishing Co.

### Verifications of Spirit-Messages. BENJAMIN FITZGERALD. In the issue of the BANNER OF LIGHT of Sept. 8th I

In the issue of the BANNER OF LIGHT of Sept. 8th I notice a message purporting to come from Spirit BEN-JAMIN FITZGERALD of Canaan, Me. I knew Bro. Fitzgerald very well in his earth-life in that place, and can say of him that he was a true and consistent Spiritualist for more than thirty years prior to his transition to spirit-life in 1885. For twenty-five years he and his family were the only outspoken Spiritualists in that town; they were the pioneers, and the beauty and simplicity of Bro. Fitzgerald's life plainly told all his friends and neighbors that he not only beliered in Spiritualism, but *liced* it as well. He dwelt with us more than three score and ten years, passing on at the ripe age of seventy-three. His son, W. C. Fitzgerald, is living upon his father's place in Canaan, tenderly caring for his aged mother, who is patiently awaiting her summons to join her loved ones in the beautiful Summer-Land. Bro. Fitzgerald gave a characteristic message at Camp Etha in September 1885. through Edgar W. Em-erson, the celebrated public test medium, so that he had not always been disappointed in his endeavor to reach his friends. I do not recognize the spirit whom he calls William, though some of his relatives may be able to do so.

I do not recognize the spirit whom he calls William,



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though some of his relatives may be able to do so. The Free Circle of the dear BANNER is doing a great work for our cause, especially in regard to the vast amount of information obtained from the answers to the various questions, and further, by the messages of love from spirit-life, scattered broadcast over our country, which bring tidings of the loved ones whom the world at large calls dead. Fraternally yours, HARRISON D. BARRETT. Meadeille, Penn., Sept. 22d, 1888.

SARAH LAKEY.

I read in the BANNER OF LIGHT of Sept. 15th a message from Spirit SARAH LAKEY, now a resident in the spirit-world. She used to live in Pawtucket, R. I., and was well and favorably known to her many friends, who are well pleased to hear from her. Busidence R. J. Sand 20th 1899

### Providence, R. I., Sept. 26th, 1888.

### EZEKIEL TATEM, ET AL.

I recognize the message given through Mrs. B. F. Smith, in this week's BANNER OF LIGHT (Sept. 22d), coming from CAPT. EZENIEL TATEM. I was well ac-quainted with him, and with his mother and sister. They have no faith whatever in spirit-return. I also knew SALLIE GRIFFITH and little ANNIE BURBANK. Their messages are perfectly correct, and the sister Lydia mentioned was very much pleased to hear from them. Respectfully yours, R. A. GAGE. *Haverhill, Mass., Sept. 21st*, 1888.

### Important Caution.

Fire Marshal Whitcomb in his annual report lays down the following rules for the benefit of those who use kerosene lamps. It is a timely caution and should be implicitly follow-

The portion of the wick which is in the oil-reservoir

ed: The portion of the wick which is in the oil-reservoir should be enclosed in a tube of thin sheet metal, open at the bottom; or in a cylinder of fine wire gauze such as is used in miners' safety lamps (twenty-eight meshes to the inch). The oil reservoir should be of metal, rather than of china or glass. It should have no feeding-place nor opening other than that into which the upper part of the lamp is screwed. Every lamp should have a proper extinguishing ap-paratus and a broad and heavy base. Weks should be soft, not too tightly plaited; be dried at the fire before being put into the lamps; be only just long enough to reach the bottom of the oil-reservoir; be so wide that they quite fill the wick-hold-er without having to be squeezed into it, and should be soaked with oil before being lit. The reservoir should be quite filled with oil every time before using the lamp. The lamp should be kept thoroughly clean; all oil should be carefully wiped of, and all charred wick and dirt removed before lighting. Lamps which have no extinguishing apparatus should be put out as follows; The wick should be surned down until there is only a small, flickering fiame, and a sharp pnff or breath should then be sent across the top of the chinney, but not down it. Cans or bottles used for oil should be free from water and dirt, and should be kept thoroughly closed.

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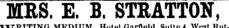
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 I Thank Thee, oh, Father.
 The Other Side.

