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# The Spiritual Rostrum.

## Modern Spiritualism: Its Advent, Plan and Purpose.

A Discourse delivered before the Boston Spiritunt Temple Society-Meeting in Berkeley Hall-through the Trance Medium-

MRS. R. S. LILLIE.

Reported for the Banner of Light by Mrs. M. C. Talmage.]

We have said that Spiritualism has a place among the religions of the earth. Now we ask, What is the labor it has come to perform?-believing that man needs assistance and direction; that there are many errors to be corrected; that there are many pitfalls in the pathway of the pathway of progress. Many of these stumbling-blocks have been held as idols. It is hard for mankind to cut loose from these idols of the past, surrounded, as many of them are, by tender memories and associations. The man looks back to his childhood, and he sees his father and mother taking a book, which, in that the world contained. He says, book was good enough for my good old father of the work. and mother-it is good enough for me." It is hard to break away the shell of conservatism it was in the home of such that Modern Spiritbesought God to remove the curse (as they felt it to be) from them. This work, then, was carried on in the home of prayerful believers in a religious system, to which they clung as earnestly as any among you to-day cling to the oldtime theology that your parents taught you. Still that mighty power kept on as persistently as though it had work to do; as though it knew that the old-time associations, tender as they were, must be set aside that greater blessings might come to man—the blessings which the powers around and about him felt that he most needed. The world of spirit came in mighty power to that humble home, bringing the manifestations of their presence that we have since

witnessed. Fancy, for a moment, what must be the happiness of the human spirit emancipated from the bondage of the flesh. Can you think what that form of life is of which one of old said. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" of its glories? Yet these emancipated beings in their heavenly homes saw the needs of mankind, and they willingly left their mansions of light and journeyed earthward for the purpose of blessing humanity, and they began their work in earnest. Matter was handled in such a way that scientists were compelled to acknowledge that the law of gravitation was suspended or overcome by the action of a power of which they were entirely ignorant. Matter, no longer subject to the law of gravitation, seemed itself possessed of life and spirit, so perfectly did it respond to demands of the unseen intelligences who controlled it. Scientists saw this power and knew not what to name it.

Theologians, even of to-day, say: "It is foolish to talk of spirits moving tables, making sounds, operating upon matter, entering a home and turning over things generally, belittling themselves to such an extent." Why, friends, do you never think that God is constantly expressing himself through matter? What are all the sights and sounds of the physical universe but the operation of spirit upon matter?

Now we ask, "What did the spirits come to Hydesville for?" Did they come simply to arouse the idle curiosity of the denizens of earth? Not at all. They came because there was need of their coming; because there were lessons to be taught that would enable men to live their lives aright. Their first work was to make humanity understand the possibility of intelligent intercourse between the two worlds; and then, with knowledge, would come a realization that they could tell of the life heyond, so little known to dwellers in this material body. Not only did they bring a knowledge

brought healing to his body, healing diseases does not accomplish in one earthly pilgrimage as no mortal physicians have ever been able to do. Jesus was a healer. Through the advent of Modern Spiritualism there has been a quickening of this old-time power; and not only does it remove disease, but it tells you what to eat, what to drink, how to order your lives in a way to promote the highest health of body and mind, and thus make it possible for future generations to be born in a more perfected stage of being. It teaches the science of life physical, as well as spiritual, and you learn to know that, unless the body, which is the temple of the living God, is kept pure and undefiled, the spirit imprisoned therein cannot rise above the low level of gross habits and desires that bind it. You know that until you can regulate your own lives in a way to express only your higher, better selves, you cannot give your children the birthright that belongs to them. How is this work to be accomplished? We answer: largely through the school of mediumship. Mediumship is an educational infrom the higher spheres; it is the open door which wisdom may descend to you. As a class, the mediums themselves are elevated by their mediumship. There may be some weak vessels among them, some whose naturally unbalanced condition partially unfits them for their work—wholly unfits them, as individuals, to be models for you to follow-yet, even through them, a work is done; if not for man, then for undeveloped spirits out of the body; and such mediumship as that, even, is a part of the universal plan of life. These weak vessels are they who have not

received from their ancestors the birthright of which we have spoken. By-and-bye men are going to be born with brains fitted to grasp any problem, with an organism that seeks right methods of life as naturally as the plant seeks the light.

The time is not far distant when what is now known as public mediumship will, in a great mitted to vote; she is going to have a voice in life that have proven to be stumbling-blocks in measure, be done away with. Why? Because own homes, your own lives. Children will be born clairvoyant, clairaudient. There will be child-mediums in every home, coming more and more as humanity advances. Thus will this world of yours be brought into full communion all the sincerity and devotion of their hearts, terms that seem lacking in respect for public they told him was the word of the living God; mediums, but when every soul is an altar for putting this book into his hands and sending the fire of the spirit, when every home is a him forth into the world, believing they had church, every father, mother and child a memgiven him the only infallible guide to salvation | ber thereof, where will be the necessity for the public address which to-day forms a vital part

The work of Spiritualism is without limit. We have crime to deal with, and the world has ture entitles us." This position Spiritualism in which he wraps himself like a mantle. But had it to deal with always. Our religion teaches has come to give them: nor does its work of a look of distress that touched her sadly. She that every soul must pay the penalty of his own ualism first made its appearance, working transgressions-nobody is going to doit for him. through the child mediums of that home. You If he sin he must bear the consequences—there know how those parents knelt in prayer and is no shirking them; and it is also true that the sins and mistakes of the parents leave their impress upon the children. Why, all of you can look back and say, "I inherited this form of body, this habit of thought, from my mother, but equal rights, that are demanded. To inmy father, or some more remote ancestors.' You can see that you are more what you were born than what you were educated to be: and so we say the way to remove crime is to cease to bring into the world children so imperfectly organized that they can hardly fail to fall before the first strong temptation. I believe that crime is going to be banished from the earth, because I believe—I know—there is coming to man an understanding of what the soul is, what the spirit is, what eternal life means. Then he will live wisely, as one who lives for eternity instead of the sensuous pleasures of a few brief years. Spiritualism teaches you that the consequences of all your sins follow you into the life beyond. They are not washed away nor forgiven. You will have to stand face to face with your conscience, your higher self, and meet the condemnation of your own soul. What is the remedy? Why, this condition can be outlived and overcome by a life of integrity and purity, and conditions for such a men who make them? life are going to be given you. When, under those conditions, you have earned rest and peace and joy, they will all be yours. Will not a full understanding, a thorough realization of this truth, stimulate men to put away evil from their earthly life, and to strive to rise to a nobler plane of thought and action?

It is the work of Spiritualism to overcome mental as well as physical diseases. It brings a power that will penetrate even the brick walls of the great lunatic asylums all over the land, filled with thousands of poor sufferers whose misery only the pitying hearts of angels can fully understand. What affliction more terrible than insanity! A human being whose soul is held in bondage by its attachment to the body from which it cannot break away, the body whose nervous system all unstrung, like the strings of a piano if they were hopelessly broken and tangled, can express the soul within only by discordant and agonizing sounds, is the saddest sight in the universe; and to this class, Spiritualism, and that alone, can bring a perfect cure, for it comes to enlighten and uplift the insane world of spirits, as well as mortals, to help the world of spirits, as well as mortals, to help the soon?"

"When are you going to die, pa—pretty soon?"

"I do n't know, my son. Why do you ask?" own material form, yet linger here, bringing their burdens to add to those, already too heavy, of sufferers in the mortal form.

All the years of his public mediumship, Jesus was busy in dealing with undeveloped spirits that came too near the earthy plane, and so afflicted mortal sensitives. Somebody says: veloped spirits is a terrible doctrine." Well, at home.

of immortality to the soul of man, but they | it is true. As we have said before, what a soul it must in another, and that soul must begin where it left off, no matter how low down in the scale of life that may be. Such being the fact, such results as we see must follow.

Let Spiritualists have an understanding of this, and be willing to work even for the spirits in prison, and much of the cause of insanity and crime will be removed from earth. This work of removing crime and disease from the earth will take time. There are lessons to be taught; there are systems of labor to be evolved: but it will be done. Spiritualism has also come to do a work for woman, which no system of religion has yet done. Christianity has done more than any that preceded it, but it says, "If a woman wants knowledge, let her ask her husband," and it also says, "Wives, be obedito place woman in her proper position as the she said. companion and equal of man. Its first chosen instruments were little girls. The larger part only manage to live," replied Miss Parker. of its mediums are women. What does this stitution for the transmission of knowledge mean? It not only means that the fineness of her nature makes her responsive to the touch between those realms and your own, through of the higher powers, but it also means that she is more in need of a helping hand than are you. my brother man. The time is approaching in man Suffrage movement, grand and glorious in the idea of equality that it embodies, is one expression of this feeling.

It is the work of Spiritualism to place woman | rand. on a plane of equality with man in every rewill be born with capacities and tendencies for true spiritual growth far beyond what is possible under the present condition of things.

I want the mothers of the world uplifted. I want them to be free and independent citizens | day or two." of the country they inhabit, and they are going to be by-and-bye. Woman is going to be perthe affairs of the nation; she is going to help she can do it better than her brother man, but because he ought not to do it alone. It is as done, have seen that it is not good for man to I would try to arrange matters to suit her." be alone, and they say, "We are coming to help Mrs. Mason looked disappointed. Miss Parker do this work; make way for us." All over the observed it, and continued: earth the women are crying, "Give us our rightful position as equal companions and co-workers | board until then, if you with man in public and in private life; give us stay so long here. the rights to which, as mothers of the race, nathem for woman it demands them for the sake. downtrodden and oppressed of both sexes.

What is the meaning of all the agitation in for you to do so," said Mrs. Mason, her judgthe world of labor? It is Justice calling in ment getting the better of her feeling. thunder tones for the recognition of the equal can be much more satisfactorily arranged if rights of humanity. It is not woman's rights, angurate the reign of equal rights to extend the empire of Justice, Knowledge and Truth upon earth-is the work of Spiritualism to-day.

#### A German "Bad Boy." A rich man was taking a walk in his brick-

ard with his little boy one morning, when the ollowing conversation took place: Tommy—What sort of a place is this, pa?
"This, my boy, is a brickyard."
"Who does it belong to?"

"It belongs to me, my son."
"Does that big pile of bricks belong to you,

too, pa?"
"Yes, Tommy, it belongs to me." "Do those dirty looking men belong to you, too, pa?"

"No, my son, in this glorious land of liberty

there can be no slavery. They are free men.
"Why do they work so hard?"

"I do n't know, my son."
"Does anybody steal what they make?"
"Of course not, Tommy. How do you come

to ask such questions?"
"But, pa, do n't the bricks belong to those

"No, my son, they belong to me."
"What are the bricks made of, pa?"

"Of clay, Tommy."
"What! out of that dirt?" "Yes, Tommy."
"And nothing else?"

"No, Tommy."
"Who does the clay belong to?"

"Did you make it?"

"No, my son, God made it."
"Did God make the clay specially for you?"
"No, I bought it."

"Well, pa, did you buy the clay from God?"
"No: I bought it just as I buy anything else." "No; I bought it just as 1 ouy any ching come." Did God sell the clay to the man you bought

it from?"
"I do n't know, Tommy. You ask more silly questions than I can answer."
"It's a good thing you own this clay, aint

"Why, Tommy?" "Because, if you didn't you would have to work like those dirty men. Will I have to work when I get to be a man?"
"No; I will leave you all my property when I die."

I die."
"When these men die, won't they all turn to

"I was just thinking what a nice lot of bricks you would make after you are dead."—From the German. The new Persian Ambassador at Washington ex presses himself as much pleased with this country, and says, with true Oriental enthusiasm, that its women are the most beautiful in the world. He left

# Literary Aeyartment.

# BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER VII-CONTINUED.

Mrs. Carroll, left alone with Miss Parker, discussed ways and means of an income. She was promised a share of Mrs. Carroll's patronage; "though, at the same time, I can't bear ent to your husbands." Spiritualism has come to think of it having come to this with you.

"I shall not find a word of fault, if I can It was necessary that the tenant of the cot-

tage should have a month's warning about vacating the premises, and Miss Parker went the next day to give it.

It was a bitterly cold, disagreeable day; but in spite of the gloom upon roof, tree and shrub, which the wrongs of centuries are to be righted. pleasant and tender memories were awakened Women of all classes are feeling this. The Wo- as she passed up the little lawn. It was a small cottage of eight rooms, with piazza and baywindows. At present the Raymonds were living there. Miss Parker made known her er-

"Of course, we must go the first of May if spect. When this is done, the foundation of you say so, but we were intending to go West true marriage will be laid in equality and fra- the first of June. It will be exceedingly internity, as well as love, and future generations convenient for us to move before then. Cannot you possibly make some arrangement by which it can be deferred?"

"It does not rest with me entirely. I will see what can be done, and send you word in a

Miss Parker returned home a little discomposed by the delay, for now that she knew she must go, she felt impatient to make the change. There was no opportunity to confer with of the unfoldment of spiritual power in your to manage its business not because she thinks Mrs. Mason until the next morning. After the breakfast was over, she said:

"I went out to call on Mrs. Raymond vestertrue now as it was in the days of Adam, that day, to give them proper notice. It is now the "it is not good for man to be alone." Men 20th of March, and I told them I should want readily comprehend this in some respects, but the house the first of May. She informed me with the spirit-world. I would not speak in only partially. Women, boking upon this nathey were going West in June. She is very tion, this republic, upon the work that man has anxious to remain until that time. I told her

"Of course, I can go to some quiet place to

It was hard for her to utter this last speech but she did it for Doris's sake, whose face wore

establishing equal rights cease with securing could do anything, bear anything, for Doris's "It seems to me it would not be at all proper

you remain here. It would occasion some re mark, and I do not care to have the subject discussed by people outside the family.

Miss Parker was thankful that Mrs. Mason had so much regard for appearances. Doris's face brightened a little, while Miss Shallot could not conceal her vexation.

Miss Parker returned to her room to write her note to Mrs. Raymond, and then, taking her sewing, sat down to ponder over her message, and wonder what the "change" could be that was "coming to Sarah."

The disagreeable days of March gave place to April, and in turn to May.

When Doris awoke the first day of June she had a presentiment that something was going to happen, for Miss Shallot crept about

with an air of unusual satisfaction.

She also remembered it was her birthday. To-day she was eighteen. It could not be that fact which lighted up Miss Shallot's face, however. She generally thought of Doris's birthday anniversaries as milestones on "the broad road that leads to death." Evidently something besides the birthday was occupying her

"It is of no use for me to question her, thought Doris. "If it is something disagreeable she will speak of it as soon as possible. Eager to catch the first expression of her

aunt's face, she observed it was rather graver than usual. After breakfast Miss Shallot said: "You are to have a half-holiday to-day, Do-

Somehow the words did not bring pleasure to her. She felt an inexpressible something behind it all, and resigned herself to await its development.

forebodings, and at two in the afternoon she was called down to the parlor. As she passed through the hall she noticed

The morning passed quickly in spite of her

two large trunks. They were strapped, and James was sitting on one, as if on guard.

Entering the parlor, she saw Mrs. Mason sitting erect as usual, and smoothing her black silk apron nervously. She seemed very much discomposed.

Not so Miss Shallot. Doris had never seen her look so happy. She seemed a mixture of emotions. The cruelty that could pull at sen- is young. Very likely she has never thought of sitive heart-strings without a conscious in- marriage at all. Do be reasonable." ward response to pain, the harshness which could not for one moment conceive tenderness, the malice which delighted to strip the roses from the pathway and smile as bleeding feet pressed the thorns, the bigotry which wraps every feature.

Oh! souls, born in ignorance and darkened by false education! who may break the chains ye have forged, and to which ve cling?

Doris, turning a little, slowly, saw her aunt sitting with her bonnet on. Then she knew.

With a cry of agony, such as never had echoed in that house before, she knelt at her feet. She could not speak: she could only moan. At that moment James saw a gentleman com-

ing up the steps. He opened the door quietly, and Mr Brooks entered unannounced. The parlor door was open, and he stood a silent observer of the scene. Mrs. Mason saw him, and motioned toward a chair, but he remained standing. Mrs. Mason was the first to speak.

"Doris, it is of no use for you to make such a scene. It is proper that your aunt should go, and it is your duty to be resigned.'

Doris rose swiftly to her feet. Her livid paleness had disappeared. Her cheeks were flushed and her eyes blazed. She turned toward Mrs. Mason.

"Grandma, you are wrong! You are cruel! You are wicked! God never will forgive younever! If He could, I do n't want anything to do with Him!'

The words were hurled at Mrs. Mason with a fury of which no one would have supposed Doris capable. They filled Mrs. Mason with angerand amazement. She turned to Mr. Brooks, and with her voice shaking with excitement.

exclaimed : "Mr. Brooks, you perceive now what a sinful

disposition Doris has!' Mr. Brooks did not appear to notice Mrs. Mason's words. His face was pale, and tears were rolling down his cheeks.

" Mrs. Mason, can nothing be done to avert this?" He spoke entreatingly.

Mrs. Mason hesitated. "Yes, there is one vay open." She turned to Doris. "Doris, if you will promise me that you will

never again in your life have anything to do with that wicked spirits' work, I will let it all pass. Your aunt shall stay, and I will not forbid your intercourse, so long as that subject is

Doris's heart seemed to stop beating. Her face turned as white as the lace at her throat.

"What! To stop saying I believe it, when I do believe it? Never to hear from my own dear mother again as long as I live? I can't do it! I should be as bad as Judas! I shall never promise it!"

She stood white and still as a marble statue. Mrs. Mason turned to Mr. Brooks.

"Cannot you say something to influence her?" He crossed the room to Doris's side immediately. He took her hands in his. "Doris, you are right. I honor you for the

position you have taken. May the angels whom you love and trust continue to sustain you. Nothing could have astonished Mrs. Mason more than this. She was speechless.

Doris could not bear this intense mood much onger. She seemed about to faint. Mr. Brooks led her to an arm-chair and placed her in it. Bending over her, he said-so distinctly that every word was heard by all in the room-

"Doris, I love you. Say that you will marry me, and let me take you away from all this misery?'' Doris's pale face flushed again.

"Oh, I cannot! I never thought of such a thing! I can't do it, even to get away from grandma!" She sobbed convulsively.

"Dear child! Don't let it distress you so! Remember I will be your friend and brother forever!'

No words could express Mrs. Mason's amazement. Mr. Brooks taking Doris's part right before her very eyes! And to propose marriage to her-a mere child! (Mrs. Mason forgot that she was only eighteen when she married.) And he a minister, and allowing her wicked actions to go unreproved! She felt she must end this scene some way. She waved her hand toward the open door, and Miss Parker walked out of it, and as Doris heard it close behind her, she fainted in Mr. Brooks's arms. He laid her on the sofa, and followed Miss Parker.

Mr. Brooks walked quickly to his home. If he met any of his parishioners he did not see them. He was oblivious to all street scenes.

He opened the door of his study to find Dr. Carroll awaiting him. With a few words he told him of the scene at Mrs. Mason's, not even omitting his proposal to Doris. Why should he refrain from mentioning that fact? Hadn't Miss Shallot's virgin ears heard it themselves. and wouldn't the story be told at the next sewing-circle? And Doris preferred Mrs. Mason to him! The remembrance of her words cut like a lash.

"Brooks! Do n't look so! Do n't talk so! Doris did n't mean just that. Remember she

Dr. Carroll was pale as Mr. Brooks himself. Mr. Brooks turned toward the doctor. A new thought entered his mind. He read the answer to his duestioning glance in Dr. Carroll's eyes. They faced each other steadily for a few mo-This doctrine of the evil influence of unde- Mrs. Hadji Hasseln Ghooly Khan Motamed el Vasari and darkens every small soul-were reflected in ments, and then the doctor laid his hand on Mr. Brooks's shoulder and said:

"Do not let this part us Brooks. We have need of sympathy for each other." They clasped hands firmly, and the clasp conveyed an assurance of continued friendship, and the doctor went out.

#### CHAPTER VIII. MISS SHALLOT'S VISITOR.

The bright June sun shone on. It sparkled through the window upon Mr. Brooks, as he sat trying to gather his thoughts into quietness; trying to forget his own sorrow and to devise ways to help Doris. It followed Dr. Carroll as he stepped into his carriage, musing upon the uncertainty of his future happiness, which he felt could not be complete without Doris; followed him to the very door of a dark basement, where it and his thought of himself were lost in efforts to soothe the suffering of a poor lad, tossing and moaning in fever. It flashed through the carriage windows upon Miss Parker, as she was whirled swiftly away to her old home in Roseville. It crept softly through a little space in the shutter of the window in Doris's room, where James had laid her, pale and fainting, upon her own bed.

Doris lay there two weeks. She seemed to have lost will-power to make an effort to help herself. There was only Morris to live for, and he so far away! Her weak and trembling fingers could scarcely wipe away the tears that slowly coursed down her pale cheeks.

Mrs. Mason and Miss Shallot were untiring in their care of her. Medicines were administered with unfailing punctuality. The broths and jellies were truly delicious, and, although Doris cared very little for them, she forced herself to eat, to please them as far as she

there was a cessation of sounds -- a perfect silence in the room.

Mrs. Mason's eyes were attracted to a strange looking place on the carpet. It was a thin, lu- plants claim kinship to our vegetative or vasminous vapor. It increased in size. It rose like a pillar of cloud, until it stood as high as Mrs. Mason.

Then from its midst stepped a lovely form, clad in flowing white garments. Fair, golden hair waved upon graceful shoulders. Blue eyes, in whose depths shone love and pity, beamed upon them all, and rested upon Mrs. Mason with an entreating look.

Slowly it disappeared before their watchful eyes, until only the remembrance of the strange beautiful vision was left them.

But Mrs. Mason knew it was her dead daugh ter Mary.

"We will not discuss this, Doris," said Mrs. Mason, and she left the room.

Mrs. Mason's and Miss Shallot's nerves were somewhat shaken by the occurrence, but, strangely enough, Doris began to gain from that hour.

Sitting in an easy-chair one morning for the first time after her illness, Doris saw that some is found to lead to the absurdity above noted. unusual preparations were being made for To me, it is no more absurd to say that three something. Miss Shallot began to remove some times one is one, than to say a thousand times of the books, and also some of the particular one is one. The latter is no more unreasonable belongings to Doris's toilet. Finally her bed disappeared, with James's help. Her curiosity was so much aroused that she ventured to ask Miss Shallot what they were doing.

