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## The Spiritual Rostrum.

#### **Rational Proofs of Man's Immortality**

#### An Address by

JOHN FRANKLIN CLARK, Delivered before the American Spiritualist Alli ance, at Republican Hall, New York, Sunday, Oct. 5th, 1884.

[Reported for the Banner of Light.]

Probably the most important question that presents itself to the human mind, and the one most difficult to answer in the affirmative, at the same time confirming such answer by the presentation of such evidence as will convince and satisfy the human reason, is, SHALL I ALways and forever betain MY Personality AND SELVICONSCIOUSNESS ?

In treating this question during the brief time that is allotted to me by the rules of your Association—a full discussion of which would require hours, where but minutes are allowed I shall endeavor to present for your consideration a few reasons why we may infer that we, as individuals, are indestructible, self-existent, centerstantial units of the substances of being and in so far as I am able, present such evidence as shall convert such inference into an established fact, which later on it may be possible we shall be able to perceive as an incontrovertible truth.

If in the statements that I make I may appear to be somewhat or even decidedly dogmatic, you will please bear in mind that within the limits of time imposed upon me I can only state to you conclusions that I have arrived at through long and careful processes of reasoning; and while I may not be able to present to you very much of absolute knowledge, and while some of the postulates I may present may appear somewhat startling, I assure you that I shall make no statement that I do not at the present time believe to be true, and for which belief I have some rational grounds.

I have learned that the easiest and most direct way to gain a correct apprehension of any complicated object is to take the most perfect specimen that I can find, take it down and reconstruct it again; and in my investigations of the subject under consideration. I have pursued the same course, selecting man as the highest form of being of which we have any absolute knowledge, and I have become convinced that whenever we shall attain to a perfect knowledge of ourselves, we shall have a like knowledge of everything outside ourselves.

Through a careful mental analysis and con sideration of myself, I have been compelled to adopt the conclusion that there are two primal substances of being, both of which are self-existent and uncreated, which we will designate as spirit and matter, which, united, develop and constitute nature; nature being the ego evolved by the union of spirit and matter on the primeval plane of being.

We might designate these two primal substances of being as imponderable and pondersble substances. The imponderable has not dimension, cannot be weighed or measured, is unitary in form, and cannot be divided. The ponderable possesses dimension, can be weighed and measured, and is particled or divided in

I will now state three truths axiomatically, by which I will prove logically and rationally

the self-existence of these two substances: First. Something cannot be preduced by or from nothing.

Second. One substance or things acting by, through or upon itself cannot produce another substance that is essentially different from it-Third. Nothing can be evolved, developed or

produced from a substance (or substances) that

does not exist potentially in such substances. Let me here state that we have no knowledge of either imponderable or ponderable substance per se as they exist on the primal plane of being the only knowledge we have of them, and probably the only knowledge we ever will have of their, is what we obtain from their united manifest stilling in their inherent qualities or potentiallise, and this manifest ation is always in the form of an infection, the I om of the objective artistance of being the hemselves; it attands only to their chemselves; it attands only to their being.

the substance called matter exists because of its manifestations with which our every-day life makes us familiar, and that it is ponderable. We know that the substance called spirit exists, from its manifestations as thoughts and ideas, for these produce effects, therefore must

be something, necessarily therefore substance, and being without dimension or weight is imponderable. Now these two forms of substance are every

where present so far as we know, and as by our first axiom they could not have been produced from nothing, we are justified in assuming that they are self-existent and uncreated. They are here, and here to stay, and if any one denies their self-existent character, it lies with him to prove that the time was when they did not

Next, the observed manifestations of these two substances demonstrate beyond the shadow of a doubt that they are essentially different from each other both in form and method; the imponderable being unitary, the ponderable particled; the imponderable homogeneous, the ponderable heterogeneous; therefore by our second axiom we prove that both substances are self-existent.

The truth of our third axiom is proved by the first, for if substances could evolve and develop something that did not exist potentially within them, then something would be evolved from nothing. It is quite proper to speak of these primal imponderable and ponderable substances as the primal substances of being, but I prefer to treat of them under the more familiar terms of spirit and matter, spirit being the imponderable and matter the ponderable substance, and nature the ego evolved by their action and reaction on the primal plane of be-

Turning now to ourselves, we find these substances, as manifested in us, giving expression to intelligence, power, motion, life, sensation, affection, progression, development, organization, will, reason, love and wisdom; in such an unmistakable manner that they are cognizant to all people of any considerable degree of cul

Now, according to our third axiom, each of these entities must potentially exist and be enfolded in the primal substances of being, spirit and matter. I will now define my conception of these primal substances :

Spirit I conceive to be homogeneous in form unparticled in character, unlimited in extent, of infinite tenuity and elasticity, easily pene trated when expanded in its primeval condition, capable of being condensed in forms composed of aggregated matter, and, when so condensed, each centre of condensation becomes a sensorium of involuntary, intelligent action, and a centre of attraction and repulsion, the nature of which is determined by the form and molecular structure of the matter into which it is condensed, and it possesses inherently the principles of intelligence, power, motion, life, sensation and reason which unite their manifestations for the unfoldment and development of still higher and more interior principles.

