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The Spiritual Kostrum.

Children's Lyceums. A Plea for Their Establishment, and an Out line of Studies to be Parsued.

The following able presentation of the urrent need that exists for the establishment of special schools of religious instruction for the children of Spiritualists, and wise suggestions respecting the various courses of study to be pursued in them, formed the substance of an address reported in the Medium and Daybreak, delivered by Mr. Alfred Kitson, long an active worker for the Lyceum cause, at'a Conference of Spiritualists convened in Bradford, Eng., on the 7th of last month, reference to which was made in our issue of the 27th ult. We commend it to the thoughtful consideration of all Spiritualists, especially those who are parents or

My remarks this morning will come under two heads: first, The necessity of the step being taken, and secondly, What might be considered suitable instruction.

In considering the first of the two heads, I may say that I believe it is universally admitted, that during inforcer and childhead the

ted that during infancy and childhood the mind is most receptive to the teachings given unto it. It appears in this stage of the developpends when it attains the age of manhood or womanhood. And, also, the first ideas conveyed to the child's mind, or the first impressions re-ceived, are generally the most indelibly im-printed. The Roman Catholic priesthood, and

coived, are generally the most mucho, printed. The Roman Catholic priesthood, and the clery in general, have always taken good care to look after controlling the tuition of the young, knowing full well that on them their flock depended, their ranks are ever recruited.

Now, we know from painful experience that there is very little difference between the teachings of the Roman Catholics and the Protestants. By the former, children are taught to place faith in the priesthood and pope, in order to obtain salvation from their sins, and eternal rest for their souls; while by the latte, they on on the Sunday following. In this way they are taught to think for themselves, and give their thoughts there on on the Sunday following. In this way they are taught to think for themselves, and by giving these thoughts in the Lyceum they graduing these thoughts in the Lyceum they graduing the senting the most interest of the animal under description, must make it very pleasing as well accription, must make it very pleasing as well accription. are taught to place their faith, in order to secure the same object, in Jesus, The difference in the two is only in name, and not in quality. Both teach a system of salvation through faith, and not works. Both of them are morally dwarfing to the recipient soul, and pernicious in their effects, because they tend to blunt the perception of right and wrong, to mar the discrimination of the true and false, and to dwarf the soul's holiest feelings and highest appirations for the eternal truth. Such teaching to children takes away the rudder from their young barks, and leaves them at the mercy of a designing priestaway the rudder from their young barks, and leaves them at the mercy of a designing priest-hood and olergy. It extinguishes the beacon-bilght which reason and inspiration furnish, and leaves them to find, as best they may, a haven of peace; and rest to the weary heart. Instead of inviting the unfolding of the divine principle within, all its efforts to manifest itself are restrained with—"Hush I you must not speak so; you must not harbor such ideas or you will be lost; for they are promptings of the Devil to lead you astray?" Instead of being fed on the solid food of truth they are served with the husks of belief. And when their thirsty souls wish to drink of the waters of Life, the only draught they can get is from the stagnant pools of superstition.

You know that this is only too painfully true. The hundreds and thousands of returning souls, all pleading like the "rich man" to be allowed to warn their friends in time of the consequences of placing their trust in the teachings of the priesthood and bleager proved.

to warn their friends in time of the consequences of placing their trust in the teachings of the priesthood and clergy, prove it. And shall we as parties receiving this warning, remain careless of its significance? Shall we while we are trying to make known the warnings of these communicating legions—while we are trying to resoue the adults, which are as burting; or and from the fire; shall we allow the young of our own households to teed the burning; brangs; from the first stati we show the young of our own households to feed the ame; first, as an undercurrent; and so form resh objects for those to rescue who shall come first, as a lapeak warmly on the question, riends, for I feel warmly; for it alpears to the that our most effective labors must be with the young with a state in a few more years.

Hop and a second

cleared of the weeds before they can become of good service as spiritual instruments? And how ineffectually this is done, the taint borne by a large number of the addresses given to day, savoring of their childhood's lessons, will enable you to judge. What can be more fitting instruments than those who have received in their infancy and childhood the truths of Spiritualism, and have been taught to trust in those guardian-angels which most children in Spiritualists families are familiar with? Then I hope you will answer this question in the affirmative, and that for the future your children, and as many more as shall wish to join, shall be taught wholesome knowledge, motal, spiritual, intellectual and physical; in short, be taught of Nature and Nature's God. And while all are united in purpose, let there be no rules made that will not allow of the fullest and freest scope for improvement, so that they may be indeed Progressive Lyceums.

Now we must try to ascertain what branches

freest scope for improvement, so that they may be indeed Progressive Lyceums.

Now we must try to ascertain what branches of knowledge are calculated to fulfill the object in view, which brings us to consider the second part of our subject.

In order to gain an adequate idea of the task before us it is necessary that we should first try to ascertain what we have to deal with when we take a child to instruct. And here the Spiritual Philosophy comes to our aid, for it teaches us this: that the true being is not the upright form of flesh and bone, by which we are cognizant of each other's presence, but that, dwelling in this, and in every sense superior to it, there resides the true being—a part of the Infinite—which is destined to exist through eternity. Perceiving this God mademanifest in the flesh in each child-form, we must make it the centre of all our calculations of the needs of each child's nature, in our childeavors to provide suitable instruction. Let us try to awaken this divine instruction, Let us try to awaken this divine instruction is latent within each child. Then our system must be an unfolding one. You will perceive that this is diametrically opposed to that of the Orthodox, which teaches the child that it is corrupt from the sole of the feet to the crown of the head.

Making our calculations from the centre in-

Making our calculations from the centre indicated, or viewing the child in the light of the
philosophy of Spiritualism, we find that all human beings stand in relation to their bodies as
a tenant does to a house of which he is the
owner. But, unfortunately, we find that these
tonants are strangers at home. Here, then, the
injunction, "Man, know thyself," becomes of
the first importance. And it must be ours to
dispel this ignorance, by teaching not only
physiology, for that only deals with one-half of
the subject, but phrenology, also. We must
teach them to know themselves physiologically,
so that they may be enabled to live in accord
ance with the laws of their physical form, and
thereby enable it to render them the higheat
service. We must teach them to value cleanliness in person, habit and surroundings; also,
to eat to live and not live to eat, and to be temperate in all things. We must teach them to
know themselves phrenologically, so that they
may become companie of the engedity of the perate in all things. We must teach them to know themselves phrenologically, so that they may become cognizant of the capacity of the brain, and taught to look upon the numerous organs of the brain, not as the cause of life but as so many avenues through which the soul has to express itself. This may be said to be *Physitology and Phrenology in a new light*; and if the phenomena of Modern Spiritualism teach anything, it is this. And this must be the light in which these two sciences must come to be regarded and taught in the not far distant furegarded and taught in the not far distant fu-

Mr. Hitchcock has shown that natural histounto it. It appears in this stage of the development of its nature that the child has an innate confidence in the genuineness of humanity, with equal success to the very young, even to and, therefore, it accepts in a large measure for truths the ideas taught. And according to the moral tone of these and the reasoning or dogmatic method adopted, allowance being made for outside influences, the bent of its mind detailed. sesses an antercom into which they can be conducted and taught without interruption, after the Lyceum has been duly opened and having taken part in all the exercises, by using objects of natural history carved out of the block. The leader can then select one from among the lot, and: drawing the attention of all to it, describe its parts, nature, habits and commercial value, if any, and, finally, let them have them to play with; for these descriptions, to be interspersed with anecdotes of the animal under description must make it very pleasing as well

There is another important part of the child's nature that calls for attention, which I have pointed out elsewhere, but I think I may again refer to it here; it is their inherent love for murefer to it here; it is their inherent love for music. Children are, as a rule, inveterate singers. They must have something to sing; and we know full well that the songs a child sings will either improve and build up its moral nature, or cramp and dwarf it. Therefore it should be one of the first duties of the Conductor to select some hymns that are ennobling and inspiring in their nature, and see that they are provided with an opportunity of committing these to memory in such a way as shall make them inviting and cheering. Let us teach them to sing, so that they may be happy like the birds in spring. In order to develop a love of harmony and perfect their capacity for singing I would advise a singing class in connection with every Lyceum, where there is a competent person to conduct it.

If you find yourselves competent to teach Geology and Astronomy, do so. Always taking

Geology and Astronomy, do so. Always taking care to point out in the former the far steing wisdom of God, in laying up stores of fuel and mineral in the bowels of the earth, to be used by sentient beings when the earth developed to by sentient beings when the earth developed to a suitable condition to sustain them. And as you study layer ifter layer of rock, each succeeding one improving on the former, point these out to their ever unfolding natures as being the footsteps of Delty," whereby the present condition of the earth has been evolved from a flery globe. And so with regard to the lessons of Astronomy. Take every opportunity to point to the majesty and infinity of creation. Perhaps you are thinking that the duties of commencing and successfully carrying on a Ly-

commencing and successfully carrying on a Lyceum are beyond your capacity. In the first place, you may tell methat you are unacquainted with both Physiology and Phrenology. And that you are equally ignorant of both Geology and Astronomy. I would remind you that we have been considering those branches of knowledge which are calculated to teach of Nature and Nature's God. I have endeavored to point out the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will the line we may strive to attain as our will be seen to be seen

indeed if you cannot teach a more morally-healthful doctrine and throw more spiritual light on the teachings of the New Testament than what your children are receiving to day.

Now I think there is nothing I have recommended, with the exception of the sciences, that you are not competent to teach; and see ing that we are progressive beings, let us atrive to be worthy of the name, by teaching that which we know, and informing ourselves in those other sciences with which we are still unacquainted, and ere long we shall be able to teach them respecting themselves.

Of course, all Lycening should open with marching and callsthenics, so that the mind may feel fresh and vigorous to commence lessons with. The object of the marching is three-fold. First, to throw off that listlessness which induces inattention in the young; secondly, to teach them or all occasions to wait with a real case of the marching is three-fold. First, to throw off that listlessness which induces inattention in the young; secondly, to

may feel frash and vigorous to commence lessons with. The object of the marching is three-fold. First, to throw off that listlessness which induces inattention in the young; secondly, to teach them on all occasions to walk with an upright form, in a graceful and becoming attitude; thirdly, to develop a precision in all their actions; for, in a great measure, the step is an indication of the action of the mind. The many rounded shoulders, bent forms, and awkward, slipshod gaits we meet with in our streets, testify to the great heed of the second object. The teacher of music alone, perhaps, knows the value of precision, but weing that it exercises an influence over the mind, lends additional value to its cultivation. Calisthenics, we are told, signify strength and beauty. It was the custom of the Greek philosophers to instruct their pupils while they were reating from their games, and to-day, the arts of the Greeks stand unrivalted, and the admiration of the whole civilized world, which speaks in unmistakable language as to the efficacy of the system.

There may be those who will tell you that it is very wrong to either march or have calisthenics on the Sabbath, they may tell you that it is very wrong to either march or have calisthenics on the Sabbath, they may tell you that it is reading God's day of rest. To all such I would say, that the day has not yet arrived when God ceased from his labors, nor will be cease while one blade of grass, one single thy flower, one small insect, bird, animal, or human being lives. He has not set orgation going, like so much machinery, and then withdrawn himself to some far-off region to enjoy a holiday. Creation is, and is never ceasing, because Jehovah is omnipresent, eyer ruling, guiding, controlling all. The "Day of Rest" has had its day. The world is waking up to a more rational conception of life and its needs. Even the little kitten on the rest; they cease not their playin mitch and gambols, which give exercise to their young and grandly you can gradually improve carrying

Discourse by Mrs. Nellie J. T. Brigham, In Bepublican Hall, New York City, Sunday Morning, Sept. 7th, 1884, in Answer to Questions from the Audience.

[Reported for the Banner of Light.]

What are our spirit-homes like, and what are our employments there?-What is life?-Recognition in heaven.

"What are our spirit-homes like?" This is shadow of death. It is seeking for a comparison, although the inquirer may not be aware of the peculiar formation of the question. If we said, "What are our spirit homes, and what are our employments there?" it would be a different question; and yet we know that whatever we learn comes to us in this way-that by comparison we can attach a broader meaning; that by comparison the explanation better finds a place in our recollection, the idea embodies itself and becomes our property forever. It does not slip away from us like some simple, bare statement without comparison.

"What is life?" you ask; and there stands that simple word, Life! Why, it is the unseen. It is that which you cannot grasp in your hand, which you cannot weigh or measure; it is that wonderful purpose which manifests itself in the intelligent human, or in some other form of intelligence, or as a part of that Universal Spirit which we call God or Spirit. We can know this only by the manifestations. It is a veiled and glorious Presence, but glorified by the very veiling that hides its radiance from

What is life? Life is in the rock, cold and hard, and seemingly occupying a place in nature with no special object : yet touched with favorable conditions, baptized with the rains, though allent itself, out of it springs wonderful vegetation in countless shapes. Every form of itself upon us and everything we do. It is the vegetable life is but one expression of the reality of nature's materialization, wherein the this presence of the unseen that you know each spirit embodies itself for a little while in this other. garment of matter only to give us some little message from the Over-Soul, the All-Father, the Great Spirit, God. From this vegetable life in the rocks, to the life in the mighty ocean, to the life that; olimbs in the air, up to the central ocean of infinite development according to the laws of nature and all around us, we see the expression of infinite thoughtfulness, the divine presence, the mystical trinity, the preserver and the destroyer; and in nature these three are one. But the highest form of all life that we can conceive of individually and clearly, is that which dwells in the organism of man. With his eyes he may read the stars of heaven, the wonders and glories of the constellations. but when he turns them downward to the mildew, the dust and mould and decay of earth. he says: "What is man? a creature that like the flower bloometh for a day and dies to-morrow, whose light at last goes out into the unfathom-

the vast unwritten life, and when you shall hereafter gaze upon it, it will be like an indexfinger pointing beyond and above, that you may follow where it points, to the world of the immortals.

And so we look upon life in its glory and its breadth of meaning, and we say, it will be bright or dark for you as you make it so: it will be deep or shallow as you try to make it here and hereafter. Life is never desolate; it is never black and rayless; it may seemingly be so, but it is simply because of some undeveloped condition in your own spirit whereby for a time you are rendered unstable and unfit to express the harmonies of the brain.

The life beyond is a pathway which the strongest mind cannot follow, as it leads onward and upward into the light. You do not wish it to remain vague and shadowy, but you wish the rays of that light to be gathered in as through a burning-glass, bringing them to a single point, so that they may burn away your doubts, your griefs and your fears, which hover darkly over the grave; and so you ask, "Whatare our spirit homes like, and what are our employments there?" We have said that by comparison and by contrast you understand, but we cannot lead you beyond the shadow and the sunshine of these conditions. When you ask to know of the other life, we refer you to what you know of this life-for the other life preserves the individuality and is a counterpart of the natural in mortal life.

"Recognition in heaven." That question always seems somewhat strange to us, and yet when you realize that if you live as an individual beyond the grave, you must preserve that which makes the lines of demarcation in your character or your identity, it is not strange. In this personality of yours you find larger examination and anticipation. If there is any heaven where you never recognize your friends, such condition would be to you the equivalent of annihilation. If you do not know your friends, you do not know yourself. If you would not know your mother, and the nearest and dearest of your loved ones, you certainly would not be worthy of their recognition, and certainly there would not be enough life left to be if you know you live they know that they live. common form of expression, in the desire to and when you meet them there you see them know what there is in the land beyond the not as here, as through a glass darkly, but face to face. You wonder how you know each other, because you walk like men in a mist, and oftentimes all the objects of your earth-life appear to you like a landscape in the haze of Indian summer, and you stumble, and in your language you misunderstand each other, and often misjudge when your beart is right: You cruelly misjudge others through this blindness, this haze and mist that belong to your earthly environments; but when you awake in the other world you enter into a purer atmosphere, a clearer light, and are surprised to feel that you had never lived before until the glorious light. had dawned, and that your past was a dreama sad, strange, wonderful dream—filled with dreary visions of doubt and fear and despair; but you awake in the clear light and see each

other face to face. But you say: "How are we to know each other?" Not by the color of the eye or of the hair, for the eye may grow dim and the hair lose its brown or golden tint, or its raven hue. You know each other there not by the height of the figure, not by some little external peculiarity, but by the stamp the invisible spirit makes upon the visible body.

There is something in the tone of the human voice, in the clasp of the hand; a subtle something in the sound of a laugh, in the sunshine of a smile, in the glance of the eye, that stamps stamp of the unseen upon the seen, and it is by

You often act as though you recognize one another by the body and not by the spirit, but when you meet in the other world there is not a single shadow; you recognize each other in a moment, when the full clear light shines upon the faces of your dead. In this life, as we have told you, the soul journeys through the mists of time, but there are places, homes, mountains, rivers, crystal waves, over which the shadows never pass, green meadows with velvety grasses and flowers whose fresh leaves are unfading, and trees rising high in their vernal splendor; and in that land amid the green valleys, where the mountains rise not in soiltary, grim grandeur, but in their vernal beauty. are the homes of those you have known. These homes are yours, but they are not exactly like the ones you have on earth. Each of you has a house adapted to your wants; you do the best you can, and are satisfied, at least you he that our most effective labors must be with he young. The adults in a few more years have passed over to the other side.

And, again, the angel-world to day finds it mpossible to make known to us the higher raths and principles appeartaining to the spiritualists are fond of remarking and this is the end." Oh I man, the law passed over to the other side.

And, again, the angel-world to day finds it mpossible to make known to us the higher raths and principles appeartaining to the spiritualists are fond of remarking at its own place to convince. The Spiritualists are fond of remarking at its own place to convince the outterfly, like an animated flower, each in your house no world, through the majority of mediums they have to observe the convince of the man of obstinacy, which is the end." Oh I man, the convince of the man of obstinacy, where he have passed by, you look the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into the line we may strive to attain as our into a pour head of this kind; the line of this kind to be. You buy, or house the out the line we may strive to attain as our into the line of this kind to be. You buy, or house th

this is true only in part, but in spirit-life it is true in every sense, and in these spirit-homes the occupants are those who are attracted to each other by some special spiritual or intellectual or social fitness. There are no discordant elements there, for where they come to know each other they do so at once and need no words of explanation.

In their homes in spirit-life there are employments. The old Orthodox idea was long ago outgrown-that Heaven is a narrow place of rest forever. This was the ideal system of the past, and here and there you still find some relic of the notion. On the earth you have millions who work at their daily toil like animals. The artist, the inventor, the musician, bound in chains, are drag-horses of labor; and some say, "Where is God, that such things should." be?" Did we say such things should not be realized? Do you not know that a few pebples from the crystal waters of the brooks, when taken in the hand, are found to be perfeetly smooth and round? But they were not always so. Once they were rough and jagged, broken from the ledges by the brookside, and were rolled over and over together, grinding, grating harshly as they were moved by the limpid hand of the water, and all this grinding but modified the music of the pebbly brook and made the pebbles round, beautiful and smooth. And so your human souls, like these pebbles, broken, you may say, from the ledges of time, are rolled and jarred and ground by the waters of affliction, and you murmur and repine as they pass over you, and yet all these conditions but round and polish and beautify your life until at last, in the Better Land; even the common pebbles will be like jewels. There no longer the musician finds the stream of melody barren; there the artist finds his designing power flows freely in its beauty and freshness; there the poet finds the fullest blossoming of earthly flowers of divinest fragrance; there the noblest problems of the philanthropist are solved: there is the thought of the sage made plain in brighter wisdom. But this grand ripening must necessarily be long; therefore, tolling soul, be patient and know that the ripening good will take the place of the unripeness which the world calls evil;

And so in these beautiful homes, in these occupations where the soul is fitted to its sphere in the Great Hereafter, you will find your life filled with joy and gladness.

And yet, friends, before we leave you, we will say that the heart that is hardened in wrong on earth must experience the result of the wrong. In that clear vision, where nothing is veiled, all these things come clearly into view, where the soul no longer slumbers, or endures its paralysis and lethargy.

Listen! We hear the sigh of the awakening soul pierced through and through by the arrows of sorrow; of those that on earth lived recognized. Therefore if you live they live, and selfishly, caring not for others, but living impurely, forgetting the highest good and blest elements of their natures: But as we have said, the heart in its bitterness is rounding into sweetness in the midst of its pain, for God who holds the world has left this hope for all.

Prof. Draper on President Lincoln.

In his History of the American Civil War, Vol. 2, page 38, Prof. John William Draper uses the following language concerning Abraham Lincoln, and some of the visions and warnings which that mediumistic mind received previous to the final stroke which ushered him into spirit-

"As is not unfrequently observed of Western men there were mysterious traits of superstition in his character. A friend once inquiring the cause of a deep depression under which he seemed to be suffering. 'I have seen this evening again,' he replied, what I once saw before, on the evening of my nomination at Chicago. As I stood before a mirror, there were two images of myself; a bright one in front, and one that was very pallid standing behind. It completely unnerved me. The bright one, I know, is my past, the pale one my coming life.' And feeling there is no armor against destiny, he added, 'I do not think I shall live to see the end of my term. I try to shake off the vision, but it still keeps haunting me.'...' I cannot help being in the way,' he said, on another occasion, my father was so before me. He dreamed that he rode through an unfrequented path to a strange house, the surroundings and furnishings of which were vividly impressed on his mind. At the fireside there was sitting a woman whose features be distinctly saw. She was engaged in paring an apple. That woman was to be his wife. Though a very strong-minded man, he could not shake off the vision. It haunted him incessantly, until it compelled him to go down the unfrequented way. He quietly opened the door of what he recognized to be the house, and saw at a glance that it was where he had been in his dream. There was a woman at the fireside engaged in paring an apple. And the rest of his dream came to pass.

'There will be bad news to-night,' he once remarked. Why, how do you know that, Mr. President?' 'I dropped asleep, and saw in a dream what has often before been the precursor to me of disaster. I saw & ship sailing very fast.' And that night bad news

Perhaps, in the opinion of the supercilious critic, these idle stories are unworthy of the page of history. The materialist philosopher may say, 'Had Lincoln taken the trouble to hold up a candle before his mirror, he might have seen a dozen pale images of it! That is very true. But does not history record that some of the greatest soldiers, statesmen, lawgiversmen who have left ineffaceable marks on the annals of the human race—have been influenced by like delusions? There was connected with the most importaut of all proclamations ever issued by an American President—the proclamation of slave emancipation an incident of this kind; a vow that in a certain con-

Some people are very hard to convince. "Why, I thought you were dead," said a gentieman to a neigh-bor. "Well, you see the report was false," was the rejoinder. "I don't know about that," continued the man of obstinacy, "the person who told me never deWritten for the Banner of Light. CLOUDS.

The clouds are vails to nature's grace, They show the heavens and yet withhold; We know God lives, and yet his face Is hid by clouds, and seen the fold When half in doubt his smile we trace

In sunset-glory-gleams of gold ! Oh! when the day shall dawn at last That opes a gate to our sad soul, And all the clouds have hastened past, Or in God's splendor o'er us roll. Then we shall know the shadows cast On earth had this perfected goal!

Banner Correspondence.

New York.

BROOKLYN .- John Oakley writes: "At midsummer I attended a materializing séance in this city, Afteen persons being present and Mrs. L. S. Cadwell

fifteen persons being present and Mrs. L. S. Cadwell the medium. There was sufficient light from the chandeller to enable the visitors to see each other, as well as the spirits, who came rapidly into view.

The first announced herself as Lizzle Hatch, who sat upon the floor and manufactured a white scarf, some nine feet in length and three in width. She remained in our presence about ten minutes. In every instance any one of the audience was allowed to approach the celestial visitors, shake hands and converse with them.

any one of the audience was allowed to approach the celestial visitors, shake hands and converse with them.

Nelse Seymour, once a member of Bryant's minstrels, came and remarked to me that if I would sing one of the old songs he would join me. I compiled with his request, and sung all I could remember, three verses, of an old favorite, to which he added a fourth and finished the song alone. After this the controlling spirit and another one, calling herself 'Pansy,' sang a duet in fine style. Carrie, spirit-daughter of Charles R. Miller, came and remained in our presence upward of ten minutes, conversing pleasantly and freely with her father and some of the ladies. After retiring to the cabinet she requested us to sing her favorite hymn, which we did, she assisting in a sweet, strong, contraito voice. Two verses were all that could be thought of, and Carrie completed the hymn alone, singing a third and fourth verse.

A gentleman from Atlanta, accompanied by two little sons, were at the scance. His spirit-wife had previously told him that if he would come North she would show herself. The promise was fulfilled at this scance in a remarkable manner. The two little boys, aged respectively eight and eleven years, were separated from the father and placed opposite the cabinet by direction of the control. Spirit Nelse Seymour called the boys to the cabinet, welcomed them to this their first scance, and in amusing negro dialect gave them good advice, and then said: 'Now go to your seats, boys, for somebody is coming presently to see you.' Make the light stronger!' said the control. This was done, and then the spirit-wife of the gentleman from Atlanta emerged slowly from the cabinet. She glanced about the room, then sprang toward her two boys, selzed them by the hands and hurried forward beneath the chandeller. She turned their young faces up to the light and gazed fixedly and with longing affection on what was so dear to her love and memory. She then approached the husband and placed the children in his arms, kissed t

BROOKLYN .- Under date of Sept. 27th Dr. J. K. Bailey writes: "Permit me to give a brief statement of remarkable phenomena, recently witnessed, through of remarkable phenomena, recently witnessed, through the mediumship of J. D. Hagaman. I put the name of several individuals of spirit spheres upon a slip of paper, together with a question to each upon as many different slips; then folded into separate pellets, so as to hide by many folds the writing thereon, all out of the possible sight or observation of the medium. Mr. Hagaman, taking one at a time in his hand, soon tells me the name in full, the question, literally giving the exact words and construction of sentences in many cases, together with an appropriate answer. To make the test absolute I sewed several prepared poliets with thread through and through, when the result was as full and determinate as without this precaution.

with thread through and through, when the result was as full and determinate as without this precaution.