"You are to use one of the large front rooms henceforth-the west room."

Doris thought of the west room with a particular dislike. It was a very large apartment. The furniture was dark and gloomy. She could scarcely bear to enter the room. How could she endure to make it her own? She wondered greatly at the cause of removal.

Later in the day Mrs. Mason thought it best for her to retire. She crossed the wide hall feebly, and entered the spacious room. There stood her own bed, and another also. She turned her questioning eyes upon Miss Shallot.

Mrs. Mason entered at that moment and said:

"I prefer you should use this room with Miss Shallot. It is my duty to put a check on any attempt on your part to have anything to do with such a delusion; and as it seems necessary to protect you by night, as well as by day, I have decided that Miss Shallot must sleep here. Itrust I shall have no more trouble on that score;" and she smoothed her apron compla-

It was useless for Doris to protest. She sank wearily into a chair. She covered her face with

her hands.
"Oh! mother! mother! Send me a little comfort, in some way!" Suddenly she felt an assurance of hope. It came like a new inspiraassurance of hope. It came like a new inspira-tion of life. She felt that she was not alone; her blessed mother stood near her, though un-seen and unheard.

At that moment Katy appeared with a lovely bouquet. Doris took her flowers gratefully. She did not know who sent them, but she was she could not bear to part with them, but she was glad of their pure, satisfying companionship. She could not bear to part with them, even to have them placed in water, but fell asleep clasping them closely.

[To be continued in next issue.]

#### Griginal Essuy.

SPIRITUALIZING SCIENCES.

A GENEROUS TRIBUTE TO SICHARD A. PROC-TOR, BY THE AUTHOR OF "FROM HERE TO HEAVEN BY TELEGRAPH."

While Proctor's praise appears in public prints, allow me to add my mite to his memory. In his work of popularizing astronomy he has led men's thoughts away from self, and so away from selfish considerations into the higher channels of contemplating "Our Piace Among Infinities." This elevation of the intellectual nature cannot fail to bear its legitimate spiritual fruit. The study of the growth and development of worlds impresses the student with an adequate sense of the comparative littleness of our ephemeral stage of existence on this atom called Earth. Sufficient attention to such thoughts begets that perfect humility and simplicity of character possessed by every great man - without which no man can be truly great, and with which no man can fail to rise in his spiritual development.

But the infinity of matter and force in the physical world leads us to consider the corresponding infinity of the intelligence which can comprehend that these things are infinite; namely, its immortality, its capacity for eternal progress, its susceptibility of everlasting improvement. The contemplation of "Other Worlds than Ours" leads us to recognize the vastness of the brotherhood to which we belong, and all the narrow and contracted views of effete Orthodoxy are dispelled at once, be-

beings-mere worms of the dust. The dumb brutes share our reasoning powers; even the cular system, and the stones of the field are

our framework. Proctor led us up to the contemplation of world-evolution at the same time that he linked the physical with the mental in his biological views. Let us pursue a parallel course in the cosmogony of the moral universe, and we readily find that the same considerations which give rise to the theological idea of a trinity of persons will give rise to an infinity of persons in the Godhead; for the links in the biological chain are the same in kind (though they may differ in degree) in other worlds as well as ours. Moral considerations make life in the flesh a progressive as well as a disciplinary stage. Life, to be either progressive or disciplinary in other worlds, must fall under essentially the same moral conditions as in our own, since nothing can progress that is perfect, nor can perfect be ings be subject to disciplinary measures. A scheme, then, such as the vicarious atonement

it only takes a little larger gulp to swallow it. But all this only serves to emphasize the dif ference between a blind faith and an intelligent faith. To quote from Proctor: "We may be perfectly satisfied that the works of God will teach us aright, if rightly studied. Repeatedly it has been shown that ideas respecting creation which had come to be regarded as sacred because they were ancient, were altogether erroneous, and it may well be so in this matter of the creation of life." And again: "In any case we need not feel hampered by religious scruples in considering the possibility of the spontaneous generation of life upon the earth. It would be straining at a gnat and swallowing a camel, if we found a difficulty of that sort here, after admitting, as we are compelled by clearest evidence to admit, the evolution of the earth itself and of the system to which the earth belongs, by purely natural processes." And again, speaking of the alarm with which theologians view the successive overthrow of their pet doctrines: "We need not suppose for a moment that science is irreconcilable, I will not say with religion, but with ideas—even such as we might conceive—of the wisdom and benevolence of God; we need not doubt that if we could understand the whole scheme of the Almighty, it would appear most beautiful and all its parts perfectly adapted to His purposes; the believer may still say to the unbeliever:

'All nature is but art unknown to thee; All chance, direction, which thou canst not see; All discord, harmony not understood: All partial evil universal good.'

But we must remember that the believer also cannot expect to be able to interpret all that science reveals."

This has the true ring. Actions speak louder than words, and so God's works are more to be

trusted as indicative of His will than any alleged revelation, however highly inspired, so long as there be any discrepancy between the works and the word. The word, whatever its origin, we know has come to us through the weak instrumentality of erring humanity. The works (nature) are not subject to alteration and degeneration through such interference. We know that we have the lessons of the stars first-handed. The firmament speaks to us in tongues of fire, a universal language, free from errors of translation, and too lucid and perspicuous to permit of misinterpretation. Granting, then, all that may be claimed for alleged inspired writings (and that is very much more than need be granted), we have the balance overwhelmingly in favor of a rational religion based on the Fatherhood of God (=Good), and the Brotherhood of Man. With that superstition-killing watchword, "Reason," we go forward conquering and to conquer, and by trusting implicitly in our God-implanted faculties of mind and heart, we shall at the same time exercise a much higher "Faith" than do those on whose lips it doth continually hang." Now to blend the retrospective with the pro-

spective, let us remark how sadly the world needs more Proctors to bring within the comprehension of the masses the grand scheme of the evolution of worlds, and the sublime unity of purpose and plan, and the all-pervading oneness of the Uncreate Intelligence. Astronomy and geology should be so wedded in the scientist's mind that the astronomer would study the geology of the stars and the geologist would and pilling were truly delibeau, and, attituogal Deforms carefully a little control of the pilled of the pilled of the pilled of the war mount of pipled for the width of the pilled of the war mount of pipled for the width of the pilled of the war mount of pipled for the width of the pilled of the war mount of pipled for the width of the pilled of the width of the pilled of the war mount of pipled for the width of the pilled of the pilled of the width of the pilled of the pilled of the width of the pilled of the pill study the astronomy of the earth. By such astro-geological methods the leading truths of both sciences unite into a truly philosophical

demean his soul by an unjust act, to pollute his spirit by a selfish thought, or in any way to stultify his immortal powers? Let us rather, by our intense aspirations after all that is noble and elevating, draw down to ourselves such influences as will purify us, so far as may be in the flesh, so that when it becomes our privilege (though like Proctor's it come suddenly,) to cast off these rags and be delivered from the earthly chrysalis that now enshackles us, we may leap with one exultant bound into the higher spheres of spiritual development, and take up our celestial labors in company with those who are both wise and good. H. D. G.

#### In Memoriam. MRS. FANNIE C. HASELTINE.

The funeral of this estimable lady, whose death oc curred in this city on Sunday, Sept. 30th, took, place ast Wednesday, from the residence of Dr. Kendal Flint, and was largely attended by relatives from Bos ton and other localities.

Mrs. Haseltine had been from early life a member of the Unitarian Church in this city, and was ever known for her broad views and benevolence of spirit. In the later years of her life she became acquainted with the philosophy of Spiritualism, and by her knowledge of its teachings, united with her personal observation of its phenomenal facts, she became thoroughly convinced of the truth of its utterances, which were to her an added consolation and assurance in the closing days of life

days of life.

For several months she had been in constant expectancy of departure; yet she was cheerful in spirit, and contemplated the change only as a brief journey, which would transfer her to new scenes and to the fellowship of friends that had gone before.

The floral tributes by friends were many, and the service by Rev. Thos. E. St. John, of the First Parish Church, were in harmony with her broadest views and deepest assurances. A quartette sang a favorite hymn with the deceased, entitled: "Lead, Kindly Light," and the exercises were in pleasing accord with her deep and assuring conjection that and the exercises were in pleasing deep and assuring conylction that

Death is another life. We bow our heads At going out, we think, and enter straight Another golden chamber of the King's, Larger than this we leave, and loveller." Haverhill, Mass., Oct. 6th, 1888.

JOSEPH L. NEWMAN. As a co-worker with the late Mr. Newman in the profession of magnetic healing, allow me, Mr. Editor, to present a few words expressive of my high esteen for him as a man, a healer and a Spiritualist.

for him as a man, a healer and a Spiritualist.

I have been personally acquainted with him since he was engaged with or by Dr. H. F. Gardner, in assisting the latter in carrying on Spiritualistic meetings at the Melodeon Hall, and later at the Lyceum Hall. He was ever calm and collected in his bearing, but positive in his nature when doing what he considered right and just in his dealings with humanity, also with himself. While he never acted in an aggressive manner, yet in defense of his 'own views he was firm and decided in speech and action, and could not be induced to play the part of a dissembler for popularity, fame, or personal pecuniary benefit. He was first and last a well-grounded Spiritualist, and felt proud to be known as such, and while not seeking opportunities for discussion, he was ever ready, at all times and in all places, to defend the cause, if attacked.

He was largely endowed with the gift of healing by and through magnetic forces, and accomplished a great amount of good in this direction; he had a large circle of friends and patrons, who will sadly miss his aid and genial presence, in this regard. He has always been true to his spiritual gift of healing, and never for any motive termed it differently in name to please those not willing to receive the potent element of heal-

ing under the name of Spiritualism. He could not, with his nature, call his gift by any other name or title except that which he know to be the truthful one. He was beyond double-dealing in this direction; Joseph L. Newman, magnetic healerer physician, was the simple declaration on his sign, and the announcement on his cards.

If he at any time erred in his views, and as to the philosophy of life, the fault, if it were one, was with his head and not his heart. He never claimed perfection in judgment, or in any other manner, but lived up to his conscientious convictions of what he considered just and right in his dealings with those with whom he associated.

He was beloved and respected by all he came in contact with, through his gentlemanly demension on all occasions. The world is the better for his having lived in it.

Boston, Oct. 2th.

Boston, Oct. 9th.

FANNIE C. WILDER.

Wednesday evening, Oct. 3d, after nearly a year of nost distressing illness, the spirit of Fannie C., wife of Charles T. Wilder, was gently emancipated from the worn-out body.

of Charles T. Wilder, was gently emancipated from the worn-out body.

Mrs. Wilder was a native of Leominster, and the greater part of her life had been spent among the scenes of earlier days. Father, mother and sisters had preceded her to the unseen, but her life was blessed by the companionship of a devoted husband, a married daughter, a younger son and daughter, all of whom had with tender, anxious solicitude, hoping against hope, watched the slow encroachments of the agonizing disease to which the physical at last succumbed. In hours of darkness and bitter sorrow, she first learned to know the sweet consolation afforded through the "ministry of angels," and soon after became the recipient of their inspirations. Her natural timidity sometimes led her to distrust her ability to be the instrument of the higher powers, but never the power itself. She was quietly unselfish, and through her desire to comfort others, willingly used her mediumship to bring "hope to the sorrowing." She has been no unimportant factor in the establishment and continuity of meetings in her native town.

All true mediums received her sympathy, and were, with all friends of the cause, made welcome by herself and husband in their home. Her many virtues and her loyalty to Spiritualism endeared her to a large circle of friends.

The far-reaching kindliness of her spirit often prompted her to do beyond her powers of physical endurance; when the "silent messenger" entered the homes of friends, in an unobtrusive manner a tender little poem was often placed in the hands of speaker or afflicted friend, as a heart-offering, expressive of her sympathy. The "correspoudence" column of the Banner of the cause in Leominster, while many another thought has been given to other spiritualistic papers.

The cause of temperance and that of woman suffrage were dear to her, and received her aid and coöperation.

She was a devoted wife, tender mother and faithful

to live as long as the world lasts in order to learn how a world is created, through what stages of existence it passes, and how it is finally dissolved and resurrected.

Now, in view of the infinitely higher glories of the spiritual resurrection, who can afford to large the spiritual resurrection and the spiritual resurrection and the spiritual resurrection of the spiritual resurrection.

promotion of universal brotherhood. The inventor hoped to induce the German govern-ment to admit Volapuk to the list of languages transmissible by telegraph within the empire. In Denmark it has been officially recommended to telegraph clerks as a subject of study. The knowledge of it spreads rapidly in France. According to the prospectus of the Volapuk-Almanach for 1888, there are in Germany and Austria alone some twenty thousand amateurs or masters of this eight-year-old "word language."
Volapuk means world's speech, vol meaning world, and puk, speech. The language consists of

the best of over twenty tongues, omitting their irregularities. The most is taken from the English language, the other being represented ac-cording to their importance. The pronunciation is arranged to be easy for all nations; the letter "R." therefore, is seldom used. If that letter is contained in English words, when brought into Volapuk, it is changed to L. All the letters are English. The consonants are pronounced as in English, and the vowels like Spanish. Every word is spelled phonetically, there being no silent letters. The rules of the there being no silent letters. The rules of the Volapuk grammar have no exception. It even goes so far that plurals from the pronoun I (ob) are formed regularly by adding an s (obs), the same way as with every noun. Adjectives and verbs can be formed from every noun by adding the syllables "ik" or "on." Certain syllables are used, to save memorizing a large vocabulary; an instance is the syllable "le," which, when prafixed to any word expresses which, when prefixed to any word, expresses which, when prenized to any word, expresses the same general idea in a larger degree. House in Volapuk is "dom." The prefix gives the word "ledom," meaning palace. The syllable "lu" prefixed to a word denotes the same idea in a smaller sense. Using the same example, "ludem" is attace. These two syllables alone "ludom" is cottage. These two syllables alone save the memorizing of one hundred words. Out of a classification of nine hundred words it is necessary to memorize but three hundred and two syllables. Volapuk is so arranged that in translation all peculiarities of style are re-tained. The whole grammar is contained in four small pages.

(From the Golden Gate.) Verification of a Spirit Message.

Some six years ago a spirit came to me through a spirit medium, Mrs. E. A. Lewis, of San Francisco, who claimed to be Amos Adams, my great-grandfather—he who, in the body, was a minister of the gospel in Roxbury, Mass. He gave a very interesting statement of his entrance into spirit-life, and of some of his experiences while there. At my request he repeated it in public, through the same medium, to an audience of some two hundred. A shorthand reporter was engaged, and his lecture was fully reported and published in some of the papers at the time.

Having left home when a boy of less than twelve years of age, I knew nothing of my an-

twelve years of age, I knew nothing of my ancestors, and did not then, nor at the time the communication was given, know the name of my great-grandfather; therefore it could not

my great-grandiather; therefore it could not have been a case of mind-reading.

While sojourning in Boston I concluded to ascertain, if possible, the truth of what the spirit had told me. With that end in view I first went to the Baptist Book Publishing Company. But after a diligent search of the register containing the names of ministers in Boston and Roxbury, the name of Amos Adams could not be found. I then went to the library connected with the Congregational Society. connected with the Congregational Society,

and after a half hour's search the Assistant Librarian handed me a book containing the desired information. In it was found the name of Amos Adams, who was ordained minister of the First Congregational Church in Roxbury, September 12th, 1768. The record states that he was an ardent patriot, outspoken and aggressive in denouncing the tyramy and oppression heaped on the colonists by the home government. This freedom of speech often brought him into a wordy conflict with the tories of the day.

brought him into a wordy conflict with the torles of the day.

After obtaining this information I went to Roxbury, and there found on a tablet hanging to an iron gate leading to the cemetery, the name of Amos Adams. On entering the cemetery I found a tomb, on the side of which were inscribed the words "Parish Tomb." On the slab covering it were the names of John Eliot, Thomas Walter, Nehemiah Walter, Amos Adams, Oliver Peabody and Eliphalet Porter.

I also found the old parsonage that my great-grandfather lived in, still in a good state of preservation. It was occupied by an old gentleman, member of the same church, aged about ninety, who, when told of my errand, exclaimed, "Are you really a descendant of Grandfather Adams?" After relating to me many reminiscences he presented me with a book, of which he was the author, having many references to the Rev. Amos Adams. To me this is one of the most conclusive confirmations of the truth of spirit communication that can be adduced. It is more than gratifying to have the truth of spirit communication that can be adduced. It is more than gratifying to have this truth removed from the realm of doubt and firmly placed in the home of truth.

### SPIRITUALIST LECTURERS.

(THE BANNER publishes from time to time a List of Spiritualist Lecturers, with their post-office addresses attached, without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them now are in notifying this office when they change their localities, or when they retire from active labors in the

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"Will also attend funerals."

# Bunner Correspondence.

Texas.

GALVESTON .- Sue J. Pinck writes: "It is a long and here state, no, never. At no previous time has it been so prosperous as now. Home circles are numerdisagreeable contentions of which we read as existing Commission have not caused a ripple of doubt in the | the time very profitably for all. minds of those who know spirit-communion to be true. None here have any disposition to discuss a question hearts rejoice to feel the presence of their excarnated fast to our grand philosophy; it has been tried many years and never wavered.

Near a year ago we spent two months in San Franaltogether pleasant, but passed that by and found much we did enjoy, the magnificent scenery among the ists-persons of whom any cause might be proud. We were pleased with the spiritually-minded editor of the from the heart. Sister Schlesinger we found full of zeal for the cause. The Doctor is a fine medium; we much enjoyed the benefit of his gifts, and passed some time with him and Mrs. S. in social converse. The Carrier Dove should be a success. We formed a hasty but most happy acquaintance with Dr. Taylor, author of 'Theology Upside Down': were pleased with Sister Wilson, President of the Union Spiritual Meetings, and much drawn to the hall in which they are held and well attended. We also met Sister Miller of Turk street, whose kindness will not be forgotten. All these are remembered, with many private Spiritualists, with much delight.

After leaving the Pacific coast we returned to our old field of labor, where we found warm hearts to welcome us, and resumed again our medial work. The long confinement by consumption of a dear son, who not long since passed 'up higher,' claimed the attention that was usually given to penning articles for the press. Yes, sometimes we must all go down in the vale of tears'-always when the form of one so dear is taken from our mortal sight-yet we know they are but a step beyond. This fact has been the staff upon which I could confidently lean through the painful trial. This was the medium-child, of whom mention is made in 'Lifting the Veil.' He was willing to go; we spoke calmly of the change we both knew must come, and he passed 'over there' most triumphantly,

verifying the fact that Spiritualism will do to 'die' by. The clergy here begin to manifest some concern. and considerable uneasiness and opposition. Their composure is a little disturbed to see their followers preferring the lessons of the seance-room to the chaff which is doled from the pulpits. It is, however, pitiable to see with what fear many enter the séance-room. Not many days since an earnest, good woman, came in. She said: 'Oh! Mrs. Finck, I fear I am doing wrong. I am starving for some tidings of my darlings, but cannot give up my Bible.' I replied: 'Your Bible is full of Spiritualism,' to which she responded: 'I wish I knew what to do. My minister objects to spiritcommunion; he says what is not fraud is from the devil.' I asked: 'Do you believe your minister in preference to your Bible?' 'No.' 'Then,' said 1. 'test the truth of apostleship by it.' 'How?' she asked. Said I: 'When you are sick, or want tidings of those you call dead, go and ask him to heal you, and give you the information for which your soul hungers, and if he is unable to do so, he is a fraud, according to your Bible test,' We got a Bible found the passages referred to, then held a séance, and she went away very happy, remarking that it had been the most blessed hour of her life

It is evident to every observing mind that the ministry will soon be compelled to fall in line, march on with the grand army of progression, or seek other occupations. My opinion is, they will at no distant day be creeping up behind, saying: 'We always knew spirit-communion was a fact."

ST. MARY'S .- John H. Allen writes: "Facts being the basis on which all scientific deductions rest, whatever can be logically inferred from them is accepted as truth. In the physical sciences we constantly search for and accumulate facts, in order to satisfy presented and witnessed throughout the world, arrest all intelligent minds that have not been warped by blgotry, superstition or prejudice. At Lookout Mountain, Tennessee, during the late spiritual camp-meeting. I had the most convincing evidence, in sittings with different media, of the existence of humanity in another condition after physical death. I will briefly state some of the evidence I received.

I had two séances with Mrs. Cissna of Cincinnati, which were to me of the most intense interest. At the first sitting, Mrs. Clasna placed a shawl over the backs of two chairs, then gave me a clean double slate and a small piece of pencil and requested me to place the pencil between the lids and to close the same. She then placed the slate with her right hand beneath the shawl holding it by one end, and requested me to hold the other end, which I did. Immediately the writing commenced with sharp, distinct sounds, and farring of the slate, and it was soon indicated by taps that the writing was completed. On opening the lids of the slate, both Interior surfaces were written over in a bold, legible hand, which writing I copied. The slate was passed again beneath the shawl with the same result. It was passed a third time, and the communications ended with the remark, 'The power is exhausted. I will come again,' and signed 'Leona,' the name of a small stream in the western part of Texas on which the party communicating lived, which name I was not thinking of, and which had never been mentioned by me to any one on the mountain. The communication was clear and precise, as much so as if the party was physically present and conversing with me regarding facts familiar to both of us. During the writing 1 conversed with Mrs. Cissna, and my remarks were assented to or dissented from by loud disthat taps. The remark, 'this is telegraphing,' was followed by three loud taps. At the second seance the communications were equally satisfactory, repeating some of the statements made at the first scance; they displayed the characteristics of the party. The proof that a third intelligence was present at these séances was absolute, and nothing but the visibility of the third party was wanting to show the presence of three persons. I also had very satisfactory sittings with Mrs. Claney of Chattanooga, Tenn. Both of these ladies are held in high estimation by those acquainted with

New York.