Matter I conceive to be atomic in form, heterogeneous in character, coëxtensive with spirit, in which its atoms float, and as possessing inherently the principles of affection, progression, development, organization, will and love. These two substances, in their primeval state, have not an objective but an essential being, and contain, potentially enfolded within themselves, all forms of being that ever have or can exist.

The union of these two primal, self-existent substances evolves an Ego of Being which we term nature, and in nature they become one in purpose and design, and, as nature, attain to expression on the several planes of being above the primeval, the number of these planes and the variety of expression on each several plane being well nigh infinite in the conception of the human mind as developed on this earth.

So far as it is possible for us to perceive by the light of observation and reason, every reourring expression of nature is on a plane in some degree higher than the preceding one, beginning with the primeval condition in which nature is essential in form, and all its principles potential in being, up to the plane of human being, where, in the human form, nature has attained to self-conscious objective existence and the voluntary exercise of its most interior and highest potentalities.

If we would understand nature we must discover and become acquainted with the principles that are inherent in nature, for causes reside in principles. We cannot understand nature nor comprehend its action by the study. and investigation of the local and limited forms of objective being that we come in personal contact with. Our views of nature must be general, not special. Special observation may supply us with facts in regard to special classes of objective existence, all of which are modified by and are the result of their special environments and associations, but only broad and general observations that look upon all that is as an unitary whole can enable us to discover the principles by and through which nature advances to higher planes of being, by such an infinity of progressive stages that they are wholly undiscoverable by us on our present plane of abode, except as we divide them into classes the several stages of progression in each of which are myriads in number.

As every form of being is a part of nature, and all conditions of being combined constitute nature, it may be laid down as aziomatic that nature is a unity, and that its principles are unchangeable, always, acting the same under like conditions, and it also may be stated as an actom that nature is ever expressing itself an dition that nature is ever expressing itself same satellites are now, in their constary stage, in new and higher; forms of being on higher, and constitute the large consts of our system.

Now to prove our proposition: We know that | planes of existence; and that this must ever | They are in the final process of world-extinc- | of being have attained to unity in the ego of continue, until it attains to existence as an or- tion. We may lay it down, then, as a law of ganized unit of being wherein both of its primal substances shall be unitary in form and an orbit around the condensed body and within homogeneous in character, and this can only occur when matter shall have progressed to that condition wherein it is no longer subject

to molecular change. (1).

If the primeval condition of nature is in the essential form, then it is self-evident that there was a time when the objective and manifest forms of being did not exist, and that they have been evolved therefore that all worlds, whether existing to day as suns, planets, or moons, had a beginning, and necessarily that there must have been a time when the first world was evolved, and therefore that whatever the number of worlds that have since been evolved may be, that that number is limited, and hence the field; occupied by the great universe of worlds in space is limited. Now this is important, for if the number of worlds be limited, then it becomes impossible to so locate them in space but that all of those on the outermost verge of the evolved universe will have no worlds lying beyond them in one direction—consequently we sale forced to choose between two alternatives; that is, either that that principle in nature known under the name of gravitation is not universal in its action, or else there can be no such things as fixed stars, or worlds that remain wat phary at the same point in space—for it follows that if gravitation be universal in its operations, those worlds that were attracted in one direction only would yield to that force, and move toward the attracting point, and all worth would soon rush together en masse.

Now, having assumed the nature is unitary in form, and given good reasons for that assumption, we cannot admit that one of its fundamental principles is limited to any specific part of nature in its operations, hence the ground taken that those we discalled stars are stationary at one point in space, or that they are drifting in straight lines as Prof. Proctor

teaches, is untenable.

Again, if worlds are the property world, the only the care the same for every world, the only the care the same for every world, the only the care the same for every world, the only the care the same for every world, the only the care the same for every world, the only the care the ca pend upon their varying magnitudes.

You perceive that thin is wast subject, and that it requires hours where I have minutes, but the subject upon which I am speaking can only be effectively approached by this road.

We must now for a brist space turn our attention to our own solar system. By the best informed minds, it is at present generally conceded that the substance composing the several | ive existence as a universe of sun-worlds, and planets of our solar system were at some time in | as yet it has furnished us with no evidence, not the far distant past a part and portion of the the slightest scintilla, that it possesses consun; that the outermost planets were the first to solousness, nor indeed that it possesses anywhich the sun gave birth, and that the planet thing beyond the principles it has unfolded and Mercury is the sun's last child. It is also con- used in attaining to its present condition. But by ceded that the satellites of the several planets the continued use of these qualities only it carwere outbirths from these planets. I believe ries forward its development, until it begins to these conceptions are true, though my veiws exist in the perfected mineral, and then, havdiffer very greatly with those expressed by scientists as to the manuer in which the formations took place.