But more wonderful still, I placed a slip with name and question, together with blank paper and small plece of lead pencil, in a small box, perfectly tight, and with hinges and lock. I locked the box, and sealed over the keyhole, with marks of identification, without the box passing out of my hands, until I placed it upon one of Mr. Hagaman's hands, he placing the other hand on the top of the box, and I threw over the whole, both his hands and the box, a black cloth. Soon we hear writing, and, in a few moments, the pencil ticks a signal of completion of the demonstration, when I take the box, finding all as I had arranged upon the outside thereof; I take the key out of my pooket, unlock, and find a communication written upon the blank paper and back of the slip containing the question and name. This phase is entirely new in Mr. H's mediumship, the first demonstration thereof occurring last evening. And more wonderful, I found, in one instance, a slip of paper (containing writing also) which was not in the box when I locked and sealed it. I append the following statements received by Dr. Hagaman from others, as to his peliet reading: "Skelburne Fulls. Mass., Aug. 14th, 1884.—I cheerfully bear testimony to the great satisfaction and comfort I have received from a seance held with Dr. J. D. Hagaman, of Chattanooga, Tenn. His psychometric readings from names written upon slips of paper, and paper folded so as to enclose the names in sixteen foldings of the paper, are truly wonderful. To me they were the most convincing and satisfactory I have over received. Dr. Hagaman is a con-

names written upon sings of paper, and paper founds so as to enclose the names in sixteen foldings of the paper, are truly wonderful. To me they were the most convincing and satisfactory! have over received. Dr. Hagaman is a congen! of sociable and intelligent gentleman, deserving of confidence and respect.—REV. WILLIAM ALCOTT.'

"Greenfield, Mass., Sept. 22d, 1881.—I believe Mr. Hagaman to be an honest man, a fine medium and healer, and one in whom confidence can be placed.—JOBERI BEALS.'

Queen City Park, Burlington, Vt., Sept. 11th, 1884.—I have met Dr. Hagaman at this camp-meeting. He gave me very convincing manifestations of an unseen intelligence, that claims to be of spirit origin. I can say that it is the best of anything I saw either at the Lake Plensant camp or here.—J. W. CADWELL. Mesmerist, Meriden. Ct.'

Queen City Park, Burlington, Vt., Sept. 12th, 1884.—I have bested Dr. Hagaman's clairvoyant and mediumistic power, and the ethal he reads correctly; is perfectly reliable, and one of the best mediums I have ever seen.—GEO. DUTTON, M. D., Boston, Mass.'

POTSDAM.—S. C. Crane writes: "Dr. Lyon of Bos-

POTSDAM .- S. C. Crane writes: "Dr. Lvon of Boston is here, treating the sick with great success, and will remain a few months. He has helped me out of a state of chronic deafness, and is helping many who have been under the old school practice for a long time without obtaining relief."

Massachusetts.

REHOBOTH .- Julius Carroll writes; " By invitation of Mr. and Mrs. O. F. Smith of Rehoboth I attended a séance at their house, Sept. 21st, the medium being scance at their nouse, Sept. 21st, the medium being Mrs. W. H. Allen of Providence. The circle was composed of the four members of the family, and some ten neighbors and invited guests. The cabinet was a dark clothes closet from which all things were removed: no cellar beneath, no chamber above it, no carpet, and the plastered walls were only covered with light paper. I write these details of fact, as many say materialization can only take place in finely arranged cabinets, where mediums reside and practice continally.

cabinets, where mediums reside and practice continally.

The scance opened, as usual, with a beautiful invocation, given through Mrs. Allen; Materialization soon followed with its varied forms, to the number of twenty-nine; the aged man, with white locks, to the young lad in his teens, and the young maiden to the aged grandmother. To each present one or more forms came that they recognized. Mr. Thomas R. Hazard's daughter was recognized, and gave evidence of great experience and culture. Miss Lizzle Hatch came, richly but differently clad, with bare arms and hands. She made lace, cut it, and passed the same to parties who had never attended a scance before. A spirit claiming to be a former princess of one of the Islands in the Pacific Ocean came, as she has many times at Mrs. Allen's, dressed in a peculiar fabric, said to be made from the bark of the Tappa tree, and has never appeared in any other gament. Samples cut from her dress exactly compare with cloth brought from the island by Friend Sherman some thirty or forty years ago, and a history of this princess and her interesting article, if written out.

With pleasure let mb say I was not forgotten or overlooked by my spirit-friends, as my aunt, two sleters. Billy, and 'Anna's shop-girl formerly in my employ, alicame, with characteristics peculiar to each, and fully identified themselves. My youngest sister improvised and sang three verses, much to my surprise and gratification, using my name in every verse. Here voice was childlike, but musical, and the effort seemed to give her unbounded pleasure.

To me, these, and similar manifestations are golden links in the great chain of evidence that is steadily leading mankind to a true knowledge of immortality. Can the pulpit give such evidence? Let sity-fve thousand clergymen in the United States answer."

HOLYOKE.—C. Blodgett, M. D., writes: "The following test of spirits-community with mortals doily.
The scance opened, as usual, with a beautiful invo-

HOLYOKE .- C. Blodgett, M. D., writes: "The following test of spirit-communion with mortals is re-markable on account of the shortness of time, after markable on account of the shortness of time, after the spirit left the body, before it manifested itself to mortals, and still more so from the cause which led the spirit to identify himself. On Sanday, Sept. 28th, about four o'clock F. M., I was driving with Mr. H. F. Merrill, a medium of New Britain, Conn., toward South Hadley Falls, Mass., when, meeting a funeral procession and knowing who, the deceased was, I remarked to Mr. M., without mentioning the name, that the deceased owed me about one hundred dollars. This was all that was said on the subject. The following evening, while sitting at a table for spirit comminen with Mr. M., raps were heard. I asked who was rapping, and spelled out the name of Ed. Crosby of Roulk Hadley Falls, which was the name of the de-

the maximum thomas and a street the

ceased whose body was being borne to the grave by the funeral procession which we passed the previous afternoon. I asked him if he had anything to communicate. He answered, 'Yes,' and it was as follows: 'When you passed the funeral procession yesterday afternoon I heard you tell the man who was riding with you: "The deceased owed me about one hundred dollars." I replied: 'It is true; I did say so.' Then he said: 'Oh! how sorry I am that I owe you.' I know Mr. H. F. Merrill to be a superior trance medium, a good magnetic healer, and possessing apperior clairvoyant and independent writing powers. Therefore I heartily recommend him to the public as such."

READING .- Mrs. M. A. B. furnishes the following account of her experience at a séance of Mrs. Bliss as evidence of the genuineness of that lady's mediumship: "Noticing in the BANNER of Sept. 27th that Mrs. Bliss has again been charged with deception, I would like in justice to her to give my experiense at a séance held at Onset, July 23d, which I was persuaded to attend by a friend. Mr. Bliss and wike were entire strangers to us. Twenty-one years ago, through the lips of Mrs. Rockwood of Boston (who first convinced me of the truth of spirit-return), my husband, who had been gone fifteen years, promised me that before I passed on I should see our dear soldier boy, just as he looked when he went away to war; how or when I did not know; but as soon as I heard of materializing séances I availed myself of the opportunity of attending one with Mrs. Beaver, one with the Holmeses, two with Mrs. Fay, at each of which I recognized some dear one, but not the one I longed for. On the evening mentioned, when the circle was about half through and my friend had greeted her husband and son, I called for one of our army songs. White singing 'Raily Round the Flag,' the curtain opened and a fine looking man, dressed in dark blue coat and army buttons, stepped out. Mr. B. introduced him as Capt. Hodges of the Fourth Regiment. I wentup and took his hand. He sald: 'God bless you, lady!' I answered, 'I wish my solder boy could come.' He said: 'Oh! my dear son, how mother has longed for this hour.' He said: 'Oh! mother, how hard I have tried to come to you.' I asked him to kiss me, and as he extended his arms, he dematerialized in front of the cabinet, seen by all present. I know that was not Mrs. Bliss, for she is quite dark-complexioned; he had blue eyes and light brown halr and moustache. Sept. 29th I attended a small cricle of twelve. Many cabinets pirits appeared, and very soon after the curtain opened and the spirit that appeared said: 'Will mother come?' I went up and asked, 'Who is it?' He answered, 'Your Edward,' threw his arms about my neck, kissing me, took his watch I w account of her experience at a scance of Mrs. Bliss as evidence of the genuineness of that lady's medium-

Pennsylvania.

PHILADELPHIA .- J. H. Rhodes writes: "The fourth anniversary of the control mediumistically of Mrs. A. M. Glading by Spirit' Hulah' was celebrated on the evening of Sept. 18th, on which occasion about three hundred persons assembled for that purpose. The meeting was called to order, and opened with preparatory remarks by Mr. Samuel Wheeler, to whom the honor of assisting Mrs. Glading in her development is mainly due. At the close of his remarks the beautiful hymn, 'Shali we Meet Beyond the River?' was sung by the audience, an invocation made through Mrs. Glading, after which Spirit 'Hulah' related some of her experiences. She had had the advantage of being taught to read in her childhood, and learned something of the Christian religion. She passed out of the form while in her youth, over one hundred years ago. After being in spirit-life some time she commenced to aid those still on the earth. Mrs. Glading was the first medium she found whom she could control. Both spirit and medium were undeveloped to speak in public, but by the encouragement of kind friends, who saw there was an opportunity for them to become developed for that purpose, satisfactory arrangements to that end were made, and their progress has been far in advance of the expectations of loving friends, and both medium and control have given comfort to thousands of individuals, and been an honor to Spiritualism. The spirit said she was first met by her mother, and was assured of her welcome. For a time she mingled with the people of her own tribe, but her aspiring spirit soon longed for greater light and knowledge, and sought for means to obtain the knowledge she so longed for, to fit herself for an earthly mission for the benefit of humanity. She continued: 'And now, friends, I wish to call your attention to the gathering together of the children, that they may be taught the true spiritual religion. To this work let us give our influence. Spiritualism teaches us to not work alone for the adults, but also for the young.'

The Chairman, Mr. Wheeler, then gave a history of the development of fourth anniversary of the control mediumistically of Mrs. A. M. Glading by Spirit 'Hulah' was celebrated

all present.
Mr. Joseph Wood, President of the First Association,
was then called to the platform, and gave his testimony
to the value of the work Mrs. Glading and her spirit
control were engaged in.
Capt. Keffer, the Superintendent of the Camp-Meetthe Methet prizes language could conver of

Capt. Keffer, the Superintendent of the Camp-Meeting, gave the highest praise language could convey of the spirit 'Hulah' and her medium, relating some of the beautiful spirit delineations which they gave at the Neshaminy Falls Camp-Meeting, and referring to the six lectures as being unsurpassed by those of any other speaker. It was his opinion that the time would soon come when Mrs. Glading would be sought for as one of the best lecturers for the cause of Spiritualism. He had known Mrs. Glading for some years, and knows her to be a true and good woman and a good medium. Dr. Alcott being called for, responded in his usual eloquent style, and corroborated what had been said. His experience had been very extensive with the medium and very satisfactory.

Dr. Shepard was the next speaker. He thought it very strange he should be invited to speak in a Spiritualist meeting, and much stranger that he should respond, as he had been and still is a worker in the Church. He gave his testimony to the truth of Spiritualism. He knew that Spiritualism was working in the Church and changing the belief of many of its mem-

Church and changing the belief of many of its mem-

Church and changing the pener or many of its mombers.

Mrs. Giading then stated that she would be pleased, at the close of the meeting, to take each one by the hand as they passed out of the hall.

The writer was then called to make the closing remarks, which he did, remarking that he fully coincided with all that had been said in favor of Mrs. Glading and her controlling spirit 'Huiah,' as an honor to the cause of Spiritualism and to the Spiritualists of Philadelphia, and recommended other mediums to pursue a like course, and they, too, would be sought for and respected.

respected.

As the hour was late the meeting closed, and each one of the audience had the pleasure of taking Mrs. Glading by the hand. So ended one of the most pleasant and profitable meetings ever held in Philadelphia.

Maine.

ETNA.-Charles M. Brown writes: "Etna Camp-Meeting this year was an event unparalleled in the spiritualistic history of Maine. Why is it that such spiritualistic history of Maine. Why is it that such remarkable success attends this Association, and that each year chronicles the fact that progression is its watchword in practice as well as in name? It can be attributed mainly to: First, a good board of officers, working untiringly and harmoniously for the good of all; second, a large Pavilion capable of seating one thousand, rain or shine; third, a location easily reached, so that all can attend without much cost; fourth, the success of the management in their efforts to obtain the services of excellent speakers. This last has been the most essential factor, and has drawn to our grounds thousands of all denominations.

We have endeavored to procure the best talent the United States could furnish. In securing the services of Abby N. Burnham of Boston this season we were more than satisfied; we were highly pleased, at the very able and interesting manner in which she entertained us in her lectures. Her rapid delivery enabled her to give in one hour and a balf more than ever was given by any speaker we have listened to, and it was a feast of good things that does not fall to the lot of every camp meeting audience to partake of.

At our concert Mrs. B. took charge, and very ably and satisfactorily performed the duties appertaining to that position. She has the knack and ability to 'work in' just where she is needed without any ado' whatever. Such workers as Mrs. B. command our highest praise and support. Her lectures are of the finest order, therefore for the best interests of hyperical contents. remarkable success attends this Association, and that

whatever. Such workers as Mrs. B. command our highest praise and support. Her lectures are of the finest order, therefore for the best interests of humanity we recommend societies everywhere to keep Mrs. Burnham at work. Our other speakers, like Mrs. B., gave universal satisfaction, and all carry with them the highest esteem of Etna, Maine, Camp Meeting. Long may they live and give to the world such glorious truths as they gave us."

Connecticut.

SOUTH NORWALK .- A correspondent writes Ten years ago I saw with my own eyes, and heard with my own ears, many things that were past my comprehension. It was at Dr. Henry Slade's. Myself and one friend had a sitting with the doctor in his parlor, with the midday sun shiping brightly in it; and there we enjoyed many of those beautiful phenomena that are described in Transcendental Physics' by Prof. Zöliner-which work, by the way, embodies the record of some of the most interesting as well as the severest tests which spiritual manifestations have ever been called upon to undergo, and is well worthy the attention of all interested in the beautiful 'beyond.' What I encountered there filled my mind with speculative wender, and ever after I have told with pleasure what I saw and heard. Few of the many who have I issed i saw and heard. Few of the many who have I is all I saw and heard was true.

In time I subscribed for the BANNER OF LIGHT, and in it I read such minute accounts of others' experience that I became more interested than ever inthe wonderful philosophy, and I visited the chance of life. M. E. Williams of 333 West 65th attrest, New Tork; there I saw and heard, Spirit Bright Eyes? She said I was a good man, and surrounded, by a great many comprehension. It was at Dr. Henry Slade's. Myself.

spirits, etc. This, if true and real, was very pleasant to believe, and for that time seemed to fill the vacancy; but there were other experiences that were in store for me. I saw in the BANNEB a notice of Mrs. Carrie M. Bawyer, of 59 West 24th street, New York. I attended a scance at her parlor, and there saw what I can never forget. Last Sunday evening. Sept. 28th, in company with about eight or ten others, I saw the most convincing and beautiful demonstrations of spiritual manifestations. I there met face to face dear, ones whose bodies are cold in death, but whose spirits took my hands in theirs, and with their own sweet voices spoke heavenly love to my soul—which gave to me that peace of mind which the world cannot bestow. Thanks to the BANNEE, and to all the instrumentalities that have helped to shed light on the pathway to the tomb of an earnest truthseeker."

Ohio.

WILLOUGHBY .- "Grapho" writes us under a recent date a letter, from which the following paragraphs are condensed: The season of the Cassadaga (N. Y.) Association closed Sunday, Aug. 31st, and was

cent date a letter, from which the following paragraphs are condensed: The season of the Cassadaga (N. Y.) Association closed Sunday, Aug. 31st, and was one of great satisfaction to all concerned. The best of harmony prevailed, and the lectures throughout were of a high order. A number of new stockholders identified themselves with the Association—on the last Sunday stock being taken to the amount of \$700.

The Freethinkers had possession of the grounds from Sept. 3d to Sept. 7th, and on the 8th and 9th the National Liberal League held its annual convention: On Sunday, the 7th, Geo. Chainey delivered a lecture on the subject. Through Day to Night and Night to Day, in which he gave his experience in passing through the materialistic to the spiritualistic field of thought, and showed the unsatisfying nature of the former, and the adequacy of the latter to all the needs and desires of man. In the afternoon T. B. Wakeman offered such remarks as appeared, to him available in support of the materialistic hypothesis concerning human life and its outcome—his chief point being to urge the limortality of deeds and the nunhillation of the doer. In the evening Charles Watts essayed a review of Mr. George Chalney's discourse, but did not, in our informant's opinion, make much headway as to argument, though he had a great deal to say on points that were practically irrelevant.

In speaking of the character of the discourses delivered during the Spiritualist camp meeting our informant says: "Spiritualist camp meeting our informant says: "Spiritualist speakers direct themselves to the cluddation of new truths in the realms of moral, social and political, science; they strive to teach the duty of man to man, and are striving to rear a new structure upon the runs of the old. On the contrary, the Materialists, and I say it in all kindness, seem to spend their energies in whelding the hammer of the leonoclast. With perhaps one or two exceptions, the Materialists, and I say it in all kindness, seem to Spend their energies in wheldi

in the name of reason and common sense; but fortunately for our poor hearts the holy hush of eventide
has already drawn its beautiful vell over the blinding
face of the sun. Once more sweet and beautiful dreams
adorn the inner chambers of the heart and quicken the
mind anew with fatth in its own deathless energy. Once
more we enter joyfully and thankfully the home of the
soul and feel around our necks the arms and on our
cheeks the sweet kisses of eternal love. Once more the
soul and feel around our necks the arms and on our
cheeks the sweet kisses of eternal love. Once more the
soul and feel around our necks the arms and on our
cheeks the sweet kisses of eternal love. Once more the
soul and feel around our necks the but the chrysalis,
the mere vestibule of existence. Once more the bride
and bridegroom of reason and latuition meet in harmony and love, until all the joy-bells of the soul ring
out in wild, sweet melody.

This is the work of Spiritualism. I know that this
life is but the chrysalis of our true life. I know that
for me the very stars again shine as the altar-lights of
the Infinite and Eternal. Once more the universe
seems the throne and home of love—sweet, all-embracing love—instead of bland, inexorable law. Once more
the desire to look up in meditation and prayer to sweet
spiritual influences has come back to my heart, refreshing it as the sweet dews of night do the parched
earth. Once more I feel, beyond all reason to understand, that there is a divinity that shapes our ends,
rough-hew them as we will. As at night we see far
more of this universe than by day, so I now see far
more of this universe than by day, so I now see far
more of this universe than by day, so I now see far
more of this universe than by day, so I now see far
more of the soul, and, though unremembered, yet fill
our waking hour with a most sweet perfume, so will
the inspirations received here, fill with fragrance all
my future life. I never dreamed that the flokering
candle of hope could be intensified into the electri

Minnesota.

many Spiritualists in the churches and elsewhere in all the stages of incubation; some just leaving the shell; some in a very soft downy condition and very much afraid of the hawks; some have the wing feathers well grown; but perhaps as these all become more advanced they will be strong and courageous, so I shall hope. 'Dormitory Thoughts' by J. W., in a late number of the Banner, fit nicely into my own experience. I have for years had dreams that I only remembered in my dreams; finally some tiny thread would be drawn into my waking mind; then the remembrance would become clear. At a séance with J. W. Fletcher at Neshaminy Camp Meeting, I was told that always when I slept my spirit went out into higher surroundings, and that when the final passage was taken I would recognize very much that I was familiar with that I had seen and known in spirit before. This was very comforting and gratifying me, for I had often deprecated myself for my poor endeavors to do and to be; so the 'Thoughts' referred to expressed my belief, and in some degree my experience." all the stages of incubation; some just leaving the

Wisconsin.

MILWAUKEE.—Mrs. L. J. Jaquet writes: "We have in our city several ladies who are developing into fine mediums, among them Mrs. Mary E. Van Horn, one mediums, among them Mrs. Mary E. Van Horn, who is controlled by a very high and intelligent class of influences. One spirit who frequently uses her organism is the Rev. James DeKoven. On the 23d of May he gave a poem upon the transition of Mrs. Isabella Daniels, a very dear friend of Mrs. Van Horn's, who passed to Summer Land suddenly and very unexpectedly to all, on the 18th of May last. She was a noble woman, loved and respected by all who know her; the concourse of friends and acquaintances that followed her remains to Forest Home Cemetery was the largest ever witnessed in our city."

Louisiana.

NEW ORLEANS.—A correspondent writes: "Mr Geo. S. Bowen of Elgin, Ill., is in this city with a view of placing on the grounds and around the building of or placing on the grounds and around the building of four great Exposition, to open in December, an elevated railway on Sherman's electric plan. Those who know that the cars of this new, mode of transit run without the slightest jar, and the electric motor proves not only practical but economical, think it would be a decided triumph on the part of the Exposition managers if they secured such a railway as is proposed by Mr. Bowen."

Kansas.

ELK FALLS .- Mrs. P. C. Philleo writes: "I am eighty-one years old, but I want you to consider me a life subscriber, and as long as I have the ability, physical and mental, I will see that my subscription is renewed in good time, so as not to miss a number. Your Message Department is invaluable."

The Warrenton Clipper makes this statement: "There is an old negro in the county, it is said, whose touch will drive away warts, heal cancers and cure instantaneously the worst cases of rheumatism. Reliable people inform us that several severe cases, of disease have been cured by the simple laying on of his hands on the affected parts. One old gentleman, who, by the way, is one of one best citizens, is troubled with the periodical appearance of a cancer on his face and for years has been under the treatment of this colored prodigy. On these occasions, when the cancer becomes inflamed, our friend goes immediately to the negro and has him to rub it, and soon after it disappears, leaving no trace of its former existence, save a little dry scab."

BOME QUESTIONS ANSWERED. BY PROF. J. W. CADWELL.

To the Editor of the Banner of Light:

In a recent number of the BANNER I notice several questions addressed to me, with a request that I would reply to them through the same medium of communication. I will therefore endeavor so to answer them that those who did not read the questions asked may comprehend their import. Spirits, while entrancing a medium, make use

Spirits, while entrancing a medium, make use of the physical organ of memory of that individual, and project their every thought through that organ. If while a spirit in the form, you wished to communicate something of importance to a friend you expected to meet; you would probably have the matter in your mind before you commenced its delivery through your own organs of speech. Suppose that friend, as the first salutation, should ask you abruptly to tell your name, and a score of other things not in your mind. I think you would become confused at once, and unable to respond very intelligibly. Suppose you had passed out of your fused at once, and unable to respond very intelligibly. Suppose you had passed out of your own physical organism, and after repeated efforts found a medium sufficiently susceptible for you to control, though only to a very limited for you to control, though only to a very limited extent at best, and you had something in your mind you wished to communicate to a friend; to do which you must be able to project those thoughts through the physical organ of memory of another individual, a medium; and suppose the first effort you make to do so should be met, not by a glad expression of pleasure at your return, but by a stern demand that you give your own name and those of all your acquaintances as proof that it is really yourself trying to control? If you have as full control of the medium as you formerly had of your own organism, you may be able to answer as well now as then. The probability is that as a spirit, using an organism that is to you both new and strange, you would be unable to say one word that you had intended to say before you took possession of the medium. To be able to answer any question foreign to those thoughts, you might possession of the medium. To be able to answer any question foreign to those thoughts, you might be compelled to lose the partial control you had obtained; and if the passivity of the medium should become changed by any cause, you might never be able to again obtain control; and, through the comparative ignorance of your friend, the poor instrument would be pronounced a fraud, and ruined as a medium for

How often do we hear people, while trying to tell something, perhaps of great importance, hesitate, and after saying "Mister," four or five times, declare that they know his name as wellas their own, but cannot think of it. On some as their own, but cannot think of it. On some page of human memory every separate act of life is impressed, probably for eternity. And this reminds me that not long ago I heard an eloquent divine (?) preaching about the general judgment. He said he knew that God kept a record of all the deeds of men and women in his great Book of Life. How, he did not know; but he knew it was so, because the Bible revealed the fact.

After the services closed I met him in the hallway, and as he had seen meat my mesmeric entertainments the previous evening, he spoke of the wonderful power, as he expressed it, or the wonderful power, as he expressed it, that I possessed in my experiments with several people, on the organ of memory. I replied that I could tell him very easily how God kept a record of all human events. Astonished at my presumption he asked, "How?" I said:

"The Creator made of every man, woman and child, a faithful scribe; that the organ of memory in every human being was conserved. child, a faithful scribe; that the organ of memory in every human being was one page in God's great Book of Life, on which each kept his own accounts so faithfully, there was no need of a recording angel." I have had men in the psychological state on the platform, who were over sixty years of age, and by a simple process, embodying a philosophy almost unexplainable, transformed them mentally into boys of five or six years of age; seen them get down on their knees and play with imaginary marbles with all the energy of childhood; quarrel and ory like children; and use peculiar phrases, unlike those of this more enlightened period; and seen old men on the front seat become excited as those of this more enlightened period; and seen old men on the front seat become excited as the memory of the long ago was waking up in their minds, and heard, them with trembling voice say: "That is my son, and the phrase he is using I now remember he used when a boy, though I had forgotten it for half a century." When I remove the mesmeric spell, the man remembers nothing of what he has been doing for the prayious quarter of an hour though. remembers nothing of what he has been doing for the previous quarter of an hour, though while it is on he does remember the words he used fifty years before. Is it to be wondered at that that same man, when he finally leaves his earthly body, should be subject to this same mysterious quality of mind?