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 Who Will Guide My Spirit

 Nearer Home.
 Home ?

 Passed On.
 Waiting On This Shore.

 Reconciliation.
 Waiting On This Shore.

 Repose.
 Welcome Home.

 Stirke your Harps.
 Welcome Angels.

 We Long to be There.
 We Long to be There.

Repose. She Has Crossed the River. Strike your Harps. Some Day of Days.

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### Banner of **Bight**.

### BOSTON, SATURDAY, OCTOBER 6, 1888.

### ALL SORTS OF PARAGRAPHS.

OCTOBER.

OUTOBER. Over the field where the brown qualts whistle, Over the forms where the rabbits 10, Floats the tremulous down of a thistle. Is it the soul of a butterfy!

Is at the soul of a outerful? Seei 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, Bee how each is alive, with wings! Butterflies seek their souls in its bosom, Changed thenceforth to inmortal 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 no 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 .-- Dlogenes. 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" all 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 remarka ble engagement here, which goes to prove how ster-ling 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 salled 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 con-nection 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 vold, the instruction given not being any consideration. This is rather tough on "Christian Science" or so-called "Mind Cure."—*Record.*

An Austrian Pompeji has just been unearthed near Zara. Zara is the Capital of the Austrian Province of Dalmatia. Thousands of coins of the Diocletian pe riod and of other early times, rare specimens of Grecian 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 peti-tions 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 "unco guid" which he declares to be " the result of morbid brooding over past shortcomings, magnified through lenses of a supersensitive conscience, thus assuming abnormal propor-

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 alls you, I can bear the worst of news:
>  Has a horrid man deceived you?
>  Do you suffer from tight shoes?
>  She sobbed. "I love six fellows,

### Spiritualistic Meetings in Boston. Hanner of Light Circle-Room, No. O Basworth Mireet.-- Respect are held every Tureday and Friday atter-noon at 8 o'clock promptly. Atmission free, For Further particulars, see noise on sixth page. L. B. Wilson, Chair-nan.

BANNER

inan, Berkeley Hall, 4. Berkeley Street.—The Boaton Spiritual Templeacrites at 10% A. M. and 7. M. Mrs. R. S. Ibline apeaker for the months of October and November. R. Holmes, President: Albert F. Hing, Tressurer: Oscar L. Hockwood, Corresponding and Recording Secretary. First Spiritual Temple, corner Newbury and Exceter Sircets.—The "Spiritual Fraintift" Society will commence its public meetings Sunday, Oct. (th. The Tem-ple Fraternity School for Ohldren meets at 10% A. M. Aftor-noon service at 24's and Wednesday evening Sociable at 7/s. Mrs. H. S. Lake's guides will speak during October and No-vember.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Wushington Street.—Sunday needings at 23 and 73 P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. H. Lewis, President. Berkeley Hall, Berkeley Street.—The Independ-ent Club will commence its lociures for the senson on Sun-lay, Oct. 7th, at 3 P. W. J. Colville, speaker for October Chas. Dawbarn, Mrs. Clarke Kinnball and others to follow. College Hall, 34 Essex Street. - Sundays, at 10%. M., 2% and 7% r. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.-Medlums' meeting every Sunday at 234 and 734 P. M. Dr Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.-Sundays at 5 and 75 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math ws. Conductor.

Ladies' Aid Parlors, 1031 Washington Street.-Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.-The meetings at this place were presided over last Sunday by Mrs Even Cobb, her husband being in the State of Con-necticut 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. Case, were followed by a well-received address by Mrs. Luil, (a stranger and a public lecturer.) on some of the salient points of the Spiritual Philoso-phy. Mrs. Kate R. Stiles 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. Forrester: Dr. Eldridge dlag-nosed diseases; Mr. Redell and Miss Dr. Webster also spoke acceptably. Mrs. Burnham, 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. The afternoon and evening services were equally as interesting. Eben Cobb, her husband being in the State of Con-

Engle Hall, 616 Washington Street. - Ser

ices at this hall last Sunday afternoon and evening were interesting and well attended. Mrs. Loring gave some very fine descriptions of spirits that were recog-nized by those to whom they were given; she was fol-loyed by others. A new medlum—a convert from the Baptist church to Spiritualism—spoke very earnesity for the cause. Dr. Thomas's remarks were well re-ceived. These meetings are bringing many new in-quirers to the hall each Sanday. E. H. MATHEWS, Conductor.