4

NEW YORK CITY .- Frank W. Jones writes: "The People's Spiritual Meeting of this city has been very prosperous the last three months ending with Sept. 30th. During the last half of that time the Conductor was away recuperating, physically and spiritually, in the health-giving breezes of Onset Bay. The meetings have gone on successfully, however, under the management of Mrs. M. C. Morrell and Mr. C. A. Tibbetts, who have conducted them to the entire satisfaction of the patrons. The hall has been well filled at each session; a large array of talent has volunteered, and the people have been benefited mentally and spiritu-

ally.
Sunday, Sept. 30th, Mr. Joseph Noble, of Paterson, N. J., made the opening remarks, upon 'What Good has Spiritualism Done?' Dr. W. H. Vonswortwout. of Jersey City, followed with interesting remarks upon Truthology.' Mr. A. A. Wheelock, of Boston, was then introduced, and made a telling speech on 'The Intellectual Forces of Man-their Use, Misuse and Abuse,' Mr. W. claims that the trinity in man is Soul, Spirit and Mind; that the mental forces are the directing powers. In the evening Mr. Stone led the speaking, and instructed us how we are living under The Tyranny of the Dead,' masmuch as we are suffering from the effects of creeds, customs, etc., instituted under the ignorance and superstitions of former

generations. Mr. Davis, Mrs. J. H. Hugo (entranced) and Mr. Blayton, of Chicago, filled out the time interestingly.

The exercises of the afternoon session, Oct. 7th, were largely mediumistic, and, according to the an-nouncement, the Indian spirits were granted the first time since any report has been made of the progress place on the programme, which they filled, to a limited of our cause in this little city. I have received many degree, by speaking, but using their forces principally degree, by speaking, but using their forces principally letters inquiring if we have all forsaken Spiritualism, and here state, no, never. At no provious time has it very marked. Mr. J. Bentley, Frank Lambert and Dr. Lawrence took part in the conference exercises, ous, interesting and instructive; we are free from the and several instances of very wonderful cases of heating through her own agency were related by Mrs. elsowhere. These reports and that of the Seybert | Mary C. Morrell of 230 West 30th street, who filled up

In the evening Mr. A. E. Laurene of Brooklyn snoke to a large and thoughtful audience upon 'Mesmerism that with them is settled. They accept Spiritualism the Forerunner of Spiritualism.' The lecture was a as they do the warmth and light of sunshine, and their grand success and gave entire satisfaction. A rising vote of thanks was called for, and the whole audience loved ones. The good BANNER is a welcome visitor rose in response, and Mr. Laurene was invited to give in many homes; all are confident it will remain stead-lis lecture on 'Scientific Mediumship' on the Sunday evening following.

We have fairly entered upon the fall and winter campaign of the sixth year of our existence as an indecisco. We came in contact with what to us was not pendent spiritual meeting, without any organization, and the prospects now are favorable for a successful season. That the millions of Spiritualists throughout rest. We formed the acquaintance of many Spiritual- the United States may wake from their lethargy (those who are sleeping) and come up to their high privilege by living and teaching rational and practical Golden Gate, and felt should be err it would not be | Spiritualism, is the desire of a large number of Spiritists hereabout beside the writer."

Ohio.

GENEVA.-Mrs. J. Simons writes: "I have thought i few wayside jottings might not be amiss in the dear BANNER OF LIGHT for its many readers, while on my way east in this delightful little city, to spend the Sab-bath and visit my highly esteemed friend and sister, Carrie C. Van Duzee. I found her at her quiet country home, one mile from the railroad dépôt, surrounded with home comforts, and was given a hearty welcome. The time of my stay was well occupied, though altogether too short. I found Sister V. very busy in making arrangements to fill a month's engagement in Watertown, N. Y. I enjoyed a circle in the evening, at which many of my dear departed friends gave unmistakable evidence of their presence, some giving their full names and addressing me as in days of yore when in earth-life. I esteem Sister Van Duzee a heavenly inspired instrument; her guides are of a high order she is one of the best missionary workers I know of and should be kept in the glorious work of proclaim ing the gospel of glad tidings of an immortal life."

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#### October Magazines.

THE PHRENOLOGICAL JOURNAL .- "Notable Peo ple of the Day" in its thirteenth section gives brief ac counts, with portraits, of Queen Nathalie of Servia Jean Frederic Portaels, William Taylor and James Reuben, the oldest Seneca Indian. Of the other contents which are many and of much interest, is " A Case of Clairvoyance" related by Kathie Moore, and passages from an article by Dr. Lithgow, entitled "From Generation to Generation," treating upon hereditary diseases, in which he claims that an inheritance of disease does not imply a transmission of a certain specified disease itself, but a condition-receptive to it from other sources. What the subtle nature of this predisposition is, is not known, but it is known to vary in different persons. A tabular list is given of the general morbid conditions considered to be hereditary, and the whole subject as presented is worthy of consideration. New York: Fowler & Wells Co.

THE HOMILETIC REVIEW .- Prof. Herrick Johnson, D. D., of Chicago, is the author of the opening article, the third of the series upon whether apologetics in the pulpit are more hurtful than useful at the present time, his conclusion being that their legitimacy in "God's house, on God's day, by God's herald," is beyond question, but good judgment should be exercised in their nature and employment. He argues that "If Christianity is not defensible, let us find a faith that our minds in regard to what we assent to or dissent | is"; that "a calm death-bed is no proof of" its truth; from. The wonderful psychical phenomena now being that "the wide growth and multitudinous adherents He thinks that ministers err in apologetically considering in their pulpits attacks of which their congregations have no knowledge. That, he says, "is helping the devil start a conflagration, that we may throw holy water on the flames." He evidently desires to keep the members of Christian flocks Ignorant of what some have found to be a ditch into which they have fallen, and seek to inform them of higher grounds O., an independent slate-writing medium, both of from whence a clearer and better view of this life and the next may be had. The review gives some good thoughts, but our impression upon reading it is that the writer realizes he is tethered to an evangelical stake, and hence cannot go as far as he otherwise would. Two other articles in this issue will be no rused with interest and give rise to discussion: "The Public School System and the Ministry," and "Was Adam Created by Process of Evolution?" New York: Funk & Wagnalls.

THE VACCINATION INQUIRER says that it is often reported by physicians that persons attacked by smallpox were not vaccinated when the fact is that they have been, and cites a recent instance wherein a Dr Tomkins, the medical officer of health for Leicester, stated of a patient in a printed report: "This man was unvaccinated, and suffered most severely, barely escaping with his life." This called out a certified letter from the man, in which he said: "The medical officer (Dr. Tomkins) classified me on my card as unvaccinated, although I had told him in reply to his inquiry that I was vaccinated when I went into the mili-The Inquirer adds, "This exposure does not surprise us. Wherever a list of unvaccinated persons has been subjected to adequate scrutiny similar frauds for the glory of vaccination have come to light." London: E. W. Allen.

THE ELECTRICAL ENGINEER treats editorially the subject of "Subways and Commissioners," notices the demise of Prof. Proctor as a public loss, and, in alluding to the objectors in aristocratic sections of Boston to an overhead wire and electric railway, quotes one of their number as delivering his mind of, not an Irish but a Back Bay bull, to wit: "The centre wire must be insulated its entire length, a new thing on our streets, so that if touched by a man it will pretty near kill him." New York: 11 Wall street.

FREETHINKERS' MAGAZINE. - Lyman C. Howe gives his tenth article on Spiritualism, replying to a writer in the August number. The full text of Ingersoll's remarks on "Marriage and Divorce" are given. an article on "Prohibition," by A. Schell, etc. Buffao: H. L. Green.

VICK'S ILLUSTRATED MONTHLY adorns its Octoper number with a cluster of chrysanthemums in their natural colors, and treats instructively upon "Winter Plants for Greenhouse and Window," and other matters of interest to floriculturists at this season. Rochester, N. Y.: James Vick.

THE PATH .- Its contents include "Tales of the Ancient Rajputs," by Charles Johnston; "Conversations on Occultism"; "A Plea for the Children," by Aug. Waldersee, and "A German Mystic's Teachings." New York: W. Q. Judge.

GROWING YOUTH gives new portions of its serial stories and itemizes passing events in "Noggs' Nookerv." Mt. Vernon, N. Y.: F. B. Hawkins.



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In and Sunday, Oct. 19th, 9th and 21st, 1988.

In Association A. E. Stanley, of Lelecster, Vt., Mrs. bit W. Crossett, of Waterbury, Vt., Mrs. Namine Davidith, of Branchon, Vt., Mrs. Renuma L. Paul, of Mortisville, i. Mrs. Spiritualith, of Stanley, Vt., Wr. A. Vt., Mrs. A. V. Weren (1 or Ny to the Many friends of Mrs. Lixle inchester that she has an engagement for the month of tober, and cunnot be present.

Mrs. Commence of the Mrs. Mrs. Spiritualith, Mrs. Commence of Mrs. Lixle inchester that she has an engagement for the month of tober, and cunnot be present.

neethir. The first session will be opened Priday, at 10:30 A. Sr., by he President, Mrs. Abbie W. Crossett; poem by J. D. Hilles,

The first seasion will be opened Friday, at 10:20 A. M., by the President, Mrs. Abibe W. Grossett; poem by J. D. Stiles, followed by conference.

Mediums secured for the occasion are Joseph D. Stiles, Mrs. M. K. Morgan, of Woodstock, Vt.; Dr. Bronson, of St. Albans. Dr. S. Locke, of Newport Center, Vt., clairvoyant and magnetic heater, will be present during the meeting. During the Convention J. D. Stiles will hold two of his wonderfully convincing test seances, giving dates of death, age, occupation, and description of friends passed to spirit-life, so minutely that they will be readily recognized. Mrs. Morgan will also give tests from the platform.

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The resolution in regard to amending the Constitution so as to omit the full or winter Convention will be considered. Boayl at Waterbury Hotel \$1.00 per day. Single neals, \$5 cones. Horsekeeping for the whole time of the Convention at reasynable rates.

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fors for fare one way.

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NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock, Mrs. H. C. Dorn, Secretary.

NF. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Frankflin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

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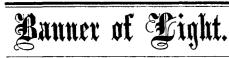
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varied shades of opinion to which correspondents give ut-terance.

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



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

We shall print next week the full text of an inspirational discourse recently delivered by W. J. Colville in Chicago, Ill., and titled as subjoined:

"THE RELIGIOUS INSTINCT; ITS ORIGIN, GROWTH AND ULTIMATE PERFECTION."

## Whence Comes Speech?

A San Francisco paper, the Chronicle, of a recent date, enters upon a discussion of the above inquiry, and cites some strange cases that find an approach to solution only in the operation of esoteric laws. The article was called forth by an account, to which reference has been made by us, of two brothers living in this city who have grown to man's estate without being able to speak the English language, and who, although born in the United States, of American parents, and hearing English spoken continuously, speak a language of their

The writer states that this Boston case is not dren, a brother and sister, living in the State of Nevada, who constantly employed a language of their own in talking with each other. The girl was ten years of age, and the boy a year or two younger. It is said that the circumstances were such that there could be no deception and no mistake about the matter. The children would play together and chatter in this strange speech, and it was perfectly apparent it was a genuine language. There could be detected in it no resemblance to any modern language, no similarity to root forms or stems which may be said to be common to all spoken languages; nor was there any likeness to Latin or Greek, and, consequently, none to the cognate language which is called Sanscrit.

The children were not at all shy about talk ing in the presence of strangers, but they could not be made to understand what translation from English into their language meant. They understood English, and could and did speak it when spoken to; but they either could not or would not give the equivalents of English words in their own language. The mother of the children said that the first time she heard them, and indeed for many times afterward, she paid no attention, as she supposed they were "only jabbering nonsense," as she expressed it, and so she was unable to say whether the language was evolutionary or whether the children spoke it as well the first time as the last. The writer who first described this strange linguistic "freak," said that they spoke enough of it for him to understand them without any difficulty, though it seemed, from the cursory observations he could make, that the vocabulary was a very limited one.

We are told that these cases, strange as they may be, do not militate against the generally received doctrine of philology; that "they are freaks of nature, nothing more, and no more strange than other cases with which we are familiar." To our way of thinking this is an easy way, and as cheap and unsatisfactory as easy, of disposing of the matter: calling it a freak of nature; but the researchical character which distinguishes the people of our times from those of others, so far as to make nearly every thinker a student of the unknown rather than to label it "a mystery of God which it is a sin to inquire into," and lay it away among other embalmed incomprehensibles, will not be satisfied with any such relegation. The Chronicle writer may have some idea of the possibility of the spirit-world so impinging upon this that its influences may affect this, but he gives no indication of entertaining such thought. Yet to us it is evident that to that source alone can thirteen messages from a like number of exwe look with any reasonable hope of obtaining | carnated spirits, and gives the names of those an explanation of this as of many other "freaks," and that the certainty of finding one there is beyond all question.

William Foster, jr., informs us that Mrs. Allen, of Providence, R. I., is unable to hold her séances for form manifestations at present, owing to severe illness: Due notice will be given of their resumption.

#### The Abolition of War.

"Better ask," said Charles Sumner-in his address on "The Duel Between France and Germany," from which he sought to draw a lesson for civilization-"Better ask how long will be continued that war system by which such a duel is authorized and regulated among nations? When will this legalized, organized crime be abolished? When at last will it be confessed that the Law of Right is the same for nations as for individuals, so that if trial by battle be impious for individuals, it is so for nations, also? Against it are reason and humanity, pleading as never before; economy asking for mighty help; peace with softest voice praying for safeguard; and then the authority of philosophy speaking by some of its greatest masters-all reinforced by the irrepressible, irresistible protest of workingmen in different nations." Instead of trial by battle, the orator pleaded that "there shall be an harmonious people, of different nations but one fellowship, vying together only in works of industry and art, inspired and exalted by a divine beneficence.'

The war system is, in any light in which it may be considered, a relic of barbarism only. If any two important nations choose to indulge in it, then no nation whatever is safe. There is no talisman for their protection except universal disarmament. Military citizenship, as it is to-day known in Europe, is military serfdom. Armed soldiers constitute alike the engine of despotism at home and the instrument of war abroad. Under this war system in the state, the entire business of life is subordinated to the military drill. The civilized part of Europe is not much besides a busy camp, "with every citizen for a soldier, and with all sounds swallowed up in the tocsin of war.'

Monlistiquien, who possessed the genius as a writer on public affairs to lift the curtain of the future, did not hesitate to declare that the peril to free government proceeds from armies, while it is no removal of the peril to make those armies directly dependent on the legislative power. Among the papers which he left at his death was one in which he made the solemn prediction that "Europe will be lost through her military." Mr. Sumner unhesitatingly asserted that "the true state of Nature is not war"--as the philosopher Hobbes had maintained-"but peace." And he added with all the impressiveness of truth, that "not only every war, but every recognition of war as the mode of determining international differences, is evidence that we are yet barbarians; and so also is every ambition for empire founded on force and not on the consent of the people."

No tongue or pen can celebrate with an exaggerated enthusiasm of sentiment the blessings of peace to the human race. There is no doubt at all that the glare of battle is more and more losing its attractions for modern nations. War is, indeed, losing its ancient renown. The glory of arms is passing from sight. The pretensions of military power, in the silent, unexpressed opinion of the world, are becoming petty and unattractive. The boasted triumphs of war are seen to be vain. With the increasing assurance of peace, nations will gradually lose their sensibilities; and, to quote Mr. Sumner's words: "by ties of constant fellowship will they be interwoven together.... In the sight of God there is one human family without division, where all are equal in rights, and the attempt to set up distinctions, keeping men asunder, or in barbarous groups, is a practical denial of that great truth, religious and political, the Brotherhood of Man."

# Mrs. H. B. Fay Vindicated.

For a long time there has been in existence in this city a band of bigots, bound, its memwithout its parallel, and mentions two chil- only-have printed long articles against the physical mediums.

> Mrs. H. B. Fay of this city was attacked by these bigots, and a reporter of the Boston Evening Record "wrote up" their statements. The result was that Mrs. Fay, who is a highly respectable woman, prosecuted that paper for libel. The case had been on the court docket for nearly a year, when she, through her counsel, insisted that it be heard and decided. The facts in the case were such that every moral person in the community could see at once that, if there were any justice in the Massachusetts courts, the verdict would be in her favor. And now it seems the defendants in the case have come to the same conclusion, as they offered the aggrieved party four hundred dollars to withdraw the case, besides paying their paper.

The following paragraph, in substantiation of our remarks, above made, appeared in The Globe of this city, Saturday evening, Oct. 13th:

A LIBEL SUIT SETTLED. The Advertiser Company Pays Mrs. Bertha Fay

Damages and Costs. In November, 1887, the Evening Record contained what purported to be an "expose" of Mrs. Bertha Fay, wife of H. B. Fay, who is a Spiritualistic medium at 62 West Newton street. The article also contained an attack on Mrs. Fay's character. Immediately after the publication of the article, Lawyer Asa P. French In behalf of Mrs. Fay, brought suit against the pub lishers of the Record for libel, and that suit, after pending in court for about a year, has been settled, the defendant paying \$400 damages and costs of suit.

Dr. W. E. Clayton, of Malden, called at this office on the 15th inst., and exhibited an oil portrait of one of his Indian guides ("Big Wolf") which he had obtained at a séance held Oct. 11th, with Dr. Rogers, at his residence 486 Tremont street, Boston. He stated that he himself placed a perfectly clean piece of academy board between the slates, and the slates themselves never left his hands till the whole operation was concluded (in the manner freceived, in addition to the picture, three mesin the production of all these phenomena being remains among us. but ten minutes.

"TWILIGHT," the paper projected by Dr. H. F. Merrill as a means of transmitting messages received from spirits, through his mediumship, to their friends on earth, has made its appearance, and fully meets the expectations of those who have looked for its coming. It contains from whom messages will appear in the November number. We wish the paper a success commensurate with the great work it has to do, and which this issue gives assurance of its be ing able to accomplish. It is to be published monthly at 87 Sewall street, Augusta, Me., at fifty cents a year.

The Smith pianos are first-class.

#### Miss Shelhamor's "Outside the Cinten."

Those who desire to learn somewhat of the nature of the spirit-world, the daily life and employments of its inhabitants, and of their influence upon individuals in this, will find much satisfaction in a perusal of that admirable volume, the last published of Miss M. T. Shelhamer, titled "OUTSIDE THE GATES." Its Spiritualists. sketches and essays embody a vast amount of valuable instruction relative to the interblending of two states of existence, that to many seem so widely apart, and serve to convince the reader that, after all, they are one, when looked upon from the point of view from which these teachings emanate. The story from which the book takes its name, that of "Morna," "Here and Beyond," "Slippery Places," and "The Blind Clairvoyant," are of the deepest interest and equally as instructive as the essays and sketches, many matters not touched upon in them being more fully illustrated by events in earthly life, and the intimate relation existing between the spiritual and material made more apparent.

The book should find place in the home of every Spiritualist, and those who, though they may not be, are willing to accept truth come whence it may. As the holiday season is fast approaching, it is well our readers bear in mind that "Outside the Gates" is a gift that no one will fail to accept with thanks.

#### Women Coming to the Polls.

Without stopping at this time to engage in he discussion which at the present time has led nearly twenty-five thousand women to legally qualify themselves to become voters on the composition of the next school committee of Boston, at the annual election in December, we merely improve the occasion to observe that this enlistment of women in any cause, pro or con., that tends to familiarize them with voting, and likewise accustoms male voters to sharing public responsibility with them at the polls, is more than likely to result in a speedier enlargement of woman suffrage, to make it apply to more than the single question of the schools, and perhaps finally to woman's com-

plete enfranchisement and political equality. In this world, one thing is made to lead the way for another. The school question may providentially have been made to take on greatly increased interest and importance for the express purpose of opening the way to the enjoyment of extended rights by woman as a confessed citizen already. The next stage may be permission granted her to vote on the license and prohibition issue, an issue in which it can with mournful truthfulness be asserted that none are so directly and deeply involved as she. Beyond these lies suffrage for all purposes, when political methods may be expected to undergo a process of needed purification.

#### Caution.

Spiritualists all over the country are warned against deceptive persons who travel from State to State and from town to town posing as spiritual mediums, generally under assumed names, which they change in different localities. There are many such. They can be known by the handbills they scatter over a town they wish to fleece! Put no faith in these handbilladventurers. Shun them as you would a wild beast. We have warned the public against this the fiat, "As ye sow so must ye reap," be not a class of mountebanks time and again, but still inquiries are made respecting them.

Ra The body of Dr. Joseph L. Newman, the good physician, whose sudden demise was mentioned in The BANNER of last week was taken to Hillsboro', N. H., in charge of a brother, and which he had recently built, and where two of ful tribute was paid by the speaker to the simplicity, sincerity and benevolence of Dr. Newman's character-his genial, social influence. and the good accomplished by him in curing the sick through the combined agency of his own personal magnetism and that of his spirit guides. He was rich in those qualities that endear human beings to each other. He had undoubting confidence in the beneficent order of the universe, and the spiritual world was to his consciousness a reality, upon the experiences of which he has now entered.

Our Free Circle-Room table has been genrously supplied of late with elegant flowers, whose presence gratifies the visible as well as the invisible attendants who fill the hall at the costs of court, and printing an apology in each seance. Many ladies have presented at different times elegant bouquets of rare flowers, and have modestly declined thanks. Among those who have furnished floral gifts, we notice the names of Mrs. D. A. Crowell, and Mrs. A. Lee, of "Manchester-by-the-Sea" - to whom, and to others whose names are not in our possession, we extend the thanks of the invisibles, and our own.

OKLAHOMA AGAIN. - Topeka, Kan., dispatches of the 14th inst. state that Capt. L. M. Slaterthwaite, in emulation of the late Capt. Payne, is moving to bring together a large colony to invade the Oklahoma territory after election. They propose to raise two thousand men, enter the disputed section, and make a stand against all comers-except the United States troops. If not properly put down at once by the National authorities, this movement means an Indian war.

MRS. ADA FOYE-formerly of this city, whom we had not seen here for twenty-two vears - on Sunday last occupied the platform of the Spiritualistic Phenomena Association in Boston-her services giving unbounded satisfaction. Read "Heath's" tribute to her powers, on our eighth page. Societies quently described in The Banner). He re- throughout New England should note the presence of this wonderfully gifted medium, and sages personal to himself: the time consumed utilize her services as far as possible while she

> "PRE-NATAL CULTURE." - We printed last week a list of the published works of A. E. NEWTON, Esq., recommending them to the thoughtful perusal of the reading public. From this list was inadvertently omitted the book the title of which is quoted above-a valuable pamphlet in the line of heredity.

> Attention is called to the Answers to Questions given on our sixth page the present week through the medial organism of Miss M. T. Shelhamer. Of especial importance will be found the reply of her guides to the concluding query as to the future destiny of "the main work of the spiritual movement."

Read the essay: "Spiritualizing Sciences," on second page.