Lagree with the questioner when he says.

"There is an immense amount of testimony

"There is an immense amount of testimony to the fact that our spirits (when our bodies are asleep) travel and visit distant friends, are asleep) travel and visit distant friends, solve problems, find lost things, all of which, on awaking, we call a dream." My wife, wrote me, some four years ago, while I was away from home, that she had a very wonderful vision of the night, and asked me if it was a dream or a reality. She thought she was in a beautiful garden of the rarest and most gorgeous flowers, and while almost lost in amazement at their wast numbers and available vastiness. their vast numbers and exquisite lovelines, our daughter Emma, then recently deceased, sprang up from behind a rosebush and threw a wreath of flowers over her head. She then informed her mother that she had helped her out of the body that she might visit what was to be her future home. While conversing with Em-mashe saw our little grandchild we have taken care of for many years, and who for the last seven has not been able to walk, gathering a nice bouquet and running around, free from nice bouquet and running around, free from his earthly and unfortunate condition, as happy as an angel. She was finally conducted back to the portals of the earth-life, and awoke as if from a dream. The first thing the bey said, on awaking an hour later, was, "Oh! grandma, I had such a funny dream! I thought that you and I were in a most beautiful garden with Aunt Emma; and I was not lame any more, and I gathered a great lot of flowers and

made a nice bouquet."

A few days later I mesmerized two ladies in Albany, N. Y. By following my instructions they soon became good mediums, and, at my request, sat for materialization. On the first night my daughter Emma materialized sufficiently to see it in hear the state. night my daughter Emma materialized suffi-ciently to speak in her natural voice. The first words she said were, "Father, I am here !" and in a few minutes she told me that mother and Charlie were with her in her spirit-home about two weeks previous; that mother thought it was all a dream, but it was not a dream, as she had helped her mother to come over to her spirit-home that she might realize on earth that which awaited her in the life to come. About two years ago she fully materialized at Mrs. Ross's seance in Providence, R. I., in the light, and talked with her mother of that beau-tiful garden in which she had seen herself and tiful carden in which she had seen herself and Charlie, and with her own materialized lips, in presence of more than thirty people, assured her mother that what she thought a dream was

not a dream, but a grand reality.
It is difficult to comprehend all we would like It is difficult to comprehend all we would like to know of man as a spiritual being. In the natural sleep we lose partial control of our own organism; while in the magnetic trance we are partially under or within the magnetic influence of another spirityet in the body, or of one who has passed through that change called death. While in the magnetic trance the spirit seems to be free from the laws that govern our physical organism. Space seems to be annihilated and opaque substances as transparent as glass or air. The possibilities within the reach of mortals are one grand, continuous study for the most gifted on earth, and the possibilities within the reach of the immortals must be a grand study for eternity.

No. 401 Center St., Meriden, Ct., Sept. 22d, 1884.

The Work of J. H. Mott. To the Editor of the Banner of Light:

has him to sub it, and soon after it disappears, leaving no trace of its former existence, save a little dry scab."

A thoroughly disturbed elergymen, whose name we do not mention here—that we may "spare his blushes" in the premises—remarked not long since in a Brook im Congregational church: The whole western portion of this country scens to be heavycombed with intendity. Live missionaries must be sent there, if don't do to send fools. I count part of the most of friends, afford the bits of the list of the most of t

ing a sitting. While there I had the pleasure of maeting Joseph Jefferson, the actor, who came to Mr. Mott in a driving rain-storm to obtain a private sitting. As for myself I am well satisfied with the results obtained, and could ask for nothing more.

It is attnishing to see the number who daily apply to Mr. Mott for scances: while he is busily engaged, giving sometimes as many as three daily, Mrs. Mott is equally as active in conducting the same and entertaining those who come. As a materializing medium I think Mr. Mott has few, if any, equals, and I for one feel proud to think that here in the far West we have a man through whose organism the immortality of the soul is daily being demonstrated, and one who is a kind-hearted and perfect gentlemantin syery respect. I hope it may be my good fortune to again visit these good people in the near riture.

A. F. Jones.

N. W. Cov. Compbell and Hamilton streets, Comaha, Neb., Sept. 27th, 1884.

The Neshaminy Camp-Meeting.

To the Editor of the Banner of Light: Since the close of our Camp-Meeting I have seen no mention from Philadelphia of the success of our meeting at Neshaminy this year; but I think I can safely say it was a success. The first two weeks we had a good deal of rain, and financially thus far we did not meet our current expenses; but in closing up our ac-counts I think we shall find our balance sheet to the counts I think we shall find our balance sheet to the credit of a nice sum for the treasury of the Association. We do not boast of large numbers at our camp, as campers or as visitors, during the week days, but we do draw very large crowds on Sundays. For this reason Neshaminy is favorable, to those who go there to camp out during the season, as there is not such a crowd through the week as to prevent those who are there from inding rest. Our lesse, expires another season, and, it, is doubtful whether we remain there any longer. It is the desire of the Association to find grounds that they can purchase and improve, somewhere between Philadelphia and New York, or Philadelphia and Baltimore; if a suitable place can be found between either of these cities, they will form a joint stock company, inviting New Yorkers and Baltimore-ans to come in and take a part and build cottages. What say you, friends—do you know where such a place can be secured—say forty, or fifty to a hundred acres?

As the Camp Meetings of 1834 are closed is it not.

What say you, friends—do you know where such a place can be secured—say forty, or fifty to a hundred acres?

As the Camp-Meetings of 1884 are closed, is it not worth while to sit down and recken up the cost, and see if the harvest will compensate the toilers? I think we have reason to be thankful for the success that has attended the efforts of all who have had the management of these camp gatherings; for when some come to our meetings who are skeptical, and have no particular knowledge of what we believe and know, and unexpectedly receive a test from some friend who had passed away, I feel that we are doing good; that the seed that is sown then and there does not go to decay, but develops another and another—so on and on. We trust many have been blest, and received that which shall be a joy to them through all the present life, and that a more glorious future awaits them for the knowledge and experiences gained here.

Our speakers at Neshaminy this season have given universal satisfaction, and the tests through Mr. Baxter and Mr. Fletcher at the close of their lectures were never excelled. More than the usual number were given, and every one, I believe, fully recognized. Bro. Emerson, of New Hampshire, was with us one week and two Sundays, and gave a great many tests at each lecture. He is a great favorite among the campers at Neshaminy, and we cannot well get along without him; so he will save two weeks for us for our next season's camp-meeting. O. Fanny Allyn was with us about two weeks, and gave four lectures, which gave universal satisfaction. The little folks at Neshaminy will never forget her kindness, and the interest she took while here in making them happy.

Abbie N. Burnham gave us four lectures, to the great satisfaction of all, and won many friends, Epiritualist and non-Spiritualist, by her warm and sympathetic

Abble N. Burnham gave us four lectures, to the great satisfaction of all, and won many friends, Spiritualist and non-Spiritualist, by her warm and sympathetic nature, which touched the chords of sympathy in every one she met. We would recommend her to all societies wanting a speaker, and especially to those who have not had years of experience, or are lukewarm; for she will bring them into harmony, and cement them in stronger bonds of love and unity. Mrs. Glading, of our city, who has a society here, gave three lectures at our camp-meeting, which I did not have the pleasure of hearing. May success attend her.

Philadelphia, Sept. 27th, 1884.

October Magazines.

MAGAZINE OF AMERICAN HISTORY .- "Curlosities of Invention" is the subject of an interesting article that opens this month's number, illustrated with portraits of distinguished inventors, from Eli Whitney to Edison. The article is by Charles Barnard, who has since 1876 edited the record of inventions in Sortoner's
Monthly and the Century. "A Bit of Secret Service...
History," by Allan Foreman, gives an instance of the great tact and skill exercised by our Government during the civil war. Of the original documents in this ssue is a letter from Gen. Houston, written while Governor of Texas, in reply to an appeal from the authorities of Alabama to influence his State in favor of secession. Some account is given of "The Nation's First Rebellion," known as the "Whiskey Insurrection" (1794), and an interesting sketch of Massasoit, the first Indian seen by the Pilgrims in 1620. Published at 30 Lafayette Place, New York.

THE ELECTRICIAN gives a lengthy report of the proceedings at the National Electrical Conference in Philadelphia, Sept. 8th to 13th, further ac exhibition, and many minor articles, full correspondence, etc., of interest to all whose profession or business touches, theoretically or practically, the science that seems destined to work a revolution in many quarters. New York: 115 Nassau street.

THE PHRENOLOGICAL JOURNAL contains portraits and brief biographies of the Presidential candidates, Benjamin F., Butler and John P. St. John. "The Christian Church; Its History and Divisions," is intended to give an insight of what a vast majority of the members of that church know comparatively nothing. Two articles that will deeply interest our readers are "The Ineffacable Record of our Lives," and "Rather Strange," both illustrating occult truths. Fowler & Wells Co., 753 Broadway, New York.

THE HOMILETIC MONTHLY supplies its readers with abstracts of seven sermons, "Hints at the Meaning of Texts," and other helps for the evangelical clergy. Funk & Wagnalls, New York.

THE UNIVERSE .- "The Lone Star State." (Texas) is the subject of the opening article, and this is fol-lowed by entertaining and instructive reading to the end of the number. Universe Publishing Co., st. Louis,

DYE'S COUNTERFEIT DETECTOR keeps one fully posted on attempts to defraud business men, and hence is invaluable to them. Published at 1838 Chestnut street. Philadelphia. o, upodražujote o o o o ospa<u>te o</u>

An Omission Rectified. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your issue of the 20th inst. (September), on the second page, you kindly inserted a communication of mine relating some extraordinary facts in materialization which I had witnessed at one of Mrs. Carrie M. Sawyer's seances. That communication has, called forth a number of inquiries. From one letter, received il quote:
"I can hardly believe it is true; it sounds too ethereal and romantio," etc. This letter ends thus: "I shall address this, as I think it may reach you; you do not give, your address."

Mrs. Sawyer herself has also been communicated with in regard to it, the correspondent complaining that my address was not given, and thinking it had been purposely omitted because the account given was not strictly true. I feel the justice of these observations, and hasten to publicly declare that the account of the seance for form-materialization held; by, Mrs. U. M. Sawyer, on the evening of the 12th of last August, and published in the Banner of Light as aforesaid, is a correct truthful and unvariable at a terment of what took lace there and

as aforesaid, is a correct; truthful and unvariabled statement of what took place there, and

nished statement of what took place there, and that I will be ready and happy to corroborate it at any time, and also to give the names and addresses of some of the persons present on that occasion to any one feeling interested in the matter.

I can be found every day (Sunday excepted) at No. 64 Nassau street, New York, Room 8, or Mrs. Sawyer can be addressed at 59 West 24th street, New York.

greatly oblige. Yours very respectfully,

New York, Sept. 37th, 1884.

Mr. Bell of telephone tame gave an important paper in Philadelphia moon to me grave an important paper in Philadelphia moon the emucation of deal mates. He hald there are all you makes in this country and over as per cents asked, thus perpetuation the infirmity. Proceeding that excommentate the abbitrary and appropriate the processor half excommentate the abbitrary of apprinting and its general common schools in pecular listings. THE GOOD OLD FARM.

There's get to be a revival
Of good, sound sense among men,
Before the days of prosperity
Will dawn upon us again.
The boys must learn that learnin'
Means more than the essence of books,
And the girls must learn that beauty
Consists of more than looks.

Before we can steer clear of failures
And big financial alarms,
The boys have got to quit clerkin'
And get back onto the farms.
I know it aint quite so nobby,
It aint quite so easy, I know,
As partin' your hair in the middle,
An' sittin' up for a show.

But there's more hard dollars in it,
An' more independence, too,
An' more real peace and contentment,
And health that is ruddy and true.
I know that it takes hard labor,
But you've got to "hang on" in a store
Before you can earn a good livin'
And clothes, with but little more.

An' you steer well clear of temptation,
On the good old honest farm,
An' a thousand ways and fashions
That only bring you to harm.
There sint but a few that can handle
With safety other men's cash,
An' the fate of many who try it
Proves human nature is rash.

What hosts of 'em go back broken
In health, in mind and purse,
To die hi sight of the clover,
Or linger along, which is worse.
An' how many mourn, when useles
That they did n't see the charm,
The safety and independence
Of a life on the good old farm.

Free Thought.

Are Test-Conditions in Materialization Desirable?

To the Editor of the Banner of Light:

Materialization appeals to facts. Of all forms of Spiritualism it is the one that can be demonstrated-something that can be as thoroughly studied as any of the varied manifestations of Nature.

It is the one point where science can settle this question upon a solid basis. Instead of being the rock upon which Spiritualism will split, it is the foundation upon which it will be built. Until this is demonstrated all other manifestations connected therewith, however wonderful, are simply matters of belief, not knowledge.

In seeking for this knowledge the honest investigator cannot but feel that there are obligations on both sides. It is his duty to treat everything in a friendly and generous spirit. not forgetting that, if there is any truth in the seance, it is a privilege for him to be present, proposition that while the latter exist so must the Is there, then, no obligation on the part of those who manage these seances to see to it that the cabinet and the surroundings are so arranged that the visitor may see at a glance that everything is open and above-board? Would it not go a long way to allay that suspicion and distrust which so many complain of? Do I put this on a low plane, dwelling on the foundation and not on the structure, on the roots and not on the flower? Be it so; you cannot have the one without the other; the foundation and roots are first in order.

Again, the prominent idea of these seances. given in their advertisements and otherwise. is that they are full-form materialized figures. It is not claimed that they are tests. As a rule they are not very communicative. Mr. Wetherbee, after long investigation, has given a very decided opinion on that point. My own experience confirms his statements. In some instances I have found them very communicative and have been startled at what they have told me, but more often I have been surprised at what they did not know, or, knowing, could not express. By way of illustration I will relate, as near as I can recollect, the statement of a friend who was induced to give some attention to the subject:

"The scance was held in the front parlor. The cab-inet was placed in a doorway dividing the two rooms. I had no chance to examine it, and no means to prove that a confederate might not have taken part in the performance. The room was very dark, so dark that I could not, by the aid of my glasses, see the hands of "I'my watch. There came out from the cabinet quite a thumber of forms, so wrapped up in a profusion of indrapery that in the dim light no one, without the closest inspection, could have determined anything about them. Some of the parties present greeted them as triends or relatives. Near the close of the scance the curtain parted, and there stood a form which some one said was for me. She gave her name, and said she was my wife. I studied her face as well as I could, but could not see that she resembled my wife, although I could see that she looked very much like the medium. I did the best I could to make her talk, but, (heyond, giving her) name, I got nothing: She seemed -mysry glad to meet me and was disposed to be affectionate, all of which I returned with interest. The strangest thing about it was that, while I felt from her outward appearance that it was not my wife, I had an inward conviction that it might be her; and that feeling, instead of growing weaker, has grown Ostronger. It saw what they called dematerialization, all satisfactory. "Upon talking with those present I could not find that any of them had recognized their friends in the usual way, but by some test, such as, giving his or her name. All agreed that the forms bore a strong resemblance to the medium."

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-in Soon after this was related to me I attended brone of Mrs. Fay's seauces. Here I found the roarrangements very simple—the cabinet consist--ling of a curtain drawn across the corner of the room. Every facility was offered me for invesmitigation, and when I took my seat it was with the certainty that a confederate was out of the question. Everything was reduced to this point: sither the forms, if any came out, would be materialized forms or personations by the medium. I will not attempt to describe this seance, but almply relate what cline to me. I was called up to the cabinet by what purported to be my wife. I met her cordially, took her than hand, and falled with her transfer by the hands and talked with her. I studied her form and features yery carefully. As I am stating facts, I am bound, to say that she resembled the medium more than she did my wife. I detained her for a long time, and when I let go her hands; she dropped directly before me, disappearing within eighteen inches of where I stood, leaving a faint light on the car-

herright hand with my left, while my right sustenance of half a dozen European principalities. rested on the medium's head. At the same time the control stood in the corner of the cabinet and conversed with me. The form, when in the cabinet, bore a much stronger likeness to my wife than when she was outside.

Let no one for a moment suppose that I was mistaken; I took my time to examine everything; I was no more excited than I would have been in examining a picture or a statue. Having devoted the greater part of my life to works of art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof art, I am able to detect the slightest differof contains of the dwedish statuary and other informalow myself for an instant to be diverted from
tion requisite for a ready examination and understandthe object I had in view. I was very thankful | ing of what is to be seen by visitors.

my mind, beyond a question of doubt, the truth of materialization. To have established this with so little labor was gratifying. It left me free to pursue my investigations, with the certainty that whatever might come up, I had this solid foundation to fall back upon. I do not know, but I believe, that the form which called me up, and stood self-illuminated in the cabinet, was my wife.

Since then I have had considerable experience, of which I may have something to say hereafter. With the ignorant skeptic on one side, and the over-zealous but honest believer on the other, descriptions of these seances are sometimes sadly warped. It is better to move slowly, but surely, building solidly as we go.

There is enough in this subject to challenge the strongest intellect; its possibilities are boundless. Let us remember that

"Spirits are never finely touched But to fine issues; nor Nature never lends The smallest scruple of her excellence, But like a thrifty goddess, she determines Herself the glory of the creditor— Both thanks and use."

E. A. BRACKETT.

The Immortality of the Soul, from a Scientific Standpoint.

An independently written spirit-communication-written inside of a scaled envelope, in the presence of George Cole, medium. The spirit is the son of a wealthy Brooklyn gentleman, who desires the message published in the BAN-NER OF LIGHT, by request of the spirit son. The message was published in the Brooklyn Daily Times of Sept. 18th, 1884, as follows:

"I lay it down as a general proposition that forces as substances and other material elements are inde-structible. Nothing is created as relates to a spirit or mortal, but all is developed. As for example, the power operating through a steam engine is dependent on the expansion of vapor, and this again is traceable heat directed under such conditions as to force the vaporizing atoms apart. Now, heat is not created, but simply developed by combustion. Before combustion is commenced, it is all contained latent in the fuel, and even before the fuel existed it was contained in the rays of the sun and the surrounding atmosphere and terrestrial elements. This being true of the physical force, it is also true of the spiritual force. Therefore affection, thought and volition are generated by passion, pleasure and pain, on which conditions depend the existence of cognizable objects as to visual and sensitive faculties. Passion, pleasure and pain are developed from atmospheric conditions, and while passion, pleasure and pain exist as a development of or from atmospheric conditions, it is a self-eviden

The force of affection, thought and volition really, is all that constitutes spiritual force, affected in mortality by the passions, pleasures, and pains of the body, which finally destroy said body, when the better or spiritual nature escapes, and, though generated as stated, continues to develop until they become a full spiritual body, which becomes coëxistent with time itself and continues just so long as there shall be atmospheric conditions to generate or develop pleas ure, passion and pain, and they in turn shall generate affection, thought and volition-the constituent parts of the spirit corporate, which is forever. This es tablishes the birth of the spirit or soul in the body. Hence the fact that the spirit in manhood is more developed than the spirit in infancy, and being dependent upon conditions hereinbefore cited and sustained thereby, it becomes self-evident that while the atmosphere continues, so must the soul or spirit; and as the atmosphere or space is eternal, so must be the soul or spirit. Since matter, whether physical or spiritual, is indestructible, these must be immortal; as, for example, the spirits of the trees and flowers, the spirits of all vegetable matter ascend to beautify the spirit-land, the home of the soul not only of mor. tals but of animals. And the spirits of all things earthly, after having performed their mission in earth life, are in development in spirit life and in the spirit world. The spirit-world, therefore, is the reflex of the earth-world, only more perfect and more beautiful. The death of the mortal body, therefore, is only dissolution, and the component parts simply return to the elements from which they came, while its light or spirit develops as before stated. E. C."

The Beauty of a Child's Life.

Prentice Mulford, the well-known newspaper correspondent, spoke at a meeting of the Society of the White Cross, at No. 712 Washington

correspondent, spoke at a meeting of the Society of the White Cross, at No. 712 Washington street, yesterday morning, taking for his text, "Except ye become as little children, ye cannot enter the Kingdom of Heaven."

"What I give," said Mr. Mulford, "I give simply as suggestions: I do not assume to be a teacher. The text, I think, applies to the intuitive knowledge of a child in regard to character. We are the inhabitants, not of the earth only, but of a boundless universe, Eternity of time, eternity of apace are dangerous, incomprehensible thoughts. After all how much of things deemed most familiar do we know? What is mind? Why, mind is mind, that a all we know about it. We must know a great deal relatively to realize how much we do not know. Less than twonty years ago, perhaps, the ablest editor in the country wrote an article to prove that it would be impossible to cable across the occan—and he proved it! The medical practice of forty years ago would not be tolerated to day. The average of life to day is longer than it was forty years ago. The last great enemy, to be destroyed is death, according to the Biblical record. I think that a child, as long as he remains a child, has more spiriting to the Biblical record. I think that a child, as long as he remains a child, has more spiriting to the Biblical record. I think that a child, as long as he remains a child, has more spiriting to the Biblical record. I think that a child, as long as he remains a child, has more spiriting to the Biblical record. I think that a child, as long as he remains a child, has more spiriting to the Biblical record. I think that a child, has nore spiriting to the Biblical record. I think that a child, has nore spiriting to the Biblical record. I think that a child, has nore spiriting to the Biblical record. I think that a child, has nore spiriting to the Biblical record. I think that a child, has nore spiriting to the Biblical record. I think that a child, has long as he remains a child, has more spiriting to the Biblical record. I

manner in which most/children were brought up. "I had rather," he said. "use a four year-old child as a tester of character, than an average person forty years of age. If the child is attracted by a person, good predominates on that person, if repelled, bad predominates."—

Boston Globe, Sept. 29th.

New Publications.

FARM AND FACTORY; Aids to Agriculture from Other Industries. By J. R. Dodge, M. A. Bratisticism of the Department of Agriculture at Washington, D. C. 16mo, paper, pp. 128.

New York: American News Company.

Recognizing the advance made by this country the last twenty years in its varied productive (grees—the creation of new industries, and the bringing to a higher degree of perfection of the old—the author, remarks that, coincident with this progress, and a part of it, agriculture has more than doubled its production, by skift, rotation oraining and institutive. To show the irelations to each other of the various producing classestand their mutual helpfulness; this book is published. The exhaustless resources of the South and pet, which gradually faded away: (vario out)

West are ably presented, and it is shown that agriculting able to the cabinet. In that dark place she was as with compared with that of other countries, giganticing the cabinet. In that dark place she was as with compared with that of other countries, giganticing the proof between her and the mediting holding of its development; even its wastes are ample for the capture of the dark place. The proof the dark place is the place of the development; even its wastes are ample for the capture of the dark place. Its great want is sugar, to procure which from foreign countries requires about half our food surplus. The writer feels assured that the supply will yet come from our own fields, and the time will come when our sugar production will far exceed the present importation; but whether it is to come from corn, beet or sorghum, or by all three, the future must determine.

OFFICIAL CATALOGUE of the Fifteenth Exhibition by the Massachusetts Charitable Mechanic Association. 12mo, paper, pp. 58. Published by George Coolidge at the Exhibition, Huntington avenue; Boston. 11110 202010

for what was shown me, for it established in The Annual Convention of the Vermont State

Will be holden at Waterbury, instead of Montpelier, on Friday, Baturday and Benday, Oct. 10th. 11th and 12th, 1884, in Waterbury Hotel Hail, Heil, Barreit, proprietor, Speakers engaged are Joseph D. Stiles, of Boston, Mass.; Geo. A. Fuller, Dover, Mass.; Fannie Davis Bmith, Brandon, Vt.; Mrs. Emma L. Faul, Korriaville, Vt.; A. E. Stanley, Leicester, Vt.; Mrs. A. P. Brown, St. Johnsbury Centre, Vt.; Mrs. Abble W. Grossett, Duxbury, Vt.; Mrs. Barah A. Wiley, Rockingham, Vt.; and others are expected to take part in the Couvention. The Duxbury Glee Ulub will furnish good music for the occasion.

J. D. Stiles, the wonderful cest medium, will be present and give tests from the pairum, and will probably hold two or more test senoes during the Convention.

Also Mr. J. V. Manafield, of New York, medium for answering scaled folters, will be present to accommodate the friends.

As Waterbury is a good and accessible location, and as this is an annual Convention for the election of officers, and the transection of other necessary business, we hope to see a large attendance; and cordially invite all., of whatever name or belief, to come and worship in this temple of the living spirit.

Good loard and lodging will be furnished at the hotel for

uving spirit. Good board and lodging will be furnished at the hotel for 1,00 per day—single meals, supper and breakfast 25 cents, dluner 25 cents. Horse-keeping 50 cents per day; single dinner to conts. More resping to tents per day; single feed, 25 cents.

Free return checks will be furnished over the Central Vermont, Montpaller and Wells River, Burlington and Lamoille, and the Passinpsic, and other railroads, to those who have paid full fare one way to attend the Convention.

Fer order of Board of Managers,

**Howe, Vt., Sept. 15th, 1584.

Aew Books.

Jesus Christ, a Fiction.

FOUNDED UPON THE LIFE OF

APOLLONIUS OF TYANA. The Pagan Priests of Rome originated

Christianity.
NEW AND STARTLING DISCLOSURES BY ITS FOUNDERS, AND FULL EXPLANATIONS BY ANCIENT SPIRITS.

ANGIENT SPIRITS.

Krito, Flavel, Zoroasier, Plato, Applionius, Damis, Caiaphas, Josephus, Nero, Tacitus, Vespasian, Trajan, Domitian, Suctonius, Potamon, Bardesanes, Basilides, Marcion, Marcus Aurelius, Publius Agrentius, Cadmus, Caius Manlius, Gamariel, Fabricias Paternus, Licinius Maximus, Valentius, Galorius, Gibbon, Oyril, Piotinus, Diocletian, Lactantius, Arius, Helena, Constantine, Eusebius, Athanasius, Julian, Ambrose, Valentinian II., Embricius, Hypatis, Leo I., Hilarius, Urban VI., Boniface IX., Torquemada, Juan Hermonez, Pontius Pliate, Galerius, Hegesppus, Iranæus, Jerome.