Indies' Aid Parlors, 1031 Washington

**Street.**—The meetings at this hall last Sunday were highly appreciated—Dr. E. H. Mathews, Mrs. Forres-ter, Mrs. Loring, Mrs. Waterhouse, and others, parti-

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets. The People's Splritaal Meeting. Ser Jees every Sunday at 24 and 75, p. M. Medhums and peakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. cor-er 6th Avenue.— Meetings of the Progressive Spiritual sts are held every Sunday at 22 and 75 c. M. Reliable peakers and test meetiums always present in spirit phenom hall gifts. Prof. G. G. W. Van Horn, Conductor. ual gifts.

chao gruss. Front. G. G. W. Van Horn, Conductor.
A delphi Hall, corner of S24 Mirpect and 7th A venue.—The Pirst Society of Spiritualists holds meeting every Sunday at 11 A. M. and 75, P. M. Admission free.
A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs M. C. Morrell.

The First Society of Spiritualists .-- Mrs. Nel ie J. T. Brigham spoke in the morning. The follow

ing 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 penal-ty of his sins, where does forgiveness come in?" "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 Su-preme intelligence in the affairs of man." She also improvised four poems, subjects, "Silent Archways," "The Medium Christ," "Consistency" and "Hose-mary" [the flower of remembrance]. The lecture was very logical and able, and commanded the nost pro-found attention of the audience. It was regarded by her hearers as one of the most interesting of Mrs. Brigham's efforts. The poems were also well received. In the evening the subject was, "Did the Sin of Adam Cause the Fear of Death?" ing subjects, selected by the audience, formed the basis

very fine, and all were recognized but one. New York, Sept. 30th, 1888.

day evenings and Friday afternoons

TT' I am pleased to inform THE BANNER readers

Spiritualist Meetings in)Brooklyn.

Johnston Building, Fintbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

Spiritual Conference.-For some time past the

thought of the meeting has turned upon man and his

Chicago, III .--- Mrs. A. H. Colby-Luther will speak

G. JENIFER, Sec'y.

for "The People's Spiritual Society" at 2:30 and 7:45 g. M., at its hall, '116 Fifth Avenue, on Sunday, Oct.

Brigham's efforts. The poems were also well received. In the evening the subject was, "Did the Sin of Adam Cause the Fear of Death?" Next Sunday morning and evening Mrs. Brigham will officiate in Paterson, N. J., and Lyman C. Howe this afternoon. Miss Ella Porter played a piano solo; Miss Maud Pleasant, the favorite young soprano, sung a solo; Henry J. Newton, Esq. made opening re-marks sulted to the occasion, which met the approval of the auflence, as shown by their applause. Mrs. E. A. Wells lectured upon the subject of "What is Spiritualism?" Site said: The person who is well in-clined to wisdom, and whose mind is not filled with worldly rublish, will never denounce an idea until he has investigated it, nor will be dismiss 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 present to the public, therefore it is but natural for many to oppose Spiritualism.... All who claim kinship with our Father in heaven, and a joint kingdom. Therefore, all who really believe in immor-tality as the omega of our existence are Spiritualists, believers in spirit existence in a worki or condition he-yond and further advanced than this: Believers in an existence as spirits-therefore Spiritualists, even if they deny the fact in terms. The Spiritualist believes in spirit-existence; in eter-nal spirit-life; in positive rewards and negative punish-ments; in happiness hereafter and here as a reward for clean, honest, correct living, with charity for all and mallee toward none. There was the strictest attention given to the lec-ture, and much applause. After the discourse Mrs. Wells gave a large number of tests to the satisfaction and defight of the recipients. Some of these tests were very fine, and all were recognized but one. S. New York, Sept. 30th, 1888. friends as possible, and most especiarly mose interest-ed in the Christian churches of our city. We also ask the assistance of those who are able to ald us finan-cially. We know there are many among our spiritual friends; and we trust they will come forward and give us, even if it be but a triffe, sufficient to continue our meetings and carry out the objects of our Societ

### AMERICAN SPIRITUALIST ALLIANCE

OF

MEBTS AT 219 WEST 420 STHEET, NEW YORR CITY, ON EACH ALTERNATE WEDNERDAY AT 5 P.M.

