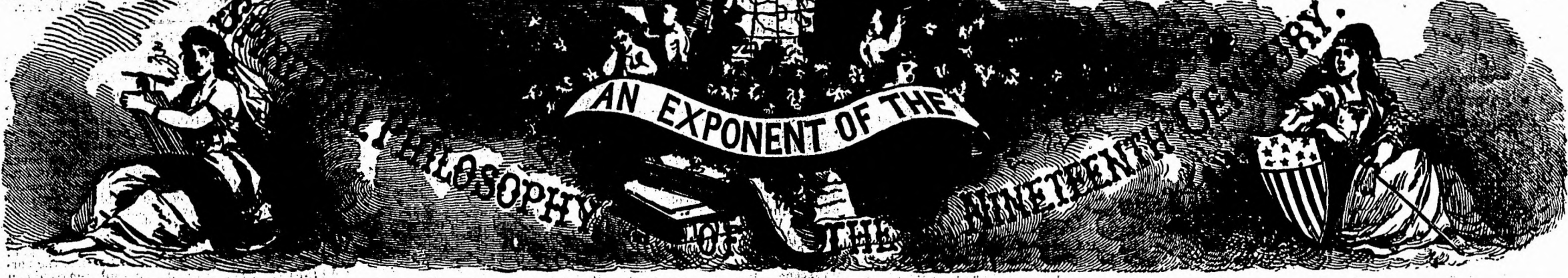


BANNER OF LIGHT.



VOL. LIV.

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Messages Verified.

GEO. BECKWITH'S COMMUNICATION.

To the Editor of the Banner of Light:

It is a long time since I have written a letter to your columns—nearly twenty years; still to-day the leagues of space between us seem compassed with a hand-shake of feeling, as I answer the word your issue of Sept. 1st sends me, and say thank you for the place in your columns accorded to my beloved father, who is pleased to write words of encouragement to the lonely girl he left on the shore of earth.

Perhaps it is wrong to say lonely, when one has many friends, and a home wherein the interests of parents and children are happily merged; still, we must be lonely. Every day and every hour there arise questions that father would so easily solve; plans and purposes of life that mother so well might speak concerning. They are gone from our sight, and we crown their pictures with green, and we say, Oh! how small the world is when mothers and fathers are gone.

And again, the years that have followed my father's decease have been the most eventful of all to me, or at least the most fertile with varying products of labor. Books have been written, cures have been made, almanacs for thirty-four years edited at his hand, have fallen in the path of my work, and to-day the proof-sheets of 1884 pass from me ready for printing, as I turn to you, and to the writing of this letter.

The communication bore characteristic evidence of my father; his allusion to the children, his speaking of my husband as "John," was a forcible test of his presence; and by my dear grandmother "Martha," the sweet singer of an old Connecticut town, as also the allusion made to external manifestation of thought for him. Ah! yes, he sees the green vines we touch with a tear, and hang near his picture, and that of the wife and mother opposite him on the wall. He realizes more than he expresses fully, but all through his communication I read symbols of counsel, and voluble answers to the queries of our souls, here in this new and beautiful home, high above the Housatonic. He gave us a word of encouragement in the *Voice of Angels*; some months since; he spoke a decisive word through the lips of a lecturer in New Haven, and now he sends another through your columns; and while there are, I know, many who are not satisfied, who are looking for a metaphysical treatise—and a letter from a well-informed friend expresses much regret at not having the result of his researches among the stars, instead of the fact that he is searching—I know too well under what difficulties they labor, who, amid the tumult of earthly noise, strive to sound the silver call of soul-return.

True it is that in the world there are many whose hearts have felt a first anointing, whose cold hands have been held and warmed by those of their returning friends; but for all this the path of communion is a tortuous, winding and narrow way, thorn-hedged, and shaded too heavily by the foliage of a non-appreciation that redounds in a dearth of soul-understanding, and the entire world outside of us, whose harmony we need, and must have, waits for the setting in of a heavier sea. We have thus far shipped only a few small seas, and we are not competent to test the mighty billows of the ocean lying before us. We have wasted the shells they have gathered on the white beach of eternity, and have hindered our own growth, and the path of their sweet return. It is a marvel that our friends can bear even the shadow of a semblance to their former selves, rather than that they do not give us more.

The years have proven to my heart most fully that the individualization of ourselves is the only means of enabling us to hold a conscious and unceasing communion between the two worlds; and by this I have no thought concerning our own will and way, for a true individuality is the condition of self-revelation which enables us to see that the service we render others is the kindest act we can perform for ourselves; and that in becoming even an instrument of benediction we are daily laying up our own soul-treasures where neither moth nor rust shall corrupt, and that a true belief in

spirit-guardianship is a disastrous covenant with an abandonment of care, a thoughtless discrepancy of soul-account, which must lead to the final failure, that lands the souls of men at last in a small corner of eternity where life is to be really begun in earnest. But I am encroaching, I know, and will cease. My soul is full, and I hardly feel satisfied to crowd it out of sight.

Let me conclude by telling you that in a way called "mysterious," but, properly considered, most natural as a sequence to the labor of the years, we have "raised our tent on a mountain," and are well prepared to receive both invalid and pleasure-seeker.

Our cottage (which is situated near the large house, containing parlors and sleeping apartments), is presided over by a most worthy woman and efficient caterer, and when the sick come I attend to the diagnoses and magnetic treatments, Mr. Ewell preparing personally all medicines needed. The invigorating air renders a wonderful life that no visitor fails to feel, and for me it is doing wonders. Suffering through the years from sun-blindness, I am here healed, and work and rejoice from morning to night; and will you allow me to say right here that no sufferer can find a home nearer to Paradise in its natural scenery and atmospheric conditions; and also, that the moderate prices of board at our cottage table compare more than favorably with others. It is a well conceived plan of other beings than those who walk in flesh, that brings to light our home, and by wrestling with rocks we have a sure foundation that will, we hope, hold a complete tabernacle.

Yours in truth,
MATTIE BECKWITH EWELL.
Rocky Rest, Birmingham, Conn., Sept. 5, 1883.

FRANCIS AMORY'S MESSAGE.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

This evening, Aug. 23d, I am very strongly impressed that my friend, the late Francis Amory, is invisibly present in spirit with me. It is hardly necessary to make a long story and explain why I think he is here. He departed this life some two years or more ago, and I think he is in this room to-night, and, if so, as I look at the vacant chair near me where he has many times sat—and so has my friend and his friend, Espos Sargent, sat there also—I feel like saying, and do say:

"Welcome, dear friend and ghost!"

It is possible that I may be speaking to the empty, circumambient air, but it pleases me, and with good reason, to think otherwise; so I repeat, I feel that the spirit of Francis Amory is present; if it be an illusion it is a very pleasant and a very harmless one. Who knows but I write under his influence? Certainly the thought of him, in this connection, has invited me to write.

The careful reader of the *Banner* of Dec. 2d, 1882, may have noticed a message from him in which he speaks of his friend W. I am the "W." he referred to. Probably I am presuming too much in supposing the average reader to have noticed it, or would remember it if it had been noticed. The message was full of evidence, internal and external, to me that it came from my friend, and, therefore, an identification that I have had from him. It so interested me that I was anxious to have others interested also, and I wrote an article in corroboration of the message referred to, but having so many things to say in the *Banner*, this got crowded one side. Reading the late editorial on the *Message Department*—which I think is a great feature of the paper—it called to mind the message I have referred to; and the partially-written article corroborating it; and feeling, as I have said, the presence of my friend, I propose to revive the article, and I feel that I will not be out of order if I am somewhat elaborate and make, beyond the simple corroboration, an article of general interest. The words of Longfellow seem to express what I feel at this moment, which it pleases me to think is the spirit of Mr. Amory, an

"Impalpable impression on the air,
A sense of something moving to and fro."

His venerable face, recollections of him, reminiscences of intercourse, bolt into my mind so persistently, and will not down at my bidding (in fact I do not desire their departure), that I give the present hour to him, whether he be in my environment or it be but the play of my imagination. I have found, however, that these persistent and involuntary impressions of a departed friend are indications of his actual presence. I have found it, he so in many ways and times; and, admitting the fact (which I always endeavor to impress on every one) of the continuity of the spirits of the departed, it is certainly both a reasonable and probable supposition.