Transcribed by M. FARADAY, Late Electrician and Chemist of the Royal Institution, London, England. Paper, 50 cents; postage free. For sale by COLBY & RICH

EDUCATION; The Coming Man.

AN ESSAY INVOLVING THE BASIC TRUTHS

UNDERLIE THE UNIVERSAL CHUROH. Whoever takes this pamphlet in hand will read it through and be spiritually benefited by so doing. The theory of education it sets forth is so in harmony with the loftlest conceptions of the spiritually-minded, that no one whose thoughts tend upward, and who sees that out of the present turnoil and seeming retrogression are to come peace and advancement for all earth's people, will hestate to adopt and do what he can to give this circulation of its wide circulation. Terse in language, clear in argument, foretible in expression, apt in libratiation, and, withal, founded on immutable truth, the work bears its own recommendation, and will be welcomed and read by thousands.

Paper, illuminated cover, 32 pages. Price 10 cents; postage free. 12 coples, 75 cents; if sent by mail, 10 cents extra.

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While creeds continue to be regarded as superior to the life itself, religion will no doubt be discussed in the various churches from the standpoint of faith rather than of practice, and people will continue to be fed with husks rather than nourishing grain. The Southern Presbyterians are at present interested in discussing, with bitterness and acrimony, the Evolution doctrine, which of course they never would trouble themselves about unless it was forced on their serious attention by the advancing thought of the time. There is no security for the creeds against the increasing light which is pouring in on them from all quarters. Several months ago, Rev. James Woodrow, D. D., LL. D., and President of and Professor of Natural Science in connection with Revelation in the Theological Seminary of the Southern Presbyterian Church in Columbia, S. C., delivered an address before the Alumni Association of that institution on the subject of evolution. It was pronounced to be a most scientific and scholarly production, and produced a decided impression on all who heard it. Subsequently it was published in pamphlet form, and distributed broadcast in that section of the coun-

Of course it was soon charged that Dr. Woodrow was advocating Darwinian and Spencerian theories, which were alleged to be of materialistic tendencies. The entire denominational press of the country rose up and denounced him for such teaching. The Southern Presbyterian church is perplexed beyond measure to his conduct and views. Four church synods have the control of the theological seminary in which Professor Woodrow gives instruction, and the matter will finally be taken before them. The board of trustees of the seminary convened about the middle of last month, and held a session of two days, during which Dr. Woodrow's address underwent a rigid discussion. The report states that a paper was introduced strongly commending him and endorsing nearly ail the positions taken by him in his address: and also that a substitute was offered, which enjoined upon him to cease teaching in the seminary the doctrine that evolution is God's plan of creation, and that the body of Adam was probably evolved from a beast. This substitute was voted down. Then another substitute was proposed, and adopted by a vote of eight to three in the board of trustees. It read

"That in the judgment of this Board the relations subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly and satisfactorily set forth in said address; that the Board is not prepared to concur in the views expressed by Dr. Woodrow as to the probable method of the creation of .. Adam's body, yet in the judgment of the Board there is nothing in the doctrine of evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith." The decisive vote of eight to three in favor of the above resolution, in place of one condemning him, is sufficient evidence that living ideas are leavening old theology in its chosen strongholds, and does not leave us much room for wonder at the chagrin, if not anger, of the minority in being summarily voted down. A vigorous protest from them was almost naturally to be expected. It was at once made, on the ground mainly that the Board had failed to enjoin on Prof. Woodrow not to teach the doctrine, or view, that evolution is God's plan of creation and that the body of Adam was probably evolved from the lower animals.

It may be of general interest to repeat the specific reasons given by the minority for their protest. They were these: First-Evolution is an unproved hypothesis, and the seminary is not the place for such teachings. Second-Belief in evolution changes the interpretation of many passages of Scripture from that now received by the Church. Third-The view that the body of Adam was evolved from lower animals, and not formed by a supernatural act of God, is dangerous and hurtful. Fourth-The theory that Adam's body was formed by the natural law of evolution, while Eve's was created by a supernatural act of God, is contrary to our confession of faith, as that confession of faith has been and is interpreted by our Church. Fifth-The advocacy of views which

Mary Charles

Word of God, which tend to unsettle the received interpretation of many passages of Scripture, and to destroy the confidence of the Church in her doctrinal standards, which have already produced so much evil and which will injure the seminary and may rend our Church, ought not to be allowed.

There speaks Authority without disguise. It deplores and denounces the expression of any views which would tend to unsettle an arbitrary creed, and thereby rend the organization. It would not have the old theological dogmas disturbed. It would not touch the old traditional interpretations of the Bible. It would admit no new views of life and truth, for fear of the disastrous effects on doctrines that cannot stand before them. It would permit the expression of no manner of thought whose clear light old theology cannot bear. What is such a benighted, traditional and superstitious system worth as a means of growth and development for the human spirit, if it refuses to submit to any sort of a reëxamination in the fuller light of larger knowledge, and before the judgment cism? In this proceeding it is easy to see the truth that can be of service to the human spirit. But the course of truth in the mind of man is beginning instead of being at the end.

The Heavens and the Earth-Spirits and Mortals.

That sterling and profoundly thoughtful little volume-"Soul and Body"-from the truly inspired pen of W. F. Evans, the author of "Mental Cure" and other noble books, speaks in an eloquently serious strain on the readjustment of our relations to the spiritual world, our separation from our former associations, and our coming into new connections, as a judgment, or crisis, which was what Christ himself meant by that term, the Greek word crisis signifying to separate. And he rightly and truly says further, that when the relations of the whole world to the spiritual realm are changed, it is a general judgment, of which there have been several in the history of mankind. Swedenborg affirms that there was such a general judgment, or crisis, about the year 1757, by reason of which the powers of evil were so far driven back from their control of humanity that the heavens were opened and a new spiritual light was enabled to descend on the human race. He styled it the coming down of the New Jerusalem, and, consequently, the origin of the New Church.

The whole affair means simply a separation from a disorderly and oppressive spiritual influence. Such an influence has predominated for centuries in the church and in the practice of healing, in consequence of which the one has never practically got beyond the limit of authority, nor the other beyond that of materialism. Mr. Evans suggests that one of the most efficient means of bringing about such judgments, or separations, is prayer, which in its truest meaning and significance is an habitual and persistent elevation of the spirit to the realm from which all help comes, and apart from which there would be no existence for us. Prayer thus becomes the highest form and manifestation of the sympathetic sense, the dis covery of which, as Mr. Evans says, with profound truth, "opens a new epoch in the spiritual history of mankind." By means of it we can come into communicative contact with the higher spheres of life and intelligence, through it we can reach up to the heavens, and the angel-world can reach down to us, and the order of life and mode of thought that prevail above can thus become ultimated in our earthly | 12th inst. This is an advance step, and we hope abode.

and makes them one. "By this mysterious power of property of our nature "-he continues -"we may be borne upward to a superior range of thought and perception, above the fallacies of the senses, the prejudices of education, and the force of long-established opinion, where truth is seen without an obscuring veil, and the soul will be carried onward in its progressive flight by the higher and diviner forces of life." Well and simply stated. We cannot refrain from quoting further on a subject that engages all thoughts and is so pregnint with prophecy. Corresponding to the two atmospheric currents, the higher and lower, which science has shown to form the immediate envelope of the earth, he remarks that there are two currents of thought, "one of which moves in the region and direction of the external senses and belongs to the range of the animal life. This is charged with earthly fallacies and falsities. It is the region of venerable and moss-covered systems of error older than the pyramids. Rising above it to the spiritual range of the soul's life and perception, we are seized by a current of thought that modifies and reverses all our previous opinions and stereotyped beliefs."

"Old theologies, with their hoary creeds and semi-barbarous dogmas, disappear from view and lose their hold upon the mind. The ironclad, hard-hearted system of ethics that grows out of their falsities as naturally as moss from rotten wood, and that crushes out all the spontaneous instincts of the human heart, making faith to consist in believing, under the pains and penalties of heresy, what the intuitive reason instinctively rejects-and moral right in doing what we do not wish to do, and wrong in doing what we love-vanishes as a law of human conduct. These two opposite currents of life and thought at present meet on the plane of the earth. There is, on the one hand, the spontaneous endeavor of the heavens to transfuse their light and social order into our lower condition; on the other, the want of receptivity in us and a conservative repugnance and repulsive antagonism to the change. From the warring of these two spiritual forces will be born gigantic controversies, political revolutions and social convulsions, the result of which will be the progress of the race and the advancement of the human mind to an elevation never before attained. The times are ripe, and rotten ripe for change, and it will surely come."

Yes, it will come: it is already at the door. and the door is opening wider every day. It may be vain to wish as Mr. Evans fervently wishes, that this great and necessary change might be effected as noiselessly as the growth of the acorn into the tree. It might be thus if the human mind were everywhere humbly receptive of truth. But, in the providence of God, the kingdom of heaven has at times to Board nor that of the synods having control of never come at all. It is a fact, says Mr. Evans, advertisement on page seventh.

the seminary, which have not been established | that "in the age in which we live the heavens by science, which have no authority from the are coming nearer to the earth than in any previous epoch in human history"; and "the sooner the religious world recognizes this obvious truth, and adjusts itself to the new order of things in the kingdom of God on earth, the better it will be for it. The infant movement, already come to the birth, should be nursed by its natural mother, the church. But if that mother abandons her offspring in the wilderness, the angels will bring it bread and water from heaven." The whole truth as it is could hardly be stated with more impressiveness. The heavens and the earth, angels and mortals, spirits and men, are come nearer together than ever before in the history of humanity. No earthly power can loose the bond or tear it asunder.

Re-opening of the Spiritualist Lecture Negsou.

The camp-meeting season having closed, the observer of the organic work of Spiritualism will be pleased, as we certainly are, to note signs on every hand that the autumnal campaign upon the rostrum is being opened with seat of the latest historical and scientific criti- interest and earnestness all over the country. This is as it should be. We have ever held, and real nature of dogmatic theology, claiming as it have often proclaimed in these columns, the does to be able to discover and contain all of importance of local organization for the support of spiritualistic meetings, and the advancement of the cause by all such methods as naturally onward in spite of all forms of authority. What inhere to such united efforts on the part of sects and creeds may choose to be satisfied with | friends and neighbors for the advancement of a is but tentative in comparison with what is yet knowledge of the New Dispensation and its to be known and believed. We are but in the teachings in the vicinage where such societies are formed.

Therefore it gives us pleasure to be able to call the attention of the reader to the reports of (or notices concerning) inaugural sessions for the coming season at Horticultural and Berkeley Halls, Boston; in Brittan Hall, Haverhill; Blackstone Hall, Providence, R. I., Gill's Hall, Springfield; also in Philadelphia and elsewhere.

The Boston Lyceums-Shawmut and No. 1are showing strong vitality, and the regular sessions at Wells Memorial, Harmony, Mystic and other halls, are well attended.

New York is represented by Mrs. Brigham's address before the First Society; Brooklyn by accounts of services at Conservatory and Everett Halls, and the letter of our correspondent "W.

There are instances given in the present issue of activity in other parts of the country which are not here enumerated: All go to show that the season of '84-5 is destined to be one of importance and wide-spread success in the history of the spiritual movement in the United States.

Phenomena in France.

·The wife of a gardener in one of the rural districts of France, an elderly woman of limited education, writes a correspondent of the Revue Spirite, has for a long period had plain, legible writing appear on her arms and the upper part of her body, which as soon as read disappear. It is stated that records of the various phenomena have been kept by the Curé of the parish to place before his bishop. From the same source we have the following statement: "At the St. Flour Carmelite Convent, for years past, one of the nuns suddenly vanishes from among the rest, when assembled in church, parlor or refectory. On search, she is found safe in some unlooked for place, sometimes under a heap of things, sometimes in a locked box or other enclosure. This has lasted for years. I am assured of the fact by several ecclesiastics, who do not call it miraculous, only supernatural."

The Shawmut at Horticultural Hall.

It will be seen by his card on our fifth page that Mr. J. B. Hatch, the Conductor of the Shawmut Children's Lyceum, will this season occupy Horticultural Hall, each Sunday afternoon, commencing next Sunday. the This brings the earth and heavens together | lend him a helping hand, as it is of vital importance that the children should be taught the great truth of direct spirit-communion, and that death is only an entrance to the Beautiful Beyond.

On the MESSAGE PAGE for the present week, the matter of mischievous spirits, and the necessity of exercising a positive will as a repellant, is considered in the QUESTIONS AND Answers Department; queries as to "Why do the dying never weep?" "Why are mediums so generally controlled by Indians?" and the necessity of cabinets, etc., at materialization séances, are also succinctly treated; Lotela delivers crisply-worded messages from MARGA-RET S. RAMSON, GEORGE JARDINE, SAMUEL A. HASTINGS, "MATOOKA," FRANCIS M. LEONard, "Water Lily," Hiram Marsh, Nellie RICKER, WILLIE KNAPP, "JOB V.," CAPT. John Richardson, Sarah Ann Johnson, HARRISON CLARK, CLARA BACON, and "DICK" and returns hearty thanks-in the expression of which we also join-to all the friends who have sent in flowers during the season to decorate the Free Circle Table. The Controlling Intelligence, FATHER PIERPONT, then fittingly concludes the exercises by an appropriate allusion to the closing of the seances for the summer vacation [which were reopened Sept. 16th]; an excellent explanation-in connection with his thanks to the donors of flowers for the circle—of how the presence of these blossoms aids spirits in their return through the medium; and a summing up of her work thus far: emphasizing the fact that during the period just. concluding, six hundred messages from returning spirits have been enunciated through her organism; and during the five years she "has ministered to the wants of the spirit-world, over three thousand messages have been given to mortals"—all of them, when the various difficulties in the case are considered—having been presented with surprising accuracy.

"Clear Light from the Spirit-World," by Kate Irving, is a work that should be in the hands of all investigators regarding direct spirit communion. Besides, every Spiritualist's library should contain this valuable book. It will be sent to any address on receipt of \$1,25 (postage free) by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston.

A gentleman in Florida, on renewing his subscription for another year, says: "I am impressed that the BANNER OF LIGHT is the best advocate of the truthful philosophy of Spiritualism that comes from the press in this or any other country. May you, gentlemen, be spared to fill for many years the important position you occupy."

Part VI. of the "Proceedings of the Society for Psychical Research, has been received The Unseen World.

REV. MR. CLARKE ON THE VALIDITY OF

SPIRITUAL KNOWLEDGE. Rev. James Freeman Clarke preached at the Church of the Disciples, Boston, Sunday morning, Oct. 5th, on "The Unseen World," basing his discourse on the words of Paul: "The things which are seen are temporal; the things which are not seen are eternal."

Mr. Clarke began by recognizing the existence of a great many persons who, claiming to be more or less philosophers, maintain that the world which comes to us through the senses is the only one we really know anything about; that while matter and its laws are real and certain, the soul is unreal, or, at any rate, something regarding which we can have no certainty. "How can you know we have a soul?" these people are in the habit of asking. "How can you know there is a God or a future life?" This, said the preacher, is a superficial view to take of the matter. Indeed, the more one reflects, the more he must come to the conclusion that what we know best are the things that belong to the invisible world; that the roots of the things seen are in the unseen; that, in fact, we know much more about God than we know about the outward phenomena of the natural world. Above, around, beneath, within this visible world of matter, is the invisible world of spirit. What is that mighty, unseen power, which we call force, that pervades all things and carries on the movements of the outer world? It does not manifest itself to the senses save by its results. Invisible itself, it rules all things by invisible laws. By this invisible power, acting now as electricity, sometimes as gravitation, or again as chemical affinity, but always by a fixed order, the universe is carried on :

The same force appears in life, carries on the vegetable and the animal kingdom. The same force, or another, works as thought, as will, as love, in the human soul. It belongs to the mysterious, unseen world above, around, beneath and within us. All our life flows from it; all our powers are sustained by it; everything we do is carried forward by its mysterious power, guided by unerring law. What a wonder is each one to himself! From the same unseen world comes to each his hopes, his high purposes and generous endeavors. You say "I love," "I choose," "I do." Yet it is not you who make this loving, choosing and doing. They come from the darkness into the light-from the mysterious unseen world. They come and go again; you yourself remain a self-conscious, moral personality.

When the long process had been accomplished, man at last came upon the earth-man, the inventor and discoverer, to change the whole face of earth with his inventions and discoveries; man, the poet, to cast an ideal charm over everything; man, capable of heroism, of sacrifice, of obedience, of duty; man, the immortal soul, able to look up to the infinite and eternal. Man lives for ideas, and without these bis life would be poor indeed. In proportion as he rises into this unseen world he makes himself valuable to other men Homer made the world richer for thousands of years Virgil was the master of thought in the Latin world: Shakspeare almost created England, just as Burns helped Scotland to its place in civilization. Yet the real world of imagination and thought is the world of spiritual force. Danté and Shakspeare were great but the Apostle Paul and Martin Luther were greater still, for they rose into the higher world. The names of William Tell, of William Wallace and of Bruce of Bannockburn make a part of the most precious treas. ures of mankind, since those men showed the height of sacrifice to which the human soul may rise. What, indeed, more real than the great and lovely men and women whom we have known?

But how do I know that I have a soul? My soul is more certain to me than my body, because I only know my body through the senses. I only know outward phenomena by the effect produced. It is soul, not body, that has created cities, covered the ocean with vessels, invented commerce and agriculture, built up human civilization. Man is now, perhaps, the lowest in rank of the moral creations of God. If we believe in God, we must think of him as being perpetually active. Therefore, it is unthinkable that the whole of infinite space between man and God should be empty of spiritual existence. Therefore, we must think that the unseen world is full of intelligent beings, themselves active, assisting to create and carry on new worlds, and bound together by the golden chain of law. Rising, therefore, through this long blerarchy of spirit, we are naturally brought to one Supreme Almighty, all-wise and all-good. Moreover, the idea of the infinite in time and space is rooted in our nature; it is a law of thought which we cannot escape God must be higher than anything we can think of And it is evident that, if our life proceeds to us from above and within, the more we dwell in these ideas from the unseen world, the more real and lasting our and trust that the Spiritualists of Boston will | life will be. As we leave these ideas, we tend downward toward emptiness of soul and spiritual death. we sow to the spirit, we shall, by an inevitable and universal law, reap more and more of life.

Jesus-said the reverend gentleman in closing-was the manifestation of the humanity that is to be: and who is there, looking back at what the soul has already accomplished, who does not look forward to the time when shall arise a civilization so much higher. than ours that we shall seem very insignificant and Imperfect to our descendants—a time

When the war-drum throbs no longer, and the battleflags are furled.

In the parliament of man, the federation of the world."

Children's Lyceums. The special attention of our readers is called to the address on page one, regarding the urgent need for establishing schools for the instruction of the children of Spiritualists in accordance with what their parents know to be truth revealed from the spirit-world; in other words. Children's Progressive Lyceums.

We see by the Montreal Gazette that 'Prof. (?) Starr," whom we have exposed several times, is still on the road, grossly deceiving the public in regard to the Spiritual Phenomena. Mr. H. J. Newton, a reliable gentleman and firm Spiritualist, of New York City. also denounced this mountebank last year in a two column article in a paper in New York State where Starr lectured, which caused him to speedily retire to new and more verdant fields. Notwithstanding all this, a journal in Montreal, which doubtless considers itself respectable, endorses the "Professor," by repeating his foul misrepresentations concerning all our legitimate mediums in its columns: Which inevitably goes to show either that the editors of the Gazette are bigots, or that they did Starr's dirty work for pay-as they must have known through the public prints ere this late date the true character of the man.

A correspondent of the Morning News, New Haven, Ct., states that when seven years of age a lady of his acquaintance, now thirtytwo years old, performed feats closely resembling those of Miss Lula Hurst, but was interdicted from continuing her experiments by her father, who considered them to be detrimental to her health. After, mentioning a few illustrations of her exhibitions of power, the writer says: "I do not consider it to have been a feat of strength; it was a power given her over which she had no control." Thousands of persons similarly endowed have been known among Spiritualists during the past thirty-four years. The phenomenon is nothing new to them.

The Chicago Tribune's special Boston correspondent writes to that paper, under a recent date, thus: "A goodly number of the most ardent Spiritualists of the Hub belong to some of the oldest families, who live in the fashionhave received neither the endorsement of the come with violence, or it would apparently by Colby & Rich. Price seventy-five cents. See able, aristocratic quarters of the city." Fact. Which shows that they are sensible people.

Spirit Dr. I. P. Greenleaf in Materia

alized Form. To the Editor of the Banner of Light:

Dr. Isaac P. Greenleaf fully materialized at the seance held by Mrs. Bliss in this city on Friday evening, Oct. 3d. After several forms had presented themselves, most of whom were recognized by friends, the curtain parted, and Mr. N. S. Greenleaf (the brother of Dr. G.) was called to the cabinet, where the form of Dr. I. PfGreenleaf stood to welcome him. The apparition was at first feeble, but seemed to gain strength every moment. He soon came out into the room, and placed his arms about his brother's neck. He afterward passed to other persons, myself among the number. He gave me a warm grasp with one hand, while he placed the other on my head, saying, "Bless you, my friend." He then said to his brother that he wished to arrange to have a talk with him, as there were some things in the past he would like to explain. The meeting was of an affectionate nature, and the whole company seemed to be made happy by the exhibition of so much love and tenderness on the part of these brothers. I can truly say that I have never seen among hundreds of spirit-forms one that retained so long the materialized body as did Dr. Greenleaf on this occasion.

I am authorized by the brother, N. S. Greenleaf, to say that there is no question whatever as to the materialization of his brother at this seance—that he fully recognized him, and that there was not a shadow of doubt in his mind as to its being the spirit of his brother. Dr. J. M. Weeks was present, and as he was intimately acquainted with Dr. G., he declared publicly that it was the doctor himself. E. W. Smith, Esq., of Boston, will bear witness to the truth of the above statement, as will also Dr. H. G. Petersen, both being present.

On the morning of Sept. 15th I received the following characteristic message through a wellknown writing medium at Onset:

"My Dear Friend-It is only when I come in contact with earthly conditions that my mind wanders a little. In my spirit home all is perfect and beautiful; but the moment I come in contact with so-called materiality I feel all my old weaknesses. It is hard for me to collect my thoughts, even as it was before I left the form. I expect to gradually pass out of this condition, and I shall, through this medium, finish the work I left undone. It is all nonsense to say that I have finished my work, and that when my spirit left my worn-out body I entered into rest. Oh! no; I long to find conditions perfect, so that I can again, with this and other mediums, work for the benefit of my fellow-men,

Now I have this to say: I did materialize at Mrs. Bliss's scance at Onset. I am glad I found this avenue open to return to earth-life, and I purpose to keep it open as long as I can. I am certain that I can speak through this organism in an unconscious condition, upon a platform, and I shall do it in a short

The welcome my true friends have given me, in earth-life, is most gratifying to me as a spirit. I am as faithful to my convictions as I have been in the

I will say to you, my friend, struggle on, but bear your load as lightly as you can, that your life on earth may be longer than that of mine. Yet, what is there to this life after all, when we look at it in the sense of a liberal-minded view? Oh! such longings of mind and body! The world cares but little for the spirit after its ascension; it worships largely at the shrine of human selfishness, and cannot feel the force of mind and will upon sensitive souls whose lives are made up and largely controlled by influences and conditions not visible to the physical eye, but only fully understood at God's home on high: 'How little do we appreciate the good and the knowledge we get from a close observation of the weakness and imperfections in the make-up of humanity and its surroundings. Well, we shall know each other better in the future, as we shall know and understand ourselves.

I thank all for their kindness to me while on these grounds, and also for the spirit manifested at my memorial services. May the pure spirit of love and light ever be with them, and with you also.

Your co worker and brother. ISAAC P. GREENLEAF.

The above message was written in a bold. strong hand, but signed in an entirely different chirography, which I submitted to the judgment of Dr. H. B. Storer, who at once pronounced it a fac. simile of the signature of Di Isaac P. Greenleaf. I also have compared it with Dr. G.'s writing while in earth-life, and find the identity nearly perfect; also another signature, written by him while in a materialized form, at the above seance, which in my opinion compares perfectly with the Doctor's handwriting. It may be seen at my office, 16 Brattle Square. HIBAM E. FELCH. mit in decellation in

Boston, Oct. Uth, 1884.

In a trial held at Holyoke, Mass., in which young man claiming to be a medium was conperned, the Judge expressed as his opinion that "he would do better to dispense with a profession that makes it necessary to call darkness to his aid." In rendering this opinion he could not have realized what a vast number of professions, manufactures and occupations he condemned; even Nature itself:" calls darkness to

The Court of Appeals of the State of New York has affirmed the judgment of the Supreme Court annulling the charter of the U.S. Medical College. The ground taken was that it had been incorporated under a statute providing for the incorporation of scientific and literary institutions, and that a medical college is neither. In other words, medicine is not recognized in New York jurisprudence as a science: 199 14

The first number of the new Monthly Magazine-"The Mind Cure and Science of Life"-to the announcement of which were ferred in our last issue, has come to hand. It is published on the first Saturday of each month in the Tribune Building, Chicago, Ill., at \$1,00 a year; single copies 10 cents. The specimen copy may be seen at our counting room.

A meeting of the Church Congress will soon be held in Carlisle, England, and efforts are being made to bring the subject of Spiritualism prominently before it for consideration. A proposition has been made that Mr. Eglinton visit Carlisle during the meeting, and give the clergy in attendance an opportunity to witness the phenomena that occur in his presence.