Now this is what we behold here: We behold the planets revolving around the sun from west to east in well-defined orbits, carrying their satellites along with them, while the said satellites revolve in well-defined orbits around their parent-worlds. Thus we see a satellite has two orbits, its primary orbit around its parent world, and an induced orbit around the sun, and all are held in their courses by two forces called centrifugal and centripetal, centrifugal force being that which always acts to force a body in a straight course in the line of motion, and the centripetal that force which draws a body constantly toward, a central point; this last force in the movement of worlds is known as gravitation; as the body abted upon by both these forces cannot obey either implicitly, owing to their opposing character, it moves in a course midway between the two. and thus moves in an orbit approaching to the circular.

Now every man evolved by nature passes through the same stages, beginning with the prenatal life, and so forward to the change called death; and so it must be with worlds, if they are evolved by nature, their stages must be the same; hence our sun must have a parent-world that gave it birthand around which it revolves. and also our earth, when it gave birth to the moon, must itself have been in its sun-stage of existence, and the moon when born must have been a little sun. Thus the stages of worldlife are: first a sun, then a planet, then a moon. then a comet, then disruption into aerolites. and final absorption back into the sun of the system around which they revolve, which is always their grandparent world. Thus there is a substratum of truth for the old myth of the sun devouring his children.

There is no escaping the conclusion that there is one great central sun of the universe, which has given birth to a vast number of suns that revolve around it in well-defined orbits. and these suns have again produced suns which revolve around them, and are carried by them around the central sun, and so the process has gone on until it has extended to our own earth.

If you have grasped the idea that I have tried so briefly to convey as to the order of the uni-yerse, you will perceive that the first worlds to reach the planetary condition were the yery last and smallest suns thrown off by those suns that are the furthest removed genealogically from the great central sun; hence, in our own solar system, the first worlds to arrive at their planetary stage of being were the satellites of the outermost planets of our system, and these

world-movement, that a world must revolve in | from primeval being up to man has been an adthe sphere of its parent-world.

Now do not understand me, when speaking of a world, as meaning only its condensed central portion, which is all that we can see with our material eyes. The term world embraces much more than that, for it includes all that sphere of rarefled and expanded substance governed and controlled by its sensorium, and I can demonstrate that the earth's sphere, or our world, is at the very least five hundred thousand miles in diameter, and probably more than one million, while the world of our sun is over twenty thousand millions of miles in diameter.

I would not have you suppose, either, that this present great universe of worlds is the first that was evolved by nature. It certainly is not the first, and there is a strong probability that it is the sixth, and it is questionable in my mind whether nature during the existence of the five preceding universes attained to expression upon the human plane of being.

As those suns that are furthest removed genealogically from the great central sun were the first to attain to the planetary stage, it is evident that the whole great universe of worlds must have been evolved to its furthest genealogical limits before the planetary stage of world-life was reached, and therefore that at that time it was a universe of worlds all in their sun-stage of existence.

Now up to this point, that of a universe of suns, what are the principles that have attained plainly and unmistakably to a manifest existence? Most certainly intelligence of the very highest order has been displayed, also power, motion, affection, development and progression. Now don't mistake my meaning in the use of the term affection. I mean by it that inherent principle in the primal substances of being, that, when developed into activity, causes these substances to combine in the building up of forms. I do n't mean love. That is a principle which does not attain to expression until a much later period in nature's unfoldment.

Then, up to this point, we behold that all that has been done has been accomplished by the activities of the principles named, and that they all attain to activity and manifestation through and by nature, which is an ego of being, evolved from the union of the two primal substances of being, spirit and matter, and therefore necessarily the ego of universal being.

Now this ego of being, nature, which began with only an essential existence, has progressed and developed, until it has acquired an objecting prepared the conditions, it unfolds and makes active the principles of life and organization, and attains to existence and manifestation on the vegetable plane.

Nature, actively using all its unfolded qualities, prepares the conditions for the manifestation of the principles of sensation and will, which find expression on the animal plane, and nature now begins to exist as an animal.

Each and every animal organism is a product from the ego nature, which builds it up and is unfolded the principle of consciousness, and existence nature becomes conscious by and through the egos of its animal organism.

Through this active consciousness the principle of mind is unfolded, for we only know of plane nature presses forward in development. Ever improving its animal organism by advancing the molecular condition of its ponder- complishes the development. able or matter substance, it seeks a union between intelligence and mind, and the product is reason, and the quality of this reason will be in an exact ratio to the perfection of this union. It also strives for a union between affection and will, and the product is love, and, again. the quality of this love will be in an exact ratio to the perfection of this union.