There are a few spirits, particularly four men, that seem to come easily and often to me. I will not now attempt to explain the reason why; the point is not clear even to me; I simply state the fact. Francis Amory is one of these four, and found himself welcomed as a later comer by the other three, as spirits, through his acquaintance with me in the form, and he had, in life become in a measure familiar with the three as spirit-friends of mine, and so in the address of the spirit he needed no introduction to them; and thus, it seems, his passing over increased my triangular band into a quartette.

How pleasant it was, a few months after Mr. Amory had passed on, which was in May, 1881, when Edgar Emerson was giving tests from the platform of the "Ladies' Aid Society," to hear this medium say, "Amory—Francis Amory,"

describing him very correctly, adding, "He comes to you, Mr. Wetherbee." I do not think Amory had ever visited this Society or its meetings, or was known by any one there, or to Mr. Emerson. If he had been, however, it would have made no difference. Within a week after this platform manifestation I had a private sitting with Mr. Emerson, and among other spirits Francis Amory came. I was surprised to hear from him so soon. He gave me good reasons for the fact, and the reasons were tests, also. I must omit interesting details, and only touch upon occasional points just enough to make my sketch intelligible. He, as most spirits do, magnified some things that in this world of effects pass for trifles, while matters of magnitude, from a mundane point of view, had shrunk in the new condition of things.

He referred to a conversation and a suggestion I made to him a few weeks before he died. The conversation was brought about by a very generous gift of \$25,000 by our wealthy friend and Spiritualist, G. F. T. Reed, to the Parker Memorial Society. Conversing with Mr. Amory a few weeks before he died on a subject that this rather private incident suggested, he referred in this communication to the advice I gave him as a wealthy bachelor and an old man, and regretted that he did not act upon it. Mr. Amory, some months after this sitting, spoke again of my suggestion, and now, in the message through Miss Shelhamer, which is to some extent the text of this article, he says these words (I understand what they refer to, and I think, with the explanation made, the reader will also):

"I have not the control of matters now that I had, sir; had I, I would do differently from what I did in many ways; but as I cannot do as I desire at present, I can only wish I had done as I was requested to do in the past. I am working in certain ways—spiritual ways perhaps they are—but I expect them to be productive of material results."

Perhaps I have said enough to give the reader the idea that I have tolerable grounds for thinking I have had some pretty positive proof of his identity, as well as the genuine source of the message of which I am now speaking. To me it is positive, and would be to any one if I could with propriety and my own interest state some things that for wise reasons I withhold.

Some of this message contains matter more or less public, and those not believing in the personal survival of man after death might say these facts could have been gathered other ways, as they are more or less known. I do not dispute that fact, but I think it rather straining the point, and even then there is a strong flavor, that even the indifferent reader will perceive, of the spiritual view taken of temporal things while speaking of matters of mundane import which have been made more or less public. But the part of the message that refers to me, and that particularly interests me, is private in its nature, hardly reachable by the medium except by the aid of the invisibles, and therefore should throw the lustre of the spirit over the whole production, at least if my testimony is credible; at any rate I want it understood that I endorse the genuineness of the message, or at least receive it as a direct communication from my departed friend, and almost feel like writing him a reply; but probably my thoughts, without the aid of type or pen, will reach him just as well.

The latter part of the message I will now quote, or the part referring to me, which by perusing carefully will help make intelligent what I have written about it:

"I bring my greeting to my friends. I tell my old business associates I sometimes look in upon them, and take occasion to jog their memory, so that it recalls to them certain transactions, events, incidents and scenes in which I figured during the past, and also take an opportunity to jostle some new thought within their minds that it may be operative and make itself felt."

I wish to say to my friend W., whom I met upon the staircase, that I wish him to know that I was there in person, this very day—that I will give him what I can, of assistance, now that I am a spirit. I am interested in many things that interest him, and I desire to assist him as far as I can, when I understand and perceive it will be for his benefit, spiritually as well as materially. I will try to straighten out matters before him, and elaborate plans that will be plain for him, whenever I understand and feel that these things will not injure others, and will be for his good as well as the good of those associated with him. I cannot do more than this at present; but I promise to bring my influence to bear upon certain individuals in the form, who are interested in business circles, whose energies are operating in the direction of creating wealth. I will plant ideas in their minds whereby they may see differently from what they have done. I will try to work out my individuality in these directions, and my friends will perceive, perhaps, that I am doing that which is for the best."

I ought to say, in further explanation, that on the day this message came through Miss Shelhamer, I was passing by the door of the circle-room just as the medium was passing in; the medium looked pleasantly at me—I can hardly say whether she recognized me or not, as at that time she is more or less under influence. It occurred to me after, whether the meeting of the medium might not have been, also, the meeting of the invisible Amory, and that explains the expression in the message, "whom I met upon the staircase." If so, and it seems reasonable, how true as well as tender and poetic are the lines of Longfellow, in part already quoted:

"Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.
We meet them at the doorway, on the stair,
Along the passages they come and go."

What is death? To go on like a light, and in a sweet trance to forget ourselves and all the passing phenomena of the day as we forget the phantoms of a fleeting dream, to form as in a dream new connections with God's world; to enter into a more exalted sphere, and to make new steps up man's graduated ascent of creation.—*Scholastic.*

Foreign Correspondence.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

In fulfillment of promise to my numerous friends in America, and to your readers in general who may be interested to know something of the state of affairs this side the water, I will again endeavor to give you some idea of my experiences since you last inserted a letter of mine in your instructive and hospitable columns. I may say in passing that the *Banner of Light* is quite a favorite with many English Spiritualists, and extensively read both in England and France. It is always a welcome visitor, and if ever a week passes without my seeing a copy I feel as though I had been deprived of a very valuable and nutritious part of my usual allowance of food for the mind.

I am glad "Genesis" is out, and hope it may find many readers. I only regret the poverty of the translation. Allan Kardec is so expressive and lucid a writer in the original, it is next to impossible to do his works full justice in another tongue. The doctrines of Kardec are discussed quite freely in England, and many intelligent persons regard them favorably; but they are not as generally accepted as in France.

I am much pleased to be able to report steady and encouraging progress in the work of Spiritualism everywhere. Though the season has been the worst in the year for public gatherings, since my arrival, July 1st, I have scarcely ever addressed a small assembly. Usually, unless the weather is very inclement, the halls are well filled, often crowded, and the audiences are not only courteous and very attentive, but they are in most places positively enthusiastic. Of course at rare intervals persons of hostile mind and manners put in an appearance, but the great bulk of the people decidedly support a speaker on reformatory questions.

Great excitement still prevails in some quarters concerning the Blasphemy Laws. Mr. Bradlaugh is immensely popular with the Secularists, of whom there are a great many in England. Many of them are excellent men and women, very active in promoting what they consider the highest interests of mankind; but others of them are frightfully stubborn and dogmatic, and fond of making a great many very sweeping negative assertions which they cannot possibly prove. However, in common justice to materialists generally I must say, I have found them on the whole very honorable people. Particularly in Sheffield and Plymouth, where I met numbers of them, I found them quite willing to listen to rational arguments in favor of a future life; and to hear the foremost among them discuss Spiritualism is both interesting and instructive, and often amusing.

In spite of a church established by law, the English are not such a very priest-ridden people to-day after all. I find in England, just as in America, wherever people are pretty well educated, they are able and determined to think and act for themselves; but in spite of their free institutions of which America is so justly proud, I cannot see that Americans, when uneducated, are any freer than Englishmen, though I believe America certainly provides more fully than England for the education of all her children. The School Board system in England is in some respects like the common school system in America, and wherever the board schools exist they are well patronized, and are far better in every way than the old National Church schools, which have now rather a hard struggle to keep abreast of the times.