Mrs. M. Eugenie Beste has removed from 868 Tremont street; to 80 Worcester Square where she will be most happy to mest her per sonal friends and the public, generally as a me dium for the materialization of spirit-forms.

The proceedings at the Spiritualist Con vention at West Burke, Vt., on the 26th, 77th and 28th ults., reported for our columns by its Secretary, Mrs. 8. N. Gould, will, appear in our forthcoming issue.

As Miss Shelhamer has not yet suffclently recovered from her late illness to parmit of life restining her labors at our Paulic Free Circles, none will be held at this man next week!

ALL SORTS OF PARAGRAPHS.

Distrust that man who tells you to distrust.

He takes the measure of his own small soul
And thinks the world no larger. He who prates
Of human nature's baseness and deceit,
Looks in the mirror of his heart, and sees
His kind therein reflected. Or perchance
His honeyed wine of life was turned to gall
By Gorrow's hand, which brimmed his cup with tears,
And made all things seem bitter to his taste.
Give him compassion! but be not alraid
Of nectared love, or Friendship's strengthening
the draught,
Nor think a poison underlies their sweets.
Look through true eyes, you will discover truth,
Suspect Suspicion, and doubt only Doubt.

—Ella Wheeler, in the Current. DISTRUST.

The Bird Show is attracting crowds to Horticultural Hall this week, and a Cat Show is advertised to be held at the same place next week. That's natural: the cats are usually after the birds.

Chinese Artillery Officer to Mandarin-" My lord. the French snips are approaching." Mandarin-"Fire a cannon at them !"

0.-" But they are still so far off that the ball will go only half way."

M .- "Then fire two cannons at them !"

Overheard on Tremont street: "Mamma, what an awful big bustle that lady has got !" " Hush, my dear; you should never speak of things behind a person's

As nothing is annihitated in the material world, so nothing can be annihitated in the spiritual.— Corenos.

Admiral Courbet of the French fleet made an attack upon the city of Kelung, on the Island of Formosa, on Wednesday, Oct. 1st, and captured it with small loss. It is reported that China is not negotiating for peace; and that Gen. Negirer is concentrating troops to take the offensive for France in Tonquin. England has shipped six hundred tons of shot, shell and ordnance to Hong Kong.

"Is the bank sound?" asked the visitor. "I should dollar," replied the teller. And then everything grew so still and quiet you could hear the falling due on the thirty-day notes.—Burlington Haukeys.

General Lord Wolseley and staff have arrived at Assouan, in Egypt, and it is reported that the British Cabinet has determined to send Gen. Woiseley to the Cape of Good Hope to head an expedition to crush the Boers-alter he has successfully settled affairs at Khartoum.

"Raron Munchausen" having visited Manitoba, describes the year there as consisting of ten months of winter and two months' bad sleighing in July and Au-

It is stated that Lula Hurst, the Georgia "electric girl," has married Paul Atkinson.

Kept on file: the handie.

They are the thornless roses of our lives,
Which hang their lovely buds above our paths,
And touch us gently as we pass along;
Distilling such sweet fragrance through the air
That we, forgetting thorns do grow,
Look up and kiss their blushing checks And see their dear and tender light—— But loveliness in all the world.

No great characters are formed in this world without suffering and self-denial.

A youngster just from college being asked what was the Latin for ma-hog-an-y, answered, "Meus porous

According to a London physician there are six deaths among 1000 married men, ten among the same number of bachelors, and twenty two in the same number of widowers.

It is said that the record of the civil service examination shows a decided percentage in favor of women, but this is offset by the greater physical endurance of men. The character of the men at Washington in the Government clerkships does not compare favorably with that of the women; the men are usually without push or energy, but the women are among the most energetic and deserving of their sex.

> THE CONCORD PHILOSOPHERS. In Two Parts- Part II. With lassoes of the brain we catch The Isness of the Was, And in the copses of the Whence We hear the Think-bees buzz. We climb the slippery Which bark tree To watch the Thusness roll, To watch the financial form.
>
> And pause betimes in gnostic rhymes
> To woo the Over Boul.
>
> —Washington Hatchet.

Dr. Eliza M. Mosher and Dr. Lucy M. Hall, who were for some time physicians at the Sherborn Prison for Women, have been appointed joint Professors of Physiology and Physicians in Vassar College, and will enter upon their duties at the opening of the college

' It is a mistake to suppose that the movement for the prevention of cruelty to animals does not extend to the Latin races. There are societies not only in Paris and Lyons, but also in Madrid, Barcelona and Seville, Spain: Lisbon and Oporto. Portugal: and in a dozen leading cities of Italy. France seems to have fewer than Portugal or Russia.

Canada is now said to be the "criminal colony" of

Grumbling, grumbling, grumbling on I
Old habits you easily can't lay by;
Nevertheless, old Farmer John,
I read the truth in your bright, brown eye;
Weather and markets have all gone wrong;
Year upon year you heaped complaint;
Your past produced but a doleful song,
Your faith in the future, alas I is faint.

An appetizing sauce for meat of any kind, or for

dsh, is made of two tablespoonfuls of grated horse radish, one of prepared mustard, half a teaspoonful of salt, the same quantity of sugar, with vinegar enough to cover it. The quantity of course may be increased, but these proportions should be observed.

The Bible Society has determined to stop putting Bibles in railroad cars. One of its officers said, "Of a thousand distributed, we believe that but ten were read; while three hundred were so mutilated as to be worthless, and four hundred stolen."—Kx.

"No," said an old lady, "I'm not one to talk agin my neighbors, or say anything hehind their hacks. Now there is Mrs. Brown, she who lives over in the corner house, o I may not like her very well, still that's no reason why I should run her down. But I do feel miserably sorry for poor Mr. Brown and the children."

On a farm near Penn Yan, N. Y., is a curious series of trees. Over 80 years ago a large elm was blown over. The trunk, which remains, is 58 feet long, and from this trunk a row of 26 young trees has sprung, many of which are fully 50 feet high. They seem like branches from the old trunk, but are well grown and

"You may say what you like about the descent of man from apes or monkeys; I don't care what we were in the past. Let us forget the past and press on to the future. I am not now a monkey, though our ancestors may, have swung by their tails in the woods or lived among the branches. I am far beyond that and have the symptoms of God in me.. That destiny which is unfolding in use here will bear preclous fruit in Heaven. Thuse who drop by the way are the waste of creation."—Beecher on "Evolution."

They were talking about the futility of excessive precautions against disease. "Oh!" said one of the company, "I had a friend who was a perfect monomaniac on the subject. If he had a spot on a tooth he rould n't rest till he had it plugged." "Well?" "Well, and in spite of all that he was struck by light-

No," said a fond father, "no, my son, you cannot have a quarter to go to see the catamount. Last year you had fifty cents to see the lion, and any one who sees a lion sees what the catamounts to in the highest development of the species."

ning."

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its

our

She—"Mercy! how late we are. The concert has commenced." He—"Oh! it cannot be. It is not 8 to clock yet." "But listen! They are playing a selection from Wagner now." "Oh! that is not the concert hall." "Not? why, what is it?" "A boiler factory."—Philadelphia Call.

Spiritualist Meetings in Boston:

Herticultural Mall.—Boston Spiritual Temple, Lectures Sundays at 10 M.A.M. and 7 M.F.M. Mrs. A. H. Colby speaker for October; Mrs. R. S. Lillie for November. B. Holmes. President: W. A. Dunklee, Treasurer.

THE SHAWMUT SPIRITUAL LYCKUM will hold meetings in Horticultural Hall on each Sunday afternoon at 20 clock.

J. B. Hatch, Conductor. Public respectfully invited. Seats free.

Borkeley Hall, corner of Berkeley and Tremont Streets.—Public meetings every Sunday at 104 A.M., 3 and 74 P.M.; also on Mondays at 8 P.M. Regular lecturer, W. J. Colville. The public cordially invited,

lecturer, W. J. Coville. The public cordially invited,
Paine Memorial Hall, Appleton Street, near
Tremont.—Uniton's Frogressive L. eum No.; Sessions Suntays, at 10% o'clock. Renj. P. Weaver, Conductor.
All are cordially invited. Seats free.
712 Washington Street.—The Fraternity of the
White Cross holds regular Sunday meetings at its Rooms
at 10% A. M. and 7% F. M. Also on Tuesday evenings for
discussion, public circles, social or other entertainments;
on Thursday evenings its regular business meetings, and
on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday
and Friday evenings only members and such as they may
invite. John Orvis Secretary.

College Hall, 24 Essex Street.—Sundays, at 10%
A. M., 2% and 7% F. M.
Harraony Hall, 24 Essex Street (ist flight).—Sundays, at 10% A. M., 3% (seats free) and 7% F. M.; Thursdays,
at IF M. Prescott Robinson, Chairman.
Working Union of Progressive Spiritualists.—

Working Union of Progressive Spiritualists.-J. Comodore Street, Secretary, 275 Columbus Avenue. Mystic Hall.—Meetings will be held in this hall, No. 70 Main Breet, Charlest wn Dist., every Sunday afternoon, at 30 clock. C. B. Marsh, Chairman.

Hadley Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sundayafternoons

and evenings. Thelbea.—The Ladies' Harmonial Aid Society meets at Temple of Honor Hall. Hawthorn street, every Friday at-ternoon. Business meeting at 45 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 hiarlboro

BOSTON SPIRITUAL TEMPLE.—The opening service of the Boston Spiritual Temple, by Mrs. Amelia H. Colby, on Sunday last, was well attended. The greet ing of friends was warm on that fine October day: and it was gratifying, after a four months' vacation, to see faces so familiar last season again in their accustomed places. Mr. Wm. Milligan opened with an organ voluntary. Mrs. Wilson gave a song, finely rendered, R. Holmes, Esq., the President, introduced the speaker with a short salutation and words of welcome, it being the opening of the third season of the successful lectures of the society in this place. The array of talent for this season bespeaks as successful one as the preceding.

After an invocation by Mrs. C. and a song by Mrs. Wilson, the speaker said: "We have met to exchange thoughts, and to help each other in our search for The greatest demand of human society at present on Spiritualism is its disintegrating force, though we hope Boston people have grown into a condition in which they do not need it so much as those of some other localities; and yet there is need even here for its exercise. It requires positiveness. Spiritualism comes to unlearn the errors of early education. Our early teachings rest like an incubus upon us; they hold us in their grasp. Spiritualism comes to break the chains and set us free. It comes to reform the life-for it is the life one lives that makes the future he will inherit. It comes to dispel the darkness of error and let in the light of truth. It comes to remove the rubbish of the past, and give to earth's inhabitants that which will be of more value to all mankind. We see an advance has already been made, and hope to see the standard of morality raised to a still higher point in the future. We hope that Wendell Phillips, Wm. Denton, and other friends who have passed on, will be heard in your midst, continuing the work they so gloriously begun when with you visibly In earthly form."

The evening discourse was upon the oft repeated and as often answered question, "What is Truth?" It is that, said the speaker, which is daguerrectyped upon my consciousness. Superstition has crushed the demands of truth; it has wrapped around itself its own Ignorance whenever that question is asked. The records of the past, though called sacred, must be brought to the same test as all others when that question is asked respecting them. What was true in the past is true now, and will be for all time. The Gallleos have been imprisoned, but knowledge has leaped prison walls, and advanced on its triumphant way despite all opposition. Man demands to know all there is in the universe; he seeks for the infinite in knowledge. Since Modern Spiritualism came to earth, knowledge has advanced four times as fast as ever before in the same length of time. The experience of each becomes the teacher of each, and will in due time satisfactorily answer the question. What is truth? Mrs. Colby speaks at the same place next Sunday

morning and evening. SHAWMUT SPIRITUAL LYCEUM-Change of Place

and Hour of Meeting .- The Shawmut Spiritual Lyceum will make a new departure in opening their sessome for the ensuing year. Through the agency of the spirit-world and the hearty cooperation of many friends, they are enabled to announce that on Sunday afternoon next, Oct. 12th. Lyceum exercises will beheld in Horticultural Hall. At the urgent request of many, our friends will please no ice our change in hour, which has been made in order to better accomodate those who have been obliged to neglect the children in order to attend savings abeld in the morning. dren in order to attend services held in the morning

dren in order to attend services held in the morning.
This being the commencement of the sixth year
since the formation of this Lyceum, I improve this
opportunity to thank all who have assisted us financially, and trust that our methods having met with
their approbation we shall not only have the pleasure
of adding their names but many new ones to our subscription list. Bear in mind that to manage a Progressive Lyceum successfully requires financial aid,
and as we are dependent upon your as-istonce in that
form, we invite all to examine our subscription list
and place upon it such amounts as they feel able to
contribute; and I assure them it will be gratefully received, and judiciously applied to the purpose for
which it is given.

controller, and I assure them it will be gratefully received, and judiciously applied to the purpose for
which it is given.

All Spiritualists are invited to attend our sessions,
and by doing so induce their children to join our
ranks. Those who occupy the position of speakers upon
the rostrum are cordially invited, when they visit Boston, to devote a portion of their time for the benefit of
the young. As we are located in a hall where lectures
are given under the auspices of the First Spiritual
Tempie organization, many strangers will be attracted,
and we trust during the season to clasp hands with
many who are workers in the cause in different sections of the country. Let us all labor together in this
most important movement, and thereby accomplish
much good. Leaders, children and friends will be
expected to be present at two o'clock, sharp, as at that
hour services will be opened.

J. B. HATCH, Conductor S. S. Lyceum.

PAINE HALL-SUNDAY, OCT. 5TH .- Our progressive army gathered in goodly numbers this morning, and after participating in the Banner March, followed by readings from the Instructor, were ready to receive the lessons of the hour, which proved indeed profitable and interesting. After a reading by Maria Falis of "Future Life," and by Beulah Lynch of "Heaven," followed by a solo by Miss Annie Setchell, entitled, "Flee as a Bird to your Mountain," Mrs. C. H. Wildes was intriduced, who, after briefly aliuting to the transition of Father Hinckley, presented the children of the Lyceum with a large crayon portrait 20x20 of their beloved friend; encased in a four-luch glitframe. A brief interval of perfect silence followed this presentation, and then both the children and the audience joined in generous applause, while many a cheek was wet with tears, not of sorrow, but of gratitude and love to the generous donor of the beautiful gift, and in remembrance of him who so faithfully fulfilled his mission below. after participating in the Banner March, followed by

and love to the generous donor. of the beautiful gift, and in remembrance of him who so faitbfully fulfilled his mission below.

Conductor Benjamin Weaver expressed the thanks of the children to Mrs. Wides, who was presently controlled by Father Hinckley and addressed the school. Miss Parker, firstsoprano of 8t. Paul's Church. New Haven, Copn., favored us with some choice music and was heartly applauded, Mr. J. B. Hatch, Conductor of Shawmut Spritual Lyceum, followed with a stirring address and an appeal for harmonious action of the two Lyceums. Miss Mabel Roberts gave a pleasing reading of "On the Shores of Tennessee"; Alberta Feiton was equally as good with "Pop the Question." Rose Wilbur gave a fine rendition of "Annie's Ticket"; Mazy Howland, Emma Ireland, Ruth Parkhurst also entertained and instructed us The picture presented us to-day by Mrs. Wildes will be placed upon a handsome easel and ornament our platform on all future sessions of the Lyceum.

Miss Annie Lee Clark, for nine years a faithful worker in our school, is rusticating among the hills of Bolton, Mass. The many friends of Miss Alice Cowdin gathered at her residence on Rriday evening of last week, and tendered the lady a birthday reception. The first social party of the season, which came off Monday evening, Oct. 6th, was a grand success, both socially and financially.

Francis B. Woodbury, Cor. Sec.

45 Indiana Place, Boston

HARMONY HALL, 34 ROBEX STREET, BOSTON. On Sunday last services commenced with Dr. Tripp's successful psychometric readings: Tests were given and instructive remarks made by David drown. Mrs. Leslie spoke well, and Mrs. Carlisle Ireland, with many psychometric readings, interested the audience deeply. With Mrs. Ireland's recovery, from a long sickness her mediumship appears to be greatly improving. Dr. Thomas said some good things, and re-

lieved several sick persons with magnetized water. Mr. Vylea spoke encouragingly of the cause in Maine. Miss Keating spoke at length, and described many spirits. Mrs. Maud E. Lord spoke with enthusiasm, and described many spirits; she was warmly received. Rev. Mr. Haskell and Gen. Wiswell entertained the audience with remarks replete with sound souse. Excelent singing, good words and good audiences are the characteristic features of these meetings.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. WELLS MEMORIAL HALL .- The services of last Sunday, being the first since the summer vacation, were day, being the first since the summer vacation, were presided over by Vice-President Edwards. Singing by Mrs. Bdwards and Mrs. Carr, and Prof. Oreutt and Mr. Shaffer, opened the meeting, after which James R. Cocke recounted the memories of the year that is past, speaking of the work he has done, of the many happy hours he has enjoyed within the limits of this Association, and saying that in the future he would still throw his influence for its permanent success. From these few remarks he passed into the trance state, taken posses-ion of by some of the arisen masiers of music, improvising a song upon "Fidelity," and closing with tests, which were recognized by parties to whom they were addressed.

tests, which were recognized by parties to whom they were addressed.

The familiar face of Mr. David Brown was with us, and he being called upon, proceeded to act as a medium between the seen and the unseen in a manner very satisfactory to all.

Mrs. Lesite contributed of her mediumistic powers toward the success of the meeting.

The veteran Spiritualist, Mr. Allen Putnam, narrated materialization phenomena he had witnessed, which were to him the highest expression of spirit-life abown to mortals.

shown to mortals.

An audience that filled the house was present at this opening service, and it is our intention to provide every Sunday something in keeping with the purpose of a Phenomena Association. ALONZO DANFORTH. Cor. Sec. of S. P. A. 23 Windsor street, Oct. 5th, 1884.

CHARLESTOWN, MYSTIC HALL, No. 70 MAYN STREET.-Mr. F. A. Heath, the blind medium and speaker, occupied the platform on the afternoon of speaker, occupied the platform on the afternoon of last Sunday, at the usual hour. After improvising a beautiful song on "Lives of Great Men" an extemporaneous poem was given, followed by another song, "The Loom of Life." The guides of the medium then delivered an eloquent discourse, taking for the subject, "Our World," which was listened to with marked attention by all. The exercises closed with singing by the choir, and benediction. Mr. Heath will speak in this hall next Sunday, Oct. 12th, at 3 P. M.

HADLEY HALL-Meetings commenced in this hall last Sunday, through the efforts of Mr. Luther S. Hardy, of Charlestown District. Mrs. Abby N. Burnham spoke afternoon and evening with her customary success, and a male quariet furnished excellent music.

Miss Jenule B. Hagan speaks in same hall next Sunday afternoon at 2:30, evening at 7:30, and we hope to see a large attendance. Winter Hill and depot horse-cars go past the door.

Vaccination vs. Sanitation.

The large manufacturing town of Leicester, Eng., with a population numbering one hundred and thirty thousand, is inflexibly changing the old faith in vaccination for the new faith in sanitation. The authorities inform us that the vaccinations in respect of the two thousand two hundred and eighty-one births in the last haif of the year 1883 were only seven hundred and seven. Thus, nearly two thirds of the population reject the rite, and the pro-portion of objectors is steadily increasing. Meanwhile, revaccination has wholly gone out of fashion, smallpox is almost unknown, and, as a consequence, the general death rate is diminishing, being of late under twenty in the thousand of population annually.—" Notes of a Traveller," in Vaccination Inquirer.

The number of deaths of children in Boston is out of all proportion to that of adults-and it is beginning to be hinted, even among medical experts, that vaccination is the prime cause -in plain English, blood-poisoning.

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

An interesting verification of the genulneness of the materializations at the séances of Mrs. Bliss will be found in our correspondence columns.

The Institute Fair

Still continues in full course of successful operation at the fine Exposition building of the New England Manufacturers' and Mechanics' Institute, at the end of Huntington Avenue, Boston; and will remain open till the beginning of November. The display to be seen at this Fair is well worthy the pligrimage thither. The Mexican House, the pictures, "Battle of Lookout Mountain," "Nymphs," and other treasures of the art-galleries, are worth of them selves the price of admission, to say nothing of the value able mechanical and other exhibits, the fine music, the interesting prestidigitatorial entertainment, etc., which are also offered the patrons of the enterprise. As an evidence of the wide-spread and important nature of the work eninto by the New England Institute and the publ mention already achieved in consequence, we copy the following item from a recent number of The Bulletin (organ

lowing item from a recent number of The Buttetth (organ of The World's Fair at New Orleans):
"WOMAN'S GENIUS.—By a careful inspection of woman's work at the Institute Fair at Boston, re ently, it was discovered that over two hundred inventions had been made by toomen during the past year. American women have the reputation of being very ingenious."

B. Dr. A. W. S. Rothermel has returned to his home 130 Hall street, Brooklyn, N Y., with health fully recov ered. He will hold seances Sunday and Tuesday evenings. at the above address, and also accept engagements for other evenings during the week, for séances in the light, with-in fifty miles of New York City.

Mrs. J. F. Dillingham, M. D., is at present stop ping at Chicopee, Mass., a correspondent informs us, add-ing (for the benefit of Lake Pleasant friends) that Mr. Gilmore is steadily improving under Mrs. D.'s treatment.

Movements of Mediums and Lecturers [Matter for this Department should reach our office by

Monday might's mail to insure insertion the same week. I

Mrs. Nellie J. T. Brigham began her winter course before the First Society of Spiritualists, at Saratoga, N. Y., on Monday evening, Sept. 29th, speaking to good audiences on that and the following evening.

good audiences on that and the following evening.

W. J. Colville has engaged pleasant rooms at 304
Shawmut Avenue, to which address he requests all
letters and communications for him to be henceforth
forwarded.——A special subscription course of Spiritual Teachings by the guides of W. J. Colville is now
in process of arrangement. The gatherings will be
strictly private, and the number who attend timited.
Persons desiring to join or learn particulars are invited to write to Mr. Colville for information.

Dr. H. Fatfeld, will speak for the Spiritual So-

Dr. H. P. Fairfield will speak for the Spiritual Society in South Hanson, Mass., Sunday, Oct. 12th; and in the evening at Silver Lake. Plympion, in Mr. Lane's Hall; in Portland, Me., the last two Sundays in October; and in Clinton, Mass., Sunday, Nov. 9th. Would like other engagements. Address Dr. H. P. Fairfield, Box 785, Newburyport, Mass.

Lyman C. Howe writes us from Fredonia, N. Y., on the 2d inst., that he will be, in all probability, obliged to cancel his engagement in Springfield, Mass., for October by reason of the dangerous illness of his beloved wife.

A correspondent, writing from Brockton, Mass., states that Dr. McAllister, who has been in that city several weeks, has, by his descriptions of spirits from the public rostrum, and brief identifying messaces transmitted by him from them, given much satisfaction to all concerned.

Mrs. R. S. Lillie's permanent address for the coming winter will be No. 40 Ormond Place, Brooklyn, N. Y. She will respond to calls for week day lectures any-where in the surrounding country.

sne will respond to calls for week day lectures anywhere in the surrounding country.

J. Frank Baxter has been steadily at work lecturing
the past month in Colius, N. Y., Brookfield, Hauson
and Weymouth, Mass. Last Sunday, Oct 5th, he opened
the season's meetings in Newburyport. The Newburyport Daily Herald of Monday, 6th inst. said: "Fraternity Hall was packed Sunday afternoon and evening
to hear the songs, recitations and address-so of J. Frank
Baxter." Next Sunday he begins a s-ries of six lectures in Blackstone Hall. Providence, R. I. As early
as May last all his Sundays were secured up to the
summer of 1885. The past week the Troy. N. Y., So
city has been obliged to discontinue its meetings, and
so has cancelled engag-ments with all lecturers and
mediums appointed. This leaves the four Sundays of
December open for parties who have applied to Mr.
Baxter and ocen refused, or for any others who would
secure his services. The first three Sundays of November, he will lecture in Oleveland, O, au, the last
two in Haverhill, Mass. He is open to week evening engagements. Address him at 181 Walnut street,
Chelsea, Mass.

OZONE WATER, taken daily at this season of the

Newburyport, Mass.

To the Editor of the Banner of Light: The Spiritualists of this city opened their meetings for the season on Sunday, Oct. 5th, with good prospects of success and with but slight change of officers. The list runs as follows: President, Albert Russell; Vice President, E. P. Pride; Treasurer, John Mulchaby; Secretary, R. E. Brawn. R. E. B.

Salem, Mass.

To the Editor of the Banner of Light: We were highly entertained and instructed Oct. 5th by that glitted speaker, Mrs. Sarah A. Byrnes, of Dorchester. Her lectures were both scientific and practical, and made a deep impression on her hearers, Mrs. G. R. KNOWLES, Cor. Sec. S. S. S. 201 Essen alrea? 291 Essex street.

To the Editor of the Banner of Light:

A few evenings since I attended a farewell reception at the residence of Dr. J. R. Root, who is about to remove to your city. Dr. Roet and his wife, Mrs. Dr. A. L. Root, are graduates of the Electrical College, Philadelphia. Pa., and are introducing a new system of Electrical Treatment, combined with Swedish movements and hygiene, and have been quite successiul. They have decided to locate in Boston, as it will give them a much larger field of practice. They are earnest Spiritualists, Mrs. Dr. Root being a good medium, by which she is greatly assisted in her practice. I most carnestly recommend them to all who are sick and need advice or treatment. A large number of their friends were present, filling the parlors. After music remarks were made by Dr. T. L. Webster, Mrs. King, H. C. Berry, Mr. Stone, Mr. Gordon and others, all expressing regret that our friends were to leave us, and tendering best wishes for their future success.