#### In Re "The Spiritualism of 1888." to the Editor of the Banner of Light:

It seems to me that the full scope of my statement in the essay recently published under the above caption has not been grasped by my esteemed friend and brother, A. E. Newton, and perhaps others, viz: that a belief in spirit-communion is an all-sufficient bond of union among

Bro. Newton's reply to my query: "Is any thing more needed?" would seem to indicate this. But the fault is my own. I did not pause to consider that I had not defined my idea of spirit-communion, and that others might infer that I meant by it simply the phenomenal manifestations of the scance-room.

If nature is a unit, an undivided whole; is there be an infinite spirit pervading it; a God in it and through it, then spirit must be the essence, the very foundation of all things, and there can be no escaping from an all-pervading spiritual power, a vast spiritual brotherhood holding in its embrace all spheres of existence

Believing this most earnestly, most devoutly spirit-communion is to me the glorious culmination of all religious experience; it is the answer to all aspiration; it is the ultima thule of all study, the goal of all scientific research, and he who accepts it as a fact is bound also to accept all that is the logical outcome of this

And just here is where the trouble arises with too many of us. We have no adequate idea of the scope and spirit of this great movement, its methods and aims. We accept the fact of spirit-intercourse, but we narrow it down to our petty, individual standpoints. We accept the fact of intercommunion between the two worlds, and let it end there. We lose sight of or fail utterly to comprehend the grand fact that the aim and object of that intercourse throughout all the ages has been the purification and elevation, the true spiritualization of mankind-the harmonious development of all the powers and attributes of the human soul to a complete, consistent whole,

Now if the assertion made above be truethat he who accepts the fact of spirit-communion is bound to accept all that is the logical outcome of that fact, where do we stand?

If one truth has been demonstrated more clearly than another to me through this great movement called Modern Spiritualism, during my thirty-four years of experience in it, it is this: Life here has an immense influence upon life hereafter. The conduct of a human being in this life immensely affects his condition in the next, and the highest happiness that can possibly come to a human soul, here or hereafter, springs from the daily expression of all that is truest and best, all that is highest and noblest, most divine and most godlike in that marvelous nature with which he is endowed.

If the thousands of spirits who have come back to earth during the past forty years, and declared they were happy or miserable, not at all because of what they believed or disbelieved, while denizens of the earth-life, but because of the general trend of their life-conduct in the direction of good or evil, because of the deeds done in the body, spoke the truth; if the universal instinct of mankind, as old as the instinct of immortality, recognizing a great law of compensation and retribution, and pronouncing delusion and a fraud, then must not Spiritualism, whose pivotal truth is spirit-communionof necessity hold most vital relations to all the conditions of life?

I cannot see how any of us, into whose consciousness has really entered even a faint conception of the genius of this great move the funeral services were held at the house ment, can fail to recognize that the ministering angels of the spirit-world are constantly strivown, which they perfectly understand, but bers said, to put down vi et armis all physical his sisters reside. Dr. Newman was one of a ing to push us on in the great work of making which, thus far, has been unintelligible to mediums. They have had it their own way, family of thirteen brothers and sisters, seven our individual lives pure and sweet with human more or less, for some length of time, and cer- of whom survive. Dr. H. B. Storer, of Boston, graces, recognizing our own divinity, and that tain of the daily press - the sensational sort assisted by an excellent quartette, conducted in the expression of it lies the only possible the services, and a most appropriate and truth- method of salvation from all the woes that beset humanity.

I most earnestly believe that nothing more is needed than a rital belief in the glorious fact of spirit-communion, and a comprehension of what grows out of that fact, to constitute a "bond of heart union." that shall banish forever from our midst all "the sharp antagonisms," all the "unfriendly criticisms," all the "jealousies." "rivalries," and "scandal-mongering," that so pain and distract some hearts, disturb their efforts, and lead them to fear that no worthy or winning presentation of the vital relations of our faith to practical every-day life can ever be given to the world.

Let me repeat from my former article: All that constitutes true religion can never find truer disciples or worthier representatives than can be found among those who find in Spiritualism the realization of their holiest dreams, their most sacred aspirations. And permit me to add that just as soon as a vital belief in spirit-communion really enters into and is grasped by the human consciousness, it follows as day follows the night, that it begins to awaken at once "brotherly and sisterly love," "a supreme love of truth," and "an earnest aspiration for personal rightness."

Now recognizing, as I do, the mighty work Spiritualism is doing in the world as an unrecognized reformatory power, I feel that I ought to rest contented with that. It may be a great weakness on my part that I do not. To me it is the science of all sciences, the philosophy of all philosophies, the culmination of all religions: and there are times in which I long inexpressibly to see it recognized as such by the world. Yet I do know that nothing can, by any possibility, arrest the grand work it is doing in the world, or even to any great extent interfere with its progress; and that at no time within its history has that work been more far-reaching, more all-pervasive than it is

All that which Brother Newton feels to be so painful and so distracting, is to me but the inevitable accompaniment of every great movement that stirs the world of thought, especially upon religious or spiritual issues. The history of all such movements, not excepting Christianity, shows us that they have ever thrown to the surface all sorts of crudities, all sorts of discordant, jangling elements. But they bear the same relation to the great movement itself that the sticks and straws, the froth and foam that eddy and whirl and bubble and splutter upon the surface of some majestic river, bear to the calm, still depths be-

We certainly, by the aid of the angel-world, have laid grand foundations for the erection of a worthy temple that shall challenge the respect and admiration of the world. And in the impatience of our hearts we cry out at times. Why does not the superstructure arise? And all the while, hidden from our external sight, the temple is slowly rising, stone by stone,

ities; and the day is hastening on when the scaffolding that now surrounds and conceals it shall be removed and the grand structure stand revealed, its white walls of Love, Purity and Spirituality luminous with the light of an in-DR. F. L. H. WILLIS. ward glory.

GERALD MASSEY arrived in New York, from Liverpool, by the Cunarder Umbria, Oct. 7th, and writes us that he is ready to accept calls to lecture which may be extended to him by spiritualistic and philosophical societies in this country. The marked success of this talented and outspoken Spiritualist orator and "poet of the people" at the Music Hall meetings, in Boston, some years ago, is a matter of history, and should recommend him to the attention of all managers of meetings under whose notice this paragraph may fall. He may be addressed for engagements, Sonora House, 203 West 13th street. New York City.

W. J. Colville officiated at the funeral of Mrs. Jacob Jackson, formerly of California, on Wednesday, Oct. 10th. Mrs. Jackson had been a Spiritualist and private medium many ears, and though little known in this neighborhood had many friends in the West. Only a few friends were present at the services, which were very impressive. The deceased was 72 years of age, and leaves no near rela-

#### Spontaneous Spirit Phenomena.

Another of those cases which are frequent of late, of spirit manifestations at unexpected times and places s reported as having taken place at a farmhouse in Illinois, about eighteen miles from Chicago, in a family by the name of Cure. The first indication of the presence of unseen guests was Sept. 14th. Mrs. Cure had set the table for supper, and went to the kitchen, remaining there about five minutes. On her return she was astonished to find not only the table moved from where it stood when she left it, but the dishes upon it differently arranged. Somewhat terror-stricken by the unaccountable transformation, she went to the barn and called her husband. Upon both entering the house, the table and everything on it were precisely as Mrs. C. had first placed them.

While Mr. C. was laughing at what he declared to be imagination on the part of his wife, the kitchen door flew open and a pan of roast pork shot out and deposited itself half way across the room on the floor, and the table transformation was repeated. There was no more laughing by Mr. C. He summoned his son and hired man and proceeded to discuss the events. While doing so, three or four cucumbers came through the window, and the men hurried out but failed to find any one. Returning to the house they it a lamp, but the unseen opened the window and a gust of wind extinguished it, and, too badly frightened to relight it, they sat in the dark all night, during which no manifestations occurred. The next morning Mr. Cure went to the barn, harnessed his borses to a market wagon, and went to the house for his hat and coat. Upon his return he found the horses unharnessed, the wagon pole down and the harness hanging in its usual place. Much else of a similar nature took place on Friday night and Saturday, and on Sunday a priest was called, who went through the usual formalities for the exorcising of spirits, by which it was supposed, as no demonstrations occurred for the time being, that they had accomplished their purpose, but on the Tuesday following they again took place, and It became known that the chief disturber of the peace of the house was Frederick Cure, a brother of Peter, who passed from this life three years ago. The spirit on Tuesday spent all his time in writing, asking to see his son, and in the evening the son came and held a long interview with the spirit, his father, who appeared satisfied; wrote "good-bye," and departed. The next day Mrs. Cure busied herself in putting the ouse to rights.

We make this condensation of accounts given in the Chicago Times of Sept. 26th and 27th, sent us by a orrespondent. The Times says that hundreds of persons of honesty and reputation are ready to testify under oath that the phenomena occurred as reported, of which we for want of room have omitted to mention a far larger number than we have described, of equal, possibly of greater wonderment to those not familiar with the events of Modern Spiritualism. The spirit or spirits evidently worked with a purpose, and found its accomplishment in convincing the farmer and his wife that their friends who had been accounted dead are yet alive, and awakening a widespread interest that will lead many to an investigation which in due time will end in a knowledge of the same great truth.

# That Wandering "Starr."

Prof. Starr, the itinerant showman who professes much that he is unable to accomplish, and who has, a score or more times, had his pretensions exposed and been forced to flee the place for fear of further exposure, has lately made a raid on the good people of Titusville, Pa. Commenting on his presence the Herald of that place says that no Spiritualist is ever led to change his views by any such exhibition, though 'Our people have been entertained repeatedly with exposures' of Spiritualism-once by Rev. Mr. Dodd. also by Prof. Kellar, the noted magician, and by several other 'professionals' whose names we have for

So far from these "exposers" changing the views of those whose belief rested on knowledge, their own views were changed. The first above named, after speaking in public and publishing a book against the truth of Spiritualism, became convinced of its verity at his own fireside, through the mediumship of his daughter, and afterward advocated it with voice and pen. The second "exposer" alluded to has publicly admitted the genuineness of the phenomena over his own name. As for the "several other professionals" whose names, even, the Herald has forgotten, they have gone with their names into forgetfulness, while the truth lives on, and Spiritualism is daily adding to its ranks hundreds of thousands, who find in it rest and consolation and an assurance of a future life which nothing else can impart.

HALL'S JOURNAL OF HEALTH .- The opening article treats upon "Christian Science," in which it is claimed, and justly, that the cures effected by practitioners of that and other systems of healing of like nature, and which, though bearing different names. are essentially the same, find the solution of their mystery and power in the Spiritual Philosophy, the teachings of which are closely followed, however persistently the healer may, for the sake of catering to popular prejudice, disavow them. The reasonable ness of cremation is clearly set forth in extracts from what an English clergyman writes in advocacy of that mode of disposing of vacated human bodies. A score or more of other topics are dealt with on the remaining pages, the whole constituting a very valuable issue of this popular monthly. New York: 206 Broadway. [For sale at this office.]

The Ottawa (Ill.) Times of Sept. 29th contains lengthy obituary notice of the widow of the late Col. H. W. H. Cushman, who had been a resident of that town since the year 1841, with the exception of a few years when she resided in Middleboro and Roxbury, Mass. Mrs. Cushman's departure was quite sudden, she being ill but a few days. Three daughters survive her. Her father, in his day, it is said, saw and conversed with spirits, and she herself was very mediumistic, embraced the truths of the Spiritual Philosophy at an early day, and did much for the cause in many ways.

A. S. Hayward, magnetic physician, will resume his office treatment at parlors 443 Shawmut Avenue, Boston, Monday, Oct. 22d. He will also continue to exercise his spiritual gift of healing at a distance by the vehicle of magnetized paper, a mode of treatment that he has followed for the past eighteen years with signal success. His advertisement appears on seventh page of the BANNER OF LIGHT.

from its massive foundation in the eternal ver- [ 17 Mrs. J. C. Ewell's card appears on fifth page.

# ALL SORTS OF PARAGRAPHS.

OCTOBER'S COME, Now autumn breezes cool the nir, The chili frosts make the foliage fair, October's come. Now business men like it unatics Begin to net, since politics Begin to thum. The torch-light clubs in bright array
Parade in just the same old way
Each pleasant night.
Next day your clerk feels fame and sore,
And tells you that the boots he wore
Were very tight.
The honest voter's in deursed.

The honest voter's in demand.
The politicians shake his hand,
And wish him well.
Let two months pass. The very men
Who treat him best will tell him then
To go to swell

The ranks of those deluded fools
Whom politicians use as tools
And then despise.
But, though they've fooled him oft before,
The slight will fill him, as of yore,
With dumb surprise. October's come. Its brilliant days, When all the forests seem ablaze,

Until it sinks in dull dismay,
For now, alas! it's time to pay
That bill for coal.
—Somerville Journal.

It takes more than forty days for some ideas to go around the world. The roller skating craze has just reached Australia, and managers are grumbling that rinks are injuring the theatres.

Dr. Isambard Owen, Secretary to the Investigation Committee of the British Medical Association, has submitted a report on the inquiry into the connection of disease with habits of intemperance, and some startling statistics are therein given. The committee obtained and tabulated particulars of 4,234 cases of deceased persons-from which all deaths under thirty were excluded-the result exhibiting the following averages of life: Total abstainers, 57.31 years; habitually temperate, 66.48 years; careless drinkers, 61.52 years; free drinkers, 58.87, and decidedly intemperate, 53.42. There is a "great moral" concealed somewhere in this remarkable achievement of medical science!

A statue of Shakspeare was unveiled in Paris, Oct. 14th, with great ceremony.

With the Gospel of Wisdom abroad in the world, Old errors, long cherished, to Lethé are hurled: And truths that were heretofore banned because new, Are, in the new light, pronounced good because true.

To the glorious future, whose advent is now, The past, with its glories, shall willingly bow; Then shall tyranny crumble and freedom wax bold, And the New Dispensation o'ershadow the old.

CHICAGO, Oct. 16th.-Hon. John Wentworth, better known as Long John, died this morning, aged seventythree years. Mr. Wentworth was one of Chicago's oldest residents, and was mayor of the city, congressman, and editor of one of its principal daily papers.

The modern faith healer does not have any trouble The modern faith healer does not have any trouble to explain difficulties. At a meeting a day or two ago a brother claimed to have been entirely healed of paralysis. Said a person, "Are you entirely well now?" "Yes," was the reply, "all but a little lameness in my side." Whereupon a sister cried, "Praise the Lord, brother. God left that spot there so that it would remind you of what he has done for you! Glory to God, I say!"—Truthseeker.

A railway train has just been constructed in France for the Emperor of China. It consists of six carriages three of which are for the Emperor's own use. They are magnificently decorated, and each of them con-Harriet Beecher Stowe, though by no means well, is

in much better condition than she was before her recent serious illness. Her recovery has astonished her MAUCH CHUNK, PENN., Oct. 16th.-A Pennsylvania

freight train ran into a Lehigh Valley gravel train at 8:30 o'clock this morning, killing six persons outright and injuring over twenty.

THE STOUX CHIEFS begun their proposed audience with the U.S. Secretary of the Interior, Vilas, at Washington, Oct. 15th-Sitting Bull, John Grass, and sixteen others remonstrating against the proposed

An Industrial Fair, held in Baltimore by the colored people of Maryland, closed on Saturday night, Oct. 13th, after a very successful exhibition. It was attended by many of the highest officials and best peo-

THE ORIGIN OF THE SIOUN. Great Spirit in the night While lightnings split the heavens thro' and thro' Plucked down that star so bright, And in his wondrous night

And in his wondrous might
Did mold and make the bravest Sioux!
And, as he were a ball,
He tossed and watched him fall
Down through the dark, till he alighted there,
Near by you lake so fair
('T was larger then, a river coursing through),
I' pon soft ground. He was not hurt at all.

I then Downs in American Manage. J. Ivan Downs, in American Magazine.

By a recent serious railroad accident by "telescop ing," at Mud Run, Pa .- the responsibility for which has not yet been decided-sixty persons were killed and a much larger number injured.

An Irish theatrical manager recently advertised for a broth of a boy to make a "supe."

HIS FIRST OFFENCE.—Miss Gotham (to Mr. Wabash, recently returned from abroad)—I suppose you were at court while in London, Mr. Wabash? Mr. Wabash (uneasily)—Well-er-yes, Miss Gotham, but only once, and then I got off with a merely nominal fine.—Harper's Bazar.

Germany and England are looking at each other very much askance in these days. "The jealous, mischiefmaking English," says the Boersen Zeitung, have grabbed a large slice of Africa—in partial retaliation for which, presumably, the German authorities have just seized thousands of copies of Dr. MacKenzie's book on the case of the late Emperor Frederick.

TWILIGHT. A trembling stillness folds the dewy eve, The birds fly homeward 'cross the darkening sky; One golden streak of light along the west Shows where the sun but late in splendor set. A silver star some further up the blue Attendant walts upon the fair young moon, And, through the golden hush of eventide, Sweet whispers seem to float from other worlds.

China has just had another fearful flood, whereby more than 10,000 people were drowned, and 20 villages destroyed in the valley of Llen-Ll-Ho, near Pekin.

The "Small Talk" man of the Gardiner Home Jour nal says he rather likes to receive a postal card missive without any signature, for there is a fascination about guessing who it is from. The only drawback to the pleasure its receipt gives is the fact that he finds it difficult to learn who he shall send the answer to.

Gen. Thelemaque, a defeated candidate at a recent election at Port au Prince, led his followers to assail his successful rival, but was himself killed in an attack on the National Palace.

The best armor is to keep out of gunshot.-Lord

The friends of Louisa May Alcort find a fitting and beautiful tribute to her memory in a book prepared by Mrs. Ednah D. Cheney, and enriched with illustrations by Miss L. B. Comins, bound in a cover of blue and silver, tastily embossed, and published by Prang & Co. of this city, whose reputation as skillful art producers and publishers extends the world over. The frontispiece in colors represents Miss Alcott reading from her "Little Women" to a large gathering of children of various nationalities. This is followed by an appreciative sketch of her life and works, pen representations of two of her homes, and the family burial place in Concord, closing with several of her poems.

The "jute trust" is meeting with a strong competitor in America, in the shape of bale-bagging made of cotton, which "fills the bill" satisfactorily, and is growing into such favor with the/Southern planters that there is every evidence that the great "combination" will have to surrender to save its trade.

# The Spiritual Congress at Barcelona.

To the Editor of the Banner of Light:

The first International Spanish Spiritual Congress, as I advised previously, opened at Barcelong on the 8th September last, and closed on the 17th. The delegates came principally from France and Italy, neighboring countries; but there were many from the principal cities of Spain and Cuba-according to Mr. Leymarie's Report, published in the Revue Spirite first of this month, from which I cull the following:

It was proposed and carried that the proceedings of the Congress be published in French, Spanish and Italian, and that the next Congress, in Paris, during the Exhibition next year, be attended by all the delegates present. Mr. Leymarie, the representative of France, promised that he would do all in his power to favor the proposition, and invite the aid and coöperation of all the brethren in France and abroad, including the American, English and German Spiritualists. Mr. Leymarie repre-sented also Relgium

German Spiritualists. Mr. Leymarie represented also Belgium.

The reports of the numerous correspondents were read and listened to with much attention and interest, and the Congress, in view of the variety of nationalities and tongues, decided that each coöperative body be requested to express its affirmations and propositions separately. The conclusions arrived at by the Spanish section were unanimously adouted.

section were unanimously adopted:
"This First Spiritual International Congress of Spiritism, as an integral and progressive science. Its foundations are: the existence of God; infinity of inhabited worlds; the preexistence and progressive science. istence and persistency of Spiritism; the ex-perimental demonstration by mediumistic com-munication with spirits of the survivance of the human soul; the infinity of phases in the permanent life of each being; the recompenses and punishments, as natural consequences of acts; infinite progress; universal communion of beings, and solidarity. The actual character of Spiritism is thus

1. It forms an experimental and positive sci-

2. It is the contemporary form of revelation. 3. It establishes an important stage of human progress.
4. It gives a solution of the most profound

social and moral problems.

5. It raises reason and sentiment; it satisfies conscience.

conscience.
6. It imposes no creed; it invites study.
7. It realizes a great aspiration, which is the consequence of historic necessity.
A bidingly with these enunciated principles, this Congress hopes that all societies and adepts will, by all legal means available, lend help and cooperation to individuals, collectivities that

endeavor to civilize mankind; and, therefore, this Congress advises: A. A complete study of the spiritual docrine.

B. Its incessant propagation by all allowable

neans.
C. Its constant realization by the practice of

C. Its constant realization by the practice of public and private virtues.
To obtain such result this Congress expects that each society and spiritual adept will look on all well-meaning men as brothers in the battle of life—battle against vice, error and misfortune; in consequence of which it advises:

D. To respect all investigators, all propagators of truths, even if they be not Spiritists.
E. To use constant efforts to secularize society in all spheres of life.
F. To endeavor to obtain absolute liberty of thought, integral instruction for both sexes, of

thought, integral instruction for both sexes, of cosmopolitism embracing all social relations. F. The federal autonomy of all Spiritists of adepts belonging to constituted societies, each society to entertain constant intercourse with the centre of its locality, each local centre with the national centre, and each national centre with those of other nationalities. Finally, this Congress notes that it is not advisable to accept, without scrutiny, the doctrines of an individual or Society who does not wish to accept its counsels.

It also intimates that Allan Kardec has demonstrated in his works the danger of an excessive faith in mediumistic communications. which, he says, must be submitted to the cruci-

ble of reason and logic—death not establishing Adopted: José C. Fernandez\honorary prés-

MM. the effective présidents. Vicomte de Torres Solanot, Pierre Gaëtan Leymarie, Efisio Ungher, Huelbes Temprado. Vice-présidents: Dona Amalia, Domingo, Giovani Hoffmann, Facundo Usich, Pedro For-

toult, Ercole Chiaïa, Edward Froula, Miguel Vivès. Secrétaries: MM. San-Benito, Enlogio Prieto, Modesto Casanovas, Narciso Moret.—15 Septem-

The following propositions, presented by the French, Italian, Cuban and Belgian Boards, united—by Messrs. Eulogio Prieto, De Garay, De Ona, Ercole Chiaïa, Giovani Hoffman, E. Ungher, José Nicolau Bartomeu, Pierre Gaëtan

leymarie: This International Spiritual Congress in Barcelona, 8th September, 1888, affirms and proclaims the real and indisputable existence of the rapports of the incarnated and disincarpated evidence. Considering that fact in its various phases,

this Congress makes the following declarations:
1. Spiritism is a positive and experimental science, sanctioned by close investigation and

history.