THE ALLIANCE defines a Spiritualist to be ; "One which the state intelligent communication can be had between the living and the so-called dend"; therefore all Spiritual ists are cordially invited to become members-eliter read dent or non-resident—and to take an active part in its work NELAON CHORE, President. J. F. JEANBRET, Secretary, 44 Maiden Lane, See York.

THE AMERICAN SPIRITUALIST ALLIANCE held its regular meeting at 210 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 deducing 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 on 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 J. F. CLARK, Cor. Sec'y. Oct. 10th.

### J. Frank Baxter in Lynn.

The popularity and worth of this speaker in Lynn, it least, have been thoroughly demonstrated these past two Sundays. Rarely at the opening of the season are the audiences large, nor expected to be; but notwith-

the audiences large, nor expected to be; but notwith-standing 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 hold it had upon the hearts of the people, what its in-fluence had been and is, and venturing to prophesy its purpose and mission. It was not led by any mortal or organized body, but was controlled solely by spirits, who inaugurated it, and would reach ultimate victory. In the evening he showed the practical work of Modern Spiritualism. A test scance followed the evening discourse, and a large number of descriptions were given. During this scance another skeptic, and an open critic, acknowl-edged having received a remarkable test. To make sure for Mr. Baxter in Lynn in September and October of 1889—over one year hence. Mrs. C. Famile A.Byn will be the speaker for Octo-ber, for whom Mr. Baxter in a brotherly way spoke a good word, saying: "No one can afford to let such an opportunity as next month offers go by unheeded."

### Portland, Mc.

To the Editor of the Banner of Light :

The lecture season was opened Sunday, Sept. 23d. in Mystic Hall, Dr. George A. Fuller of Dover. Mass. occupying the platform. His subject for the afternoon discourse was: "Show Me the Way." Bro. Fuller gave an able lecture, contrasting the mere faith of the churches with the *knowledge* galned through Spiritu-alism. In the eventual bis subject was "The Sympathy of Religions." Good audiences attended and were phaneocher ageb neuture

of Religions." Good audiences attended and were pleased by each lecture. Sept. 30th, Dr. Fuller closed his engagement with our Society. His afternoon discourse was upon "The Needs of the Hour"; that of the evening was taken from the Bible: "I am not of this World"; each dis-course was a thoughtful presentation of the claims of Spiritualism. Dr. Fuller will not be with us again for some time, as he goes South the first of January to fil a year's engagement there. B.

[The report of the reception and presentation will ppear next week.)

friends as possible, and most especially those interest-ed in the Christian churches of our city. We also ask

A Claim to Human Gratitude. A Claim to Human Graffinde. Charlotte Corday, the sadificed, tender-hearted pensant girl of Normandy, made great history by one desperate act. Slokened by the saturnalin of the French Revolution, and moved to desperation as Robes-plerre and Marat were leading the flower of France to the guillotine, she determined that she would put an end to Marat's bloody rolgn. Marat had demanded two hundred thousand victims for the guillotine! He proposed to kill off the enemies of the Revolution to make it perpetual!

LIGHT.

No wonder it fired the blood of this patriotic

beasant maid! peasant maint Gaining access to his closely guarded quarters by a subtorfuge, she found him in his bath, even then inexorable and giving written di-rections for further slaughtor! He asked her the names of the inimical depu-tion with the names of the inimical depu-

He asked her the names of the inimical depu-ties who had taken refuge in Caen. She told him, and he wrote them down. "That is well! Before a week is over they shall all be brought to the guillotine." At these words Charlotte drew from her bosom the knife, and plunged it with super-natural force up to the hilt in the heart of Ma-