10 Lincoln street, Portland, Me., Oct. 5th, 1884. To the Editor of the Banner of Light:

The list of magnetic girls is about ex-hausted, and male wenders in the same line of hausted, and male wenders in the same line of business have begun to appear, the first one, a youth, coming from Lynchburg, Va. A few nights ago, it is alleged, he kept a table suspended in the air at a neighbor's house, with four or five other men attempting with all their strength to get it to the floor. At another time he "literally" tore a large dining-table into fragments while several men were working with all their might to wrest it from him.—Danville (Ia.) News.

Scott's Emulsion of Pure Cod Liver Oil. with Hypophosy For Wasting Children.

DR. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting with good results. It not only restores wasted tissue, but gives strength, and I heartly recommend it for diseases attended by atrophy."

To Correspondents.

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

H. L., PARIS, FRANCE. - Write brisky of passing events,

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THEOLIVE BRANCH. Published monthly in Utica, N. Y.
\$1,00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eug. Price
\$3,00 per year. \$3,00 por year.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year. postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

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

Especial Notices forty cents per line, Minion, seek insertion.

each inscriton.

Business Cards thirty cents per line, Agaie, each inscriton.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 H, on faturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenorz, Yates Co., N. Y.

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 it truths acine Coast in his to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

TO FOREIGN SUBSCRIBERS

The subscription price of the Hanner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named shove 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 our agent, and receive subscriptions for the Banner of Lights at fiteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Banner can be obtained at 4d, each: if sont per post, 3d, extra. Mr. Morse also keeps for sale the Spir-Itual and Beforematory Works published by Colby & Rich.

SAN FRANCISCO HOOM DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

AUNTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TERRY,
NO, 54 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Eleformatory Works published by
Colby & Hick, Roston.

RAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for sale and will receive orders for the spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupees 11-12-0 per annum.

W. J. CUSHING, 15 Willoughby street, Brooklyn, N.Y., keeps constantly for sain the Munner of Light, and will supply any of the Spiritual and Heformatory Works published by Colby & Rich. Mr. Cushing also has a Free Spiritual Library and Reading Room connected with his Arming.

Parties desiring any of the Npiritual and Beformatory Workspublished by Coly & Rich will be accommodated by W. H. Vib. Utt. H osick street, Troy, N. Y.

JACKBON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the spritual and Rochester, Works published by Colby & Rich. AUBURN, N.Y., AGENCY.
Parties desiring any of the Apiritual and Reformatory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

BT. LOUIN, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Apiritual and Beformatory Works published by Colby & Rich.

CLES'S BAZAAR, 106 Cross street, Cleveland, O., Circulating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

NEW YORK SUCH DEPOT.
The Spiritual are Referenciory Works published by Colby & Rich can be found at the office of The TruckSeeker, 21 Chuton Place, New York City.

PHILAMPELPHAA SOUN SEPOT.

The Spiritual and Reformatory Works published by Colby & Rich are for sale by 1. 11. RHOISES, the by Colby & Rich are for sale by 1. 11. RHOISES, the busseriptions received for the Hannes of Light at \$3,00 per year. The Hannes of Light are be found for sale at Academy Hall, No. 310 Reprint Gartes arrest, and at 310 the Antiftagi meetings; also at 503 North 8th street, and at news stand at the Chestnut-street end of the new postomeo.

ADVERTISEMENTS.



The above cut represents our Magnetic Belt. One of the grandest appliances over made for Lame Back, Weakness of Spine, and any disease of the Kidneys. This Belt will give reliof in five minutes, and has never failed to cure Lame Back. It has no equal for Kidney Bleease. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth contury it Whole families any often cured by wearing one Belt in turn. It gives of Liffe and WARMTH the moment it touches the body. We can refer to 1,000 people now wearing this Bolt.

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CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill.

A Desirable Opportunity For Health and Spirits' Communications.

For Health and Spirits Communications.

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DR. KEELER, the Spirit-Photographer, is prepared to operate upon Photographs sent by mail. Those desiring pictures of departed friends can be accommodated by souding photo, and two dollars.

Bittings given every day but Friday from 10 to 3, at 48 Doverstreet, Boston.

ver street, Boston.

Plainfeld, 1st mo. 18, 1884.

Dh. Kerlen: Sir-I take pleasure in informing you that the spirit accompanying my picture was recognized as my father, who passed into spirit life over twenty years ago.

Respectfully, S. Underhill.

Address all favors, Oct. 11.—1w* DR. W. M. KEELER, 1 46 Dover street, Boston, Mass. **ANNA CONNELLY'S**

DEDEMPTION FOR GRAY HAIR. Without Lead, Bilver, Bulphur or Deleterious Drugs. Warranted to Restore the Grayest Hair in three days to its Original Color. It stops the Hair from falling out, and make it gn.w. Powders to make 20 ounces, with directions. No trouble or expense in making. Postpaid to any address on receipt of \$1. Send for Circulars. MRS. ANNA CONNELLY, 850 North 11th street, Philadelphia. Pa. Oct. 11.

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Oct. 11.

OVER \$100,000,000 INVESTED in the Malt and Browing Business in the United States.

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FREE MEDICAL EXAMINATIONS WILL be given by JAMES R. COCKE, 30 Worcester Square, Boston, Wednesdays, from 2 to 4 r. M., during October. 2w-Oct. 11.

PROF. JOHN McLEOD. PRACTICAL PHRENOLOGIST and Healer, also possessor of the highest known phase of Mediumship, namely: The ability is confer upon Bensitives perfect Clair-voyance and Clairaudience by the laying on of hands, etc. Rooms No. 365 West 30th street, New York City.

Mrs. Nellie E. Whitney's PHENOMENAL SEANCES, at 123 West Concord street,
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commencing Sunday, Oct. 19th. Number of seats strictly
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Oct. 11.

FRED CROCKETT,

M AGNETIC PHYSICIAN and Medium. Psychometric Test Circles for, 12 cents. Will form private classes, 11 A.M. Admission, 25 cents. Will form private classes, 123 West Concord street, Boston Oct., 11.

Dr. J. Henderson Douglas, PHYSICIAN AND SEER. Enclose \$2.00 and lock of hair for diagnosis of disease and treatment. Will take a few more students in Psycho-Dynamics. Consultation free at the office, 15 School street, Boston. 4w Oct. 11.

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MRS. YORK, Business, Test and Medical Medium, 22 Common street, Boston. 1w-Oct. 11.

Therapeutic Sarcognomy, AN EXPOSITION OF THE MYSTERIOUS UNION OF

NEW SYSTEM OF THERAPEUTIC PRACTICE,

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VOL. I., NERVAURIC.

BY JOSEPH RODES BUCHANAN, M.D., The Founder of Systematic Anthropology; Discoverer of Psychometry and Karcognomy; Perfective of Physi-ology and Institute of Medicine in Jour Midcal Oulieges successivity, and formerly hear of the Eckecite Medical Institute the Par-ent School of Medical Eclecticism.

THE above is the title of a long-expected work by Prof.
Buchanan, which will become indispensable to every
Magnetic and Electric Physician as the scientific basis of
their practice and vindication of its truth. It presents a
Science based on Experiment, and long taught by an eminent Professor in Medical Colleges. As a new departure in
Phil sopby, establishing Spiritualism on a scientific basis of
Anatomy and Physiology as a portion of the itealing Arts
and Sciences, it will be a necessary volume to all who desire
to understand the mysteries of life and to practically utilize them. The subject will be completed by a second
volume, in which Electro-Therapoutics will be more fully
developed.

developed.

This volume, a large octavo, will be published Tuesday, sept. 30th, at \$2.50 by mail, postpaid, or \$2.25 at the office of the Banner of Light.

Sept. 37.

SKETCH OF THE LIFE

EDWARD S. WHEELER,

The Distinguished Improvisator and Lecturer. BY GEORGE A. BACON. Author of "The Game of Portrait Authors."

Paper. Price 10 cents. For sale by COLBY & RICH,

Message Department.

The Messages published under the above heading indi-ests (nat spirits carry with them the characteristics of their sarth-life to that beyond—whether for good or evil; that those who pass from the earthy sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive—no more.

more.

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

A Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lawis B. Wilson, Underman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 27th, 1884. Invocation.

Our Father, we bless thee for the labors and the experiences of the past; we praise thee for the discipline of life which has come to each one; for the lessons which thou hast taught us from time to time. We bring to thee our burden of gratitude because thou hast kept the gateway of immortal life open, and given they beloved messengers of angelhood power and opportunity to return to earthly conditions, bearing their tokens of immortal existence, bringing consolation and peace to wounded hearts on earth. And oh! we ask that thou witt continue this blessing to mankind; may the means of disseminating truth be multiplied all over this fair land; may every heart that yearns and mourns for knowledge of its departed be given that which it requires. Amen. which it requires. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider

your questions, Mr. Chairman.
Ques.—[By J. G. W.] In view of the admitted theory that each and every mortal is attended by guardian spirits, how and why is it that evil or undeveloped spirits have the power or even desire to persecute or harm those in mortal life who have never knowingly injured or even attempted to injure them? How can such influences be guarded against or made powerless by the mortals interested?

Ans.—Guardian spirits, or the attendant angels of an individual, are usually some friends in the immortal life who are attracted to that person through the laws of sympathy and affection. It is possible that those spiritual attendants may not be very positive in will-powers and may not be very positive in will-powers. er, and may not understand how to exercise, for the protection of those whom they deem under their charge, whatever will-power or positive force they may possess; while some spirit, maliciously or mischievously inclined, being of a positive, magnetic will or nature, may perhaps come into the atmosphere of the mortal and exert an unpleasant influence upon him. We are taught, by observation and experience, that undeveloped spirits do, at times, come into contact with mortals and exert an unpleasant influence upon them; we are also aware that they do come for the purpose of working them mischief; but it is usually the case that mortals thus annoyed, themselves open the door for the return of such influences. If a person on earth is pure-minded and habit open the door for the return of such influences. If a person on earth is pure-minded and habit-nally exercises his thought and aspiration in the desire for doing good and being good, undeveloped or malicious spirits will find but little to attract them to his side; yet we have seen instances where persons who desired to do right, and attempted to be of use in the world, did come under the influence of mischievous spirits; we find, however, in such cases, in the external surroundings of the mortal, something to attract and give power to annoying influences. If one cultivates purity of thought and motive, if he desires to be of use to his neighbor and to unfold the best part of his own nature, if he will exercise a positive will his neighbor and to unfold the best part of his own nature, if he will exercise a positive will and repel unpleasant or unholy influences, he will be very sure to provide the best barrier against their approach. But if he finds himself surrounded by inharmonious people or in a locality that is detrimental to his physical health and depressing to his spiritual nature, it will be necessary for him to make a complete change in his external life in order to dispossess whatever influences have attached them. mess whatever influences have attached them-selves to him, that are of an unholy or mischievous character.

Q.—{By William Lobley, Crook, Durham Co., England.] Why do the dying never weep? Though there may be many friends standing near who do so, the one about to depart is not

similarly affected.

A.—It seems to be a condition of human nature that when one is brought, in thought, face to face with death, there is an internal struggle, which, however, soon passes away. Afterward a state of serenity settles upon the spirit, so that in the last moments of physical life no external condition can affect it; the turmoils, the perplexities, and all that pertains to materiality alone, cease to have an influence upon the ity alone, cease to have an influence upon the spirit—even the knowledge that it is to pass out from external contact with dearly beloved from external contact with dearly beloved friends will not annoy it. This is a condition belonging especially to the process of dissolution, and however much a spirit after it has become released from the body may sorrow, in sympathy with friends who grieve for its departure, and may shed tears because it cannot assure those friends of its continued existence, yet at the moment of dissolution a wise providence has decreed that the departing spirit shall not be annoyed by a sense or realization of grief or unhappiness.

Q.—[By the same.] Why are mediums so generally controlled by In
A.—Mediums are generally controlled by In-

A.—Mediums are generally controlled by Indians in order that they may be sustained in the labors which they have to perform. The operations of spiritual intelligences upon an embodied being are of an exhausting character. embodied being are of an exhausting character. The nervous system of the medium must be acted upon, and the forces of her being would constantly be drained, so that she could not continue her labors, but would soon succumb to general debility, and perhaps pass away from the mortal plane of being, were it not for the relays of magnetic force, and even of physical power brought to her aid by quanting spirits. power, brought to her aid by guardian spirits known to you as Indians. These intelligences possess a large amount of magnetic power; they act as guards for the medium who is to serve between the mortal and the spiritual worlds,

and are very useful in that capacity.

Q.—[By W. E. W., West Pittaton, Pa.] Why
are curtains and cabinets required in scances
at which materialized spirit forms are expected

Because it is almost impossible, at the present time, for the operating spirits at a ma-terializing scance, or of other circles where manifestations of a physical character are to be produced, to work in a light apartment. It is also essential for the medium who is used as an also essential for the medium who is used as an instrument for these spirit operators to be separated from the sitters, that her magnetism may be entirely apart from that of others, so that it may be extracted from her form in a pure condition. Many of the operations of spiritual law—like those of material life—must be performed under the condition of darkness; and because Spiritualists are not as yet sufficiently well informed or courteous enough to pay strict attention to the rules and regulations laid down by the spirit operators, and to come into harmony with them, it is important that the spirits separate their medium from contact with all other humans, at the moment when with all other humans, at the moment when they are performing their most delicate work in connection with material life.

Lotela.

How do. Wilson brave? Lotela going to talk for the spirits to-day.

Margaret S. Ramson.

Here comes a squaw who says she was in her seventy fifth year when she went over to the spirit-world. She has been gone almost a year—she says it is eleven mouths to day since she went out. S'pose she knows, Lotela do n't. She lived in Medford, and has friends in Somerville. She wants to send her love to them said to the said to send her love to them said to the s She wants to send her love to them and tell them she has a pleasant home, and is satisfied with her new life. She would, like to come back and talk with her friends—some things about their affairs, and some things that concerned her, she would like to talk over with them—if they will come to Boston and give her a chance to shear the speak to them through some medium. She to speak to them through some medium. She sends her love and wants them to know that she has met all the friends she lost when she was here. Her name is Margaret S. Ramson.

George Jardine

Here comes a brave who lived quite a good while in the body. He says he went out over two years ago last winter. He has a great many friends: most of them in New York City, but friends: most of them in New York City, but some in Brooklyn, and other places. He wants to give them all greeting. He was an organ-builder. He would like an opportunity of returning through some medium in New York and giving a private communication. He says the spirit-life seems very strange to him; many things which he meets are altogether new, and he does not yet understand them; but he is getting along very nicely, and would be happy to tell his friends all about his experiences if he can find a medium through whom he can come to them. He has a queer name; it is come to them. He has a queer name; it is George Jardine.

Samuel A. Hastings.

Here comes an old brave, who gives his name as Samuel A. Hastings. He brings his love to his Boston friends, and says he is an old Spirit-ualist, and has had a great many strange expeualist, and has had a great many strange experiences with spirits and mediums. He says he knew the truth of our philosophy, and cannot sufficiently express his gratitude that he understood it while here, for it has been of great benefit to him since he went over, and he has had but little difficulty in coming to mediums and trying to help along the good work. That is what he intends to do, for he is very anxious to have every one know that spirits can return and communicate with their friends. This spirit has a peculiar cane, with a bright head. He brings it, and says it is his staff; he keeps it as a token of friendship, of remembrance, and wants his friends to know it. A tall, darklooking, pale-faced and dark-eyed brave comes looking, pale-faced and dark-eyed brave comes with him, and says: "Tell our friends we meet in the spirit-world, and have many pleasant associations together." This brave's name is John H.—not Hastings, but something else.

Matooka.

Lotela sees an Indian squaw, who comes with an old brave and wants to give a message. Her name is Matooka. She says: "I come with my friend, and we exchange power; I help him in the spirit-world, for he always gave me pleasant greeting. I wish to bring my love to the pale-face friends. Tell them I have not forgotten them. I bring them power, and when I can, will always try to give them knowledge of their spirit-friends and help them to come back and make themselves known. Matooka back and make themselves known. Matooka sends her love to all of the wigwam, and wants sends her love to all of the wigwam, and wants the pale-face squaw to know she is in good hands; the angels have her safe in their keeping; we will not allow any more of the rough storms to come to her, because we know she has passed through so much of sorrow and trial; but by-and-by, when she meets us in the spirit-world, she will know that all those experiences have been for her hest good." riences have been for her best good."

Francis M. Leonard.

A brave comes and gives the name of Francis M. Leonard. He lived in Adams, Mass. He had a little place there. He says: "I would like to reach my friends, that they may know I can still be with them. I had a small property; can still be with them. I had a small property, its value was only a few thousands, but it was sufficient for my wants, and I have taken an interest in its disposal. I desire to have a talk with those who have it in charge, and I think I can also inform them of certain matters which they are interested in. I bring my affectionate remembrance to all friends, and wish them to know that I am year well satisfied with what I know that I am very well satisfied with what I have found on the other shore, it is so much different from what I expected; but, after all, it is just exactly what suits me, and I don't wish to come back here to live, only I would like to have my friends know I have come, and if they can find me a way of getting to them privately I should be very much obliged."

Water Lily.

A spirit comes who says: "I would like to send a few words of love to the little maiden who is under my charge. I bring her greeting from spirit-friends, dear ones who protect and care for her. They are directing her life; they know that she contains within herself elements of power that may be useful to humanity, and they desire to unfold and strengthen them. I come with a blessing of love and tenderness from each friend. Her own dear mother is close by her side, ever watchful and attentive to her wants, ever exercising a most uplifting and affectionate influence over her; and her grandmother, too, is benefited by coming to her, and can bring a spiritual influence in returngrandmother, too, is beneated by coming to her, and can bring a spiritual influence in returning that is of use to her in mortal life. Through her agency, returning spirits of the household can see the dear mortal friends around them, enter into contact with physical life once more, and realize its conditions. She does not always know when the spirits do this, but she is an ingerupant, which they make use of quite free strument which they make use of quite frequently, and so we bring her our blessing and good wishes. We want her to feel that she is sustained, and will be always attended by the loving friends of the immortal life. The dear mother-spirit also sends her love to the father.

A spirit now comes who gives his name as Hiram Marsh. He says there is some one in this room who knew him, to whom he wants to bring greeting, and he would like to have it extended to all his friends. He says that there has been some question in the minds of those who love him as to his condition in the spirit-world and as to how he is cartefied with the world, and as to how he is satisfied with the other life. He wishes to say that he is quite well pleased; but had he known what he does at the present time, his life would, in certain respects, have been different on earth; howrespects, have been different on earth; however, he does not come to express regrets, nor
to make complaint. He now understands life
more fully than he did before, and has rightabout faced, and is trying to do what he can to
serve others and to spiritualize himself. He
says that his surroundings in the other life are
very fair, but he can see beings who are brighter and happier than he is, and is working to attain their condition. The guide here says that
this spirit was a very nowerful brave on earth. this spirit was a very powerful brave on earth, good-hearted and generous in his impulses, but not very religious in his ideas; perhaps might sometimes have been thoughtless of others, but take him altogether as a character, he is one who possesses noble attributes, and is undoubtedly rapidly unfolding in spiritual power. He may be of great use as an assistant to mediums and workers in the spiritual cause.

Nellie Ricker.

A little squaw comes here about nineteen summers old. She gives the name of Nellie Ricker of Boston. She says: "I have been trying all this season to send a message from your Circle Room. I am anxious to get to my friends, for I want them to know I live, and I have they will not grieve for me. Some time hope they will not grieve for me. Some time has passed since I went to the higher life, but yet my friends have not ceased to mourn at what they call my early departure. They seem to feel that I have been deprived of all that is beautiful and lovely in life. They must not, because I have so many new enjoyments; and saggests of pleasure in my spirit huma that and seasons of pleasure in my spirit home that I never send back one thought of regret that I did not remain longer on earth. I want every one of my friends to know I love them that I often think of them and bring them influences from the spirit world. I don't see why they cannot form a circle in their own homes and cannot form a circle in their own homes and try to receive messages from our life, for I think I could soon come to them with undoubted evidences of my identity and with tokens of affection from their dear spirit-friends." The spirit now holds up what you call a bronch, like a half moon; she calls it a crescent; it is of white shining stones. She says it was the gift of a dear friend whom she hopes to reach and hence it and it was placed. hopes to reach and henefit, and it was placed on her body when it was laid away from sight She says: "I cherish this not for any external value, but for the love that prompted its be-stowal upon me. The material itself may perish, but the spiritual representative will remain forever and be to me a token of all that is sweetest and purest in the human heart.

"This spirit was recognized by Mr. E. W. Smith, who was in the audience, as one of the controls of his little daughter, twelve years old.

Willie Knapp.

A young brave is here who went aways little pappoose, but he has grown up in the hunting-grounds. He says: "I do want to give a few words. I tried before, but could not get in. I think I can say just a little now. I am busy, very busy trying to make mortals know that their spirit-friends live, and I go from place to their spirit-friends live, and I go from place to place, where I think a good work can be performed. I have startled some people and made quite a stir in two or three villages of Wisconsin, and have 'out up' just a little in California. I want to do something here in Boston, and am going to do it, if I am not mistaken." He says that there is a young lady in California whom he knows he can make use of as a medium—he thinks he can write through her hand—anyway, he knows he can give intelligence of spirit-life through her agency, and he is working for that. He is one of a number selected by the spirit-band to do their work. Those of the higher life will not be deterred by any outward condition from accomplishing that which is before them. This spirit brings his love and says he is very happy to come, and will always says he is very happy to come, and will always do it when he thinks there is a chance of accomplishing some good. He knows a lady here in the council-room. He gives the name of Willie Knapp.

Job V. Here comes a nice, handsome-looking brave—tall and smart. He says: "I would like to say a few words to one who is very dear to me. She knows that I exert a protecting influence over her and our dear sons. She knows I am anxious to do everything that will be for her best good. She realizes that I advise nothing that will be detrimental to her interests, spiritually and materially. I gome to-day to her best good. She realizes that I advise nothing that will be detrimental to her interests, spiritually and materially. I come to-day to say, My dear one, you have been brought into a certain work to try your powers of endurance, and to exercise your abilities, mental and physical; but we have not placed you in this position intending to leave you stranded on a shore that will afford you only the most inhospitable conditions; on the contrary, we inhospitable conditions; on the contrary, we have allowed you to drift into this situation, to expand and unfold certain faculties within you. You are not required to make such sacrifices as will be detrimental to those in your you. You are not required to make such sacrifices as will be detrimental to those in your charge, nor are you requested to labor on anxiously in the dark; we wish always to place a light before you that will show the way clearly and unmistakably; that will be to you a guiding power, leading you onward to the fulfillment of spiritual duties and the accomplishment of that labor which is in your hands. So, dear one, when the hour is darkest and the way most rugged to your feet, you may safely follow those impressions which are given to you by your spiritual attendants. If you feel that to take a new road, to enter upon some other labor is best for you and yours, then we shall say, God speed you in your endeavor; the spiritual work may be accomplished by others; yet you will find a labor devolving upon you for the unseen world. It may not be altogether in the direction which seemed open before you some months since, but it will be for the elevation of others, spirits and mortals; therefore we bid you be of good cheer; although we know you may be called upon to pass out of one road into another, yet you may feel that all is well; that I and other dear friends are guiding you and the work before you. I do not wish to speak more explicitly, here; but I can give impressions—I can give thoughts at other places, which may be understood and followed. I only come that my dear one may know she is not held in one position; her hands are not tied by the spirit-world; she will not be forced to do that which she feels unjust, but she will be guided into the clear pathway of duty, although perhaps somewhat different from that which others have placed before her." The spirit does not wish to give his full name. He gives Job V.

Capt. John Richardson.

Here comes another brave; he is good-looking—is real straight, like the Indians—and this is his message: "I, too, would like an opportunity of sending my greetings and love to my family, my relatives and friends. I know I am not forgotten by those who once associated with me on earth. I know that my fellow-townsmen held me in their remembrance, and I feel it my duty to come and express myself through such an agency as this. My dear ones cannot realize that I am often with them; those of my household cannot understand as fully as others who that I am often with them; those of my household cannot understand as fully as others who
are connected with me that I am by their side
watching their movements, and taking part
sometimes in their affairs, yet so it is. If they
will investigate Spiritualism, and give me an
opportunity of coming to them in private ways,
under such conditions as will assure them there
can be no collusion, I will do all in my power to
convince them of my identity, and of the truths
of spirit communication. There are some matters connected with material affairs which I
would like to discuss with my own immediate
family—those of my household. I cannot do
this in public; it would not be expedient, nor
would my friends desire it; but if I can succeed
in coming privately, I will be most happy to advise my dear ones so that they may be benefitin coming privately, I will be most happy to advise my dear ones so that they may be benefited in many ways. Ido not approve of all things that I perceive have taken place; yet I know each one is working according to the best light within, therefore I do not censure I can only say that I await the time when each one will have become unfolded in knowledge, perfected in spirit, and then I realize that every one will do only that which is for the highest good and happiness of all.

To my dear sisters I bring a most affectionate

To my dear sisters I bring a most affectionate greeting and my blessing. I know they feel I am with them, that my presence is sometimes manifested, and that my influence permettes their homes. I am not alone in coming to them or to others; many dear friends of the higher or to others; many dear friends of the higher life associate with me in my visits to my earthly home—dear ones who desire to be remembered. Father brings a sturdy, stimulating influence; he has done much to bring a knowledge of Spiritualism to the old place, and to arouse his neighbors and friends to a knowledge of the immortal life. He will not cease his efforts to draw the scales away from the ayes of the smittallife. the scales away from the eyes of the spiritually blind, and will continue to work until there is a grand awakening of spirit in the old town. We know that those spirits who desire to manifest themselves will be given power by-and by, and that many of our earthly neighbors and friends who are now spiritually blind will then see and those who cannot believe that the dead see, and those who cannot believe that the dead return will be quickened with such an influence from the spirit-world as to convince them that there is a power mightler than that of earth." This spirit belonged in Woburn, Mass., and calls himself Capt. John Richardson.