2. Spiritism is a superior philosophical science, which satisfies more than any other the conscience, reason and justice.

3. Spiritism is a psychological science, which proves to us the existence of the soul, and which gives us the most logical explanation of

the mutual rapports of the soul and body.

4. Spiritism is a divine science, which imparts a rational belief in God—the certainty of a fu-

a rational belief in God—the certainty of a fu-ture life—which establishes the responsibility of our acts according to strict justice, and proves the necessity of successive reïncarna-tions as a means to indefinite progress, either on this planet or in other sidereal worlds.

5. Spiritism is called to become a social sci-ence, to solve the following humanitarian prob-

ence, to solve the following humanitarian problems: of education and integral instruction for
both sexes -of legislation—of property—of mutuality—of association—of fraternity.

6. Spiritism is the true school of respect due
to all searchers after truths, even if they are
not adepts of the founder of our philosophy, of
our grand propounder, Allan Kardec.
In consequence, this Congress adheres to the
following propositions, which the delegates intend to put into execution in their respective
countries, as soon as favorable circumstances
will permit them:

A. Endeavor to unite, federate all Spiritists

C. Propagate the doctrine among the masses.

in shops, in industrial centres, the most hum-ble lodgings; by pamphlets, gratuitous lectures, and by the press.

D. Advise the groups and spiritual centers that the master, Allan Kardec, has cautioned

F. Recognize that, if local, departmental or

must be widely open.

H. Interest Spiritists in the study of coöperative and practical association, from the mode instituted at Guise (France) by Mr. Godin, founder of the Familistère; to stiffe the animosity of classes, and render impossible revolutions and their excesses, and as did that worthy man, aim at the association of capital and labor;

THE poultice which draws out a man's virtues is the sod that covers his grave. If you don't want all your virtues known too soon, regulate your regulator with Warner's Log Cabin Sarsaparilla. It makes pure blood, which gives sound health. Largest bottle in market. 120 doses for \$1. Druggists.

I. Transform prisons and penitentiaries into moralizing institutions to reliabilitate the man who has fallen into harm, as the society for the redemption of the inmates of Saint Lazare acts, in Paris, under the direction of the honorable and courageous Mrs. Isabelle Bogelot:

J. Establish a Body of ideas to assist every movement which endeavors to modify civil and penal systems of every country in the sense of charity and justice according to Spiritism;

charity and justice according to Spiritism;
K. To join every society constituted to stop conflicts between nations, by permanent inter-

national arbitration;

L. Tend progressively to disarm nations, to abolish frontiers, by speech and the press;
M. Insist on the suppression of capital punishment, wherever it exists;
N. Work to abolish slavery in all its forms."

-15th September, 1888.

Mr. Leymarie says at the close of his Report that an eminent orator of Madrid, not inimical to the doctrine, delivered a lecture, Sunday, the 16th September, in the spacious circus of Barcelona, under the auspices or in the name of one hundred and fifty thousand free-thinkers; the liberal tendencies of the Spiritists hav-ing pleased the citizens, they requested the Presidents of the Congress to preside at the meeting. Mr. Huelbes Temprado, a spiritual free-thinker, delivered some noble and impressive words, and the audience that filled the circus cheered him as much as they did the great ora-

A numerous group of galley-slaves, at Tarragona (Arragon), to whom works of Allan Kar-dec had been distributed, have amended and meet together to form circles and console one another; they sent an impressive address to the Barcelona Congress. HENRY LACROIX.

Parts, France, 6th October, 1888.

#### Australian and New Zealand Items.

It will seem strange to the children of the Lyceums in this and other American cities to be informed that the teachers and pupils of the Lyceum at Melbourne Australia, at their meeting on August 19th, took the nitiatory steps of their Spring and Summer Session, just on the point of commencing; but such was the case, and the following officers to serve during the new

Conductor, Mr. F. W. Debney; Vice Conductor, Mr. Dickens; Secretary, Mr. J. Borrowman; Guardians, Messrs. Warne and Veevers; Treasurer, Mr. W. H. Terry; Librarian, Mr. Warne; Curator of Museum, Mr. Thomson; Watchman, Mr. Everett; Musical Director, Mr. Clay; Leaders, Messrs. Noble, Glbbs, Thompson, Veevers—Mesdames Burbank and Braid, Misses Burbank and Kennedy.

The Harbinger reports the past session as having been a fairly successful one, and that during it a valu able organ has been obtained, the library enriched by additions, and the finances of the Lyceum improved.

Mr. J. C. Bradley lectured during the month of August to large and appreciative audiences. His subject on the 8th was "The Relation of Matter to Spirit," in the course of remarks upon which he said that materi al bodies are essential to spirits in this world; that bodies are made for spirits, not spirits for the bodies In the next sphere, where more refined conditions exist, the bodies are less material, being in fact the astral part of the present body, which became more beautiful in accordance with the development here. This world is refined and beautified by spirit acting on matter. Will and force are synonymous. The Divine will is the immortal force permeating all matter. Disease is a disturbance of the spiritual forces of the individual-a warring between the physical and spiritual The use of pure foods, and abstinence from meat food, facilitates the supremacy of the spirit over the body; and when the spiritual is in the ascendant, passing out of the body is painless, and the entrance into the new life easy and natural. Mr. Bradley continued the subject at the next meeting, supplementing his remarks with answers to questions from the audience. He was to lecture under the auspices of the Victorian Association of Spiritualists, Sunday, Sept

The Wairarapa (N. Z.) Standard of July 20th publishes a lecture on Spiritualism, delivered in the Presbyterian Church, on the previous evening, by the Rev. Mr. Cecil, and in a sub-leader commenting upon the "To the surprise of many the lecturer, who appeared

"To the surprise of many the lecturer, who appeared to be a man possessing brains as well as culture, by a series of carefully arranged arguments, confirmed by personal experiences under satisfactory test conditions, absolutely demonstrated the genuine character of spiritualistic phenomena from raps to materialization. Nevertheless, he cautioned his hearers against having anything to do with it, because it was forbidden to holy writ."

The first semi-annual meeting of the Adelaide Spiritualistic Society was held in Kent Town, July 13th. Following an address by the President and the reading of the Secretary's report, the following choice of officers was made: President, E. A. D. Opie; Vice-Presidents, C. Perrott and W. P. Bretnall; Secretary, J. McKenzie; Librarian, W. Mitchell; Committee, Messrs. Drews, Frost and Beardsley.

The Harbinger of Light, Melbourne, remarks at some length on the report of the committee of the American Spiritualist Alliance—Messrs, Kiddle, Cross and Benn-on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism" (first published in The Banner), reprinting it in full, and recommending its perusal as "an interesting and valuable document." "We have had," it says, "numerous 'directions for the formation of circles' and 'guides to Spiritualism,' but have met with nothing which contained so much in a small compass as this

report. A London correspondent of one of the New Zealand papers says: "It may not be generally known in New Zealand that Lady Barker (now Lady Broome), who resided for some time in your colony and wrote the popular work on Station Life there, is a great Spiritualist medium, whose extraordinary powers were much discussed several years back among English nota-

More Light, published at Greytown, Wairarapa, N. Z. (August), says:

N. Z. (August), says:

"Reverend gentlemen of nearly all denominations, from one end of New Zealand to the other, have been firing off their little pop-guns at Spiritualism during the last two months. What can the matter be? Is it possible that the craft is in danger?

There is a large number of Spiritualists in Dunedin, but no organization. Fresh circles have lately been formed and a renewed interest is manifest. The Napier Spiritualists have benefited by the attacks made upon them from the pulpit."

A correspondent of the above paper writes.

A correspondent of the above paper writes:

to all searchers after truths, even if they are not adepts of the founder of our philosophy, of our grand propounder, Allan Kardee.

In consequence, this Congress adheres to the following propositions, which the delegates intend to put into execution in their respective countries, as soon as favorable circumstances will permit them:

A. Endeavor to unite, federate all Spiritists of a country—to federate all national spiritual centres;

B. Introduce the elements of the spiritual doctrine into popular instruction, and have chairs of Spiritual Philosophy in our supprior schools;

A correspondent of the above paper writes:

"Whilst in Wanganul I was pleased to find such an interest being taken in Spiritualism; many private circles are held, and when a person gets among them it is surprising to find the number of people who are investigating. Many investigators keep it private and are very timid. Taranaki seems very good—many circles going. Whilst there I saw some very extraor-investigators, and very earnest ones at that. I always can find in any town or village I may go to, some circles, and people seem to have more the couraction into popular instruction, and have chairs of Spiritual Philosophy in our supprior and the spiritual seems very extraor-investigations. The provided in the spiritual seems very cond—many circles going. Whilst there I saw some very extraor-investigations and very earnest ones at that. I always can find in any town or village I may go to, some circles, and people seem to have more the couraction in their respective countries.

Mrs. Emma Miner, inspirational writer and speaker, will accept lecture engagements. Address, Clinton, Mass. We have been acquainted with Mrs. that the master, Allan Kardec, has cautioned us against an excessive credulity in teachings given through the means of communications from the other world: 'They must be submitted to a severe criterium,' said he; 'credulity without control discrediting Spiritism.'

E. Recommend well to all serious friends of progress the close and impartial study of the spiritual works and facts, and of science in general.

Miner for several years, and know that she is a most estimable lady, a fine medium, and an intrepid thinker. Her story, "Bars and Throsholds," now in course of publication in the Banner of Light to be the most instructive and enjoyable story of the season. The readers of Light on the Way are not wholly unacquainted with Mrs. Miner's ability as a writer. We hope our New national spiritual federation is logically required, each one, according to his tendencies and aptitudes, must enjoy complete liberty of action in the spiritual domain.

G. Teach the disdain of ostracism—our ranks upon the Spiritual Philosophy.—\*\*Light on the Way. most cordial reception. We take great pleasure in

#### The Savage Way. HOW THE INDIAN THEATS AN INJURY-

OLD TIME METHODS.

The savage is emphatically the child of nature. He lives close to nature, his only education is gained in nature's school.

When the Indian receives an injury, he does not seek a cure in mineral polsons, but bluds on the simple leaf, administers the herbal tea, and, with nature's aid, comes natural recovery. Our rugged ancestors, who pierced the wilderness, built their uncouth but comfortable Log Cabins and started the clearings in the woods, which in time became the broad, fertile fields of the modern farmer, found in roots and herbs that lay close at hand nature's potent remedies for all their common allments. It was only in very serious cases they sent for old only in very serious cases they sent for old "saddle-bags" with his physic, which quite as often killed as cured.

as often killed as cured.

Latter day society has wandered too far away from nature, in every way, for its own good. Our grandfathers and grandmothers lived wholesomer, purer, better, healthier, more natural lives than we do. Their minds were not filled with noxious isms, nor their bodies saturated with poisonous drugs.

Is it not time to make a change, to return to the simple vegetable preparations of our grandmothers, which contained the power and potency of nature as remedial agents, and in all the ordinary ailments were efficacious, at least

the ordinary ailments were efficacious, at least The proprietors of Warner's Log Cabin reme-

dies have thought so, and have put on the market a number of these pure vegetable prep-arations, made from formulas secured after patient searching into the annals of the past, so that those who want them need not be without them.

Among these Log Cabin remedies will be ound "Log Cabin sarsaparilla," for the blood "Log Cabin hops and buchu remedy," a tonic and stomach remedy; "Log Cabin cough and consumption remedy; "Log Cabin cough and consumption remedy;" "Log Cabin hair tonic," for strengthening and renewing the hair; "Log Cabin extract," for both external and internal application; "Log Cabin liver pills;" "Log Cabin rose cream," an old but effective remedy for extrarch and "Log Cabin for the coupling of the coupling fective remedy for cartarrh, and "Log Cabin plasters." All these remedies are carefully pre-pared from recipes which were found, after long investigation, to have been those most successfully used by our grandmothers of "ye olden time." They are the simple, vegetable, efficacious remedies of Log Cabin days.

#### Movements of Mediums & Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week. )

Mrs. Sarah A. Byrnes will lecture in Cambridgeport, Mass., Sundays, Nov. 11th, Dec. 9th and 16th; in New London, Ct., Oct. 21st; Hanson, Mass., Oct. 28th; Duxbury, Nov. 4th; Brockton, Nov. 25th; Filchburg, Dec. 23d and 30th; Lynn, the month of January, 1889; Haverhill, the last two Sundays of February; in Norwich, Ct., March 31st and April 4th, and would like to make further engagements for the remaining months of the year; also for next season's camp-meetings. Address 381 Adams street, Dorchester, Mass.

Dr. O. H. Wellington has removed to 28 Claremont Park, Boston. Mrs. Kate. R. Stiles occupied the platform for the Spiritualistic Society at Attleboro'. Mass., Oct. 14th. Would like to make other engagements. Communications addressed until further notice in care of Dr. Rich, 566 Columbus Avenue, Boston, Mass.

Rich, 566 Columbus Avenue, Boston, Mass.

Dr. Dean Clarke spoke with usual success last Sunday in Chelsea, and this city. He is disengaged the last Sunday of October, and first two of November. Societies wishing an able and experienced teacher of physical and spiritual science cannot do better than to engage Dr. Clarke. Apply care of this office.

A. E. Tisdale is to speak in Portland, Me., Oct. 21st and 28th. Would like engagements at reasonable distances during the week evenings while in Portland.

tances during the week evenings while in Portland.

Mrs. Jennie K. D. Conant, of Boston, held services for the Spiritual Temple in Mystic Hall. Portland. Me., on Sundays, Oct. 7th and 14th, afternoon and evening. The society had large attendance both Sundays. Mrs. Conant will meet with the Spiritualists of Amesbury, Mass., where she will hold sessions week evenings, also hold services Sundays. Oct. 21st and 28th, at 2:30 and 7:30 r. M. Would like to make engagements with societies to lecture, give psychometric readings, etc., for which purpose she can be addressed in care of this office.

Mrs. Juliette Veaw speaks in Bridgement Of Amistra.

of this office.

Mrs. Juliette Yeaw speaks in Bridgeport, Ct., during January; in Lowell, Mass., Nov. 25th, March 17th and 31st; all other dates until July, 1889, except. Dec. 9th and 23d, Feb. 3d and 17th, April 14th and 28th, May 12th and 26th, June 9th and 16th, for Independent Liberal Church, Greenwich, Mass.

Mrs. Clara A. Field is now in this city, at 21 Indiana Place. Correspondents should address her at 9 Bos-worth street, Boston, Mass., care Banner of Light. Frank T. Ripley, platform test medium and lecturer, can be engaged for December. Address in care this office.

THE BANNER OF LIGHT entered on its sixtyfourth volume last week, and donned a new dress. It always has been one of the best printed papers in New England, and now looks better than ever, and is as good as it looks. No paper that comes to us is printed on better stock, or is abler edited. Every Spiritualist, every one opposed to Spiritualism, and every one who is indifferent, ought to read it. Price \$3.00 per year. Colby & Rich, Boston, publishers.—Gardiner (Me.) Home Journal, Sept. 26th.

# Catarrh Cured.

A clergyman, after years of suffering from that loath-some disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped en-velope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

Horsford's Acid Phosphate, for Indi gestion, Dyspepsia, and diseases incident there-

The friends of the late Edward S. Wheel er-and they are numerous all over the country should circulate freely the Sketch of his Life -should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

# ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Nectal Notices forty cents per line, Minion, each leastion. Business Cards thirty cents per line, Agate, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, lended matter, fifty cents per line.
Payments in all cases in advance.

IF Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

(F) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

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

The BANNER OF LIGHT cannot well undertake to vouch for The BANKER OF LIGHT cannot went undertune to town for the honesty of its many advertisers. Advertisements which appear 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 are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom 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.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby, & Rich during the absence of J. J. Morse.

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 embraced in the Universal Postal Union.

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The Secretary will be at the rooms daily from 9 to 11 A. M. and 2 to 5 P. M. to explain our purposes and methods. Particulars next week.

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And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Daien; the weary-hearted shall find rest; and the hearily-laden shall drop their burdens; for the Land of the Blest verificated with boundless microis for all who enter therein.

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A ROMAN LAWYER IN JERUSALEM. By W. W. STORY.
The story of Judas Iscarlot is here related in a different light from that usually held by thoologians.

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# Message Department.

Spiritual Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Place), on TURNDAY and FRI-DAY AFTERNOON of each week.

On Tuesday oftenson Miss M. T. Burliamen occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-

the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mas. B. F. Smith, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these scances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordically invited.

ET Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Hamber of the Circle, who will present them to the spirits for consideration.

27 The Messages published in this Department indicate earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to recoive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

ET It is our carnest desire that those who recognize the messages of their apirit-friends will verify them by informing us of the fact for publication.

ET Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Lewis B. Wilson, Chairman of Liewis B. Wilson, Chairman.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Néance held Sept. 25th, 1888 Questions and Answers.

QUES.—[By R. G. Dawson.] We are told that only the highest types of animal and vegetable unfoldment exist in the spirit-world. Shall we infer, then, that as man's condition and appearance on earth will have changed in the far future, there will be a corresponding change in spirit-life coincident to that on earth?

ANG—AS man changes with the development

Ans.—As man changes with the development ANS.—As man changes with the development of life and of the planet upon which he dwells, he will put forth a higher, a more beautiful aspect, because the external is the manifestation or the semblance of the interior force and power known as the spirit. This is seen somewhat on earth, for however plain in feature or misshaper in figure a person may be, if his spirit is kindly in figure a person may be, if his spirit is kindly and genial and progressive, we shall see this flashing forth from his eye, beaming in his countenance, and in spite of physical limitations and depressing conditions, the external becomes in a measure the reflection of the interior soul, or individual man. In the spirit-world, as man advances in knowledge and in world, as man advances in knowledge and in self-command, as he becomes more unselfish, more beautiful in character and strong by nature, his external appearance will change somewhat to correspond with the interior growth, and therefore as the ages come and go spiritlife presents a higher type of humanity than the earth has done in the ages past.

The human, so far as we understand it, can never become extinct, while so far as our observation goes, and as our studies are concerned, we are taught that the lowest type of animal

we are taught that the lowest type of animal life, such as existed on earth in the first acons of unfoldment, have become extinct; they do not exist in the spiritual department; their work and purpose seem to have been to prepare the way on this planet for its higher unfoldment, and for the company of grander forms of ment and for the coming of grander forms of animal life. They seem to have been the out-growth, so to speak, of the forces and gases, the effluvia of this planetary existence, which were cast forth by the earth in its development, belonging to the earth earthy and moved upon by an activity of spiritual force through out, as an automatical machine is moved upon by the force and will of its operator. These animal forms of life lived their existence, made up a part of the planet, and by-and-bye yielded up their forms to other forms that were to fol

Just when and how and where the immortal form we are not yet prepared to state, for we are not personally decided upon the matter. That it did spring into active operation we are persuaded, since in that department of examples in the state of the state o That it did spring into active operation we are persuaded, since in that department of experience and existence which we call spirit-life, independent somewhat of this external existence of yours, we see at times animal forms and phases of animal life corresponding to those which are domesticated on earth at the present time, or with those that are capable of domestication; therefore we know that the principle of life in the animal is immortal, that it can be perpetuated—that is, from year to year. The human spirit seems also to have its various times of change, of transmigration, and we discovered that the principle of perpetuated that it is to have its various times of change, of transmigration, and we discovered that the principle of perpetuated that it is that it can be globe, or will it become incorporated into the globe, or will it become incorporated into the great general system of religious thought, and in the march of human advancement. The Church desires to maintain its hold upon the people; it is not ready nor willing to yield up its influence and its power; but if it would remain, it must become vitalized by the great spirit of truth and progress, which is making its way throughout the world to day.

It has been asked: What is the future of Spiritualism? Will it remain a distinct movement, a philosophy and a religion independent of every other religion or philosophy upon the globe, or will it become incorporated into the great general system of religious thought, and times of change, of transmigration, and we dis-cover that even the lowest, humblest human being, untutored and unrefined, who passes to the spirit-world, may go through various changes and gradations of unfoldment, until through the processes of discipline, of experience and of study, he may rise to higher and higher degrees of development and of cultivation, and after a time present an appearance of refinement, of growth and of knowledge highly creditable, and beautiful to gaze upon We do not believe the time will ever come when these human individuals which make up the great family of mankind will become extinct: we believe the personal entity will ever remain, exercising itself and making its power felt in mental, moral and spiritual ways, for the eleva-

tion and for the happiness of all.
Q.—[By Mrs. Seth T. Davenport.] Does not the near presence of our spirit friends lead us to speak of them; and when thoughts of them flash upon our minds without any premeditation or apparent cause, is it not because they approach us very closely?

-This is sometimes the case-more frequently, perhaps, than you are aware. You may be sitting in your apartment, busily enmay be sitting in your apartment, busiky engaged in some personal employment, and sudenly you hear a friend speak to you. You have not been thinking of that friend, you did not hear his approach, but when he has spoken you recognize his presence at once. So may it be with the approach of a spirit-friend. If you are of a susceptible nature, easily acted upon by external influences, you will the more readily sense his presence and catch impressions from his mind. If you are not easily acted upon, then he may be in your atmosphere for some then he may be in your atmosphere for some time before he will be able to cast an impression, a reflection or thought from his mind to sion, a renection or thought from his finite to your own. Those who are sensitive, who have impressible natures, whose affectional emotions are in the ascendency, will undoubtedly gense the presence of spirit friends more readily than those who are positive by nature, and who do not dwell so much in the realm of intuition or of affection

Your spirit friends desire to make their presence known to you; those who love you and who have passed from the body wish to inform you of their power to communicate, or at least to return and watch over your interests. This is sometimes almost a passion in the hearts of certain spirits, who long to be known by their mortal friends, who do not wish to be considmortal friends, who do not wish to be considered dead; and they often approach, seeking to cast an influence on them, and, it may be, open the way for communication with them. So it is possible, ay, it is often the case, that when a mortal is passively engaged in some employment or thought of his own, a sudden thought of "some departed friend will flash across his mind; and this may be only a telegraphic signal of his presence, given by the spirit whose name has come up, whose memory has returned, to some earthly one, that he may perhaps catch an influence, an inspiration or an impression from the world of spirits.

Q:-[From the audience.] Can you recognize any spirits that are present around us?