The Church of England, if one only studies it, is a most amusing spectacle, entirely unlike the Church of Rome, which is pretty much the same everywhere. The Church of England embraces seemingly the entire sweep of religious thought from Unitarianism to Roman Catholicism. In many of the broad churches, which certainly exert a very liberalizing influence upon the most fashionable and cultured sections of church-going society, you hear practical, moral, and often really splendid ethical and scientific discourses. In the extreme ritualistic churches, the eye is pleased with gorgeous scenic effects, and the ear charmed with truly exquisite music; the service often suggests a grand concert in a fine picture-gallery. Whatever fault one may find with the theology or ceremonial, the very high church clergy are, as a rule, hard-working men, and do a great deal of good among the distressed, and their preaching is far superior to that of the low churchmen, as the latter lay all stress upon faith in a personal Christ, while the former emphasize works of charity, and preach purgatory in such a way that sometimes I have been led to think they are inspired by good spirits who are striving to reach the Orthodox through the mediumship of their own clergy, many of whom speak extemporaneously, with impassioned earnestness, and often so practically concerning the duties of men and women to each other in this world, that even the secularists are bound to declare that there is much good in their lives and utterances. The Unitarians in many places are active and prosperous. Rev. John Page Hopps is doing a vast amount of good; he is a true Spiritualist in a very high sense of the word.

The Spiritualist periodicals are, I think, much better than they were five years ago. Four of them have a large circulation; all are well gotten up.

Societies of Spiritualists are increasing in size and number everywhere, but wherever the organization is most rigid and elaborate the progress is slowest and often retarded by squabbles among officials. The Liverpool, Belper, Macclesfield, Plymouth, Gowerby Bridge and Halifax societies are, I think, among the best; the people all seem to work hard, and in Plymouth especially they seem very much united.

As Plymouth is a comparatively new field for spiritual operations, it is very encouraging to witness the large audiences which gather constantly in the halls, and to know that the development and exercise of various spiritual gifts in private and semi-private circles is by no means neglected.

I suppose many of your readers will want to hear all I can tell them about Paris. I am afraid that is very little, though I spent ten days very pleasantly in the gay and beautiful French metropolis, and met there many very pleasing people. First and foremost among the Spiritualists of Paris is the Countess of Calhoun. She is a queenly lady, and noble and charitable as she is impressive. She is thoroughly imbued with spiritual truths, and spends the greater part of her time in working for and with her invisible friends, among whom Mary Stuart, the celebrated Scottish queen, takes the foremost place. I find her published works, "Old Truths in a New Light," and "Serious Letters to Serious Friends," have awakened much interest in distinguished circles both in England and on the Continent. I think American Spiritualists and investigators of the spiritualistic philosophy, who desire to read something at once scientific, philosophic, deeply spiritual and charmingly interesting, cannot do better than procure copies of either or both of these wonderful books. I have found many very serious-minded persons in Paris, who are struggling bravely to establish the best possible conditions for communion between the mundane and spiritual states of being. Mr. and Mrs. G. L. Ditson are very active and energetic in their spiritual undertakings. As a rule they do not court very much publicity for themselves; nevertheless they are always pleased to assist in getting up reunions and in advocating the cause of Spiritualism by all means in their power.

In a previous letter I remarked upon the word "psychological," which is frequently applied to Spiritualist societies in England; in France, "theosophical" is the fashionable term. There is a Theosophical Society in Paris, of which the Countess of Calhoun is President. It is composed of many very learned and zealous persons, and is certainly calculated to do much good. I had the pleasure of meeting a very charming literary lady, who speaks English perfectly, Mme. DeMordier. She is very much interested in the Woman's Suffrage movement, which is making substantial progress in France, though the cause is not as popular and far advanced as in England and America. She told me the reason why she liked the word "theosophical," was because it did not exclude persons from joining a society because they were not as yet satisfied of spirit-communication, though desirous of investigating all the evidences of Spiritualism.

My guides endeavored to form a society in Boston, previous to my departure from America, to be called "The Society for Spiritual Culture," which would gladly welcome into its fellowship all truthseekers, independent of their willingness or unwillingness to declare their faith in any particular doctrine. I am sure that many of your readers, if not all, will agree with me that it signifies to the angel-world far more what we really are, and what we sincerely desire, than simply what we believe or intellectually apprehend. My Boston friends may rest assured that my guides have no intention of abandoning their project, and it probably will not be long before active steps are taken to commence regular public meetings in Boston, independent of all existing organizations, but in opposition to none. My guides steadily refuse to allow me to speak regularly for any organization which is not free enough to allow the spirits to control their own work; and for myself, I am determined to maintain my independence of all cliques and sects. I believe all are useful, and I am glad to assist every one who is trying to do good in the world; but I cannot work when under other control than that of my spirit-friends; and as to the question of salary, though I dare say I am as fond of money as most people, I will not sell my liberty, and consequently much prefer a small salary with freedom, to a large one with bondage to a committee.

In France and also in England one sees an immense deal of elaborate organization, and it seems to exclude far more inspiration than it invokes. The churches in Paris are splendid, but they often seem dead and fossilized. The instrumental music is nearly always good; the singing varies on great occasions it is usually exquisite. Very few French people can speak English, and thus lectures delivered in English are only sparsely attended; but those who do attend are very enthusiastic. I have lectured once publicly and held two receptions in Paris, and though there were but few persons present, the interest in the utterances of my inspirers was evidently very great. During August, September and the first half of October most people who can afford it are at the seaside, both in England and France, and thus during my visit to Paris I missed meeting many persons who, had they been at home, would have given me a clearer insight than I have yet gained into the real state of Parisian society. Paris deserves unqualified praise for its almost absolute cleanliness. The streets are all beautifully kept, and the city is said to be remarkably healthy.

I must ask my numerous correspondents to kindly excuse my writing to them individually, as during the past three months I have received over one hundred letters from friends in America. I can find time to read thousands, and can never receive more than I appreciate, but to answer them all, I regret to say, exceeds the limits of my leisure and ability.

With sincere good wishes and kindest regards to all friends, I must now close. Hoping all are well and prosperous, believe me to remain, as ever, your sincere co-worker in the cause of human progress.
W. J. COLVILLE.
A Waterloo Road, Manchester, Eng.,
Sept. 18th, 1883.

We give our readers an extract from a cheerful letter, written by Mrs. Elizabeth Smith, Richmond, Ind., who says: "*Samaritan* Ne-
the cured me of hysteria and nervous prostr-
tion." Comment is useless.

BY M. T. SHELHAMER.

TERMS OF SUBSCRIPTION, IN ADVANCE

Per Year.....

Six Months.....

THE LIGHTHOUSE.

High o'er the black-backed Skerries, and far
To the westward hills and the eastward sea,
I shift my light like a twinkling star,
With ever a star's sweet constancy.
They wait for me when the night comes down,
And the slow sun falls in his death divine,
Then braving the black night's gathering frown,
With ruby and diamond blaze—I shine!

There is war at my feet where the black rocks break
The thunderous snows of the rising sea,
There is peace above when the stars are awake,
Keeping their night-long watch with me,
I care not a jot for the roar of the surge,
The wrath is the sea's—the victory mine!
As over its breadth to the furthest verge,
Unwavering and undimmed—I shine!

First on my brow comes the pearly light,
Dimming my lamp in the new-born day.
One long last look to left and right,
And I rest from my toil—for the broad seaway
Grows bright with the smile and blush of the sky,
All incandescent and opaline.
I rest—but the loveliest day will die—
Again in its last wan shadows—I shine!

When the night is black, and the wind is loud,
And danger is hidden, and peril abroad,
The seaman leaps on the swaying shroud;
His eye is on me and his hope in God!
Alone, in the darkness, my blood-red eye
Meets his, and he hauls his groping line.
A point to northward! I hear him cry,
He goes with a blessing, and still—I shine!

While standing alone in the summer sun,
Sometimes I have visions and dreams of my own,
Of long-life voyages just begun,
And rocks unnoted, and shoals unknown;
And I would that men and women would mark
The duty done by this lamp of mine;
For many a life is lost in the dark,
And few on earth are the lights that shine!

—Good Words.

The World's Peace Society.