Sarah Ann Johnson.

Here comes a squaw who says she lived on earth sixty years; her name is Sarah Ann Johnson. She says she lived at the South End, in Boston. She has children in the city, a son and daughter; she wants to come to them. Her son's name is William, and her daughter's Sarah Lydia. She has been in the spirit world a long Lydia. She has been in the spirit-world a long while, but never had the opportunity of coming before. She says she did not know that spirits before. She says she did not know that spirits could come back for a long time after she passed from the body; she was in company with those who told her there was no way of her reaching her dear ones on earth, and she would have to wait until they came over to the other side. They were people who would not accept the lessons taught them by the spirits; they declared that those who told them they could come back and talk with their friends were faisifiers, and when they were taught that they come back and talk with their friends were falsifiers, and when they were taught that they
could never find the "great white throne" and
their good "Redeemer," they believed those
who told them so were of "Anti-Christ," and
were seeking their downfall. She says, after a
while she became so dissatisfied with her surroundings, so anxious to meet her children, to
just look upon their faces; and know whether
they were happy or not; that she turned away
from those spirits and went out into another
place, to see if she could not gain some information about those she had left on earth; in that
way she came into association with other intelligences, who brought her back to the earthly
life, right into the homes of her dear ones.
Then she began to learn something of the real
life, which spirits can appreciate, and which is

of her friends, she thinks she can give them in-formation which will satisfy them it is really herself who comes.

: Harrison Clark.

A brave forty-five years old, Harrison Clark, wants to come to a friend in New York by the name of George Nelson. He has been over about four years; went out from Arkansas, and has friends there, too, whom he would like to meet. He says that he has found a good country on the other side, but likes to step back across the border once in a while, to see his old chums. This brave is almost six feet high; he has black whiskers, dark brown eyes, and a heap of scalp-locks—me means on his head, not down on his belt. He says that when he went West he intended to push on beyond the mountains, but meeting some old friends he stopped in Arkansas, and remained there until he went over, which was about ten years from the time he left his Eastern friends. He says he is all right, and he wants his friends to know it. He thinks he can make some physical demonstrations of his presence, because he has already succeeded in giving a few raps, and making things hop round; a little. He is going to work to de more of it hecouse he wants to draw the to do more of 16, because he wants to draw the attention of those whom he once knew, for a certain object he has in view.

Clara Racon.

Clara Bacon, a squaw who has been in the Clara Bacon, a squaw who has been in the hunting grounds some time, wishes to send love to relatives in New Haven, Conn. She says that one by the name of Henry is with her, also Thomas and Lucy, and they all join in sending expressions of affection, and desire the dear friends on earth to know that they live. They are trying to guide their dear ones so that their lives may be peaceful and happy, and whenever they can bring a spiritual influence to uplift and strengthen them in their passage through the afflictions of life, they are made happy. This spirit thinks, after a little while, she will have the opportunity of coming directly to her have the opportunity of coming directly to her friends, for there seems to be a medium in New Haven she thinks she can influence to go to their home; if so, she will make herself known.

Dick.

A squaw here just wishes to give the name of "Dick." She brings her love to the brave who is not far off, and says: "I am trying to brighten your life and to make its conditions elevating to your spirit. You have passed through strange experiences, trials and struggles, during the last faw months especially, although squaw here just wishes to give the name of strange experiences, trials and struggles, during the last few months especially, although the two or three previous years have been very perplexing to you; but through them all you have been guided; for a higher light than that which belongs to earth has been placed before you, and we of the spirit-world are seeking to unfold your inner being. I trust you will reap a profit from these experiences, that your soul will grow stronger, your mental powers become invigorated, and the physical gain power. I hope that before many months have passed a new avenue will be opened before you, through which you may gain that which you require. Our son joins me in love. He was with you on his anniversary, and he brought the spiritual influences which he had to convey to you. I have recently visited our darlings; they are as well and happy as we could expect under the well and happy as we could expect under the conditions. I guide and guard them, and will do all in my power to make the influence which comes in contact with them spiritualizing and elevating in character. My blessing is with you all, and I shall ever labor for the benefit of my dear ones." The brave will get it—he will understand what it means. She brings him a damage rose as a token of lave damask rose as a token of love.

Lotela's got through now. Much obliged to the pale-faces for the flowers they brought, and the pale-faces for the lowers they brought, and to all the pale-faces that have sent in flowers during the season. They have been of great benefit to the spirits, and have given a good deal of pleasure to the medium and the friends who come here. Pale-faces, we're going off now. Lotela hopes you'll have a nice, good summer and lots of fun. Do n't get too hot and the deal of the season was the season and home the season and home the season are the season and the season are the seaso of work to do by and-by, when the snow flies.

If you make up your minds to have a good time you'll be sure to have it. Lotels always has a good time.

Closing Remarks by Mr. Pierpont.

Now, dear friends, as the time has arrived for closing these meetings for the summer season, it is incumbent on me, as one of the band of spiritual managers, to make some allusion to the labors of the past year.

To-day we close this séance-room for a short vacation, and we bid adieu to the spirits and mortals who have been wont to gather here for the purpose of receiving instruction by taking part in this labor of love for the children of

During the last season there have been given, through the instrumentality of this medium over six hundred messages from returning spirits, and among that number we may perhaps count half-a-dozen; or at most a dozen, in which have occurred some little mistake. But while we acknowledge that it is not possible for usalways to guarantee undiluted and perfectly correct spirit-messages, yet we are gratified in being able to declare that fully nine-tenths of the communications given here through this. medium, and those through her predecessors, have been strictly correct and characteristic of the ones from whom they purported to ema-

It is not always in our power, even with the most careful attention, to have every word expressed characteristically and correctly through the lips of this medium, for this reason: At each session of this circle hundreds of spirits are present, who, being anxious to send out communications to mortal friends, throw their own personal will and magnetism upon the medium, which must in some degree affect her brain, and impress on it conflicting ideas. The medium's brain must always be in a delicate and sensitive condition to reflect accurately what is impressed upon it. But it occasionally happens that two or three spirits, of a positive nature, are at the same time exerting a psychological power upon her, each one of whom will, to an extent, succeed in making himself felt and known, sometimes causing confusion in the utterances: this accounts for any little mistakes.

We make this explanation to satisfy a few spiritualistic friends who desire to know why spirits cannot always give their messages correctly, and why they do not seem to remember certain facts occurring in their earthly existence, and relate them with as much accuracy as when in earth-life. It is not that a spirit forgets his name, or is unable to pronounce any arbitrary fact correctly; but it is because the instrument employed is not at the moment in a condition, for reasons before mentioned, to accurately receive what the spirit-operator impresses upon her brain.

We return our deepest; gratitude to all those friends of the Banner of Light Free Circle who have by their attendance, given their sympathy and magnetism in support of our laborious efforts at this place, for from them we have gained renewed strength and power, not only for our medium, but for the returning spirits, enabling them to better accomplish their delicate tasks: - - -

We also wish to express our sincere thanks to the friends who have so kindly brought their floral offerings to deok the table on this plat-Then she began to learn something of the real life, which spirits can appreciate, and which is progressive. Now she has come here, hoping to reach her friends and send them her love. She says, if it is possible, she would like them to find a way for her to come and talk privately; she has never been used to speaking in public, she has never been used to speaking in public, and do not know how to do it, but if she can come home and talk with her daughter, or any they behold beautiful and fragrant flowers be form. Not only have these beautiful blossoms

fore them, it gives them pleasure, and renewed confidence to go on.

During the five years our present medium has ministered to the wants of the spirit-world over three thousand messages have been given to mortals! Taken in connection with the many thousands of messages received in this Circle-Room by her two immediate predecessors, who can measure the good resulting from such a volume of spiritual information and instruction concerning the future life of the human family! Or who can express the gratitude of the thousands of mourning hearts that have been comforted by receiving messages of love from the dear ones gone before!

Those who look upon this work from a meraly superficial standpoint, giving it but a cursory glance, cannot possibly understand its true worth and real merits. In order to do this they must carefully and earnestly study the law of spiritual communion. If they do so in the right spirit, they will soon be ready to acknowledge that even though they may receive no light from the communications of returning spirits, some one else will, and is benefited by it; that some hearts are comforted. some minds enlightened, and that even the returning spirit itself receives a new experience which will be of great value to it in its onward march in search of more light.

This, friends, is our mission of love for humanity, and we rejoice to know that not only this, highway between the two worlds but many others will be kept open, not only for the benefit of returning spirits, but for mortals

As the years roll around, and spirits and mortals become better informed concerning the proper conditions of spirit-communion, the power now possessed by the spirits for this work will be immeasurably increased, and the ways and means of coming into contact with mortal life be multiplied, so that every household will contain its medium, and in every home there will be erected an altar to the spirit-world.

In behalf of the Spiritual Band that gathers at this place, I bid you adieu with blessing. John Pierpont.

MESSAGES TO BE PUBLISHED.

Sept. 16.—Sliver Cloud; Kate A. Osgood; Margrete Splaine; B. W. Conant; Rebekah P. Greenicat; Charles A. Holi; Austin Hutchins. Sept. 19.—Deacon Samuel Woodman; Ariel H. Gonld; Mrs. T. A. Springer; James S. Franklin; Hannah Watkins; Dr. Henry Ess; Juha Fowler.

A VOICE FROM THE SUMMER-LAND. Dedicated to Ira J. and Lue R. Powell, on the coca-sion of the translation of their little daughter, Ma-bel Alda, who passed from the mortal tmement, Aug. 5th. 1884, near Urbana, Champaign Co., Ohlo, aged 6 years and 6 days.

BY M. C. WOODWARD.

Your Mabel's safe in heaven, mamms,
From pain and suffering free,
And happy children throng around,
Their new-born friend to see;
And grandma took me by the hand,
And led me to her home,
She looks so pleased and happy now
Her little Mabel's come.

You must not weep for me, mamma,
For that will make me sad;
We'll come to see you every day,
And try to make you glad;
They say I am an angel now,
But I'm your darling yet,
The loved ones of my earthly home
I never will forget.

You must not think I'm dead, mamma, Because I 've gone away;
My body was worn out with pain,
I could not longer stay;
And grandma says she's wanted me,
She is so glad I 've come,
And you have sister Gerfrude left
To cheer your earthly home.

This land is fair and bright, mamma,
The birds so sweetly sing.
And flowers are blooming everywhere,
And sweet as breath of spring;
I know I will be happy here,
With friends so true and kind,
And little hands, the angels say,
Shall sweet employment find.

Shall sweet employment find. I bring my love and kias, mamma,
To those I 've left behind,
To papa, sister, auntie dear,
And all my friends so kind;
Sometime you all shall come to me,
And in this home so bright
We 'il all be happy evermore,
Now, dear ones all, good night.
Osborn, O.

Verifications of Spirit-Messages. MRS. IDA SAWYER.

MRS. IDA SAWYER.

I wish to acknowledge the correctness of the communication from MRS. IDA SAWYER, published in the BANNER OF LIGHT Sept. 18th. Mrs. Sawyer was a cousin of mine, and I lived in New York City at the time of the shipwreek she speaks of. She and her husband were found frozen to death. The little girlwas saved. The communication is correct. I shall send the message to her people, who reside in Prospect Harbor, Gouldsborough, Me.

Yours fraternally.

MRS. H. N. READ.

Westfield, N. Y., Sept. 22d, 1884.

enitions)

PARDON FIELD.

In the BANNER OF LIGHT of Dec. 15th, 1883, is a communication from PARDON FIELD, my brother. The details there given are correct, and the language characteristic of him from whom it purports to be. (The paper has been floating around man months, in a most singular manner, to find me, as il

months, in a most singular manner, for find me, as a seems.)
I am a believer in Spiritualism, and have been for more than twenty years. I have read the BANKER occasionally, and think the doctrine it teaches, is real ship pire. I have been browded from the chirch where I worshiped for about thirty five years of a count of my, spiritual views. They are groping slong in their old grooves, and feared. I might introduce the beautiful spiritual doctrine into their midst. God bless and pixy them.

bless and pity them.

I wish there was a spiritual meeting near mal hunger and thirst for some meeting congenial with my feelings, where charity reignests, and where the aim is "onward and upward".

Yours in fraterial love, "FANNY M. LEONADS 189 Bay street, Taunton, Mass., Sept. 22d, 1844.

HENRY KNIGHT—JONATHAR WHITE—OLIVER MOUL August 2d' a message was printed in the HATHER OF LIGHT from HENRY KNIGHT of Camden, Mc. It knew him well, and I think the message was all correct, except his age; which was about ten years to

The BANNER of Sept. 18th contained another mee The BANNER of Sept. 13th contained another measage, this time from a well-known Rockland man, which, so far as I know, was wholly correct. His name was Jowarman, White, He had been a prominent business man in this city for many years.

In your issue of Sept. 27th is a measage from Chiven Moses, of Bath, Me., a man well-known is the first President of the Knox and Lincoln Bailroad. As no one else has seen fit to verify these messages take the liberty to do so. Yours truly, F. W. BMITH. Rockland, Me., Sept. 23th, 1884.

Passed to Spirit-Life:

From Darien, Geneses Cov. N. Y., Sept. 8th 1884 Mrs. From Darien, Geneses Uo., N.Y., Sept. 8th. 1884, and Betsey Robinson, aged 76 years.

Mr. and Mrs. Existing the street in this place over firsty years, and were well and favorably known for their many good qualities. They have long been firm pelicyers in 891 tualism, and have, taken the HANNER OF lively nover twenty years, always, permed it with disasting interest twenty years, always, permed it with disasting interest twenty waiting for the ammons to raising the will make patiently waiting for the ammons to raising the will mise segmial and kindly, pressure. They wastly will mise segmial and kindly, pressure. They wastly waiting for the granding the interest in the work mentioning them. A light for a light her spindly in the second production of the raind of that idea were uniavating. In the time the child's statement was confirmed by letter. B. H. E. ...

the child's statement was confirmed by letter. B. H. M.

From Bockland, Me., Sept. Sih, 1884, Busan B.; wife of
Oscar E. Blackington, aged 46 years and 6 months.

Mrs. Blackington was a great sufferer for several years,
but bore ther sicknes a with remarkable courage, palence
and hopefulness. Sihe was a grey surper, sincera believed
and hopefulness. Sihe was say grey surper, sincera believed
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Adbertisements.

Mrs. Sarah A. Danskin, WIDOW of the late Washington A. Danskin, and Pupil of Dr. Benjamin Ruah, continues her practice at her home, 481 North Gilmor street, Baitimore, Md. MiB. DANBKIN treats clairwyantly from lock of hair, For Medical Examination, 2,00 and 2 stamps. 9w-Sept. 8.

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Oct. 4.

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Oct. 4.—ti

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ite of

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Oct. 4.

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BOSTON, SATURDAY, OCTOBER 11, 1884.

"The Comforter."

On Tuesday afternoon, Sept. 23d, Mrs. NEL-LIE J. T. BRIGHAM delivered an eloquent address-having for its text: "Behold, I send to you the Comforter, even the Spirit of Truth' -during the obsequies of Mrs. W. A. Prior of Hartford, Ct .- an old-time Spiritualist, and long a reader of the BANNER OF LIGHT. The discourse appeared in full in the columns of the Hartford Daily Times (of the 24th), which paper is to be credited for the kindly and liberal feeling thus expressed in reproducing the remarks of the inspired speaker for the perusal of its readers. We present the following ex- away." cerpts from this report in the Times, regretting that space is wanting to do more:

When we realize what this day is-not to you, but to the risen one-you will find that for her the darkness has passed and the night is over; for her the pain and the weary waiting and watching have gone by. There is no comforter like the Spirit of Truth. However feelingly uttered, if it be not truth, it vanishes like the mists that vanish when the clear light shines. That which we hunger for to make us strong. is the truth. It is the rock for us to stand upon-the granite on which we must build; it is the mountain lifted above the flood; we can stand upon it, and however high the turbulent tide may rise it cannot wash away our foundation. Anything else is like a shadow; the truth is like the substance. It is the clear lightquenchless, glorious, eternal. This is what we seek. We have the blessed promise that our search shall be rewarded. "Behold, I send the Comforter, even the Spirit of Truth." We need the Comforter in many ways. The best of us, the happlest, are surrounded with temptations, beset with trials, dangers and difficulties. The shadows come to every life. And with this consciousness the words we have uttered are aweet indeed.

.You are familiar with the old saying," There is hope while life lasts." As though, when death came, there is no hope. As though when death came, the angel feet of immortal Hope no longer went with us. As though, like the little path that runs to the meadow brook, it ended there, and had no existence on the other side. There is no path to the pebbly brook, but we know it comes out safe beyond; no street to the river's brink, but there is a ferry across. So, if we follow this shining path of Hope, if our faith is strong enough we shall see the path beyond the river of death. We might say, it is true, there is hope while life lasts—but life lasts forever; and therefore there is no end of Hope. We have been told that death is a great evil, from which all the world naturally shrinks; the prime enemy of man. It is so pictured; "the Reaper, whose name is Death," we are told, goes through the land, taking all that is best, sweetest and fairest-gathering the richest fruits first-the sweetest flowers first. We have also been told that God gave us Death as a manifestation of His wrath; as a curse. That is a mistake. For Man was not the first production on this Earth. Before he came, Life and Death were busy here, making the world ready for Man. Death is but one of the agents of progression in this fair world. If the leaves fell not, if the flowers fell not, the soil would exhaust its richness, its fertility would cease. We would behold this great harmonious scheme of Nature at fault : but it is not so.

If this change, called Death, can in the law of Nature's transformations touch the rock and change it into vegetation-if this change touches every other thing and unfolds it in a law of progression, why can it not touch these bodies, which are but mortal? They rise from the dust, and return to the dust again. It is the Spirit within that does not come from the dust; it is the life that waits in the chrysalis, to burst its prisoning cover and escape; it is the spirit that waits. like the song-bird in the egg, till it breaks the shell, and comes out into the sunlight and the air, growing day by day in the joy of life and liberty.

Why, friends I death, as you call it, is not a curse. It is no evidence of God's anger that such a change in our lives should come. Don't we know that God is love, and love is everywhere? And if this be true, even in this change called death there is love made manifest. When we realize that this world is not made for our home-that there is nothing satisfying herethen we look beyond and see what God intends in ordaining such a change in the great blessing of life. There is not room here on earth for our intellect to unfold all it would. We are limited. We cannot travel to see the far lands we wish to. Our friends go away —they are separated from us by land and sea; we can send them messages by that wonderful power, that swift-winged agent that almost annihilates space and time : but we do not see the faces of our absent friends. There is nothing quite complete in this rudimentary world. Life has its aspirations and its longings that are met and fulfilled here; and when we realize this and ask why, we find this answer ready for us: Because you are not intended to live in this world long. This world is not intended for your home. It is full of what you call beginnings-crowded full of prophecies, promtees-lacking completeness. The solution of life's great promise lies beyond. It takes the hereafter to fill the measure which this world leaves incomplete.

If this world were intended for your home, would you not be satisfied-would you so yearn for that which is out of sight?

But you have God's promise that all will be well. As this world is not your home, it is suggestive of that beautiful truth of immortal life, which brings divinest comfort: "Behold, I send you the Truth, the Com.

forter." When we think of death to-day, we pray most earnestly that this light may be yours, and that you may see where your loved ones have gone. When we look at this life, with all its promises, we wonder how any one can fail to see what lies beyond it. Go back-take the look dear to the Christian heart-go back through the pathways of the past, and you will know that the angels of God are the friends of man; that they are not strangers, free and stainless of all the trials of earth. Who are the "angels" of whom you have heard? You read how in the long ago a man, in the shadows of night, saw rising in the desert place a ladder, slanting into the glorious light of the heavens. On that ladder he saw angels ascending and descending.

That ladder is bright to-day, and the angels of God

ascend, as this friend and sister has ascended—and

they also descend, coming to you in your trials, with

the truth of their immortal life. You read of the great "cloud of witnesses." Did you ever think what the Bible means when it says we are surrounded with a "cloud of witnesses"? Who are they? Do you think they are the patriarchs who died so long ago? Do you think they are strangers-"angels," who never knew what it was to stumble and toll and weep on earth? Oh! friends, if your sight could be cleared-if you could see that cloud of witnesses, you would know the meaning of these words about sending the Comforter! Your hearts would be comforted indeed. Long ago men gazed upon the stars, and wondered, as little children, what they were-whether shining worlds, or only lights to shine through the shadow of earth; until at last, man, with his inventive genius, stooped to the sand and made glass-bending and fitting it to his wonderful purpose. And now we have the telescope, with which man sweeps the heavens, and the stars become revelators and neighbors. Would to heaven that this dark night

of human sorrow, which falls upon all men, could open their minds, that they might stoop to the grave. and there gather some handful of its sand with which to make them an aid to their sight, that they might gaze upon this great "cloud of witnesses" and find that they are their friends. Think what faces are there! Why, they are bend

with eyes dim, no weakness and weariness, but fresh, bright and beautiful, you would know them at once, if you could see them. Although so changed, they have kept enough of the old likeness to prove to your hearts that they are the same; that they love and remember. There are wives, husbands, children, broth ers and sisters; and there are faces that went out like the little bud - that perchance old not open their weet leaves to the sunshine on earth—little faces with smiles, and hands outstretched to you. Pray Heaven that sometime you may feel that those you love so are in the great "cloud of witnesses." They are not lost they are not dead; they are there, they are here, they are not far away; so near that some day you will see them. They will be bending toward you, they will comfort you. "He maketh his angels ministering spirits." When your hearts can receive their messages and grow strong in all things pure—when you can take their angelic teachings and rise above the wrongs of earth, then you will find the prophecy was beautifully expressed which says," All tears shall be wiped away," and there shall be no more sighing, nor any more dying, "for the old things have passed

The lecturer closed with the earnest assurance to the friends, the children, the sister of the deceased of her continued presence among them, and her unabated love for them all: She whom all had cherished so tenderly was not in the casket before them: the body it contained was only "what she laid down." "Bury the loved form with all the tender reverence you feel, but remember that the mother, the sister, the friend is living still." In the land whither her enfranchised soul had gone she was not a stranger: "How many came with outstretched hands to meet her! saying, Oh, child!' 'Oh, daughter!' 'You have come home at last!' And she heard the word 'Mother!' To those eyes that you see the seal of Night has come, but to her eyes the Night is ended, the Day has come. Behold, I send you the Comforter.' These words we have spoken are true of her. Now indeed are true the words, 'Death is swallowed up in victory,' 'Oh, death! where is thy sting? oh, grave! where is thy victory?'

So, friends, we are glad we can speak these words of truth of her whose life was filled with loving deeds. Faith grew brighter and brighter with her, as she went into the valley and shadow of death, until it was swallowed up in the quenchiess light of the brighter world."

"Harvest Moon" at Onset Bay. To the Editor of the Banner of Light:

The annual good time has just passed, and Onset has received its usual spiritual baptism.

The weather on the day of celebration-Oct. 5thwas fine, and everything pertaining to the occasion proved satisfactory to all. Our spirit Indian friends cannot but be pleased at the zeal manifested in carry-ing out the wishes of the invisibles in this crowning

proved satisfactory to all. Our spirit Indian friends cannot but be pleased at the zeal manifested in carrying out the wishes of the invisibles in this crowning event of the season of 1884.

A goodly show of ripened corn, melons, pumpkins and squashes, together with pears, apples, grapes, &c., were gathered in honor of the occasion by the Committee. Great credit is due to Mrs. Eva Cassell, Mrs. Loring and Mr. Bourne for the active part taken by them in the preparations for the festival; and the thanks of all are tendered to them, and to Mrs. Dr. Sturtevant, Mrs. King and Mrs. White, and Messrs. Bump and Chubbuck for their generous donations of fruits and flowers. A large star of everlastings and immortelles, with a centre of bright flowers, was the contribution of D. N. Ford. This was suspended over the speakers' desk, between bright evergreens, which hung on either side in graceful festoons.

The platform was loaded with the products of the farm; and in response to the lusty ringing of the platform bell, a good-sized audience soon assembled. At two o'clock E. Gerry Brown took the chair, and in eloquent words stated the objects of the gathering, welcoming the host of Indian friends, in whose honor this anniversary was held.

Mrs. Chamberlain was then introduced, and read a poem admirably adapted to the occasion, which was selected by our risen brother, Dr. I. P. Greenleaf, whose vacant chair occupied its wonted position on the platform. The Doctor's ploture was conspicuous, reclining on a bank of flowers, encircled with by The "old stand-by." Charles W. Bullivan, followed Mrs. Chamberlain with the song: "Something Sweet to Think Of." when Mrs. Loring was controlled by "Lone Star," and in a happy manner addressed the "pale faces" assembled, assuring them of their (the red men's) support in all noble undertakings.

Mr. Sulivan followed with "The Isles of By-and-By," after waich Mrs. Dr. Surtevant, under the control of "Eisle," gave an interesting narrative of Indian life. "Elsle's" uncle Okenawapie and brother Wa

which followed.

Wacosta in early life married a pale-faced squaw. She was very beautiful, and was loved by a pale chief who wa-very jealous of the Indian who had succeed in winning the heart of the white maiden. During the hunt which followed, the pale chief entered the home where in fancled security reposed the Indian's bilde, seized her and bore her away, after taking everything of value, including the spear-head especially prized by Wacosta, and setting fire to the wigwam. The poor bride was never seen after by the red man, who swore vengeance against the abductor of his lovely wife, and pronounced a curse upon the spearhead and its holder. He searched far and wide for the object of his love, but with no success, and it remained for the incidents of late occurrence to right the wrong and change the curse to a blessing. The the object of his love, but with no success, and it remained for the incidents of late occurrence to right the wrong and change the curse to a blessing. The spear head had been buried at Indian Neck, and was found some years ago by Mr. John Bourne, uncle of B. H. Bourne, and brought to Onset. The same was recognized by Wacosta, as it was on exhibition on the platform, and the cry of surprise and exuitation when he discovered it thrilled every one present, as its in tensity so clearly indicated the joy of the Indian spirit in again holding the long-lost spear-head in his hand. The curse was then lifted and the Indian's blessing was bestowed upon Mr. Bourne, who is so carnestly working in behalf of the spirit world at Onset Bay. This was a most beautiful incident in the day's proceedings, and seldom, if ever, was a scene enacted which carried with it such evidence of truthfulness.