"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 exe-

cution. Lt is a thrilling, sad picture, full of sorrow for her suffering country, and of unconquerable hate for her country's enemies. What a lesson in this tragic story! Two hun-

dred, nay, five hundred thousand people would Marat have sacrificed to his unholy passion of

power! Methods are quite as murderous and inexo-rable as men, and they number their victims by

rable as men, and they number their victims by the millions. The page of history is full of murders by au-thority and by mistaken ideas! In the practice of medicine alone how many hundreds of mil-lions have been allowed to die and as many more killed by unjustifiable bigotry and by bungling! But the age is battering. Man and methods

But the age is bettering. Men and methods at

are improving. A few years ago it was worth one's professional life to advise or permit the use of a proprietary medicine. To-day there are not two physicians in any town in this country who do not regularly prescribe some

country who do not regularly prescribe some form of proprietary remedy. II. II. Warner, famed all over the world as the discoverer of Warner's safe cure, began hunt-ing up the old remedies of the Log Cabin days; after long and patient research he succeeded in securing some of the most valuable among family records, and called them Warner's Log Cabin temperature of Cabin remedies -the simple preparations of roots, leaves, balsams and herbs which were the successful stand-bys 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 untried and imaginary reme-They are not the untried and imaginary reme-dies of some dabster chemist, intent on making money, but the long-sought principles of the healing art which for generations kept our an-cestors 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 -- whose name is a guarantee of the highest standard of excellence. entire line of patterns produced by The preparations are of decided and known influence over disease, and as in the bands of **ROXBURY CARPET CO...** 

our grandmothers they raised up the sick, cured the lame, and bound up the wounds of death, so in their new form but olden power as Log "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 serwhere 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 Prentiss. Singing by a flue volunteer



**OCTOBER 6, 1888** 

SKIN AND BLOOD DISEASES FROM PIMPLES TO BORDFULA

NO PEN GAN DO JUNTICE TO THE ESTEEM IN N which the CUTICULA REARDER are held by the thou-sands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and plimply diseases of the skin, scalp, and blood, with loss of hair.

hair, CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exploite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, inter-nully, are a positive cure for every form of skin and blood disease, from pimples to acrofula.

Sold everywhere. Price, CUTIOURA, 50c.; SOAP. 25c.; RESOLVENT, SI. Prepared by the POTTER DRUG AND JHEMICAL CO., Boston, Mass. Send for " How to Cure Skin Diseases."

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558 and 560 Washington St.,

30 to 34 Harrison Av. Extension.

and cannot be found elsewhere.

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 .-- Jonson

"Young man," he said sonorously, "are you ever abroad in the early morning when the great orb of day rises in all its majestic and brilliant glory?" "Well-er-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 452,557 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 quarreling 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.

Allerman White, lord mayor-elect of London, is the to in a late issue, has returned to this city, accompanied by Miss Gertrude, who is now canvalescing; and firstilliberal to fill that office for many years. He is a statich supporter of Mr. Gladstone. The London though yet very feeble, it is hoped will soon be reliberals propose to give him a public dinner soon. stored to full health. I learn that Mrs. Williams will resume her public

A man in Clayton, Ill., has a large Maltese cat that work in her séance-room on Oct. 2d, and give séances takes to water even more kindly than a spaniel. He as heretofore on Tuesday and Thursday evenings and will go into the water on his own account, and seems Saturday afternoons. to enjoy it hugely. Like a dog he will bring back a stick thrown in the water. IF Mrs. Effe Moss has so far recovered from her

late severe illness that she will resume her public work and give séances on Sunday, Tuesday and Thurs-JUST AS WE EXPECTED .- The magicians are fighting. Washington Irving Bishop, the mind-reader, has gone to the City of Mexico to join Kellar, and Herr mann, who is in San Francisco, but soon to appear be fore the Mexicans, says that Kellar is "a dismal fail-ure," and Bishop "a fraud." Herrmann 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. Herrmann 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 relation to both this world and the world beyond. it, "to travel with finit one season." In relating come to an end."
relation to both this world and the world beyond.
relation to both this world and the world beyond.
sessitiant that could do Herrmann "up," while Hertz
responds that neither Kellar nor Herrmann have any tricks less than a century old.
The truthful New Orleans Pleayme 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 it in plain raised letters: "You had better change your ways, and be a better man, for in '90 the world will come to an end." voice from the City of Mexico that Kellar has an

world will come to an end."

of each. The gentleman was followed by Mr. Philbrook, who tried to explain the mind according to his own ideas, which were in turn criticised by Mr. Elwell. If the meetings are well attended and full of promise. 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.