A meeting of the World's Peace Society was held in Washington on the evening of the 10th ult. Ex-Gov. Stanton presided, Hon. M. S. Labarriere de Veraguas, Panama, and Señor Gargosa of the Central American Peace Society were present, and at their suggestion the World's Peace Societies of all nations will be represented on the next Washington's Birthday in New York City, on which occasion due honors will be tendered the memory of the great South American patriot, Simon Bolivar, an equestrian statue of whom is to be that day unveiled in Central Park. An appeal favoring the establishment of a paper as an organ of the Arbitration League was read and approved. Resolutions were passed, calling upon "each priest, preacher and rabbi in the United States" to pronounce a discourse in November next, on the text, "Peace on earth and good will to men," and that all who can comply with the request, send to the League a copy for publication.

At a subsequent meeting measures were adopted for holding in the city of Washington, on the fourth centenary of the discovery of America, 1892, an International Exposition of Art and Industry, and at the same time a Congress of Nations for the purpose of considering propositions for general disarmament, and the settlement of national and international difficulties by peaceful arbitration.

Departed.

Just as we go to press we learn with deepest regret of the sudden departure from mortal life of Mr. Harry M. Chorpeneau, a son of Major George Chorpeneau, the well-known Washingtonian. The deceased held the responsible position of chief clerk in the United States Railway Mail Service between Washington and New York, his appointment being recommended by Gen. Grant about eight years ago. At the date of his commission he was the youngest appointee of his class in the United States. He proved to be a model officer, and was held in the highest respect by all who knew him. He was ill but about three weeks with Bright's disease, which terminated in a congestive chill. His age was 26 years and 6 months.

He left a young wife, the daughter of Mr. and Mrs. W. W. Levy. Mrs. Levy is known in Washington as a private medium of acknowledged ability. The funeral services, which took place on Thursday, the 27th ult., at the residence of his wife's parents, 457 Missouri avenue, were conducted by Rev. Thomas G. Addison, of Trinity Episcopal Church, and the body was afterward conveyed to the Congressional Cemetery, amid floral emblems of the most profuse and elaborate character.

The Banner of Light Medium.

In the *Voices of Angels* for Oct. 1st is to be found a letter from Judge A. G. Carter of Cincinnati, in reference to Miss M. T. Shella-hamer, the medium at the Banner of Light Free-Circle Meetings, and her recent visit to that city. He speaks of her sojourning there; her trip to the Southern country—going through Kentucky and Tennessee to Northern Georgia; expresses his high satisfaction with a sitting he had with her controls, and gives his impressions concerning herself individually as follows:

"I had the pleasure of seeing and conversing with her, and I was very much prepossessed with her. She is of dark complexion, with black hair and luminous eyes, small in stature and very symmetrical in figure. She was very attractive in person, and ways, and manners. She is certainly a beautiful medium for the good and intelligent spirits, and her spirit-guides, I have no doubt, appreciate her fully. May she live long and happily under the guidance and direction of the blessed spirits."

"The ignorance displayed in the Indian Bureau on all matters relating to the Indian has always been remarkable. Commissioner Price of Iowa is, however, entitled to a premium for paramount stupidity," says the *New York World*.

Mrs. Fay, materializing medium, will hold her public sittings, in Boston, on Thursday afternoon, instead of Saturday afternoon as stated in our last issue.

A tribute to A. H. Phillips's mediumship, put in type for this issue, will appear in our next. This gentleman is at present located at 30 Worcester Square, Boston.

A. S. Hayward has taken rooms at 443 Shawmut Avenue (near Backstone Square), Boston—not 12 James street, as stated in his card, seventh page.

We received a pleasant call last week from W. S. McCombs, of the *Havre de Grace* (Md.) *Republican*.

Miss Helen C. Berry, whose card can be found in another column, is now ready to make engagements for sittings.

Attention is called to the advertisement headed "Glorious News to the Afflicted," fifth page.

The Russell Law.

Judge Carter of Cincinnati has in another column a letter regarding spiritual matters in that city, and among other topics refers to the Russell Law. However circumscribed or otherwise the scope of its action or application may be, the Judge agrees with us that this notorious statute is infamous in its nature; the offspring of a bigoted sentiment; an effort of a Republican Legislature to cater to the church-element in that State; an insult to the Spiritualists therein residing; and a step which will cost the Republican party of Ohio many votes in the coming election.

Fact-Meetings.

We are informed by Mr. L. L. Whitlock that the Fact-Meetings, which proved of great interest to the public last winter, are to be resumed in Horticultural Hall, Saturday, October 6th, at 2:30 P. M. The admission will be free.

The venerable John M. Spear called at our office on Friday, Sept. 28th, evening by his sprightly bearing and pleasant conversational powers that the weight of years rests but lightly upon his resolute shoulders. He returned to America from England, after an absence of four months, Sept. 14th. By the kindness of Gov. Butler he received a commendatory letter to the United States Minister to the Court of St. James—Hon. J. R. Lowell—who had in the old days been a friend of Mr. Spear in his work of visiting the prisons of the land. Mr. Lowell received him very cordially, and in compliance with Gov. Butler's request, gave him a letter which greatly facilitated his project of visiting the prisons in Great Britain. He did so visit several—among them the one in which Mrs. Susie W. Fletcher was so unjustly confined. This letter of Mr. Lowell also afforded him the opportunity to meet several members of the British Parliament in his work for the Peace Movement, of which he has been an advocate for upward of forty years. He had prepared a paper on "The Union of the English-Speaking Peoples," which he presented a Member of Parliament, and which in substance may sometime be brought before that body, when the proper hour arrives. He reported to us that the principal man of the Peace Movement in London is Henry Richard. In addition to his Peace and prison work, Mr. Spear devoted considerable time, in conjunction with Wm. Webb, the stalwart anti-vaccinator, in trying to convince the interests of that worthy reform. Everywhere among Spiritualists in England he found the *Banner of Light* highly spoken of. Mr. Spear was cordially welcomed in Boston at Harmony and Wells Memorial Halls. He is now ready, with health renewed by the change, to work again. His address is 2210 Mount Vernon street, Philadelphia, Pa.

Hon. Warren Chase is doing good work in Worcester, Mass., as a correspondent avouches on our sixth page.

Ed. S. Wheeler is still in Boston, the condition of his health being about as last reported.

Read the call for the GRAND GROVE MEETING AT CHATTANOOGA, TENN., sixth page.

Spiritualist Meetings in Boston:

Paine Hall, Appleton Street.—Children's Progressive Society, No. 10, will hold a public sitting on Sunday, Oct. 7th, at 10 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Horticultural Hall (corner Tremont and Broad streets).—Meeting of the Boston Spiritual League will resume its sessions on Sunday morning, Oct. 7th, at 10 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Essex Hall, 416 Washington Street, corner of Essex.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoon at 8 o'clock.

Essex Hall, 24 Essex Street (at light).—Sundays, at 10 A. M. and 7 1/2 P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.

Essex Hall.—Spiritual meetings every Saturday evening, at 7 1/2 o'clock.

Chelsea.—The Spiritual Association meets every Sunday at 10 o'clock, holding at Hawthorn street, opposite Bellingham Car Station, at 8 A. M. and 7 1/2 P. M.

New Era Hall.—Through the agency of the spirit-world, together with the bountiful financial assistance of mortal friends, we are again enabled to announce that the Shawmut Spiritual Lyceum will resume its sessions on Sunday morning, Oct. 7th, at 10 o'clock. In reviewing the records of the past, we find we are indebted to many dear friends for assistance; and now, in repaying, allow me to thank one and all for their many acts of kindness.

When the Lyceum closed for the summer vacation, it was my intention to withdraw from public labor, believing that my work was accomplished as far as practical with me; but you, yourself, Mr. Editor, and your many readers, know full well that the Shawmut Lyceum was organized it was by spirit-direction; and when that same control comes to me now, and says: "Brother, we are not yet ready for you to go," what more is there for me to do? Simply this—again put on the armor, and commence active labor.

While debating in my own mind what action to adopt in regard to financial aid, two noble men of this city came to the front and spoke in language louder than words, saying: "Go on with your Lyceum; we will pay your entire hall-rent for the season of '83 and '84"; and to them, in this connection, let me say: "God and the angels will ever shower blessings upon you for this act; and may we never prove ungrateful for your aid."