A.—These meetings are designed especially for the consideration of questions or subjects that are adapted to the general wants of those that are adapted to the general wants of those present, or of those who shall read our words. While at this time, and at every meeting, we perceive large numbers of spirits present, coming to their friends in the audience for some purpose, either of imparting a cheerful and uplifting influence, or directing them in some special work of earth, and also to be blessed and benefited themselves by the contact, yet While at this time, and at every meeting, we perceive large numbers of spirits present, coming to their friends in the audience for some purpose, either of imparting a cheerful and upliffing influence, or, directing them in some special work of earth, and also to be blessed and benefited themselves by the contact, yet we do, not, nor can we, exert our forces to come into communication with such spirits personed ally, because, were we to do so, the especial life beyond before the spirit takes its flight.

Alloe is not dear ones will look anxiously for a word from Father Lake. It is two or three dad, for that you well know. But how hard the parting! For twenty-five years flied in mortal life, but my connection are well as that I knew, some of them was to be somewhat broken with them. It is two or three dad, for that you well know. But how hard the parting! For twenty-five years and through my will-fleet, and some in Massachusetts. Addition in the seems to be somewhat broken with them. It knew, some of them was that I knew, some of them was that I knew, some on the Cape, in! Well and through my will-fleet, and some in Massachusetts. Not that Twas fraid to go for was reaching was here, but I lost trace of her. It know they have not come to join us, or I should have met into communication with such spirits personed ally, because, were we to do so, the especial life beyond before the spirit takes its flight.

end for which we work at these meetings would

not be accomplished.
There are times when an avenue is opened here for those spirits who can communicate with their mortal friends to do so from this platform. It is not often that one comes to a piattorm. It is not offen that one comes to a person in the audience, not because the guides do not wish it, but simply because it is not easy for such spirits to take possession of the medium at once and give that direct and terse communication which is necessary in the limited time at our command. Those spirits who come to parties from a distance are not offerted personally or magnetically by the processor. affected personally or magnetically by the presence of their friends; they are prepared in advance to speak their word and give whatever thought they have to convey. Sometimes, when you come into the presence of a friend when you come into the presence of a friend whom you have not seen, or have not come in contact with for a long time, you are agitated and cannot express yourself clearly—not at once. This is frequently the case with returning spirits who come personally to their friends. Through the law of psychological attraction these spirits revert in thought to their last house and covered worth and take year them. these spirits revert in thought to their last hours and scenes on earth, and take upon themselves the conditions which possessed them ere they passed from the body, and may not be able to speak or to announce themselves, consequently they cannot readily make their wishes known. This is a law which neither spirits nor mortals have been able to overcome, one unerring in its operation. Spirits coming here to communicate, and who generally do so, are those who have a positive will-power and can exert their thought upon the subject in hand, overcoming any law of attraction, of emotion, which may possess them, or those who have friends at a distance to whom they send their words of counsel or identification, and, not being disturbed by any magnetic tion, and, not being disturbed by any magnetic attraction or atmosphere, can accomplish that

attraction or atmosphere, can accomplish that which they have to perform.

We see spirits here this afternoon, many of them, and we might enter into a description of those who are standing by the side of friends present; yet we do not feel that it could be done in such a clear, concise manner as we would wish, or as the parties present might desire, therefore we confine ourselves to the work we have in hand

we have in hand. we have in hand.
Q.—[From the audience.] Will not the main work of the spiritual movement be taken up and carried on by the Christian churches, so that it will not be necessary to form organizations.

tions outside for that purpose?

A.—The main work of the spiritual movement will, we think, in the future, be taken up by the so-called Christian churches, since it is observed by these bodies of Christian laborers, so called, that the work of demonstrating the truths of immortality, and of teaching mankind of itself, imparting a knowledge of humanity to man, is one that is destined to accomplish a great and lasting result—to make its way and move mankind to the very centre and foundation of its being

The main work of Spiritualism is to break up old superstitions and the power of creeds and dogmas, to liberate the human mind from thralldom and to teach it to think for itself. Its work is to teach man how to live here as well work is to teach man how to live here as well as how to prepare for the hereafter, and the Christian Church is watching the progress of Spiritualism closely, and taking notice of the liberalizing thought and sentiment proceeding throughout the world, and is swayed and acted upon by that same liberalizing thought and sentiment. The Church has withstood the encroachments of Spiritualism, and has turned aside from the approach of liberty of opinion, until it has been forced to take cognizance of these.

these.

Now, the Church is permeated, to a large extent, by these same influences, coming from the world of spirit. It may not publicly acknowledge this power, but it is obliged to live them out in its utterances, and in its forms and declarations, to a certain extent. By-and-bye this same Church will open its doors and welcome into its halls these same spiritual forces and movements—not in the name of Spiritualism: oh! no; we do not look for that. It may take up some other name and title, but it will incorporate the work of the spiritual movement into its own labor. It must be so, since the old systems of things, of superstitions, of the old systems of things, of superstitions, of theological ideas and assumptions are fast los-ing ground; they are becoming decayed, and must fall in the march of human advancement.

not long remain an independent feature of hu-

man progress?
We do not believe that Spiritualism will become altogether swallowed up in the great religious movement of the age; we cannot see this, since spirits will always return from the higher life to give their individual and distinct dentifying communications and counsels, since they will appear in homes on every hand, in the home of the unbelieving heretic or atheist, so called, as well as in the home of the religious nthusiast, and therefore Spiritualism will not be altogether swallowed up in any church or religious establishment. Yet we look for it to be taken up into the churches, to make its way in their midst among their people, giving out its truths with a liberal hand, for it is a purify-ing and an uplifting influence which it brings. It matters not to us whether it be recognized as Spiritualism or not; if its teachings and its influence be received we shall be satisfied.

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

Report of Public Séance held Sept. 21st, 1888. Nathan Tanner.

It gives me great pleasure to be able to speak in your meeting, Mr. Chairman; even if I could only give my name I should be very thankful. Many miles intervene between this place and the one where I passed away; yet miles and time have nothing to do with spirits, as we reckon by space. I know my dear one will question why I have not attempted to communicate before in the three years which have flitted away so quickly; but we cannot explain the spirit-laws

that govern us to your comprehension.
You would like to know who is talking, sir.
It is Nathan Tanner. I would like my friends
to know that I visit them in Cincinnati and
Chicago. It was in Cincinnati that I laid aside
the old mortal form. It was not because I did
not understand something of spirit return that
I have not made my presence known before

I have not made my presence known before. Some of my dear ones well understand that father has been anxious to do so.

Eighty-six years did I dwell in the form, and it is somewhere near three years since I laid it aside. I would not return to earth to stay, but I would like to have them know that Nathan Tanner is not dead. And I have not been idle, but have ever been learning more and more of but have ever been learning more and more of spirit-return and forming new acquaintances just beyond the shining river. This is a life of activity; all have something to do, and are anxious, each one, to do their own allotted

# Ira Lake.

I dwelt in the mortal life something over seventy years. As a spirit I have frequently come to this place in company with others, hoping to learn more of spirit-law in order to be able to control elsewhere. Many years of study have I given to this subject, and yet I feel there is much more to learn. I did understand something of it on earth, but was not privileged to learn as much as some of you here. My name is Ira Lake, and my home was in Norwalk, Ohio.

I'know my dear ones will look anxiously for

those so dear; and lask them now to come into private conversation with me when they can find a good opportunity.

How sweet is the music of earth. I loved it from boyhood, and for many years—thirty to forty—I enjoyed so much being with musicians. My children will endorse what I say.

In your last meeting I certainly thought I should be able to speak, but failed. It is something like attempting to lift a heavy weight: as you look at it, you think you may be able to raise it, but when the time comes you make the trial, and find yourselves unequal to it.

So with us spirits: we think we can take control and say whatever comes to us; but when we make the attempt we frequently meet with failure. I would like the children to know that dear old grandma, my angel mother, came to welcome me in that land that knows no parting, where no good-byes are spoken. But a few more rising and setting suns and we shall all be together. I am satisfied with my home, and I know that I can make it still more beautiful.

#### Aunt Patty Mayo.

How do you do, Mr. Chairman? I was quite an old lady when I went away, nigh on to eighty years; but that do n't make any difference with us. I was a little older than the gentleman. I was a Methodist when here, but it did n't do me any harm—only kept me back a little. I did n't learn quite as much as I should if I had known of this getting back here after.

if I had known of this getting back here after throwing off the old body.

But I don't know as it was anything wrong if I was a Methodist. It was after the old Wesleyan type, and I was just as sincere in that belief as I am to-day in knowing that we can come and talk through another person. I'm all right enough I gusss

all right enough, I guess.

I thought I heard it thunder. I thought it lightened, but it did n't, did it? [No.] I guess

lightened, but it didn't, did it? [No.] I guess it had something to do with my going out of my earthly body; I don't just know.

Well, I was 'way down here in Orleans—you know where that is—and I got into a hall one time, and nigh enough to one of these machines, or instruments, it makes no difference, and was trying to use it, for I want 'em to know I aint dead, if I did live nigh on to eighty your and I sint seen any dead record man year, and I aint seen any dead people, man, woman or child, since I went out. I want 'em woman or cmid, since I went out. I want 'em to know, too, that this guide gave me the privilege of coming, just the same as he would one of your ministers to-day. He's no respecter of persons; he told me to come right along and say just what I wanted to, and then let somebody else come. I suppose that's all right, body else come. I suppose that's all right, aint it?

He attends to the business of this room, don't he? You couldn't get a better one. I know he's honest.

I've got some friends in Wellfleet, some in Orleans, some in Peru and in Springfield, but more in old Provincetown.

I'm glad I got in here this time. When I was in that hall, all under heaven I could say was just my name, Aunt Patty Mayo. I guess folks 'll know who she is. And when they come

to find I've spoke in meetin', I guess they 'll think I left my Methodism behind. It don't matter, for I find now you make your heaven matter, for I find now you make your neaven while you are here.

I just want you to know that you're building that home every day, and if you do n't build it pretty good, you've got to tear it down and build it over again.

I want 'em to know I 've found John, or he found me, I do n't know which, it do n't make any metter.

any matter. any matter.
Aunt Patty Mayo, of Orleans; they'll know who I am there, and in Wellfleet, too. When you come on our side, Mr. Chairman, I'll do all I can to help you. There won't be any clouds there, neither; it's all sunshine. Here you get about three clouds to one gleam of sunshine. The people know how to speak there, too.

# Good-day, Mr. Chairman

# J. J. Pennington.

I find, as I enter this council-room to-day, that all are welcome. I was here some three years since, and to-day I have been given the privilege of speaking again, for at that period there were some things that lay heavily upon my spirit as I came here to speak, and to-day they have not been lifted very much.

I would like to reach some friends in Chicago

and some in Henryville. Tenn., where I passed away. I know I have not been forgotten there. There are some little business affairs which I would like to fix with one John Henry Wilson, in Chicago. The last I knew of him was on Lake street. There have been so many changes I hardly know whether he is to be found there now. I would like to have a voice in some maters, and if he would meet me privately where might speak of them I should be very glad. It was what brought me here the first time three years ago, and to-day, as I step into this room, I feel the same load upon my spirit, and I wish to have a few words with some of them in the words life. mortal life.

Lucy is with me, and I met William a little while since, who has lately crossed the boundary called death; that word I often feel should be blotted out, it has brought so much sadness to you mortals. I well remember when I did not wish to hear it spoken. We do but commence to live when we quit the tenement of

I feel that in due time I shall be able to reach some of those whom this matter concerns so closely. My name is J. J. Pennington.

# Lucy Vickery.

I have never tried to speak here before, but I have rever tried to speak here below, but I have tried to give out an influence of love to my dear ones. My home, Mr. Chairman, was in Batavia, N. Y. I would also like to reach Almond, to let them know that Lucy Vickery is not dead, but has only passed from earth to the heartful havened.

is not dead, but has only passed from earth to the beautiful beyond.

My mother, whose name is Sarah, is with me, and so is little Noah, who has grown to manhood in spirit-life, having passed out when a little child by accident. How grand, how beautiful, how sweet, to feel that we shall find our own—not one, but all of them—and that we may dwell together, walk together and hold an interest in what concerns one another, as well as in what concerns the dear ones left on earth. Not many of my near friends are on this side as in what concerns the dear ones left on earth.

Not many of my near friends are on this side—
some are in New Hampshire and a very few in
Rhode Island. I know this good paper bears
our messages out into the world, yet often only
by chance do they reach our friends, who sometimes are angry because we have spoken.

And still we dare to speak, because our permission comes from higher intelligences. How
te the thot mortals dare to send out revenedal.

mission comes from higher intelligences. How is it that mortals dare to send out revengeful feelings when their loved ones speak to them? They may bar their doors and fasten the windows yet we heed not locks or bars, for nother transfer the sentences.

ring can prevent our coming.

You may prevent our speaking, but we are given the power to visit earth, and the homes of those we love, and if we cannot speak in private, then must we come publicly, to prove that we live beyond the grave.

# Alice M. Gould.

My home, Mr. Chairman, was in Lynn, Mass. Alice M. Gould. I have felt before a strong desire to speak, but have given way to the little children, who are to me an emblem of heaven, and whom I love.

## John H. Armstrong.

I lived on earth much longer than the young

I lived on earth much longer than the young lady who has just spoken; who is, let me say to you, a beautiful, angelic spirit.

I would like my dear ones to know that I have not left them. My home was in Laporte, Ind., and I know I am not forgotten by the people there. They will also remember when I laid off the old mortal form.

Susannah, my beloved wife, who walked with me so long here, has, I know, been instrumental in giving much benefit to mortals here, and still will do so. I would like each one of the children to realize that we are not dead:

mental in giving much benefit to mortals here, and still will do so. I would like each one of the children to realize that we are not dead; it is only a change from the old form into the new—just like throwing off an old coat and putting on a better one that has no rents in it.

I have felt many times, when, dwelling in the flesh, that, if possible, I would visit your circle-room after passing out, and send a few words to my friends. When on earth I anxiously waited, many times, for the coming of the paper, that I might know who had spoken; and I feel that those dear to me turn its pages frequently to see if any relative has sent a message. I know, since I passed on, some clouds have arisen; they were small comparatively, but they looked large to some of the children.

My old father, whose name was also John, used to say to me sometimes: "John, when you think your trials and troubles are great, go out and see some one that is worse off than yourself." And it seems to be a good medicine; it helps one very much; you come to think yourself a great deal better off than you did before.

I hope my message may reach some one in

I hope my message may reach some one in Columbus, Ohio. I also have friends scattered in different directions.

#### Ethel Magee.

[To the Chairman:] I lived in Springfield, Vt. I feel so nice to think I've got in here, and got in this big chair myself. I see a gentleman down there [in the audience] that has got a little girl on the spirit-side. She comes sometimes and plays with me. I want to tell you my name is Ethel Magee. I'm so glad I got here. Won't you give me that lily to take to my mamma? [Yes.] Don't you forget it.

## Harriet Johnson.

How glad we are to see the children drifting in here. Sometimes they sit silently, watching and earnestly looking to see what others have to say; then, as they are permitted to speak, to say; then, as they are permitted to speak, they try to gain power enough to give a few words, thinking in some way perhaps their dear ones may see what has been said. We all try to do our part, and if mortals do not choose to listen to us when they come to spirit-life, they look back with regret because they closed the door upon us. I know that old theories and church creads come up and hind mortals close.

the door upon us. I know that old theories and church creeds come up and bind mortals closely, and they dare not let them go for fear they shall not gain heaven.

Yet would I ask my dear friends of earth to study a little more and dare to think for themselves. As spirits returned eighteen hundred years ago, they do to-day. God's laws are never broken; they are not changed. What does it mean when you read that in olden times those were seen who had passed through what was called death? What do these words mean:

"There is a natural body and there is a spiritual body"? You cannot for one moment suppose that your dear ones are "dead." They have only passed on from mortal sight. And how much happier you might be, while dwelling here, if you would make a little advancement and try to learn something of the home beyond.

These thoughts came to me very forcibly while waiting here and noting the privileges while here is a man that wants to get in, but I 've got the floor, and I 'm going to stay till I get through.

Flavy says she don't see how in the world stellac an be happy in such a belief. I don't think it is a belief? I think it is a belief? I want to ask you if you'd like it if you thought you were going to lie in the grave three or four thousand years." 'T would be an awful long nap, would n't it?"

We thank you just as much for bringing 'en here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here, it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us strength; then again, a good many of those that have ago, here; it helps us a deal—gives us the h while waiting here and noting the privileges which are given to all, from the prattling child of four to the aged person of eighty years.

I would like my friends in Montreal to know

that I often visit them. It was there I laid aside the mortal form and put on the new and shining robe. I feel that I shall be remembered in Montreal, and also in North Bend, Ind. My name is Harriet Johnson.

Mother joins me in sending greeting to the boys. They are not together, but your good paper reaches the vicinity where they are.

# Albert G. Towers.

Allow me to introduce myself, Mr. Chairman, as Albert G. Towers, of Texas, Mich. I did not live here in the mortal past seventy years without learning something of spirit return, and I feel like saying: God bless the good BANNER! let it float all over the world. It

BANNER! let it float all over the world. It was a precious gift to me.

Dear children had preceded me to spirit-life, and the dear one who walked by my side. My daughter I met, also my son Robert, who pointed the way, saying, "Come, father, I have much to show you in spirit-life." Gladly did I accept the invitation, and I must acknowledge the beauties of spirit-life were wonderful and mysterious to behold.

It has been said to me, while dwelling in the flesh: "Your storles of spirit-life are too good to be true." But it is not so; we can only draw an outline of what is past your conception. Your flowers and your music on earth are delightful to the sense, yet they are, compared with ours, but as shadows to the reality.

How I love to see the little children in the land above with their arms full of flowers and their hearts full of glee. And I have exclaimed land above with their arms full of flowers and their hearts full of glee. And I have exclaimed to mother, "Could there be a heaven without the children?" She has answered: "The children make up their part." How true! how true! We shall know each other there in the "sweet by-and-bye," when we lay off the mantle of the mortal. Many times when the shades of darkness were cast over the earth baye. I felt of darkness were east over the earth have I felt some dear one come near, yet I could not feel sure of it. Then it was but a thought, now it

sure of it. Then it was but a thought, now it is knowledge.
Oh! mortals, learn what you can of this blessed truth. It is better for you to receive it while here on earth. I know that old theology stares you in the face and says: "Dare not to think," but the Great Spirit says: "Think: for this purpose was your brain given you." I am grateful for this opportunity of speaking.

# Capt. Bangs Mayo.

I spent so many years on the mighty deep, Mr. Chairman, that I can hardly tell you really where my home was. I passed away nearly a half century ago, and have a few distant relatives yet left in mortal life, but my connection seems to be somewhat broken with them; The least that I know some of them with them; The

There is much I would like to say, if I could greated with my friends privately—many things that come before me which I cannot mention in public.

Daniel Shaw.

You have no male here to day; but in heaven we are not dependent upon one, two or three, and the bountage as it seemed by the country of the coun

Finding the privilege granted me, I have returned to speak in this meeting. I know the question will be asked: "Have you tried before?" Yes, I have, but not of late; and not through this instrument. I felt, to-day, a drawing toward this room. I know a dear one who is not present, but still, as I had gained permission from the guide, I would not stay away.

permission from the guide, I would not stay away.

I would say to my dear one—for it is to one in particular that I would address my message—I would like him to know that these little clouds will soon turn, and he will behold more of the silver lining than has been shown to him of late. He feels, many times, alone, and that this dreary world is cold. I would bid him banish the clouds and let the sunshine in. I know he will say: "Maria, it is hard to do that, when I feel you have been taken from my side."

I must speak blindly, but my dear one will when I feel you have been taken from my side."

I must speak blindly, but my dear one will
understand my meaning when he shall see this,
and know of the little disappointment that
came to me when I looked for his face, but
found it not. I am happy in my spirit-home.
We are not idle there, but have a work to do to
help the dear ones here.

Please put this down as from Harriet Maria
L. to one who will understand. For centain

L., to one who will understand. For certain reasons I will give no more.

#### Hannah Clark.

Is uppose all are welcome, Mr. Chairman, if they don't have too long a story. Julia Ann said she had been here, and I might come right along, just in the same way. The people at Landaff, N. H., will know who is talking when they see this printed. They will understand, too, what has brought me here to-day.

Henry, you have wondered a good many times, for there's a thought that flits back and forth, why grandmother Clark didn't come. For a number of reasons. One is, that some-

For a number of reasons. One is, that sometimes I was too late; at another time I didn't get power enough to speak; at another time, I didn't get permission. I think these are pretty

good reasons.

I want them to know, as Nancy said, we have I want them to know, as Nancy said, we have got to tell our own story in our own way. I say to Henry, for I am talking partly to him, I have been away to California. I have been where Stella is, and you'd ought to see how the doors are pasted up; so tight you could n't breathe in that atmosphere. She thinks we're all going to sleep until Gabriel blows his trumpet. I think she'll wait a good while. I have n't seen Gabriel yet, and I've been on the other side quite a long time, as you reckon it here. More than that, Stella don't just understand what is going to be, or what is now. She might get a good deal of comfort out of this life, if she did n't hold the door together so close.

Henry, I know you have opened the door

she did n't hold the door together so close. Henry, I know you have opened the door quite a little way, and you can open it further. Nancy says she had a great deal to do with helping you open that door. I want to tell you, too, that Lucy says when she gets strong enough, has power enough, she 's going to send a few words to Josiah (she calls him José), and the children, too; but we 've got to wait until that time.

the children, too; but we've got to wait until that time.

Oh! the Lord bless you! what a lot of flowers you've got here. I just spied 'em. I used to raise china asters myself. Well, they'll do for you here; they would n't do for us now, after we've had more beautiful ones.

We thank you just as much for bringing 'em here; it helps us a deal—gives us strength; then again, a good many of those that have never spoken, for instance the children, gain courage, when they see the flowers, to come right up and speak.

I have stood here, anxiously looking on, not so much wishing to disturb the old lady, but thinking when the floor was vacated I would thinking when the noor was vacated a would take the stand, and she got a little nettled over it, looking at me so many times. I feel now that it is time for me to speak. I have also been in this surrounding many times.

I was a soldier. I felt like putting my shoulders to the wheel, and I can say I went out for my country's sake.

my country's sake.

It is nearly twenty-five years since I came to spirit-life. We meet together on this side and often go to one and another of the battle-fields and look around where we have seen the fight rage so fiercely, and as I have visited those spots I felt satisfied with the way I passed out.