We see this exemplified in the love of the animal ego for its young. The union of affection and will for a time is very thorough, and while it lasts they will sacrifice their lives in defense of their young: but it is ephemeral and soon vanishes. The union is dissolved.

And now, the conditions having been prepared, nature makes another advance and attains to existence on the human plane, as man and woman, and in this form it evolves an ego, which ego unfolds and manifests the principle of self-conscious consciousness and individual personality. In this human ego of being nature strives to bring together and unite the unfolded principles of reason and love, and the product of this union is wisdom.

As man and woman, nature has attained to a permanent union of its principles of intelligence and mind, will and affection, and hence the principles of reason and love are always manifest in some degree on the human plane, and it is the constant effort of nature to perfeet these unions, and also to effect and perfect a union between reason and love, thus developing and perfecting the principle of wis-

We find the two classes of principles those pertaining to spirit and those pertaining to matter-all attaining to expression manifestation and union in the unfolded and developed principle of wisdom. The potential principles

man. We cannot but perceive that every step vance in the molecular condition of matter, and, therefore, that all forms serve the purpose of factories for the elevation of matter to a higher condition, fitting it for a closer and more intimate and perfect union with spirit; and as nature, existing as man and woman, takes an entirely new departure in advancing from that point, we might rationally conclude that the human organism serves the purpose for the final perfecting of the form of matter, evolving for its ego an organism constituted of matter progressed to that degree where it is incapable of further molecular change, which organism becomes manifest when the ego leaves the material organism.

The new departure that nature takes after attaining to existence as man and woman is this: that from thence onward all development and progress is attained by the conscious voluntary exercise of its powers through its individualized and personalized egos as men and women, while up to this point all advance has been gained by the involuntary and unconscious action of nature. There are strong arguments that can be presented to sustain this view, but time does not now serve us. I have not said anything about a Creator, Deity or God, for I have not, in my investigations, met with one; nor should I know to what use to put one; but if you desire to call spirit and matter, or the ego evolved from them, nature, by either or all those names, I have no quarrel with you on that

I will now state as postulates certain conclusions that my investigations have led me to, not based alone upon the few ideas I have in this brief address been able to present to you, but the result of long, patient and careful thought: 1st. There are two forms of substance, both

of which are self-existent, and from unions of these two substances all things are evolved. We term them spirit and matter. 2d. These substances, in their primeval con-

dition, have an essential being only. Spirit is homogeneous, unparticled, of great tenuity, and knows; matter is heterogeneous, particled, floats in spirit, and feels.

ad. Spirit and matter, in their entirety, constitute nature. Therefore nature is the all in all, and no form of being can be above, below or outside of, nor anything but a part and manifestation of nature. Nature is the Ego, the I Am, of primeval being.

4th. Spirit is positive, matter is negative. Spirit acts, matter reacts. Spirit is interior. matter is exterior. Spirit is masculine, matter is feminine. Spirit knows, matter feels.

5th. The principle by which nature advances to higher planes of being is, condensation of spirit and aggregation of matter, and its mode of action is through major to minor centres.

6th. Spirit is condensed in each separate aggregation of matter, and the form of the aggregated matter is determined by the spirit condensed within it, which acts as and is a sensorium for the form in which it is condensed, and the degree of condensation of spirit in a form is in an exact ratio to the molecular condition of the matter aggregated in the form.

7th. The intensity of the action of spirit is in an exact ratio to its density, and the intensity of the reaction of matter in an exact ratio to its molecular development.

8th. Nature only attains to consciousness through the union of its substances in an organized form. Spirit, in its primeval unconmaintains it, and each of these animal organ- densed condition, does not reason nor think, it isms evolves an ego of its own, and in this ego | simply knows and acts. Matter, in its primeval unorganized condition, does not will nor love, for the first time in the whole course of its it simply feels and reacts. This action and reaction constitute an ego of being which may properly be termed the soul of the universe, or nature, or the delfic principle. This ego possesses neither volition nor consciousness, but mind through conscious thought. On this acts and reacts involuntarily. Spirit knows what to do, matter feels how it should be done, and the ego thus potentialized directs and ac-

9th, All forms of being and the egos evolved by them are temporary and transient, wherein all the matter constituting them is capable of undergoing further molecular change. All transient forms of being, whether it be a world, or forms evolved thereon, endure and are governed by the ego that is evolved from the union of spirit and matter condensed within them, until they cease to elevate matter to a higher molecular condition, and to increase the density of spirit. When that point has been reached. then the spirit condensed within such form is reabsorbed into the sensorium of the form that gave it birth, and the ego of that form ceases to exist, and the matter constituting the external and objective form, that has surrendered up its sensorium of spirit, is gradually disintegrated, and again enters into new and higher forms under guidance of a denser sensorium.