Mrs. Sturtevant is a most trustworthy medium, a kind hearted lady, and a well educated physician; is highly successful in her profession, and has lately carried Mrs. Badie Billings through a most dangerous lilness.

Atter "Elsie" had closed. Miss Wentwarth under

illness.

After "Elste" had closed, Miss Wentworth, under control, sang, when Mrs. Faunce read a poem written by her under spirit influence for Dr. Greenleaf.

Mr. Lyonfollowed in some well-timed remarks, when Sidney Howe, in his emphatic manner, expressed himself as the Indian's friend—felt that he was baptized anew with spirit power, and would go forth all the more zealously in doing battle in defense of the oppressed red man.

Mr. Sullivan again sang giving for his third selection.

pressed red man.

Mr. Sullivan again sang, giving for his third selection, "The Loom of Life."

Mrs. Faunce (influenced by Dr. Greenleaf.) made some remarks which were well received by her attentive listeners, and Mrs. Wentworth gave the conclud-

tive listeners, and are, wentwork gave the constauing song.

Mr. Sullivan was then entranced by "Eagle," his
principal control, and in his peculiarly impressive
style addressed the people at some length; he dwelt
upon the wrongs of the red man, but was giad that all
is now finding fruition in the Spiritualists' endeavor
to affiliate with them in spirit by summoning them to
their councils and joining hand in hand in the labor
of purifying the heart and purging it of all hate for
their race.

their race.

This closed the exercises of the day, and the audience dispersed, satisfied that all had spent a happy season with the Indians, and would derive a lasting benefit from the communion with them on this beautiful October day in the joys of the "harvest moon."

Onset, Oct. 5th 1884.

D. N. FORD,

Springfield, Mass.

Mrs. Clara Banks of Haydenville, Mass., opened the lecture course, last Sunday, at Gill's Hall. Mrs. Banks is a new speaker in the field; baving become, at Hayis a new speaker in the field; baving become, at Hayden-lile and surrounding villages, instrumental in organizing large parlor meetings the past year, the reputation of her growing mediumship has reached this city. The Spiritualists' Union gave her a cordial greeting on Sunday and histened with much pleasure and local pride to the utterances of this promising instrument and her choice spirit-band. She treated with force and clearness the topics, "How Shall We Know Our Own?" and "The Mission of Spiritualism." Earnestness, enthusiasm, a lofty ideal and unreserved devotion to the cause are conspicuous in her delivery, and sound sense permeates the subject matter.

We learn that Mrs. Banks is peculiarly gifted on fineral occasions, and no doubt will be much sought for

neral occasions, and no doubt will be much sought for when Spiritualists of this vicinity are to lay away the forms of their loved ones, to say a soothing word and point the way to the bright homes of our newly-born angels.

H. A. BUDINGTON.

Portland, Me.

To the Editor of the Banner of Light : Spiritualism has done a good work in this beautiful and charming city, and is continuing. Through the efforts of Mr. Thomas P. Beals of this city, Mrs. Isabella Beecher Hooker spoke before an acceptable and very intelligent audience in Mechanics' Hall, last Sun-Inink what faces are there! Why, they are bend ing so near, to day, that it seems as if you ought to see them. There are faces you knew in the long ago; then they were feeble, their brows furrowed with care, eyes dimmed, locks thin and white; but on! how you loved those faces! They were fathers and how you loved those faces! They were fathers and mothers; they were children; they were dear ones. Oh! Iriends, if you could see them now no longer magnetic power. Mrs. Hooker is admirably calculated

to do a great work in her sphere of spiritual labors. She should be kept constantly on the advance guard. A good woman, a good speaker, and a noble soul. In the audience were Dr. F. L. H. Willis and his estimable wife and daughter. W. L. JACK, M. D.

W. J. Colville at Berkeley Hall.

On Sunday last, Oct. 5th, Berkeley Hall was formally respensed for public Sunday meetings, with W. J. Colville as regular lecturer. The hall has recently been made very pleasant and attractive by means of tasteful and artistic decoration, and is now an exceedingly pleasant place for spiritual gatherings. The services commenced at 10:30 A.M., at which time a very large congregation was present, including many representative Spiritualists and a host of the speaker's personal friends, who welcomed him back to Boston with evident sincerity and great cordiality.

er's personal friends, who welcomed him back to Boston with evident sincerity and great cordiality.

A very fine instrument from the Smith American Organ Company added greatly to the effectiveness of the musical portion of the service. The new hymnbooks meet with general approval, and the congregational singing promises to be a very pleasant feature of the meetings in this hall.

After reading and a most impressive invocation Mr. Colville delivered an inspirational oration of great ability and power, during which it was distinctly stated that the society gathering in that hall heartily stated that the society gathering in that hall heartily stated that the society gathering in that hall heartily worker and agency accomplishing a useful work, it should ever be their province and desire to be in cordial sympathy; but here in the city of Boston they worker and agency accomplishing a useful work, it should ever be their province and desire to be in cordial sympathy; but here in the city of Boston they felt themselves called upon to occupy a somewhat unique position, and hoped they might be able to do their own work to the assistance of all honest work.

In the acternoon a goodly assemblage propounded and received replies to a considerable number of written questions, all bearing more or less on the great question of spiritual life.

In the evening Mme, Fries Bishop rendered three vocal selections very finely, accompanying herself on a grand plano. Mr. Colville, under influence of his inspirers, delivered an interesting and instructive lecture on "The Present Condition of England, Viewed Boolally and Spiritually" Most of the great reforms, of the day were dealt with briefly, and the religious and spiritual condition of the mother country granhically portrayed. The lecturer, though very optimistic in the view taken of England's present condition, did not fall to point out crying wrongs, and, at the same time, the remedies. The audience included many persons of distinction in the world of reform, who expressed themsel

cises.
Altogether the opening in Berkeley Hall has been an extremely pleasing and profitable occasion, and augurs well for the continued success and liberal support of this well known centre for the diffusion of moral light.

moral light.

Sunday next. Oct. 12th, W. J. Colville's subjects will be, at 10:30 A. M., "The Living Test of Truth"; at 3 P. M., Answers to written questions on important topics; at 7:30 P. M., "England and Egypt."

Mr. Colville will hold a public reception on Monday evenings, at 8, to which, as well as to the Sunday meetings, everybody is cordially invited. Beats are provided for all comers, free of charge, and any offering, when the collection is made, is purely voluntary. The poor are always made as welcome as the rich; the sustainers of the meetings carnestly request no one to allow lack of material means to cause them to remain absent. remain absent.

W. J. Colville's Reception.

On Monday evening, Oct. 6th, a grand reception was tendered Mr. Colville by his friends, who assembled in great force in Berkeley Hall, Boston, where a most enjoyable evening was spent. Fully three hundred persons were present, all of whom, by their sympathy and geniality, practically assisted at the exercises of the occasion. The proceedings opened precisely at 8 P. M. with a fantasia on the grand plane, brilliantly executed by Mr. Willis Milligan, who kindly officiated as accompanist for all the vocalists. Songs were finely rendered by Mme. Bishop, Mrs. Wilder and Mr. Coville; recitations by Misses Le Grand and Dinsmore; Mr. Cocke, the blind musician, gave a very fine instrumental selection, under inspiration, and speeches of a high order of merit, full of ennobling and kindly sentiments, were offered by Mrs. Maud E. Lord, John Wetherbee, W. J. Colville and Mrs. Ricker. The exercises concluded at 10:30 with a poetic inspiration from Mr. Oolville. The floral decorations were very tasteful, and the ball with its many lights presented quite a fine appearance. The office of conductor was ably filled by Mr. J. H. Coffin.

At the close of the meeting Mr. Colville was warmly congratulated by many friends on his safe return to Boston.

The prospects of the Berkeley Hall Society are extremely bright, and a career of great usefulness is confidently predicted for this well established congregation and its popular lecturer during the season now commenced. great force in Berkeley Hall, Boston, where a most

Haverhill, Mass. To the Editor of the Banner of Light:

The following circular addressed to "Believers in and Investigators of the Spiritualistic Philosophy," by 'the Committee of Arrangements" in this city, shows that the meetings this season are to be conducted with

that the meetings this season are to be conducted with a generous hand:

The Haverhill and Bradford Brittan Hall Association of Spiritualists present the following list of test mediums and speakers engaged to supply their second year series of public meetings in Brittan Hall, commencing Sunday afternoon, Oct. 5th, 12th; N. S. Greenleaf, Lowell, Oct. 19th; O. Fanny Allyn, Stoneham, Oct. 26th, Nov. 2d; Dr. J. H. Flage, and Mrs. A. L. Pennell, Boston, Oct. 5th, 12th; N. S. Greenleaf, Lowell, Oct. 19th; O. Fanny Allyn, Stoneham, Oct. 26th, Nov. 2d; Dr. J. H. Flage, and Mrs. Flagg, Manchester, Nov. 9th; E. B. Fairchild, Stoneham, Nov. 16th; J. Frank Baxter, Chelsea, Nov. 23d, 30th; J. William Fletcher, Boston, Dec. 7th, 14th; Warren Chase, California, Dec. 21st. 28th; Edgar W. Emerson, Manchester, Jan. 4th, 1tth, March 1st. 6th, May 3d, 10th; Mrs. Isabella Beecher Hooker, Hartford, Jan. 18th; Cephas B. Lynn, New London, Jan. 25th; Joseph D. Stiles, Weymouth, Feb. 1st. 8th; Susie Willis Fletcher, Boston, Dr. H. P. Fairfield, Newburyport, dates not yet arranged. Other engagements are being perfected.

Points for consideration by bellevers in the philosophy and investigators of the philosophy and its prin ciples; and mediums engaged represent in fair propotitions able exponents of the philosophy and its prin ciples; and mediums whose peculiar gifts qualify them to forcibly and convincingly demonstrate the phenomena enabeld to be spirit-communication; frequently with descriptions and names of those professing to communicate. (b.) The two modes of teaching, one appealing to the reason and Judgment, aiming to enlighten and convince the intellect; and the other joining these with ocular demonstration through phenomenal expression while in trance condition, and by invisible mind control supply as conclusive evidence of Immortality as has been given to man since the days of Jesus of Nazareth. (c.) "Come, let us reason tegether," is the appeal to all, asking for a constant and firm support of the meetings by personal presence stantly supported. To these vital points personal consideration is invited, that growth and advance in the spread of the philosophy may be the result. The meetings are established at 2 and 7 o'clock P. M., in Brittan Hall.

Last Sunday, Mrs. A. L. Pennell of Boston was our first speaker, supplying many interesting platform tests. Brittan Hall was finely trimmed with flowers and ferns, and good audiences gathered in the afternoon and evening.

Friday evening social meetings have been established. Mrs. Pennell is to be here again next Sunday. E. P. H.

Meetings in Providence. To the Editor of the Banner of Light :

The Providence Association of Spiritualists resumed its course of lectures for 1884-5 Sunday, the 5th inst., Mrs. Emma Hardinge Britten speaking afternoon and evening. The subjects treated upon were handled in a manner which enchained the audiences, and held them in breathless interest. The forenoon subject was, "The New Spiritual Reformation"; that of the evening, "The Handwriting on the Wall," wherein she vividly set forth the omissions of the professed followers of Christ to practice his precepts and carry out the great principle of love, which was the animating spirit of his religion. Four demons now scourged the earth, war, want, crime and innorance, it of which the ecclesiasticism of to-day and the past were answerable for. Each could rightfully belaid at the door of the church. The signs of the times, however, are full of hope. A handwriting which needed no Daniel for an interpreter was visible on every hand. It came from millions of spirits, and there was no mistaking the import. Modern Babylon must fall as surely as did the ancient. Mrs. Emma Hardinge Britten speaking afternoon and

the ancient.

Meetings are now held in Blackstone Hall, corner of Washington and Snow streets, a very neat and tasty audience room, which was nearly filled to its utmost capacity Sunday evening. The meetings opened most auspiciously, and if the interest continues to develop as it has within a year or two, at ho distant day the Spiritualists of Providence will be obliged to have a hall of their own.

Splittualists of Providence will be obliged to have a half of their own.

Mr. J. Frank Baxter will be the speaker on the results of their own.

Mr. J. Frank Baxter will be the speaker on the results of the manning Sundays of this month. Mrs. Abby N. Burnham will occupy the platform, the Brst two Sundays of November (Capt H. H. Brown, and possibly Jennie B. Hagan, Nov. 16th, and Dr. H. B. Storie the 30th, Other meakers enhaged are: Rev. James K. Applebee, of the Parker Memorial, Buston; R. W. Emerson, J. W. Fletcher, Prof. Henry Riddle and Dr. F. L. H. Wills.

WM. FORTER, JR., Cor. Sec. or ten miles in length.

Spiritualist Meetings in Brooklyn.

The First Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 110 clock, evening at 7:45. J. Wm. Fischer, speaker for October; Dr. F. L. H. Willis for November, December and January. Spiritual literature on sale in hall, Wm. H. Johnson, President.

con, ressuent.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 3 and 7% P.M. Mrs. J. T. Lillie, speaker. The public cordially invited. Daniel Coons, Secretary.

The Eastern District Spiritual Conference meets avery Wednesday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles B. Miller, President: W. H. Comn. Recreasy.

The Evereit Hall Spiritual Conference, 398 Ful-ton street, meets every Saturday evening at 80 clock. Spir-itual papers and books on sale, and meetings free. W. J. Cushing, President; Lewis Johnson, Vice-Fresident.

A Spiritualist and Mediuma' Free Meeting will be held every Bunday at 3 P.M. at Central Hall. 637 Fulton street. Lectures, tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Notes from Brooklyn, N. Y.

To the Editor of the Banner of Light: The various meetings have opened their doors again to the public, after the summer vacation. Mr. Fletch er, who proves so popular a speaker and test medium

to the public, after the summer vacation. Mr. Fletcher, who proves so popular a speaker and test medium at the First Spiritual Society, again occupies the rostrum at Conservatory Hall. The New Church Society having found a convenient and suitable building for their use, are rapidly putting it in order, and will use it exclusively for the various educational, social, weekday and Sunday gatherings, which are comprised in their plan of a church organization within the ranks of Modern Spiritualism.

It is not for me to say, perhaps, whether a church organization is a needed thing, in a movement which tends toward the individualization of man—the making him finally a law unto himself in all things, and so pree from all law—whether it be of Church or State, so long as he sets the saits of his life boat in harmony with the breezes of Nature's laws. If we organize rightly, it should be, as a venerable friend tells me, the individuality in the mutuality: So it is in heaven, the home of the spirit, where all who are properly unfolded work toward a given end in perfect unselfishness; thatendbeingithe elevation of the race—"Nearer, my God, to Thee." If we can, let us work together for a common purpose, and that purpose the same as that which inspires the angel-world, in charity one toward another (for Spiritualists are men and women of large individuality, else they would not be "come-outers" from the fold of the Church—and charity is much needed).—Then let us join hands with the angels, as it were, and, codperating with them, move forward on masse to the victory that awaits us—a victory of peace and truth, rather than a bloody one as of old by the sword.

But not to digress too much, the "Spiritual Frater-nity," of which Mr. Nichols is Chairman, has not yet

But not to digress too much, the "Spiritual Frater-ntry," of which Mr. Nichols is Chairman, has not yet begun its fall meetings, though it was given out they would be about this time, and no doubt will be ere

begun its fall meetings, though it was given out they would be about this time, and no doubt will be ere long.

The Eastern District Conference, Mr. C. R. Miller, Chairman, remained open all summer, and still continues to offer spiritual food and mediumship to its attendants. The Bunday meeting in that section of the city also continued open through all the heated term, and provided instructive and interesting addresses, with occasional phenomena. Here, also, the only Children's Lyceum has resumed its sessions, and parents are invited to send their children from either section of our beautiful city. Dr. Talmage, at the opening of his sermon against Spiritualism, prayed, in thanks to God, that he was a citizen of no mean city. I trust be will yet thank God, "in spirit and in truth," that Spiritualism came to that city to finally perfect and round off in harmony all the religious teachings that had gone before from its many pulpits and its many ministers of many denominations. A city of churches and homes it already is, and a leading stronghold of Spiritualism it is meant to be, as any observer may see by studying the "signs of the times" in relation to its expression here.

It only remains to say that we hope for profitable and

It only remains to say that we hope for profitable and It only remains to say that we hope for profitable and interesting meetings through the present season at Everett Hall, and that the South Brooklyn Seelety will resume as soon as financial help is secured. The "altseeing eye" of the spirit—of God—broods over all, planning, watching, helping and bringing us nearer day by day to him and his attributes—the attributes of those who have become "one with God," even in the sense Jesus the Christ was before he left the earth-life, and the spiritual movement of which he formed the central figure, the master medium. W. J. C. Brooklyn. Oct. 1st. 1884. Brooklyn, Oct. 1st, 1884.

Brooklyn (E. D.) Spiritual Conference.

On Wednesday evening, Oct. 1st, Mr. W. J. Colville spoke before the above society, at Composite Rooms, 4th and South 2d streets, Brooklyn. N. Y., C. R. Miller

4th and South 2d streets, Brooklyn. N. Y., C. R. Miller presiding. Though the notice of the meeting was very brief there was a good audience in attendance. This being Mr. Colville's first lecture after his return from England, the guides naturally dwelt at length upon their pleasant experiences in connection with spiritual work abroad. After the lecture, answers to many questions and a fine poem were given.

On the following evenings, Oct. 2d and 3d, Mr. Colville held public receptions at the residence of Mrs. Ruggles, 342 State street, Brooklyn, the proceedings at which were of a high order of interest. The replies to questions, and the improvised poems given to a large number of persons, were extremely satisfactory. Exquisite music was rendered by a gentleman who plays very finely under spirit influence. Mr. Miller and many others spoke enthusiastically of the good work accomplished through Mr. Colville's mediumship, and expressed their intention of doing all they could to get him frequently to Brooklyn.

Memorial Resolutions

Regarding J. B. Duff, at the Conference of the Everett Hall Spiritualist Society.

To the Editor of the Banner of Light:
Ata Conference of our Society the following resolutions

in memoriam of our arisen brother, J.B. Duff, were adopted and ordered to be sent to you for publication. Previous to the offering of the resolutions, a number of

the friends made addresses of eulogy concerning the deceased, and sympathy with the widow and relatives of our esteemed friend and co-worker in the cause of truth and W. J. CUBHING, Chairman.

esteemed friend and co-worker in the cause of truth and progress.

W. J. CUSHING, Chairman.

Whereas, Our friend and co-laborer, Capt, J. B. Duff, has, after many months of paintul illness, passed to the spirit-side of life; and

Whereas. His long association with this Society, and his earnest and unwearied efforts to advance the spiritual cause in this city, no less than his useful and woll spent life, have gained for him the confidence and re-pect of all with whom he was associated; therefore,

Resolved, That we reloice to know that in life fand death Bro. Duff was sustained by the conviction, nay, by the positive knowledge that ministering angels were around and about him; and that during the whole period of his long and painful illness he was in conscious communication with kindred and loved ones gone before, who ministered to his needs and greatly relieved his sufferings, until finally, hand-in-hand with angels, he was led to that haven "where the wicked cease from treubling and the wary are at rest."

Resolved, That on every occasion of the presence of the

finally, name in the many ven 'where the wicked cease from treubling and the weaky are at rest.'

Resolved, That on every occasion of the presence of the death-angel in our midet, when a brother or a sister passes from earth to the spirit-realm, it is appropriate that associates and co-workers should give fitting and fraternal expression of feeling. And especially is this tribute of respect to the memory of Capt. Duff deservedly called forth, because he was a man among men; a sturdy character, whose life was dominated by conscientious convictions of duty; a man considerate of the rights of others; a just-minded man, genial and friendly with companions and associates.

associates.

Associates.

Associated, That the patient endurance of suffering and the heroic spirit of self-sacrifice manifested by Bro. Duff during the thirteen months of the progress of an insidious disease, and the constant and tender care of her husband by his leving wife, have brought out encolling qualities of character possessed both by Mr. and Mrs. Duff-both the living and the dead—which reflect the highest honor upon our common humanity.

living and the dead—which reflect the highest honor, upon our common humanity.

Resolved, That we fonder to Mrs. Daff and the surviving members of the Duff family our kindly regard and deep sympathy. Though our friend and brother—this bushand and this father—has passed from mortal sight, he is the same loving husband, the same honored and beloved father, and the same true and stealess friend; and all those dear and chelished relations are unaltered and unalterable: That in all its aspects and in all its relations with mortal life, Spiritualism (Bro. Duff knew as we know) as a respiendent and beneficent power, but in no other aspect is it so grand, so consoling and so triumphant, as when it places the torch in the hands of mortals to light them across the dark passage leading to the land of souls: no companionship so loving or so welcome as that of the angel measengers, who on the right hand and on the left guard the wanderer home, conducting him to the supernal realm of light and love.

Princeton, Mass. To the Editor of the Banner of Light: .

The Spiritualist meetings at Wachusett Park, Sunday, Sept. 21st, 1884, were well attended and very interesting throughout. Charles T. Wilder of Leominster presided; B. H. Heywood read selections from Raiph Waldo Emerson. Wait Whitman and James Russell Lowell; Mrs. Fanny Wilder spoke in trance; Mr. Jones gave public tests; "Andrew Jackson Davis, the distinguished medium; philosopher and seer, Alfred E. Glies, Mr. Heywood and others addressed the people forenoon and afternoon. Many old line Spirit ualists and reformers present were glad to meet and greet Mr. Davis and Mr. Glies. The trance improvisations; through Mrs. Wilder, were able and pertinent, and the tests given by Mr. Jones rank him in the line of intuitive power famous in J. Frank Baxter, the saluted E. V. Wilson and other test mediums of that class." Those interested to avail themselves of. Mr. Those ster presided; E. H. Heywood read selections from

saibled K. V. Wilson and other test mediums of that-class. Those interested to avail themselves of Mr. Jones's services can address him in care of Mrs. Fan-nie Wilder, Leominster, Mass. Steps were taken toward the formation of a Wachu-sett spiritualist and Liberal Reform Association with a view to camp meetings in this section next year.

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Spiritualist Meetings in New York. The American Spiritualist Alliance meets every Sunday aftermon at 2% o'clock in Republican Hall, 55 West 33d street. Headquariers and Reading-Room for members at 137 West 35th street, where social meetings are held every. Wednesday evening at 3 o'clock. J. F. Jeanerst, Secretary, 157 West 35th street.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning Service if o'clock; evening, 7:45. Seatefree. Public cordially invited.

Areanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobleher Hall) every Bunday at 2% and 7% P. M. Frank W. Jones, Oonductor.

People's Spiritual Meeting. To the Editor of the Banner of Light:

The revival which came to the People's Spiritual Meeting in this city during the summer season while the other meetings were suspended, still continues. and the interest is on the increase. It did not come unheralded, for it was prophesied several times to the unberaided, for it was prophesied several times to the writer before it came; yet we were somewhat surprised when our hall commenced filling up and our mediums commenced giving to the people things that astonished and at the same time set them to thinking. The theme for consideration at the conferences Bept. 21st and 28th was "Obsession." Excellent remarks were made by Messrs. Booth, Lambert, Nichols, Baker, Ostrander, McLeod, C. P. McCarthy, Snipes, Farnsworth, Plummer, Dr. J. K. Balley, and Mrs. Morrell, Mrs. Austen, Mrs. Shephard and others. Many tests of the identity of spirits were given at each session by Mrs. Morrell, Mrs. Parent and other mediums.

Sunday, Oct. 4th, in the afternoon, Mr. A. A. Wood exhibited a group of casts of spirit-hands, taken under test-conditions, the molds first being taken in paraffine wax heated to the temperature of 212 degrees. Mrs. E. W. Mills gave several character readings from handkerchiefs and gloves, to the perfect satisfaction of those receiving them.

In the evening Rev. C. P. McCarthy gave an instructive lecture upon "Animal and Spiritual Magnetiem and the Conditions of their Manifestation," which was listened to with marked attention. Every available seat in the ball was occupied.

F. W. Jones, Conductor. writer before it came; yet we were somewhat sur-

Philadelphia, Pa.

The meetings of the First Society are held in their hall, 8th and Spring Garden streets, every Sunday morning and evening. The Society commenced its meetings Oct. 5th, under favorable circumstances, with Mr. J. Clegg Wright as speaker. The meeting in the morning brought out all the prominent friends of the cause. The officers of the Association were at their posts, the choir was in its place and discoursed some splendid music. We noticed in the audience several prominent representative

the audience several prominent representative. Spiritualists, including R. B. Westbrook, D.D., I.L. B., Dr. Truman and Mr. Joseph Wood.

After some preliminary business relating to the election of trustees for the next five years was entertained and left over for Monday evening's meeting, Mr. Wright's able remarks took the form of a preliminary address, which was one of the speaker's best efforts.

In the evening the hull was consided, nearly

which was one of the speaker's best efforts.

In the evening the hall was crowded; nearly one thousand people were present. Spiritualism is not dead in Philadelphia. After some singing by the choir, Mr. Wright spoke upon a subject sent up by some person in the audience, which was, "Does the Soul Ever Lose its Personality?"

The lecture was just adopted to the change.

The lecture was just adapted to the character of Mr. Wright's controls, the audience loudly applauding the lecturer. At the close Mr. Wright gave spirit delineations of several spirits present, which were recognized at once. Seydescribed, were very beautiful.

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