Churchly-I gave Dea. Snapper \$10 this morning for the Kangaroo Mission church in Homie de alley. Mrs. Churchly-Oh! Arthur, how good you are; wish I could do something for the mission. 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 and winter months. Churchly-Walt till they start the foundation, my car, and then you can contribute some of that angel ake of yours for the corner-stones.

Philadelphia, Pa.

To the Editor of the Banner of Light :

Last Sunday, Sept. 30th, the guides of Mrs. H. S. ake addressed two large and appreciative audiences -the morning subject being " Politics and Principles ' and the evening lecture based upon questions. The little Indian guide, "Prairie Flower," has very much endeared herself to the members of the society and the audiences generally, who have derived much pleasure and profit from her quaint and peculiar sayings and satisfactory tosts.

and profit from her qualit and peculiar sayings and satisfactory tests. The society is in a prosperous and harmonious con-dition, and enters upon the season's work with merito-rious zeal and determination. It has empowered sev-eral resident mediums to act in the capacity of teach-ers and demonstrators of the Spiritual Philosophy.

L. R. C.

A. L. COVERDALE.

Haverbill, Mass.-Last Sunday was the occasion of the observance of memorial services by the First Spiritual Association of Haverhill and Bradford, as a FROM OUR NEW YORK SPECIAL CORRESPONDENT.]

Spiritual Association of Haverhill and Bradford, as a testmonial of respect to the memory of the late Walter H. Whittier, an esteemed member of the Asso-ciation. The services of the day were by Dr. J. C. Street of Boston, the afternoon subject being "Spirit-ualism and Its Attitude Toward the Church and Christianity." The memorial services took place in the evening, before a large audience, embracing be-sides Spiritualists many personal friends of the de-parted one. There were many flowers contributed in various forms adorning the speakers' stand and its surroundings, and the exercises were deeply interest-ing. Following the address all friends of Mr. Whit-tler who desired to speak were invited to do so, and a responsive tribute was thus given to his memory. Following this a favorite control of Dr. Street's took possession of his organism and gave a highly interest-ing address. 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

possession of his organism and bury of the new lecture ing address. Next Sunday will be the opening of the new lecture course for the autumn and winter, by Mrs. Lizzle S. Manchester of West Randolph, Vt. The singing and orchestral music will be under the direction of Mrs. Bouden. E. P. H.

Haverhill, Mass., Oct. 1st.

Providence, IS. I .- As previously announced our society will hold meetings during the month of October at Blackstone Hall on Sundays at 10:45 A. M., and 7:30 r. M. The speaker will'be Mr. J. William Fletch-er, whose ministrations last scason gave good satis-faction, as attested by the large audiences that greet-ed him. After his evening lecture, which is usually a short one, he gives clairvoyant descriptions of spirits. During last scason in carrying on our work we in-curred an indettedness which it will be our earnest effort to cancel during the present month. We have made no arrangements for future meetings other than those for this month, but we do hope that our friends will respond to this appeal and give gener-onaly of their means, so that we can go on with the good work. President Spiritualist Association. ber at Blackstone Hall on Sundays at 10:45 A. M., and

Willimantic, Ct.-Our season opened on Sept. 16th, with Mrs. Ida P. A. Whitlock as speaker, who remained with us two Suudays, and gave after each lecture psychometric readings to the satisfaction of all. Sunday, the 30th Mrs. E. Claick Kimball occupied our platform for the first time. Her audiences filled the house-two ladies over sixty years of age driving in for fifteen miles to listen to what this lady had to say, and although they belonged to the Baptist church they received through the mediumship of Mrs. Kim-ball evidence which proved to them beyond a doubt the fact of spirit-return, and went home to glory in naving spent the happlest day of their life. Dr. Geo. A. Fuller of Dover, Mass., comes Oct. 8th for two Sundays, and will be followed by Mr. Lyman C. Howe. lecture psychometric readings to the satisfaction of all.