I have tried to use my influence with those at ome. I have friends in New Hampshire, and home. also in Massachusetts, but the nearer ones have crossed that boundary that William Dudley crossed so long ago, and have flitted on with the I have met the dear mother in spirit-life who

adopted me when a little boy, and how gladly did she take my hand and say: "William, is it possible I have found you at last?"

My own earthly mother passed away when I was a mere child, and she also came with her

hand out, ready to receive her boy. I would not return to stay. I would like Daniel to know that in a very short time he also will join the number that have crossed over. How good it is to know that life, not death, awaits

Well do I remember that my mother adoption—Betsey—took my hand and said:
"William, you do not need to go to war. Why "William, you do not need to go to war. Why do you leave us?" I replied: "The boys are going, and I must go, too." And I went.
With Gettysburg and Little Round Top we boys are all familiar. There were the poor soldiers, crawling up by the wall, holding on to their sides, as the life-blood ebbed away; then, as the angel-world came nearer to us, also came the thought of the loved ones at home.

You cannot imaging the feelings that rap. You cannot imagine the feelings that ran through the soul. But it was of short duration; and it seemed as though the heavens opened, and the loved ones who had gone before ones the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones who had gone before ones to be a due to the loved ones to be a due to be a due to the loved ones to be a due ore came to welcome us, as we have since

come to welcome others.

I fell at the battle of Gettysburg. I have friends in Unity, in Newport and also in Ackworth, where I shall be remembered as a boy.

# SPIRIT MESSAGES

Sept. 28.—Samuel Carman; Polly Hambleton; John Warren; Joseph Hall; John Schoffeld; Jumes Greaves; Minnte Glover; Dennis Parker; Charles A. Hunt; Hannan Sharpe; Charles Drow; George Elbridge Greenleaf; Lucy A. Miller; Ralph Douglas; Minnie, to Harry; William Chaudler; William K. Kulghts. TO BE PUBLISHED NEXT WEEK.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) Oct. 5.—Daniel S. Flagg; Calob Packard; Clara Harrington; Georgiana Williams; George Gleason; Sarah E. Weyburn; Amos Perry; Annie Levi; Walter Adums; George C. Spalding; James M. Sherman; Joseph Dame; Jeremiah Morse; Henry A. Maynard; Emeline Clark:

body. "Use Warner's Log Cabin Extract. It

Written for the Banner of Light. THE INDIAN CHIEF'S REMON-

BY EMMA BUARR BOOTH, Ye pale-faced hordes, that came across the seas, And brought destruction with you to lay waste My people's heritage, and brought disease And strange, death-dealing instruments to haste The extermination of my fore-doomed race:

What have they done, these red men of the woods. That you should hunt them with unceasing hate, And send your armies like o'erwhelming floods To sweep them through the world's last lonely gate Into the misty future's untried state?

Think of their homes a hundred years ago, And look, oh! interlopers, at them now: Driven, still driven backward by a foe Too powerful to resist; they no more know Their ancient hunting-grounds the stars below.

What is your argument? That wide-spread fields Of ripening grains and orchards bending down 'Neath luscious fruits which cultivation yields Are better far than swampy lands o'ergrown With thickets, or the forest's gloomy frown.

But tastes can differ, and the red-skinned race That once were scattered o'er this mighty land Loved in God's works his glorious thoughts to trace, And marvelled most where ocean, tameless, grand Still rolls his thunderous music o'er the sand.

They saw more grandeur in the huge rocks piled In picturesque confusion on the coast; They saw more beauty in their caverns wild And mountain passes, than your towns can boast In architecture wrought at fabulous cost.

And so your vast improvements all are lost

On Nature's simple offspring; ignorant,

But proud and independent, they have tossed Their arms aloft, and prayed that God would grant Them vengeance on the wily immigrant, Who, coming hither, played upon their trust And want of knowledge, and with smiling face Bought their free lands for baubles—gone to dust

Long years ago-till, forced from place to place, No home receives the remnants of their race. And modern grievances their aid have lent To fill my people's veins with rancorous heat: The unworthy tools, employed by Government

To deal with them, too oft have used deceit,

And made your friendship seem a lie and cheat. What wonder, then, if they break out in wrath, And strive to right their wrongs by dint of arm? What wonder if they throw across the path Of progress obstacles, and ring alarm

In peaceful ears that thrill with dread of harm; Go, see to it that justice first be done To every one, and compensation made For all the unjust past. Do you atone For your shortcomings ere you seek to wade Through blood to conquest in the next decade.

Invite their aged chiefs and honored braves To meet you where the calumet may be Passed round in friendliness; and, while the waves From light's pure fount break over you, agree To guard as yours their rights and liberty.

Then keep that promise sacred, that your God May kindly bless and prosper all you do; And when, sometime, along life's rugged road You need a friend's assistance, firm and true The Indian will be that friend to you. Cleveland, Ohio.

## New Publication.

THE REAL HISTORY OF THE ROSICRUCIANS founded on their own Manifestos, and on Facts and Doctrines Collected from the Writ-ings of Initiated Brethren. By Arthur Edward Waite. With illustrations. 12mo, cloth, pp. 454. New York: J. W. Bouton. Modern Spiritualism has in its progress awakened a deep interest in all that relates to the occultism of past ages, and of the secret orders related thereto. No one of these occupies a more prominent place than that of the Rosicrucians; and the little that is known of that order serves to invest this volume with an attractiveness that few books of our day possess to students of the mysterious. As says Heckerthorn in his Secret Societies of All Ages and Countries," "A halo of poetic splendor surrounds the Order of the Rosicrucians; the magic lights of fancy play round their graceful day-dreams, while the mystery in which ided themselves lends additional attraction

to their history.' In most books hitherto assuming to give information concerning the Order, the impenetrable vell, whatever their author's real motive may have been, has been made more impervious, and so successful have the efforts made to keep it so been, that, as Mr. Waite remarks, "even well informed people will learn with astonishment the extent and variety of Rosicrucian literature which has for centuries lain buried in rare pamphlets written in the old German tongue, and in Latin commentaries of the later alchemists.'

Incited by the renewed and rapidly growing interest in a subject of which so little is known, the author of this volume entered a field of research that resulted in the discovery of tracts and manuscripts in the British Museum the existence of which he has reason to believe has been unknown to previous investigators. These, with other important documents, statements and historical facts, he places before his readers, summarized or in extenso, as their value to the object in view demands; and offers for the first time in the literature of the subject, the Rosicrucians represented by themselves. He claims to have performed the task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by pretensions to superior knowledge which those who may hitherto have claimed have never been able to substantiate their possession of.

# Newspaper "Gospel."

An editor, who has evidently seen service, thus sets forth in an exchange a great wrong which is regularly visited upon the men of the press:

"The man who handles the local department of a newspaper learns after due experience not to expect even briefly expressed thanks for a column of pleasant things, but he knoweth as surely as cometh the winter that a single line in which there is an unintentional misrepresentation, will cause some one to be heard from as on a housetop. And we may add that when he has made pleasant mention nine hundred and ninetynine times of some person, place or thing, but on the thousandth time fails to do so, he must not expect to be forgiven. The omission may have been from accident, inadvertence, or even an entire lack of knowledge. It matters not. The simple fact remains, and he will be judged by that."



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of America maintained their rugged health.

years.
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MAJOR CARPENTER.

[Oblivary Notices not exceeding twenty lines published gra-tultoutly. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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BOSTON, SATURDAY, OCTOBER 20, 1888.

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see notice on sixth page. L. B. Wilson, Charman.

Borkeley Hall, 4 Berkeley Street.—The Boston
Spiritual Templo services at 1034 A. M. and 7 P. M. Mrs. R. S.
Lillio speaker for the months of October and November. It.
Holmes, President; Albert F. Ring, Treasurer, Oscar L.
Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraterity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraterity School for Children meets at 10½ A. M. Afternoon service at 23; and Wednesday evening Societies at 14½. Nrs. H. S. Lake's guides will speak during October and November.

wember.

Spiritualistic Phenomena Association, Lyccum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums overwhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Borkeley Hall, Borkeley Street.—The Independent Club will commence its lectures for the season on Subday, Oct. 7th, at 3 P. M. W. J. Colville, speaker for October Chas. Dawbarn, Mrs. Clarke Kimball and others to follow. 1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President: Mrs. H. O. Torrey, Secretary. Private seance, for members only, first Friday in each month; doors closed at 3 p.m. Public meetings every Friday evening at 7\(\frac{1}{2}\). College Hall, 34 Essex Street.—Sundays, at 10\(\frac{1}{2}\) A. M., 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.— Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman. Eagle Hall, 616 Washington Street.—Sundays at 4 and 7% P. M.: also Wednesdays at 3 P. M. Dr. E. H. Math-

Ladies' Aid Parlors, 1081 Washington Street.-undays at 2% and 7% P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.-There was a full attendance at the morning service. In answer to the question, "What is truth?" the guides of Mrs.

full attendance at the morning service. In answer to the question, "What is truth?" the guides of Mrs. Lillie said: It has been my mission to look at the subject in many ways—searching the realms of endless truth. There is but one way of arriving at truth, and that is through your own capabilities and powers; and the best means is by investigating for yourself. Further answer to this question was given in a very appropriate improvised poem.

In answer to the question, "How are we to discriminate between truthful and false communications?" the guides said: All things are written for our vision, but our eyes are dim and we cannot see; therefore let us be searchers after truth with the light of our reason—the best light that can be obtained. The foolishness of one age becomes the reason of the next. In our beautiful philosophy we see, hear, speak and converse with the spirits of those who occupy other spheres, who we sense as spiritual beings once living in bodies like our own, but now living in bodies of a more spiritual form. Spiritualism gives us the truth with regard to the continuity of life.

In answer to the question: "Would the Spiritual Philosophy be understood and believed were it not for physical manifestations?" the guides said: We believe that the physical phenomena are an essential element in the progress of our work. Demonstrations, physical and mental as they are, prove very pleasant to experience. We advise always the cultivation of your own home circles. The outer senses must be appealed to for proofs. We need each and every one of us to be philosophers and to verify our position by the laws of nature, which prove all things.

At the close of the morning address Mrs. Ada Foye, of California, was invited to the platform and cordially welcomed by Mrs. Lillie and Capt. Holmes—the welcome being unanimously ratified by a vote of the audience.

Mrs. Foye responded with a few well-chosen re-

Mrs. Foye responded with a few well-chosen re-

marks.

Erening Session.—In response to a question calling for a contrast between Christianity and the defunct religions of past ages, the guides said it would be impossible in a single evening to give all the merits and demerits of Christianity. Christianity might be called ancient Spiritualism, for John and other ancient writers had their phases of mediumship long before Christianity was born; yet while Spiritualism could take every word that fell from the lips of Jesus, Christianity is a mixture, a mame, a form of external ceremony and creedal bondage. Profanity is an outgrowth of Christianiu, or follower of Mahomet or Confucius.

The evening services closed with a beautiful improvisation upon "Wisdom," "Knowledge," "Love," proposed by a member of the audience.

a member of the audience Mrs. Callle will occupy the platform the remaining Sundays of October, also during November. O. L. R.

W. J. Colville in Berkeley Hall. - Sunday last, October 14th, W. J. Colville addressed another large and deeply interested audience in Berkeley Hall

large and deeply interested audience in Berkeley Hall at 3 P. M.; the music was excellent, and a fine influence pervaded the assembly. The subject of discourse was "The Development of the Occult."

Starting with a brief resumé of the previous Sunday afternoon's discourse, the speaker reiffirmed that so-called Occultism, when applied to any system of spiritual culture and research, was a misnomer, if by it was intended any intentional veiling of truth, the purpose of all avowedly theosophical societies and publications behar to arouse interest and bring to light spiritual truths long hidden from the multitude. It may seem to some paradoxical to declare with one breath the spiritual equality of all mankind, and then with the next pay deference to "Himalayan Brothers," but it should ever be borne in mind that theosophy teaches that adepts, or mahatmas, have only become wise through a long and carnest course of spiritual study and development.

Now Stritualists have been for too prove to leave

ual study and development.

Now Spiritualists have been far too prone to leave everything to spirits, as Christians have left everything to God. There are two kinds of trust in God and beto God. There are two kinds of trust in God and belief in the efficacy of prayer; so there are two kinds of
trust in spiritual guidance, and while the one is extremely elevating the other is intensely depressing.
The right kind of a trust is a confident, hopeful acknowledgment of supreme goodness, coupled with a
conscious realization of the valuable help we obtain
from minds more enlightened than our own. The
wroug kind of trust is an indolent confidence in the
ability and disposition of unseen influences to do our
work for us instead of helping us to work energetically ourselves.

work for us instead of helping us to work energetically ourselves.

Now the best feature in theosophy is the stress it lays upon individual psychic culture; and is it not indeed high time that we set about raising the standard of mediumship everywhere, not by harshly denouncing every supposed delinquent in the mediumstic field, but by so raising the tone of our own aspirations and improving the degree of our inner perception that we reach after and obtain higher and more profitable communion with the invisible world, and at the same time through spiritual culture educate ourselves above susceptibility to imposture?

susceptibility to imposture?

All will admit that it is one thing to tell a falsehood or play a trick, and quite another to find people ignorant enough to be duped. If we are blind, all sorts of artifices can be successfully resorted to to take us in; but if we gain our sight, attempts to deceive us are further.

rant enough to be duped. If we are blind, all sorts of artifices can be successfully resorted to to take us in; but if we gain our sight, attempts to deceive us are futile.

In the popular play, "Jim, the Penman," the author shows how two people were tricked by an adventurer for more than twenty years, solely because they were both misled by appearances, neither having developed that psychometric gift the cultivation of which Dr. Buchanan says will mark the dawn of a new era in civilization. In this practical utilitarian age no one cares much for what is wholly visionary, and were it not for their distinctly practical side, mystical studies would be out of keeping with the spirit of the times. But when we see how necessary it is to cultivate our interior perceptions, that we may rise above the reach of fraud, particularly that life may have a higher object than the accumulation of a fortune, we can readily see of what priceless value spiritual development is to morality, health and happiness.

True theosophy is identical with unadulterated Spiritualism. Vagarles are to be met with everywhere; personal ambitions and prejudices are the curses of all movements; but the intelligent student of the spiritual mature and its capabilities must let go all party quibbles and seek truth through the medium of individual psychic culture. Unity but not uniformity must be our aim, and while one special line of effort may be peculiarly ours, it should be our object to make our work as rich and versatile and our school of philosophy as eelectic as possible.

Universal brotherhood must be our watchword, and as the Rast and West come ever nearer together and learn of each other, we shall become true cosmopolites, and, sinking all petty jealousles and strifes, seek the common welfare of our common humanity.

In a glowing peroration the speaker sketched the future of spiritualism, and said that like a good ship, with all the barnacles removed, like a fair and healthy tree, from which all parasites had been separated, it would yet ap

[No synopsis can do justice to the lecture, which was a very timely and forcible one. Many requests were made for its early publication in full.] Sunday next, Oct. 21st, at 3 P.M., Mr. Colville will lecture, by particular request, on "Rome and Reason— a Review of Recent Utterances of Cardinal Manning and Col. Ingersoll."

Mad Col. Ingersoll."
Last Sunday evening Mr. Colville addressed a large midlence, composed chiefly of young people, in. Pil.

grim Hail, Chelsen, on subjects chosen by the audience, whose members showed excellent taste in their selections, as they called out much valuable thought on the nature and object of reformatory discipline here and becenter, in opposition to prevailing methods of punishment and ecclesiastical dogmas in conflict with the spiritual Philosophy.

Thesday, Oct. 19th, Mr. Colvilie gave two lectures in Hartford, Ct.

Builday next he will lecture in Proceedings.

next he will lecture in Brockton, Mass., at

Hundry next ne will research in 27,130 P. M.
His classes in spiritual science meet in Berkeley
Hall, Monday, Wednesday and Friday, at 2,30 and
7,30 P. M., till Nov. 2d inclusive. Each lesson is complete in itself. Single admission 25 cents. Letters, etc., for Mr. Colville may be addressed 27 Hollis street. He can lecture out of Boston Tuesdays and Saturdays if immediate application is made. He will positively return to California in a few weeks.

Spiritualistic Phenomena Association, Lycoum Mall, 1031 Washington Street. - This hall was crowded last Sunday to listen to that highly

gifted medium, Mrs. Ada Foye of San Francisco.

hall was crowded last Sunday to listen to that highly gifted medium, Mrs. Ada Foye of San Francisco.

The afternoon session opened with Prof. Longley's "Cast Thy Brend Upon the Waters," finely rendered by Mrs. Mary Nickerson.

President Lewis, before introducing Mrs. Foye, said that when he engaged her for this meeting he supposed that she was a stranger in Boston; but, accompanying her in the morning to the Berkeley Hall meeting, he was surprised to see the general welcome given her—the entire audience rising to join in the hearty greeting. Mrs. Foye was born in Boston, but has resided for the past twenty-two years in California. She is intensely in earnest, and filed with a confidence in her spirit-guides which cannot fail to inspire and carry conviction to the most skeptical.

After an invocation Mrs. Foye remarked that in spiritualism we have first phenomena, then philosophy. When we first start out we might talk the theory of Spiritualism to men "until doomsday," and they will not believe until they have received some demonstration. Men must witness the phenomena; theory cannot satisfy. There are persons who sincerely doubt immortal life, and the phenomena given are important to reach them. She claims to be a Christian Spiritualist, and asserts very postively that Christianity and Spiritualism harmonize completely—not the creeds of the churches, but the teachings of Jesus of Nazarch are in harmony with the great truths of Spiritualism. The same power that caused the shaking of the house, and the cloven tongues as of fire upon the day of Pentecost, pervades Spiritualism to-day; the same power that sent the spirits to visit Peter in prison and John upon the slee of Patmos sends his angels to-day, showing that Spiritualism is as old as Christianity and harmonizes with it perfectly. We should go to Spiritualism, then, as we would to the Bible for the good we can get from it.

The churches are becoming vacant and halls where spiritual meetings are held are filling up; and the time is coming when ministers must

spiritual meetings are held are filling up; and the time is coming when ministers must preach the truths of Spiritualism to gain an audience.

The speaker then made an earnest appeal for honesty in mediumship—each medium doing his (or her) own work in his (or her) own work in his (or her) own way, and doing it well—and announced that in the evening she would give tests, if each person desiring one would write the ename of some spirit friend upon a slip of paper and bring to the hall. These tests are given in one of four ways: By raps, by writing, the person called for standing by her side, or by being written upon the wall.

At the close of the lecture Mrs. Bagley gave some very fine tests which were recognized.

At the evening session, after the singing of "Gates Ajur" by Mrs. Nickerson, Mrs. Fove was again welcomed to the platform. The hall was completely filled, over fifty persons being unable to obtain even standing-room. She remarked in opening that Spiritualism is a science and a religion. As a religion it appeals to our hearts and the devotional nature, teaching us to prepare to meet those who have passed on before; it is a science because it is built upon facts and demonstrative proof; and the time is coming when it will be as easy to communicate with our departed friends as it is with the living. Scientific men have tried to put it down; the pulpif has preached against it, but Spiritualism goes on, and will, until the churches are permeated with it. Spiritualism tea hes that no soul is lost—all will have a place in the great future. God has made no soul in vain.

Mrs. Foye, senting herself at the table, then proceeded to give names of spirit-friends, which were written upon slips of paper nicely folded and placed upon the table—a hundred or more—and in every instance the names were correct, and questions presented to the spirits correctly answered.

This is one of the most wonderful phases of medium—

correctly answered.

This is one of the most wonderful phases of medium-

ship ever witnessed by a Boston audience, and cannot fall to convince any one of the truth and reality of

spirit return.

Mrs. Foye will be present in this hall next Sunday, and will answer questions regarding the phenomena of Spiritualism at the afternoon session—the evening being devoted to tests. This will be her last appearance in Boston for the season. She will be present also at the Thursday evening circle, and we learn that the Spiritualists of Boston contemplate giving her a reception before she leaves for her Western home—the time and place to be announced besetter. the time and place to be announced hereafter

Another correspondent writes: "Mrs. Foye gave this Society a good sensible talk on mediums and mediumship. She spoke in a candid, simple manner, such as all could inderstand. Having been one of the first mediums, and having had such a varied experience in diversified gifts, Mrs. Foye is well calculated to give valuable information to those who have but recently had their minds called to the subject.

She said that when but twelve years and six months of age, her gifts were made manifest, and she has excreised them ever since, and expects to do so as long as earth-life lasts—and in the life beyond if possible.

She believed in prayer every hour of life, but her expressions indicated her idea of prayer to be a desire for conditions of growth to higher and better spheres of life—and not as the Christian prays for things which may be unattainable.

may be unautamable.
I consider that the remarks and ballot tests of Mrs.
Foye (the latter much resembling those given through
the late Charles H. Foster) will work for good wherever presented."

Ladies' Aid Society.-In the afternoon and evening of Friday, Oct. 12th, the members of the First Spiritualist Ladies' Aid Society held their regular

spiritualist Ladies' Aid Society held their regular meeting at 1031 Washington street—the President, Mrs. A. E. Barnes, presiding. The evening exercises consisted of singing by Miss Ella Wakefield, Mr. Wheat and Dr. Sweeney, Prof. Fisher accompanist, and addresses by Dr. Richardson and Mrs. Waterhouse. After social converse the company dispersed, highly pleased with the evening's entertainment. A cordial invitation is extended to all to visit these meetings. Every one is made welcome.

All who have been attendants at our evening meetings for the last fifteen years are familiar with the passing around of a basket solleiting a penny contribution for the benefit of Mr. Lyman. On last Friday afternoon Mr. Lyman passed to spirit-life after an illness of thirty-six years. Two of his sisters were with him during the last few days of his sickness. The remains were taken to South Royalton, Vt., for interment. The attention of the Ludies' Aid was called to Mr. Lyman's case by personal recommendation of The Banner. It has been a pleasure to assist Mr. Lyman, as he was always, even in the hours of his greatest suffering, patient and very grateful.

ALICE P. TORREY, See'y.

College Hall, 34 Essex Street.—The meeting

College Hall, 34 Essex Street.-The meeting at this hall, under the supervision of Mr. and Mrs. Eben Cobb, was fairly attended last Sunday morning, Mr. Cobb acting as Chairman. After singing by Mrs. Case, Mr. Cobb, speaking on "Faith and Hope," illustrated his theme in an interesting manner and to the acceptance of the audience; Mrs. Shultz, of San Francisco, Cal., followed with highly interesting remarks on the same subject, branching off in the line of thought to so-called "Christian Science," contrasting it with the spiritualistic idea of mind over mind and disease. It was refreshing to listen to remarks on the power of mind over disease, rather than to dile theorizing that disease does not exist, as advanced by some. Would that more Spiritualists understood the subject in the same light as this speaker.