In closing, we would invite all children who are not already members of some Lyceum to join our ranks; also adults, who feel willing to work for the cause. Mr. Thos. Lees, Past Conductor, and Miss Thilo H. Lees, the present Assistant Conductor of the Cleveland Lyceum, are now both on a visit to Boston, and on the opening exercises will take part, as also will Prof. Longley, the Banner Quartette, and Mrs. Nellie M. Day; several of the mediums of the city will be present.

CHILDREN'S PROGRESSIVE SCHOOL.—Our first session was held at Ladies' Aid Parlor, 1031 Washington street, Sunday, Sept. 30th. The weather being pleasant, we did not discontinue our sessions. The next Sunday will find them all present to resume their lessons after their long and we trust pleasant vacation. Our music and elocution teachers will be present on each Sunday as formerly. Our President, Mr. C. Storer, conducted the exercises, and his remarks, called upon some of the children for recitations, to which they responded very cheerfully. The morning exercises concluded with remarks from Mr. Thos. Lees of the Cleveland Lyceum, Mr. J. B. Hatch, Conductor of Lyceum No. 2, and Mr. C. Storer.

The School will continue to hold its regular Sunday morning sessions at Ladies' Aid Parlor, 1031 Washington street, every Sunday morning at 11 A. M. All are cordially invited to be present.

A. A. LORD, Sec.

WELLS MEMORIAL HALL.—Although a rainy Sunday, every seat was occupied, and after singing, Dr. Bliss made the announcement that the subject of the platform would be sent to Ed. S. Wheeler, and the other to Mrs. Susie W. Fletcher, with a note bearing to each the good feelings and sympathy the association felt in their behalf.

After the reading of the letters Dr. B. Storer was called upon for a few remarks in reference to Mr. Wheeler, in which he endorsed the work done by Mr. W. in the long years ago, when Spiritualism was in its infancy—the powerful blows dealt to the Orthodox world in defense of that freedom to act, to think, to do. To be a defender of the faith in those early days was to be brave and true, and our brother fulfilled his part to the letter. May health and many days be still given him to battle for the truth.

Dr. Storer followed by the opening address from Miss Gay, late of England, the subject treating of man and woman as spiritual beings, a theme which was handled with great care, many a wholesome truth being depicted.

Remarks also upon the same subject were made by Dr. Bliss and Miss Barnard of Chelsea. Mrs. Bliss and Mrs. Leslie gave tests from the platform, and one of the best sessions that has been ours to enjoy came to a close.

ALONZO DANKFORTH,
800 Tremont street. Cor. Sec. of S. P. A.

THE LADIES' AID SOCIETY will resume its meetings for charitable work on Friday afternoon, Oct. 5th, at its Parlor, 1031 Washington street. A. M. H. T.

CHARLESTON DISTRICT MECHANICS' HALL, No. 212 MAIN STREET.—Sunday, Sept. 30th, Mrs. Cella A. Nickerson, trance speaker, occupied the platform in the afternoon at the usual hour. Her controls delivered a fine discourse on "Progression," also improvised and sung a beautiful song upon a subject given. The evening an interesting meeting was held. Remarks were made by the Chairman, Dr. A. H. Richardson, Dr. Barnes and others, and listened to with a great deal of interest. Next Sunday, Oct. 7th, Mrs. Nickerson will occupy the platform at 3 P. M. Good speakers and mediums in the evening.

MOSES H. CALDWELL, Manager.

CHESAPEA SPIRITUAL ASSOCIATION.—Sunday conference at 3 P. M., at 730 Mrs. Cella A. Nickerson, trance speaker will occupy the rostrum.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. M. E. Williams, materializing medium at 462 West 34th street, New York City, has changed the time of her sittings. For further particulars see card in another column.

Mrs. Clara A. Field has taken an office at 43 Winter street, Room 4, where she will be pleased to see her many friends and patrons. She will speak in Newburyport, Mass., the third Sunday in November. She would like to make further engagements. Address as above.

Mrs. Abbie A. Morse of Beasmont, Me. (writes a correspondent), is doing a good work in the State—all her Sundays being engaged in advance.

Dr. J. K. Bailey has been speaking in the State of New York during the month of September: At Ballston Spa, 3d; Glens Falls, 8th and 9th, three lectures; Saratoga, 10th; Morris, Otsego County, in the Universalist Church, Sunday evening, 23d—the pastor of the church also giving a morning discourse truly spiritualistic: his name, Ballou, as well as his denomination, is suggestive of a broad liberality. Dr. Bailey spent the balance of the month rustication and sight-seeing in New York City—its "Central Park," "Big Bridge," etc.; then "up the Hudson by daylight," Saratoga, Lake George, the valleys of the Susquehanna, Chango and Unadilla Rivers, etc. He may be addressed, until further notice, Monroeville, Ohio.

Frank T. Ripley, so a correspondent informs us, has had good success of late in West Hampden, Seabrook, and Swanville, Me.; he speaks Sunday, Oct. 7th, at South Liberty, and on the 2d and 3d Sundays of the month at Plymouth, Me. He will lecture and give platform tests, also attend funerals, anywhere in the State where his services are desired. Address him for the fall and winter at Seabrook, Me.

Mrs. F. O. Hyzer, the eloquent, inspired evangel of the New Dispensation, will lecture in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle, Brooklyn, N. Y., on the Sundays of October, at 8 and 7 1/2 P. M. Mrs. Hyzer is a most wonderful example of the power of spiritual forces in overcoming physical infirmities through and by the touch of ministering angels. Seats free, and all welcome.

Miss S. E. Gay, the inspirational medium, who has commenced lecturing in this city, is a native of Cornwall, Eng., and is the author of the "Life of J. W. Fletcher," published this year, as well as a "Reply to Dr. Forbes Winslow"—a connection of hers, who wrote a similar brochure on Spiritualism and its by-alm-alleged relation to insanity—"Woman and a Future Life," and other books and pamphlets. She is prepared to receive engagements to lecture, and her address is 40 Warren street, Boston, Mass.

Dr. O. H. Harding has returned home from his vacation. Engagements for lecturing and platform tests received. Address 138 Essex street, Salem, Mass.

The Brooklyn Spiritual Fraternity will hold a medium's meeting in the Church of the New Spiritual Dispensation on Clinton Avenue, below Myrtle, Brooklyn, N. Y., Friday evening, Oct. 12th, at 7 1/2 o'clock. Mrs. T. B. Stryker, one of our most reliable mediums, will have charge of the meeting. All mediums in New York and Brooklyn are invited to be present and take part in the exercises. Seats free, and everybody welcome.

Mrs. Stoddard-Gray, will be seen by her announcement elsewhere, is located at 323 West 34th street, New York, where, in company with her son, DeWitt C. Hough, she will hold sittings for full-form materializations.

Since the close of Sunapee Lake Camp-Meeting Mr. Geo. A. Fuller of Dover, Mass., has been very busy in the lecture-field. He has lectured at the following places: Sept. 16th, at Clinton, Mass.; Sept. 22d, East Princeton, Mass.; and Sept. 30th at South Hanson, Mass. During the month of October he will lecture at East Middlebury, Tyson and Bristol, Vt. During November, assisted by Mr. Edgar W. Emerson, he will occupy the platform of the Spiritualist Society at Worcester, Mass. Dec. 2d and 9th he will be in Portland, Me.; Dec. 16th at Haverhill, Mass.; and Dec. 23d and 30th at Chelsea, Mass. For week-day evenings and the remainder of the season he may be addressed at Dover, Mass.

Mrs. S. A. Jesmer would like to receive calls as a spiritual laborer at any point from Vermont to Texas—or through the Southern States—where her services may be desired. Address, Amadon, Windsor Co., Vt.

Mrs. A. P. Brown, of Vermont, will speak again in Glenburn, Me., Oct. 7th. Would like to make a few more engagements in that State.

Mrs. Carrie Tryon has changed her address to 355 Cumberland street, Brooklyn, N. Y.

J. W. Fletcher is at his Boston office every day but Monday.

Woman Suffrage Meeting.