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Clinton, Mass .- The Ladies' Aid Society of Clinton reörganized Sept. 26th, 1888, and elected Mrs. Emma Miner, President; Miss Annie Taylor, Vice President; Miss Gertrude Miner, Secretary and Treasurer. 🖓

FRED. L. HILDRETH, Conductor. Haverhill, Mass .- The First Spiritualist Society



whole stock at

on the first sunday in October, in Chiny Han, con-nected with the Unitarian church, on Main street. J. Clegg Wright, the able and talented exponent of spir-itualism, has been engaged for the full month. The Home Orchestra-Miss Jessie M. Little, Precentor-will also be there to lend the sweet chords of nuisic at the evening sessions. W. W. CURRIER. *Harpetill, Home Sent 20th*. Haverhill, Mass., Sept. 28th.

**Pittsburgh**, **Pa**.—A correspondent, whose favor come too late to be of service in this particular, in-forms us that on Monday evening, Oct. 1st, a "pound social" was to have been held by the Spiritualist so-clety of this place, in aid of its finances. Mrs. A. M. Glading, he states, has done nobly in the way of as-sisting the people in bearing the expense of the regu-lar meetings." Mr. Colville lectures here Thursday evening, Oct. 4th. We are to have Frank T. Ripley for October."

### Works by Richard B. Westbrook, D. D., LL, B.

The Bible---Whence and What? hene apon things blical schol have a right ouis. Cloth. Price \$1.00.

Man: Whence and Whither?

The contents comprise chapters on the following subjects Is Man a Mere Animal? Common Dogma of Man's Oright The Evolution Hypothesis. Answer of Theism as to Man' Origin. Is Death the End of Man? The Foundation o Faith in a Future Life. After Death—What? Science an Theodory. heology. Cloth, pp. 226. Price \$1.00.

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This work treats on the following subjects: Proface: Introduction; Chan, I. The True Meal of Mar-riage; 2. Free Love; 3. The History of Marriage; 4. The Old Testanuent Divored Law; 5. The New Testament on Divores; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Milton (1643, 1644). Cloth. Frice 60 cents, postago free. For sale by COLBY & RIOH.

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NEW EDITION. ISIS UNVEILED: A Master-Key to the Mys-tories of Ancient and Modern Science and Religion. By H.P. BLAVATSK. This work is divided into two Volumes, one treating ex-clusively of the relations of modern sciences to ancient the urgle science, and the other of the ancient world-religions and their offanois in various ages. The theogenies, myths, symbology, rites, emblems and theologies of past and pres-on generations are all passed in review. The analyses of the myths of india, Babyionia, Exyit, Greece, Rome, Pho-nicia, Moxico and the Germanic peoples, are extremely in-teresting. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked. In the Second Volume the various views of scientists re-specting the universal ether, the imponderable known and-inknown forces and their currelations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, criti-ics and and compared. The relations of mum to the universe, including his control over its placement are viewed from the side of the ancient Magians. The philosophy of gesta-tion, life and death, is treated after a novel ind vigorons fashion, and the mystical domain of psychology is traversed. Two volumes, royal &vo. about 1400 pages, handsomely printed, cloth, extra, gr.30. For sale by OCLBY & RIOH.

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The sale by condition to the second s

The contents of this book consist of nearly one hundred communications on an equal number of subjects relating to interpret the spirit-world, selected from those received dur-buck eight years at private circles held at the residence of Mr. D. E. Balley, Junfalo, N.Y., Mrs. Swain of that effy being the medham. They were given by what is termed the "independent," or direct voice of the spirits. At the sit-tings the medium was not unconscious; when the spirit friends began to speak, the company, including the medium, conversed with them the same as with another. A volume might be alled with accounts of Mr. Balley's wonderful ex-periences at these sittings; but he chooses to place the com-quanteations before the public with as little comment as possible, in the hope that their readers may find in them strength for the weak, consolation for the sorrowing, and unquestionable assurance of the existence of a life beyond the present for all. Due vol., octavo, pp. 224, with portrait, elegantly printed and bound. Price, cloth, §1.25, postage 10 cents; paper, 75 cents, postage 10 cents. For sale by COLBY & RICH.

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