10th. Whenever nature succeeds in attaining to a state of being in which spirit is condensed into a form that is composed of organised matter that is not capable of further molecular change, such state of being becomes permanent,

and cannot be dissolved or in any way destroyed.

11th, Such an union of its substances nature attains to in the human form; the organism of which refines and elevates matter to a homo-geneous condition, and therefore nature in the personalized and individualized form of man and woman is immortal, and the Ego of Being evolved by this perfected union of spirit and matter constitutes the IAm, the consciousness of personal being, of self-conscious self-existence which must always continue to exist because the union of the two substances spilit and matter, in the form that evolves this ego is

a permanent union in an evolved unit The rational evidence, then, that we have of the immortality of man is this, that on making a mental analysis of man we find him constituted of certain developed and manifest principles of being, among which we note as elemental, intelligence, power, motion, life, sensation, reason, affection, progression, development, organization, will, love, wisdom, self-conscious consciousness, personality and morality.

Going backward on the path of development to the next plane below the human, we enter the animal plane, and here we find that the principles of morality, personality, self-conscious consciousness and wisdom fade away from the manifest and objective form of being into that of the potential. On the animal plane these principles all lie dormant.

Another step backward, and the vegetable plane is reached, and the principles of reason, love, sensation, will and consciousness fade from the objective and manifest into the potential. Still another step backward, and we reach the mineral plane, and the principles of life and organization and semi-consciousness fade from the objective and manifest into the potential.

Again we take one more step backward, and the mineral disappears, worlds fade away, and we stand upon the essential plane of being, and with the mineral there fade from objective and manifest existence the principles of intelligence, power, motion, affection, progression and development into the potential, and now we have reached the substances of being in their primal, elemental condition, and resolve them into Two, the imponderable and the ponderable substance, which we name spirit and matter, which uniting, attain to a manifest existence in an egoism which we call NATURE.

Beginning at this point and retracing the unfoldment and development of nature up to the man and the human form, we find one principle after another developed from the potential to the manifest, until in man we find nature attaining to a full manifest expression of all its potentialities in the principle of wisdom, and in the human organism we find the seat, home or location of this principle to be at the apex of the head, the central portion of the brain, that like the keystone of an arch, connects the front and back brain, being the product or child that is born from the perfect union of the developed ponderable with the imponderable. In man nature has attained to a unit of being. in which all its principles have unfolded from the potential to the manifest, and from this point onward it works through each unit to attain to a full and perfect expression. In no organism below that of the human form is the back and front brain found united by this top or keystone brain, and in the human organism just in proportion as men and women advance to higher degrees of development does the front and top brain enlarge. If the advancement is principally intellectual, it is the front brain that enlarges, while if at the same time the moral principles are developed and unfolded, the top brain, this same keystone of the arch of nature's unit, grows large and powerful.

Therefore in demonstrating that man is a cosmos, a unit of the substances of being, we demmonstrate that man is of necessity immortal. From the bosom of earth, as a cradle whence the germ

of our being's unfurled.

Our life reaches onward and upward, still joined to its own natal world;

For the spheres of a world are outreaching, progressed upon each higher plane, And our lives know no break nor cessation, for nature

does nothing in vain.

Nature acts from its first primal stages to attain to perfection of parts,

And from lower through higher conditions develops at last human hearts:

Attains to a unit of being, develops as self-conscious

Thinkest, then, that this labor of ages shall vanish with earth-life's brief span?

Ah! no, for in nature's unfolding, progression marks

ever the way; All being is one, and its units are forever and not for

Ever onward and upward it reaches, to attain to perfection of part.

Till, united in love most fraternal, they act, feel and

live as one heart.

The London Society of a recent date contains the following:

A new spiritualistic medium has arisen, and numerous members of the royal family have honored him with their visits. The late Duke of Albany was so much impressed with what he saw at one scance that he went to the trouble of having a special double slate made, framed in oak, with elaborate brass mountings, and fitted with a natent Bramah lock. Armed with this, he presented himself one morning at the medium's apartments, and a small piece of pencil having been dropped between the slates, they were duly locked. (the key being attached to the Duke's watch-chain), and under these conditions—conditions which would appear to preclude all possibility of fraud—the pencil was soon heard grating over the surface of the slates. and, when the key was applied to the lock and the sides opened, there was a long message. The late Duke always considered this a crucial test, and from that day was a firm believer in the truth of "direct

His Royal Highness always maintained that the majority of the written messages he received came from his lamented and favorite sister, Princess Alice of Hesse; and a man of the late Duke's abilities and attainments was not at all a likely subject to be easily imposed upon by a "clever conjurer," as suggested in some quarters. So convinced, indeed, was the Duke of Albany of the possibility of departed spirits communicating in this way with those on earth, that before his departure on that fatal journey to Cannes with perhaps some foreboding of what was to happen -he deposited the slate he had had made with the me dinm, promising, that if anything happened, to communicate a written message on this particular slate, and thus establish direct proof of the correctness of the phenomena.