The Headquarters of the American Woman Suffrage Association during its annual meeting in the Academy of Music, Brooklyn, N. Y., Oct. 9th and 10th, will be at the Business Women's Home, No. 80 Willoughby street.

New York, New Jersey and Pennsylvania are so accessible that large delegations should be present from these States. Every New England State should have its representatives there, and the far West will send reports of its work. This year, to make our meeting valuable, we have as speakers, among others, Mrs. Julia Ward Howe, Rev. Robert Collyer, Mrs. Mary A. Livermore, Col. T. W. Higginson, Henry B. Blackwell, Mary F. Eastman, Rev. J. W. Bashford, Mrs. Clara Neymann, Rev. Phoebe A. Hanaford, Rev. C. H. Eaton (successor to Dr. Chapin), Rev. Anna Oliver, and last, but not least, our honored President, Elizabeth B. Chace.

Let us have a full meeting on Tuesday afternoon, Oct. 9th. Some of our best speakers will be heard at that time, and important business will be transacted.

LUCY STONE, Chairman Ex. Committee.

God's Poor Fund.

Amount received since our last acknowledgment: From S. P. Breed, North Reading, Mass., 25 cents.

All the contributions to this fund have been carefully distributed to the very poor and sick, who were sadly in need of aid and sympathy. The winter season is fast approaching, when this class will not possibly be able to sustain life without the kind and generous assistance of those in more fortunate circumstances. Friends, do not forget the sick and suffering poor!

The Boston Spiritual Temple.

The regular Sunday services of this organization will open for the season at Horticultural (Lower) Hall on Sunday, Oct. 7th, with addresses by J. Frank Baxter at 10:30 A. M. and 7:30 P. M., to be followed with tests. The public are cordially invited.

Prof. J. R. Buchanan will lecture in Eaton Hall, Christian Union Building, 18 Boylston street, Boston, Tuesday the 9th inst., at 7:30 P. M. on "Ethical and Practical Education." The lecture will be free, and it is hoped all will attend who feel an interest in Education in general, or the American University in particular. For more particulars address,

O. H. WELLINGTON, M. D., Sec'y,
123 Concord street, Boston, Mass.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not so noted.

"CONSTANT READER," WASHINGTON, D. C.—We are unable to inform you, as you request, regarding the purpose of any medium or mediums to visit your city during the coming autumn and winter. Dr. Side has held sittings, we believe, in Washington in the past, but we are unadvised as to his present intentions.

Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

Our Public Free-Circle Meetings.

Are held regularly Tuesday and Friday afternoons at 84 Montgomery Place. Doors closed at 3 o'clock precisely. These meetings are free, and the public are cordially invited to attend.

Passed to Spirit-Life:

From Springfield, Mass., Sept. 6th, 1883, Loring A. Glover, aged 64 years.

Mr. Glover has been for many years a firm and earnest believer in the truths of the Spiritual Philosophy, and has ever borne a spotless reputation—holding the confidence and esteem of his friends and acquaintances as well as of the general public. He was a pure-minded, pure-hearted, and pure-souled man, a true friend, a true neighbor, and a true citizen. He was a man of great energy, and a constant sufferer. Six years ago he had an attack of paralysis, which crippled his powers, and from that time he has been gradually wasting away. During the last few weeks of his stay in earth-life he often expressed great joy that the change for which he had long waited was so near coming. A few days before his death he called upon him, and the first words of greeting were: "I'm going home, where are beautiful flowers." Being assured that his promise had not been forgotten, he expressed great satisfaction, and with unwavering faith in the guardianship and ministrations of friends in spirit-life, he joyfully awaited the release from earthly bondage, and on the morning of the following day passed on to the home of the departed soul. His funeral was attended by H. A. Budington, who, after making appropriate remarks, read selections from the poems of Longfellow and Lizzie Borden. By request of the family, the hymn, entitled "I'm Going Home," "What Shall be My Angel Name?" and "Heavenly Home of the Soul" were rendered by the writer.

Boston, Sept. 26th, 1883. C. P. LONGLEY.

Subscriptions Received at this Office:

THE SPIRITUAL OFFICER. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.00. THE OLIVE BRANCH. Published monthly in Utica, N. Y. Per year, \$1.00. LIGHT FOR ALL. Published semi-monthly in San Francisco, Cal. \$2.00 per annum. LIGHT AND DARKNESS. Published monthly in London, Eng. \$1.00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 50 cents. THE TRUTHFUL. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$3.00 per annum.

RATES OF ADVERTISING.

Each line in *Agate* 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. Special notices fifty cents per line, *Minion*, each insertion. Business cards thirty cents per line, *Agate*, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Monday at latest, and advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. O. B.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 86th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Jy 7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWE, 111 N. 3rd street, New York. Advertising contracts made for all kinds of advertising contracts may be made for in NEW YORK.

TO FOREIGN SUBSCRIBERS: The subscription price of the *Banner of Light* is \$3.00 per year, or \$1.00 per month. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the *Banner* can be obtained at 4d. each. If you published by Colby & Rich, Mr. Morse will be glad to send the *Banner* and Reformatory Works published by us. COLBY & RICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, at his store, 210 Stockton street, for sale the *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT. M. W. BERNETT, Publisher and Bookseller, 21 Chilton place, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by H. H. HODGES, at the Philadelphia Book Agency, Rhodes Hall, 83 But- tonwood street. Subscriptions received for the *Banner of Light* at \$2.00 per year. The *Banner of Light* is bound for sale at Colby & Rich, No. 80 Spring Garden street, and at all the Spiritualist meetings.

AUBURN, N. Y., AGENCY. Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

SPRINGFIELD, MASS., AGENCY. JAMES LEWIS, 63 Fynchon street, Springfield, Mass., is agent for the *Banner of Light*, and will supply the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

ST. LOUIS MO. BOOK DEPOT. THE LIBERAL NEWS CO., 20 N. 6th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, Dr. HUNCEY, Proprietor, No. 100 O'Connell street, New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAM B. BROWN, 22 West Main street, Rochester, N. Y., keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

BOSTON BOOK DEPOT. The *Banner of Light* and *Spiritual and Reformatory Works* published by Colby & Rich are for sale by H. H. HODGES, at the Philadelphia Book Agency, Rhodes Hall, 83 But- tonwood street. Subscriptions received for the *Banner of Light* at \$2.00 per year. The *Banner of Light* is bound for sale at Colby & Rich, No. 80 Spring Garden street, and at all the Spiritualist meetings.

ADVERTISEMENTS.

Prices from \$50 to \$1000.

WARRANTED FOR FIVE YEARS.

THE NEW ENGLAND CABINET ORGANS ARE THE BEST TO BUY, BECAUSE

Superior to all Others IN Beauty of Design, Quality of Workmanship, Number of Valuable and Patented Improvements.

MANUFACTURED BY THE New England Organ Co., 1297 and 1299 Washington Street, BOSTON, MASS.

Catalogues Mailed Free on Application.

Glorious News to the Afflicted!

A Spiritual, Medical and Developing Table DESIGNED BY DR. A. HARRIS, the English Test, Medical and Business Medium, 123 Washington Street, Boston, Mass.

THIS wonderful invention consists in disposing the medicinal substances from which the operative or healing effect is to proceed, in a closed Chamber of suitable form and dimensions, having a covered passage from the inside of the Chamber to an opening or openings near the patient, over which opening the patient is to be treated places his hands. The Chamber which is to contain the medicinal substances is located in a table with circular top, and from the inside of the Chamber to an opening or openings near the patient, over which opening the patient is to be treated places his hands. The Chamber which is to contain the medicinal substances is located in a table with circular top, and from the inside of the Chamber to an opening or openings near the patient, over which opening the patient is to be treated places his hands. The Chamber which is to contain the medicinal substances is located in a table with circular top, and from the inside of the Chamber to an opening or openings near the patient, over which opening the patient is to be treated places his hands. The Chamber which is to

cents for each additional line will be charged. See article on an average page at line. All poetry admitted under the heading "Poetry" will be liberally judged.

The First Spiritual and Liberal Society of Chattanooga, Tennessee.