Miss Peabody gave some remarkable tests of spirit intelligence, which were appreciated by the recipients, and Mrs. Forrester some fine readings. Dr. Eames spoke for a short time. I noticed Dr. Ware, of Maine, in the hall.

The afternoon and evening services were fully attended, and quite interesting. Eben Cobb, was fairly attended last Sunday morning

Engle Hall, 616 Washington Street.-Last Sunday the meetings at this place were well attended In the afternoon Mrs. Buck opened the exercises with remarks, closing with tests, all of which were recognized. Mrs. Forrester was next introduced; after some appropriate remarks she gave several satisfactory psychometric readings. David Brown gave spirit delineations; Mrs. J. T. Lewis of New York presented some fine readings; the guides of Dr. Thomas gave two medical examinations which were pronounced correct. In the evening Dr. Dean Clarke again occupied the platform in his usual eloquent and philosophic style. Many questions were asked by persons in the audience, and answered by the doctor in a satisfactory manner. Next Sunday Mrs. Loring will again be with us. In the afternoon Mrs. Buck opened the exercises with

America Hall, 724 Washington Street. -The Echo Spiritualists' Meetings were respend here Sun day, Oct. 14th, Dr. W. A. Hale, Chairman, who, with Miss Emma Ireland, Miss Knox, Mrs. Rich, Mrs. Chandler, Mrs. Loomis Hall, Dr. Barker, Mr. Tuttle participated in the exercises. Music by the Doctor as organist and Miss Grace Holton as planist, added interest to the services.

M. M. Holt.

Children's Progressive Lycoum No. 1, Paine Hall. Appleton Street.—Bunday, Oct. 14th, the Lycoum entertained forty-six members from the Lyceum of Brockton, and in spite of the extremely unfavorable weather the session was well attended—one hundred and twelve in the march. A fine programme of readings, vocal and instrumental music, was offered,

Those who assisted in the exercises from the Brockton Lyceum were; readings, Lelia Sharp, Lette Alden, Edith Reith, Charles Nevius, Laura Edwards;
song by Mr. Shebin; duct, Hattle Manning and Edith
Keith; andress, Mrs. Sheban; selection by Jones's Orchestra; the children from Boston Lyceum; readings,
Lotte Glies, Maggie McNiven, Emma Russell, Alice
Ballon, Rosa Isanes, Plossie Butler, Annie White, Lillian Rich; songs by Gracle Scales, accompanied by
Muster Bertie Newton and Jessie Judkins.
At the conclusion of the exercises a collation was
served in the Banquer Hall. Thanks to many friends
who contributed.
The sowing circle of the Lyceum meets every
Wednesday afternoon and ovening in Lyceum Hall,
1031 Washington street. All are cordially invited to
attend these meetings.

HENRY O. TORREY, Cor. Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Oct. 14th, the guides of Mrs. H. S. Lake spoke upon "The Spirit and the Letter of the Law." They said: "The terms spirit and letter are used by us to denote the inward and outward forces which enjoin obligation, which is the law. Law implies that there is something to be observed; this law may be in harmony with the spirit, or it may be simply the outward form, which is the letter. Most persons have regard only for authorized usages and customs, quite indifferent to the fact as to whether those customs and those usages conform to the principle of right, as revealed unto themselves. But just in proportion as men and women learn the truth are they obligated to proclaim and live the same; as they comprehend justice, they are to aid in its establishment. Considerations of material gain are not to weigh against the enactment of the spirit of the law. Though opproblum assail, and calumny condemn, the individual soul is to rise superior to these, and abide by its own revelation. The protest of Martin Luther against the violation of the spirit of responsibility in each human soul, conflicted with the letter of the law as interpreted by the Church.

Ancient rites and customs, rules and usages are the external forms only of as much of the spirit as could be imprisoned in these things at that time; later light may reveal their defects or deficiencies. Martyrs, heroes, reformers—these are they who rise into the spirit, and, confronting the external forms, now hollow and unsound, advance to lottler heights, leaving the lowlands of past interpretations. You should, each one of you, take up your march thither, analyzing, investigating, and abiding by your own convictions of the spirit, till it form at last the letter of the law of life."

Several fine selections were rendered by Mr. Geo. J. Parker and Miss Etta Parker

The guides of Mrs. Lake are to give a series of lectures upon "The Home, the Church, and the State." The first of these will be given next Sunday.

Friday afternoon, Oct. 19th, at 2:30 o'clock, a meeting for women will the le guides of Mrs. H. S. Lake spoke upon "The Spirit and the Letter of the Law." They said: "The terms

First Spiritual Temple Fraternity School. The second session of this school was held last Sunday, with numbers increased. After the usual preliminary exercises the lesson of "Love" was taken up, and nearly all present gave their views on the subject—as embodied in delfic, parental and fillal character-

—as embodied in delife, parental and filial characteristics.

Harmony of the physical, mental and spiritual should be the aim and method of this school, and the minds of the youngest section should be reached through the affections; with those older, the heart and head should be appealed to; those still more advanced, through the intellect and spiritual perceptions. Dogmatic teachings are not in harmony with our system.

This should be a pleasant place for all to come; we would not wish one unwilling child to be here. Discipline and order are essential bases of the harmony we would not wish one unwilling child to be here. Discipline and order are essential bases of the harmony we would nave. As order is heaven's first law, it is not only necessary, but will be found in practice very pleasant. Let us deserve the name "Fraternity," and make this school an institution to be proud of.

Mrs. Stoddard, of California, was present, and presented to the children.

Next Sunday "Justice" will be the "Object Lesson"; the morning lesson will inform the children of the Advent of Modern Spiritualism in 1848. As nearly all children have been taught of the birth, life, death and resurrection of Jesus Christ, so should we, as Spiritualists, teach our children the origin of what has given to the world freedom, hope, and absolute proof of the lumnortality of the human race. If we are consistent in our actions, lives and emotions, we shall fulfill our destiny by so doing.

Alonzo Danforth.

ALONZO DANFORTH.
No. 2 Fountain Square, Roxbury.

Chelsen.—Pilgrim Hall. Odd Fellows Building, opposite Bellingham Car Station.—Next Sunday, at 7:30, Miss Josephine Webster, trance medium and speaker, will occupy the rostfum.

Spiritualist Meetings in New York. Columbia Hall, 876 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 23 and 7a P. M. Medlums and speakers always present. Frank W. Jones. Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P.M. Reliable speakers and test medlums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

A delphi Wall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7% 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.

The People's Spiritual Meeting of New York .- Last Sunday afternoon the exercises opened with singing by the audience of several spiritual songs, with singing by the audience of several spiritual songs, after which Mr. T. O. Ostrander spoke on "The Utility of the Teachings of Spiritualism." He was followed by Mr. Stone, Mrs. Morrell, Mr. J. Bentley and the Conductor. Great interest centered upon the address of Mr. A. E. Laurene on "Scientific Mediumship." The lecture was replete with logic and good sense. Spiritualists, and especially mediums, should become acquainted with its teachings and strive to live up to them. Dr. B. M. Lawrence, Wilson MacDonald, Mrs. M. C. Morrell, Mr. Ostrander and F. W. Jones filled up time to a late hour. Frank W. Jones. 230 W. 36th street, New York, Oct. 15th, 1888.

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

The Brooklyn Progressive Spiritual Con ference Meetings have been interesting of late. There has been a good attendance during the entire summer. During the Conductor's absence several weeks, Mr. W. C. Bowen took charge and sustained the meeting, satisfactorily to all concerned. Last Saturday evening Mr. Swackhammer made the opening address upon "Spiritual Gifts," reading and explaining passages from Paul's Epistle to the Corinthians. The conference exercises took in quite a wide range of topics intimately connected with and influenced by Spiritualism. Messrs. Harris, Elwell, Ellsworth, Bowen, LaFume, Mrs. E. C. A. Hull, Mrs. Slocum, Mrs. Ruggles and others participated in the speaking, and all seemed highly pleased with the session. "The Divine Woman" is to be the subject of Mrs. Helen Marion Walton's address next Saturday evening. There has been a good attendance during the entire

Philadelphia, Pa.—The Fourth Association of Spiritualists of Philadelphia, Pa., is now endeavoring o build a hall on the camp-inceting grounds of the to build a hall on the camp-ineeting grounds of the First Association at Parkland, Pa. The corner-stone was laid on the Fourth of July last, and it is desired to have the hall ready for dedication at the opening of the next camp-meeting season. In order to further this enterprise the Fourth Association has instructed its Secretary to suggest that collections be taken up by the various Spiritual Associations, and that benefit seances be held for this fund. Individual contributions will be thankfully received. Contributions may be sent to our medium, Dr. C. S. Bates, 1230 North Front street, Philladelphia, Pa., or to the undersigned.

HARRY T. GREENWOOD.

Sec'y Fourth Association of Spiritualists.
810 Latimer street, Philadelphia, Pa.

Lowell, Mass. - The meetings of the First Spirit ualist Society commenced for the season on Oct. 7th, with eloquent addresses by Dr. H. B. Storer of Boston. Oct. 14th we had Mrs. E. C. Kimball, of Lawrence, who gave interesting addresses, and also many wonderful tests, which were recognized by those present, in the

Fitchburg, Mass. Our society has had a rare reat in listening to the lectures and singing, the past treat in Insteading to the Jectures and singing, the past-two weeks, of Prof. W. F. Peck, We hope in the fu-ture to have his services again! We wish him God-speed in his work for humanity. Bishop A. Beals is engaged for the last two Sundays in October. 113 Blossom street. MRS. E. S. LORING, Sec. y.

Clinton, Man. - We have just closed a successful him to other societies.

Dr. Joseph L. Newman. To the Editor of the Hanner of Light:

Permit me space in your paper to pay a brief tribute to the memory of our risen friend and brother, Dr. J. . Newman,

I met him for the first time at Henniker Springs, Na II., in the full of 1857. After the Harvard College affair, which occurred in the spring of that year, I was prostrated by a fearful attack of inflammation of the brain, and laid at death's door for a week. I struggled back into life again from that illness, with my nervous system a wreck. I was in a pitiable condition all that summer. In the early autumn I went to Henniker Springs with my dear friends, the late Nathaniel White, Esq., of Concord, N. H., of blessed memory, and his noble wife, for the benefit of the pure

air and the reputed virtues of the waters. It was there I met J. L. Newman, then a young man, who had. I think, but recently come into a knowledge of his own psychic powers. In my shat tered physical condition and my broked-heartedness over what then seemed to me the utter shipwreek of all my plans and purposes, my hopes and ambitions for life, I was irresistibly attracted by his strong magnetism, which seemed as clean and sweet and pure as the breezes that blew over the granite hills of his native State, and by his genial, sunny, hopeful nature.

He held out to me a strong, helping hand, and from that day to this, though our life-paths were widely divergent for the most part, so that we met but seldom ve remained firm friends.

I shall never forget his genial, sunny smile; or the cordial, magnetic grasp of his hand.

During my thirty-one years' acquaintance with him never heard a whisper against his moral integrity, his perfect uprightness of character, and I believe that his moral life was as clean and sweet and pure as was his personal magnetism.

Though his life was quiet and unobtrusive, and lowed on like a placid stream, revealing its depths to but very few, those who knew him best loved him nost, and there survive him in the hearts of many sufferers whom he restored to health, as a precious egacy, sweet, fragrant memories of his patience, kindness, and tenderness of sympathy.

The announcement that he had so suddenly been called up higher, was a great shock to me for a moment, but was soon succeeded by a thrill of joy and congratulation that for him "life's fitful fever" had so peacefully ended; and if ever the plaudit: "Well done. good and faithful servant," fell upon human ears from the lips of Heaven's welcoming hosts, I believe it fell upon his, for he was true to himself to the end, and of such natures is the Kingdom of Heaven.

DR. F. L. H. WILLIS.

Acknowledgment.

COBDEN, ILL., Oct. 9th, 1888 Messrs. Colby & Rich - Yours with draft duly re ceived. If any living mortal can appreciate such favors I am certainly one, after my long life of struggles, trials and discipline. Ever since THE BANNER started I have dealt with it, and ever since your firm commenced business I have dealt with you in the book business in various ways, and never found a mistake and never the least cause for complaint, but ever found all business promptly and honestly attended to by every one connected with your establishment. I mention this, because by this you know me better than any readers of THE BANNER, and when you so promptly and liberally respond to my appeal to Spiritualists, for whose cause I have given the last forty years of my life, it is to me a more heartfelt satisfaction, because I am sure you know me and my situation better than other persons, with very few exceptions I should be glad to express to each of you personally the grateful acknowledgments I feel: to Mr. Colby for \$10.00; to Mr. Rich for \$10.00; to Miss Shelhamer for \$10.00, and to Spirit Johnny (by advice of my dear old friend Pierpont). \$10.00. This, with what Sister Wood collected at Onset, and \$9.00 received from Eben Owen of Sacramento, Cal., makes \$126.00 toward the \$500.00 I need, and which will be strictly applied to building myself and wife a cottage here at Cobden on the common home land of part of my children and grandchildren, where I can quietly close out the few remaining years of my earthly life.

Gratefully yours, WARREN CHASE.

Bridgeport, Ct.

Sunday, Oct. 14th, J. Frank Baxter continued his labors in this place. His course is to give a lecture in the day upon some liberal, secular, religious or reform

the day upon some liberal, secular, religious or reform subject, but in the evening his theme is invariably spiritualism. The fine poem of one of the Cary sisters, "Many Manslons," prefaced a lecture on "Heaven: What? Where? and Who are There?" The discourse was practical and applicable, and well merited the applicable treceived.

The evening subject was "Spiritualism in Fact and Fancy." The seance following the evening lecture was one of the finest Mr. Baxter has ever given in Bridgeport. The descriptions were minute and accurate, and test after test was given, some of them not short of the marvelous. The press—particularly the Morning News—has given good notices of Mr. Baxter's meetings, and the paper named has made a specialty of presenting each Monday morning a good outline account of the scance, giving the full list of names, etc., publicly pronounced and described by Mr. Baxter each Sunday previous.

A meeting of the Society for the choice of officers was held on Wednesday evening, 17th inst., and was fully attended. It was lively, but resulted in a relection of the same board.

Mr. Baxter will lecture here the next coming two Sundays and will benefit the Society on Friday evening, Oct. 26th, with a gratuitous entertainment.

Com.

COM. New London, Ct .- The Pierpont Lyceum will open its meetings for the season of 1888-'89 in Pierpont Hall, Sunday, Oct. 21st, with Mrs. Sarah A. Byrnes, of Boston, as speaker. It is a pleasure to be able to chronicle in the Banner of Light that the lamp of Spiritual Philosophy continues to burn in the "city by the sea." While this society is based upon a platform broad and liberal, the very best speakers the spiritual field contains, the scientific and the literary as well, will be procured. The following talent has been engaged in addition to Mrs. Byrnes: Mrs. E. Cutler, of Newark, N. J., for two Sundays in November; J. Wm. Fletcher, first two Sundays in November; J. Wm. Fletcher, first two Sundays in January; Mrs. E. A. Wells, of New York, first Sunday in February; Mrs. Ida P. A. Whitlock, of Boston, last two Sundays in February. Intervening Sundays remain to be filled. Week-day evenings: J. Frank Baxter will occupy the platform on Monday evening, Nov. 26th; Mrs. K. S. Lillie on Tuesday evening, Dec. 11th; Mr. Edgar W. Emerson will be with us Tuesday ovening, Jan. 15th. No little credit is due to members of the Ladles' Ald, who have been instrumental in making the "Sociables" profitable and entertaining. And if the experience of the past is a criterion to go by, larger accommodations will have to be secured for these entertainments.

\*\*President Plerpont Lyceum.\*\*
\*\*New London, Ct., Oct. 15th, 1888.\*\* Hall, Sunday, Oct. 21st, with Mrs. Sarah A. Byrnes,

President Pierpont Lyceum New London, Ct., Oct. 15th, 1888.

Portland, Me.-P. L. Peck, Corresponding Secretary of the Spiritual Temple, writes: "Large audiences greeted on the afternoon and evening of Sunday, Oct. 7th, Mrs. Jennie K. D. Conant. In the afternoon she lectured on 'Spiritual Phenomena,' and improvised a poem on 'Harmony, Home, Love and Contentment.' In the evening she made general remarks upon Spiritualism and the duties of Spiritualists to be truthful to themselves and charitable to all, and improvised a poem on 'Sunlight, Home and Voices from Above,' the subjects of lectures and poems being given by the audience. At these meetings, as at all of Mrs. Conant's, she gave psychometric readings from articles deposited on the table by members of the audience. Some of the readings were amusing and close to the truth; the owners of the articles on the table Sunday said that they understood the descriptions and they were correct; and some of the tests were so plain and satisfactory that the skeptical admitted them to be very remarkable. Mrs. Conant occupied the platform of the Spiritualist Society at Mystic Hall, Sunday, Oct. 14th, very satisfactorily to large and attentive audiences." ences greeted on the afternoon and evening of Sunday,

Maverhill, Muss.—Mrs. Lizzie S. Manchester spoke again last Sunday to an interested and appreciative audience before the Brittan Hall Spiritualists. The theme selected by her control in the afternoon was: "Let'there be Light." The evening theme was: "Brain Power"; its value to us as capital in a thoughtful and advancing ago.—The ladies of the Association gave a harvest supper last Tuesday night, which was attended by Mrs. Manchester, who, in the course of the evening, exercised her mediumistic gifts in improvising songs from subjects given by the audience.—Next Sunday Dr. C. H. Harding of Boston will occupy the platform and give illustrations of his psychometric gifts.

K. P. H.

three weeks engagement with Dr. H. R. Merrill, the platform test medium. We cannot speak too highly of his mediumistic work, or of the reputation he has been among us. We take pleasure in recommending him to other societies.

Defeat is a school in which truth always grows strong. Though your disease baffle your physician, if you put your blood in good order with. Warner's Log Cabin Sarsaparilla, you can rely on finally growing well and strong. Pure blood means good health.

A Hundred Years a Hero! HOW BETH WARNER WON A WIFE AND BECAME

Col. Seth Warner, of Vermont, the famous hero of the Revolutionary war, was a leading fighter for the Hampshire grants.

These titles were disputed by the State of New York, and its authorities obtained an edict of the King of England in their favor. The settlers were stung by the supposed injustice. This state of things brought Colonel Seth Warner to the front. With Ethan Allen and others he actively opposed every effort of the New York State authorities to enforce possession, and finally he, with Allen and others, were outlawed and a price put upon their heads!
To circumvent New York, it was necessary that some one should go into that State and gain required information. Col. Warner, assuming for safety the name of "Dr. Howard," undertook this perilous and romantic journey.

While on his way home he stopped at a country inn where an old gentleman and daughter were storm-bound. The father fell ill, and the daughter called upon Col. Warner, who, with his wide knowledge of simple remedies, successfully treated the "old man," and he finally won this devoted woman for a wife.

Such incidents were not uncommon in those years. When the doctor was not easily reached.

Such incidents were not uncommon in those years. When the doctor was not easily reached, months of sickness, and even life, were often saved by some unprofessional friend versed in the use of simple herbs and roots. The health of early settlers and their powers of endurance convince us that such medicines did only good and left no poison in the blood to work as much injury to the system as would the disease it-

self.

In time of peace the colonel was in constant demand for his knowledge of simple remedies and their power over disease. But it was left to another of his name, of the present age, to give to the public what was then used with such positive success.

Warner for over a hundred years has shared with Ethern Aller, the admiration of the American

with Ethan Allen the admiration of the American people.

Colonel Seth Warner belongs to a family of

wide distinction; no less than eight members thereof won fame in the regular practice of medicine.

Looking to the adoption by the people of this

generation of the old-time, simple remedies, his direct descendant, H. H. Warner, the well-known proprietor of Warner's safe cure, for many years has been experimenting with old-time roots and herbs formulæ, and, his search having been finally rewarded with success, he gives the world the result. These recipes and formulæ in other days accomplished great grows the world the result. These recipes and formulæ in other days accomplished great things because they were purely vegetable and combined simply so as to cure the disease indicated, without injury to the system. In harmony with their old-time character, we learn that he proposes to call them Warner's Log Cabin remedies, using as a trade-mark an old-fashioned American log cabin. We understand that he intends to put forth a "sarsaparilla" for the blood, the sarsaparilla itself being but one of a number of simple and effective elements; "Log Cabin hops and buchu," a general stomach tonic and invigorator; "Log Cabin cough and consumption remedy," "Warner's Log Cabin hair tonic," a preparation for that universal disease catarrh, called "Log Cabin rose cream"; "Warner's Log Cabin plasters"; and "Warner's Log Cabin liver pills," which are to be used in connection with the other remedies, or independently as required.

remedies, or independently as required.
Warner's safe remedies are already standards of the most pronounced scientific value in all parts of the world, and we have no doubt the Log Cabin remedies, for the diseases they are intended to cure, will be of equal merit, for Mr. Warner has the reputation of connecting his name with no preparation that is not meritorious.

Very Good.

The BANNER OF LIGHT has for its editorial motto the following from what it calls "Spirit John Pier-pont," and the sentiment is exactly right—in fact, the best "spirit message" that we ever heard:

"Before the oncoming light of Truth, Creeds tremble, Ig norance dies, Error decays, and Humanity rises to its prop er sphere of Knowledge."

er sphere of Knowledge."

There is no discount on that; and if the Rev. Mr. Pierpont actually-said it, he is wiser as a "spirit" than he was as a preacher in "earth-life." It seems to be a peculiarity of "spirits," and we say it to their credit, that when they arrive "over there" they become Liberalized! We are glad to learn this, as it makes the prospect for the future quite pleasant and shows the increase of liberal ideas. An Orthodox heaven to a progressive man would be hardly better than purgatory; but a spiritual heaven, conducted on reasonable principles and favorable conditions, would be a great improvement and perhaps a desirable residence.—Boston Investigator.

At South Royalton, Vt., by Rev. George Severance, Mr. A. C. Bean, of Hartford, and Miss Georgiana Severance, of South Royalton.



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J. F. JEANERET, Secretary,

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