The account goes on to state that for many days after the Prince's decease attempts were made to obtain the promised message; but up to the present date none had been received. This, however, is not a matter of special wonder to any one acquainted with the delicate conditions. attending mediumistic control, and the necesity of the spirit learning the method of producing the phenomena when once that control is established ... Knowledge of, and the capability of according full obedience to the natural laws governing spirit-communion are required of all inhibition of a communion are required of all inhibitions, and the acquirement of these may, often does, take time. There is no "royal road" to this triumph of There is no "royal road" to this triumphoof, and the ward-life of a billion? We make conception can we life of a billion? We may say that a billion is a million of millions; and can easily represent our and industrious scion of a noble house massific thus; 1,000,000,000,000, But how entirely the tered while in the flesh an atotifuteo znamen

come to mind basilsahi debi

And struggling to be free, Torn by fierce tides contending.

"Oh! wild and storm-tossed ocean, Chaing with ceaseless motion, The wild winds o'er thee bending, There is no rest for thee!

at For the Banner of Light.

THE SPRAY-DROP,-AN ALLEGORY.

The tender stars of heaven, Eyes out from which the leaven Of love doth sweetly shine, Peace to each soul revealing. Who, on this ocean reeling, For heart's-ease doth repine:

Are yet so distant ever, That, yearning, we may never Fold love in our embrace. Or fully gain the meaning Of truths that, faintly gleaming, Come from that star-lit space.

Thus sighed, life's ocean crossing, A spray-drop, tired of tossing Upon each wave-borne crest: The breeze, its murmur catching, Stooped low, and, gently snatching, Bore it to regions blest.

By love's expansive power It gained its birthright dower. And, soaring, laughed with glee, Happy that only seeming Was death, and woe redeeming, Giving new liberty.

Filled with unwonted daring. The azure deep exploring, Where the dread Cloud-king forges The bolts that he discharges Poor mortals to o'erwhelm

Or through the forest sighing, On summer breezes flying, With each delight it toyed, And sipped the cup of pleasure, Filled with unstinted measure, Until its senses cloved.

O'er stern and rock-ribbed mountain. By verdant grove and fountain. It winged its flight along, Where busy life was teeming, And spire and turret gleaming. And echoed labor's song.

But soon a nameless longing, Prompted by mem'ites thronging, Stirred in its cloudy breast: And, cloyed with aimless pleasure, It valued not the treasure Once joyed in with such zest;

And with a dull foreboding, As if some thought was goading Sadly toward Heaven it cried: "Grant me, ye power unbending, Oh! grant a rest unending, And let oblivion hide:

Else still this inward craving That finds no outward saving From torturing unrest; Usher for me the dawning Of that most glorious morning For those whom thou hast blest!"

Then from those star-lit spaces There gleamed out love-lit faces, And on the vibrant air Came sweet, gollan voices. Such as sad heart rejoices And lifts up from despair-

Saying: "Oh! earth-child weary, Who findeth life so dreary, Seeking soul-rest in vain, Know that by paths terrestrial Ye gain not heights celestial. Nor joys of Heaven obtain:

Like a coy maiden, brightly Heaven ever fleeth lightly From a too rude approach: Capture its lasting sweetness Or its pure sphere encroach.

Only by self-forgetting. And from each woe besetting, Striving to others free-From the dark mists uplifting They, on life's ocean drifting, Who pine for liberty !

Thus canst thou gain most surely Regions where shine out purely Bright rays of peace and light, And where there bloometh ever Rare flowers whose petals never Wither and fade with blight."

Then, with deep rev'rence bending, The heavinly voices ending. Its cloudy heart opprest With grief, to teardrop changing, To earth it downward ranging, Sought for old ocean's breast:

There to live life more rightly, Beeking to make more lightly Burdens on others rest : Learning, through self-negation, To find the right relation With all that 's true and best.

#### Verification of a Spirit-Message.

W. H. RANDALL.

IDA STEVENS. In your issue of Sept. 27th is a communication from my daughter, IDA STEVENS, who has been in spiritlife twenty years. A circumstance connected with this might not be uninteresting, while it may answer the oft-repeated question why so few present in the circle. room get communications from their friends: Having been in your city about six weeks, I sat in my room one day in company with a lady friend, when suddenly there came into my atmosphere a spirit, saying, "Go to the BANNER Circle-Room, and you will get a message." I told my friend; she replied, "Go." I looked at my watch and said: "I do not believe I can get there in time." However, I burried, and taking a car, arrived at the Circle-Room just before the door closed—conse quently had to sit so far back that I could not hear much that was said. I began to think that my communication at home was a mistake, when the last spirit which came that day proved to be my daughter.