Will hold a Private Meeting at the City Commission on the 11th and 12th days of October, 1888. This is an epoch in the history of our city of Spiritualism. The first time since Mason and Dixon's line, a group of persons have met to discuss the most important and profitable of all the things which constitute the human condition. The first time that a group of persons have met to discuss the most important and profitable of all the things which constitute the human condition. The first time that a group of persons have met to discuss the most important and profitable of all the things which constitute the human condition.

Banner of Light.

ALL SORTS OF PARAGRAPHS.

God refines us at his will,
Through trial and apparent ill;
But Angels breathe the crown we'll wear,
If triumphant our cross we bear.

—GRASSMANTA (Greek Girl).

The heroic statue of Germania was unveiled on the line (Rudensheim) on the 25th ult., on which occasion two hundred and fifty thousand enthusiastic dwellers in the Fatherland greeted the Kaiser with cheers and the ringing of national anthems.

The irony of fate will eventually overtake those who continue to falsify about us and the Banner. The mouth-mortality of the hypocrite will not long screen the utter duplicity of his heart.

Peanuts were originally imported from Africa. In North Carolina they are called ground nuts and ground peas; in Georgia and Alabama, planders, and in Tennessee, goobers. In the South they are generally eaten raw, but in the North they are commonly roasted. The former are wholesome, the latter indigestible.

THE FIRST INOCULATOR.—The Lowell Courier recalls the fact that when the practice of inoculation was first introduced into Boston in 1721, the House of Representatives passed a bill prohibiting it, and a sermon was printed in Boston upon this text: "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot to his crown," from which the doctrine was deduced that Job had the smallpox and Satan was the first inoculator!

Honest good humor is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.—W. Irving.

DROPPED—AS IT SHOULD BE.—The New York Sun remarks that the charge of Sabbath-breaking against Mr. D. M. Houser, President of the Globe-Democrat Publishing Company, was dismissed to-day, which act of the Court secures the newspaper future immunity from the pains and penalty of the Sunday law.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They draw him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.—Pascal.

"We hear of an amateur singer up in Chenango County," says an exchange, "who frightened a pair of canary birds to death." A clear case of killing two birds with one stone.

The dark-skinned Korean Ambassadors, who were kept trotting about all over New York City during last week, must have a lively idea of the Yankee passion for sight-seeing. Their rainbow-hued garments have been seen fluttering on the tops of tall buildings, reflecting prismatic colors in the streets and gleaming from the lofty span of the big bridge, until they have become a familiar sight. However, judging from their talk with Mayor Edson, they have enjoyed it all.

David L. Payne, President, and three other officers of the Oklahoma Company, whose purpose is to enter land in the Indian Territory, were arrested recently at Wichita, Kansas, on the complaint of United States Attorney Hollowell, charging them with conspiracy to violate the laws of the United States.

Gov. Butler has discovered that it costs seventy cents to sell, in order that it may be converted into vinegar, a dollar's worth of liquor seized by the Massachusetts State police. Keeping whiskey away from the toppers of Massachusetts seems to be about as expensive as furnishing Bibles to the heathen.

They are arranging for a big excursion party from New Orleans, Mobile, Atlanta, and other Southern cities, to make a flying trip to the North as far as Boston. The excursionists will arrive in New York on Monday, Oct. 23d, and after breakfasting visit Central Park and cross the great bridge. They will start for Boston in a bound steamboat in the evening.

Meetings of the Salvation Army are to be prohibited in Savoy, France. Expulsion is to follow disobedience of the order.

TO-DAY.

All the past things are past and over,
The tasks are done, and the tears are shed.
Yesterday's errors let yesterday cover,
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Let them go, since we cannot relieve them,
Cannot undo, and cannot atone;
God in his mercy receive, forgive them;
Only the new days are our own;
To-day is ours and to-day alone.—Susan Coolidge.

A desperate attempt was made to rob an express train on the Atchison, Topeka and Santa Fe Railway at Coledale, Kan., on Saturday, Sept. 29th. The engineer and fireman were killed, but the robbers did not get any booty.

Blamark is said to have predicted the day and hour of his own death, and to be greatly interested in astrology.

Mr. Murat Halstead, in an after-dinner speech at a Coleridge banquet, said that English and American newspapers were doing their best work in making English-speaking nations acquainted. "They are the emissaries and missionaries of the peace and good-will that are the better part of civilization."

King Alfonso has been hissed and hooted at in the streets of Paris. Bad taste and bad judgment—to say the least.

There is a large class of people who deem the business of life far too weighty and momentous to be made light of; who would leave meriment to children, and laughter to idiots; and who hold that a joke would be as much out of place on their lips as on a gravestone or in a ledger. Wit and wisdom being sisters, they are afraid of being indicted for bigamy were they to wed them both!—Archdeacon Harp.

In the recent life of Sir C. Lyell, the eminent geologist, occurs the following in a letter by him: "I am quite clear, from all that I have seen of the world, that there is more real independence in that class of society who, possessing moderate means, are engaged in literary and scientific hobbies; and that in ascending from them upward, the feeling of independence decreases pretty nearly in the same ratio as the fortunes increase."

Dogmatism is puppyism come to its full growth.—Douglas Jerrold.

An exchange says that a clergyman in Western Massachusetts recently gave a notice on Sunday that, owing to the severe illness of his brother, who was rapidly nearing his end, the evening services would be omitted. The choir immediately followed with the hymn commencing, "What cheering words are these?"

We are informed that an almost universal method of curing nose blindness in Canada is by the application of rotten apple. A friend of ours being severely afflicted with inflamed eyes tried the same remedy, and with very satisfactory results. We see no reason why the application might not be equally useful in all local inflammations.

Jo Oose informs his correspondents that as the postage on drop letters has hitherto been two cents, the postage on all letters is now two too.

Reverend Mrs. H. is the new queen of Madagascar, is a widow, though but twenty-two years old.

I have always said it's nature's intent to make woman as the masterpiece.—Lansing.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2 o'clock in the hall, 55 West 33d street. T. E. Allen, 23 Union Square, Secretary. Probable College Hall, 23rd street, near Broadway. The Evening Spiritual Meeting every Sunday at 7:30 P. M. Frank W. Jones, Conductor.

229 East 45th Street.—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7:30 o'clock. Mrs. Anna Kimball, speaker.

American Spiritualist Alliance.

To the Editor of the Banner of Light:

Sunday, Sept. 22d, President Cross feeling unwell, Vice-President Henry J. Newton occupied the chair, and opened the meeting with a few timely remarks on organization, inviting all present who felt an interest in Spiritualism to join the Alliance, thereby uniting in an organized body individual effort and action. He then gave the subject of the opening address as "Mr. J. B. Slikman's Experiences, and Should a Belief in Spiritualism Warrant Incarceration in a Lunatic Asylum?" The gentleman who is to lecture upon this subject, the Chairman, is a distinguished lawyer, and was arrested one evening in New York, N. Y., as he was going home after attending a Spiritualist meeting, and incarcerated in the State Asylum at Utica, N. Y.

Mr. Slikman, a gentleman already somewhat advanced in years, yet of vigorous bearing, and whose appearance and demeanor denote a well-balanced mind, leaving no room for any suspicion of insanity, came forward, and, after a few remarks, he began his lecture. He did not intend to enter into the sympathy of his hearers, although he would have to be personal in relating his experiences; he spoke only as the representative of hundreds of thousands of unfortunate persons who are in lunatic asylums for the insane. By consulting the statistics of New York State we find insanity, as it is generally understood, constantly increasing, giving for last year the great number of 10,443 persons incarcerated in the State Asylum at Utica, N. Y.

Mr. Slikman related how, after practicing law during thirty-two years in the interest of eminent persons, after creditably occupying a great number of positions of trust and honor, and after having been a religious body of his own residence town of Yonkers, he, in the midst of his usual busy life, was kidnapped as he was one evening returning home from a Spiritualist meeting, kidnapped by sheriff, deputies and police, and incarcerated in the State Asylum at Utica, N. Y.