In closing her message she speaks of Willie, whom knew in earth-life [whose message was printed Oct. 11th]. The day he gave his communication I was sent to the circle-room in the same manner by a spirit

I know that 'Miss Shelhamer did not know I was in the room. The question is this: Do the spirits have to obtain permission of the controlling guides of the medium so as to know when they can communicate with their friends, as did those two spirits at two different circles, so as to have me present at the time?

My dally prayer is that Miss Shelhamer may be fully restored to health, and long be able to voice the messages of departed spirits to their friends on earth. And long thay the dar Banker live to proclaim its glad tidings of great joy to the hearts and in the homes of the children of earth. 10 191 (S. R. STEVENS. Boston, Mass, 100 below si configurate 1 to 1 100 per

## Spiritual Phenomena.

Materialization of Objects.

To the Editor of the Banner of Light: At Mrs. Fay's seances there has come to me many times a youthful form who claims to be my niece. As I never saw her in earth-life, I have no means of proving her identity except by what she has told me. Owing to the fact that her family live many hundred miles away and that I am very forgetful of names, I did not recall, until reminded by others, the existence of any one of that name. She came at first apparently very weak, not being able to come out from the cabinet, and speaking in a faint whisper. She either gave a wrong name, or. what is quite as likely, from the difficulty she then had in expressing herself, I misunderstood her. With my limited experience this led me to regard her appearance, so far as it related to me, a mistake, and I am quite conscious that I treated her somewhat coldly; and that she felt this indifference on my part was evinced more than once by the expression of her face. She, however, continued to come whenever I was present, growing stronger each time, apparently demanding recognition, and showing plainly that she did not mean to be put aside

At length I said, somewhat abruptly: "Will you please tell me who you are?" She replied: "I am Bertha; you are my uncle; I am your niece;" at the same time holding out her hand about three feet from the floor. As I did not understand this, she subsequently explained it by coming out as a child about four years old, that being the age, as I afterward learned, when she passed to the other life. As I was a stranger to the medium and all present (except one, and that one knew nothing of my relatives), it does not seem probable that the medium could have known anything about her. The individuality of Bertha is very striking, bearing little or no resemblance to any other materialized form which I have seen. She never comes shrouded in a profusion of drapery; on the contrary, she appears scantily but richly dressed, wearing a short skirt and close-fitting waist, with short sleeves, leaving her finely rounded arms bare. She never wears a headdress; her long silken hair floats freely found her shoulders. In form and feature she is the embodiment of girlhood, with a playful disposition which leads her to make amusing penarks at times about those who come within her mental atmosphere. Her figure is compactly built and well proportioned, with a remarkator fine face, the expression of which, at times, surpasses anything I have ever

She is much shorter than the medium, as the following measu the form, height, 5 feet, 4 inches. Bertha, materialize form, 4 feet, 9% inches. Male form (came to Mr. Tallman), 5 feet, 9% inches. Difference between Mrs. Fay and Bertha, 6% inches.

""Bertha and "12 inches.

These measurements were taken by means of

taught me that the allity to communicate in-telligently depends upon the use that they can make of our magnetism; that frequent association with us is necessary to enable them to gain control, and that where the relations are harmonious, they gather strength every time they come in contact with us.

From a feeble and almost unintelligible whisper, Bertha now speaks in clear tones, with none of the German accent of the medium, and noticing those around her. At a Thursday afternoon scance, held last spring, she came out, very lively, and after a cordial greeting, I said, You are feeling strong to-day; can you not do something to interest us?" She hesitated a moment, and then leading me into the middle of the room, looked up laughingly into my face. and said, "I will show you how we dress the forms in the cabinet." Then stretching out her bare arms, with open palms, turning them round, that every one could see that there was nothing in them, she brought the palms of her hands together, rubbing them as if rolling something between them. Very soon there descended from her hands a substance which looked like very white lace. She continued this until several yards of it lay upon the carpet, and then asked me to kneel down, saying I was too tall for her to work easily. She then took the fabric, and made a robe around me, which appeared seamless; observing that there were no sleeves, she took each arm in turn, and materialized the sleeves. Putting her hand on my head she said, "You have not hair enough," and rubbing her hand over my head, materialized a wig. This I could not see, but put up my hand, and felt of it, and those who were near me said it was in keeping with my own hair, and quite an improvement.

How these things were removed from me I am unable to say, they passed so quickly into the hands of her who appeared to have created them. Rolling the garment up into a compact mass, she manipulated it a few moments, and it was gone. In materializing and dematerializing this fabric, her arms, which were bare to the shoulders, were stretched out at full length, precluding the possibility of any deception.