On the day after, finding himself subjected to an examination by a physician, the truth flashed upon his mind: he was the victim of a conspiracy. His requests to see a lawyer and to have an interview with the sheriff were denied. He was then taken to the Utica Lunatic Asylum. Without any opportunity afforded to defend himself or to take any steps for his protection, he was taken there, and incarcerated as a criminal. Once in the asylum everything pertaining to his comfort was taken from him. Unable to swallow the wretched food provided for the inmates he refused to eat it, yet was forced into submission by the exhibition of an instrument of torture used to force food into the inmate's stomach. He was doctored with medicines and chloral, forced to take them while he had no use for them. A letter which he wrote to a friend, giving directions as to his private affairs and papers, was put in the hands of the inmates, and by them altered, and the knowledge it contained used by them against him and in favor of their own ends. He at last succeeded in a surreptitious manner to forward a letter to a friend, and that at the risk of his life. The letter was given to the trial at Poughkeepsie, where he himself argued and pleaded his case against the seven lawyers engaged by the prosecution; the trial ending in a recognition of his sanity and his immediate liberation.

After space was given me to relate but few details of Mr. Slikman's trying experiences. After naming a number of prominent persons who were for months and years incarcerated in lunatic asylums—after showing that the only excuse that gave rise to their incarceration in the asylum was their belief in Spiritualism—he asked: "If those things can happen to such individuals and under such circumstances, cannot they also happen to each one of you?" "Friends," said he, "every one of you stand in need of a reform in your belief in an attempt at reforming the infamous laws under which such monstrous doings can take place. That work I am interested in, and I have already been instrumental in rescuing several victims from the living tombs in which conspiracy has consigned them to death."

Rev. Dr. McCarthy followed the able and impressive address of the first speaker with a few remarks on the subject of the present management of asylums for insane in England, in urging reform in this country.

Next Sunday the evening address will be given by the President, Judge Nelson Cross; subject: "The Writing on the Wall."

J. F. JEANETTE, Assistant Cor. Sec.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Alliance, now permanently located at 300 Broadway, hall, corner of Fulton street and Bedford Avenue, holds its meetings every Sunday at 11 A. M. and 7:30 P. M. J. Wm. Fletcher, speaker. All the spiritual papers for sale in the hall, and all meetings free. Wm. H. Johnson, Secretary.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church every Sunday at 10 A. M. and 7:30 P. M. Sunday School for adults and children at 10 A. M. Ladies Aid Society meets Wednesday at 2 P. M. Church Socials meet every Wednesday evening at 7 o'clock. All meetings free, and the public cordially invited. The evening address will be given by J. Frank Baxter for November, Mrs. F. O. Hyzer for December. A. H. Dalley, President.

Brooklyn Spiritualist Fraternity.—Friday evening Conference-meeting will be held in the hall, corner of Clinton Avenue and Bedford Avenue, at 7:30 P. M. The Eastern District Spiritual Conference meets every Wednesday evening at 7 o'clock, corner of South Street and Bedford Avenue. Charles B. Miller, President; W. H. Ooms, Secretary.

The Everett Hall Spiritual Conference, 330 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and booklets for sale. Free. J. W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Brown's Hall, Fifth Avenue, corner 22d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

Brooklyn (N. Y.) Lectures.

A lecture upon the "Power of the Human Spirit" attracted the interest of the new church, a religious, scientific, and was the means of imparting much valuable information. The speaker began by saying: "All the forms of nature are so diversified that for a moment we are lost in bewilderment; the trees, the birds, the flowers, the animals of the desert, and the men and women who to-day make up the world, are all expressions of the same cause, differing in form, but impelled by the same impulse. The laws of science teach that matter is made of the atoms, and the atoms are manifested in the animal as instinct, and in the individual spirit, is after all but one of the possibilities of matter. Force is the great active agent, yet science has never been able to explain what force is. Matter is made of atoms, and the atoms are made of matter. These flowers have something more to them than color, form and perfume; there is a soul looking out from each that speaks to your heart and to mine; an inner life that is but vaguely expressed through these forms of matter."

The scientist talks wisely in regard to evolution; tells you of the time when all the shinning worlds above you were gathered into one, and how in the process of time the planets were thrown out, and our great solar system was formed. He tells you of the changes that have occurred until the climax was reached, and now declares that the world is journeying back to its home, soon to be lost in the embrace of its great mother. Every man recognizes the truth of this position. He declares that the laws that are referred to upon, that the laws that are applied to matter are equally applicable to spirit which has passed through all of these gradations, from the man who could count his fingers, to the man who is referred to as a being, from the civilized man up to an angel. And while the earth has been passing through this ordeal, the spirit-world has acted in unison with it. Every individual is surrounded by a color that manifests the spiritual and moral character, and love and hate are very much dependent upon this aura. Those who blend with you, you like; those who do not, you more or less dislike. Now this peculiar influence is used by the healer; by the force of his will he dispels the disease, and the patient is healed in his own aura in its place. In the heat of a revival, while men and women fall down before the influence of the preacher, you see but an exercise of human magnetism, that under the name of divine agency is winning souls to heaven. The power of psychometry, clairvoyance, and other powers of the spirit, saying that, as man should one day put all things under his feet, that that day would not dawn until the spirit had gained the supremacy.

Despite the heavy rain a large audience assembled in the evening, a number coming from New York. The exercises consisted in answering questions propounded by the audience, winning many marks of approval therefor. The evening was a most successful one, and descriptions of about ten spirits, in which full names, dates, etc., were given, and acknowledged as soon as spoken. On Monday Mr. Fletcher gave a large number of spirit sittings. The subjects for next Sunday will be "Sebastianism" and "The Power of the Human Spirit." (By request.)

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light: Monday evening, Sept. 22d, the late, Mr. J. W. J. Cushing, friend and trance-medium, gave a most valuable and interesting lecture, and was much appreciated by reading a poem, "Am I My Brother's Keeper?"

er?" at the close of which the controlling spirit addressed the audience, speaking of the consolation and cheering effect of the spiritual songs. "As you gather together and sing those loving words you will gain a strength unknown before. Do men or women ever sing those words without feeling a power? In the walks of daily life you can prove the sentiment of these words. Even your thoughts go out and affect for good or evil your fellowmen, and in every thought and word, no less than in your acts, do you affect the atmosphere around you. The spirit which you may do no active personal harm, yet these discords culminate often in some dreadful act, some criminal deed in one who may be unknown to you. Again, as a man dies so is he made over into the spirit world, and the spirits are continually circling around them, and in controlling media act and speak according to their nature. Therefore try the spirits, and endeavor to lift up and instruct these undeveloped and ignorant ones. We wish we could describe to you the spirits who come to-night to shower you with bright rays of blessing and power, and cheer you on in the good work. If your aspirations are high and pure you attract a high and pure class of spirits, and though you may be few in number, you will attract others, and many will be illumined by the sun of truth. How well you should use the power you have; it attracts spiritual forces from above. And you should still draw from that inexhaustible fountain, that glorious Source of Light, and the more you give the more will you receive of that divine influx. Go on; strive to elevate humanity, to teach them to see as you see, and free darkened and enslaved minds from the bondage of materialism and described spirits, nearly all of whom were recognized by persons in the audience. Mr. Miller said that the spirit-world placed great power at our disposal, and it is our duty to utilize and place ourselves in harmony with the laws of the spirit world. Our newly-developed psychometric and test medium, spoke and described spirits. W. H. COFFIN, Sec.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

Two large audiences convened in Good Templars' Hall, Sunday, Sept. 23d, to listen to J. Clegg Wright of England. His afternoon lecture was upon "The Theory of Inspiration, and the Dispensation of the Holy Spirit." The lecture was a most interesting and thought-provoking, and dealing clearly the theory of inspiration. In the evening he discoursed upon "Spiritualism, the Religion of Nature." He explained the laws governing spirit-control, giving many interesting facts pertaining thereto. He declared that spirit-control is identical with Mesmerism, the only difference being that the operator is on the other side of the veil that hides from our material sight the beautiful life of spirit. He also explained the laws governing spirit-control, giving many interesting facts pertaining thereto. He declared that spirit-control is identical with Mesmerism, the only difference being that the operator is on the other side of the veil that hides from our material sight the beautiful life of spirit. 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