Thursday afternoon, Oct. 2d, T visited Mrs. Fay's seance with some friends from New Bedford and Cincinnati, Bertha came out dressed in dark garments, but when I said, "Oh, why do you come dressed in this way?" as quick as a flash the dark dress disappeared, and she stood before me in her usual costume, laughling at the joke she had played on me. I introduced my friends, and asked her if the would be kind enough to show them how to make lace. After coquetting and playing bashful for a few seconds, she stepped forward and lisked for my handkerchief, which ale placed between her

cabinet and came back laughingly holding up both hands. I accused her of keeping my handkerchief; she archly replied, "No, no, you must have it in your pocket," and at once began searching for it. Coming to my left hand breast pocket, she found a merschaum pipe, which she seized, and with a rich girlish laugh, rushed into the cabinet. The curtain had not fully closed behind her when it parted again, and there stood, in full view, a tall Indian, with folded arms and my pipe in his mouth. I have exchanged the symbol of peace with more than one Indian chief, but this is the first time it has been tendered me from one on the other side. Bertha came back and materialized a large piece of lace in my sleeve, pulling it out at the

What I have here described occurred in the presence of more than twenty persons, many of whom, from the position they occupied, can testify to the correctness of the description. I have purposely confined myself, in this article, to the evidence of materialized objects, fully aware that I have left out much that would be regarded by many as far more important. Those who visit these séances should remember that if they are disappointed in what they get it is largely due to their own mental condition. A feeling of distrust, too much anxiety, or over-excitement, is repellant. The forms should always be met with that free, joyous greeting which you would extend to a dear friend. Nor is there anything in such a bearing inconsistent with an honest investigation of what comes before you. Until you reach that state of mind, you are standing outside the temple. You may see those who have entered pass and repass, but you know nothing of the glory that is within.

The great beauty of expression which I have witnessed on some of these materialized faces has more than compensated me for the time devoted to their investigation.

E. A. BRACKETT.

#### Evidence of the Legitimacy of Mrs Hatch's Mediumship, Etc.

A few weeks since I visited a clairvoyant or seeing medium, Mrs. M. S. Jenkins, at No. 6 Liverpool street, East Boston. I had often been told of her wonderful development in this phase of spiritual philosophy, and what she revealed to me of the past, present and coming times, convinced me that Mrs. Jenkins was one of the very best prophetic mediums I have ever visited. I was a stranger, never having seen her before; she, however, at once brought up the names of persons I knew when a young man, some of whom passed away many years ago. In doing this she mentioned names of people, places and times, and in every case I could see that her clairvoyant vision was going over the days of my boyhood. Many names an upright staff with a cross piece at right angles, and I was assisted by a gentleman who is a thorough skeptic. Care was taken to have the forms stand, reflectly upright, so that there could be no mistake at to their accuracy.

I have given the prief sketch of Bertha, as I shall have occasuad to allude to her hereafter, for I am greatly in the could be no mistake at the country of the country

er, exclaimed: "My God! will there never be an end to this?" Some things he further said to me were in relation to what was known as a mysterious murder many years ago. He said: The Doctor is better off here than I am. The doctor to whom he referred immediately took possession of the medium, and said that he had in spirit-life been trying to do good, for endeavoring thus to live relieved his soul in none of the German accent of the medium, and part of the "great sorrow which came of his very often, no matter where I am placed, comes across the room, and pulls me up with both olarry or and pulls me up with both hands, or, if there is a vacant chair beside me, gave the name of a person I once well knew. sits down, and begins to talk, apparently not He stated that the doctor would soon materialize; and would endeavor to do so through the well-known medium, Mrs. Hatch, at 281 Shawmut avenue. Another spirit, giving the name of "Seth Tisdale," seemed urgent to let me know that his earthly affairs were a "millstone about his neck," and that he, too, was trying to materialize.

Many other spirit-friends spoke to me, and I hope, from what they told me, that ere long I can grasp their hands and look once again upon their well-remembered faces, especially as many prophecies on other subjects by this medium, I have learned, have been fulfilled. Among other spirits that spoke to me was that of my friend and brother, the late Joseph Pierce, who parted from his body at a fire, a short time since, in this city. He again stated that he should soon materialize, and hoped to meet many old friends and give an account of his entry into spirit-life.

Subsequently my wife visited Mrs. Jenkins, who, after giving much other information, "Your daughters in the spirit-world will soon show themselves as materialized forms." She told the medium she had never been called to part with any children by death, and as she was musing about what the medium had just said, the controlling spirit of Mrs. J. added, "These two daughters I speak of never breathed in a physical body, but are lovely angels now." Then the mind of my wife looked back many years, and the whole incident came fresh to her memory. She had, long ago, consigned to the earth the forms of two children whose lives were extinct at birth, and who minutes my mother reminded medica alegasion never opened their eyes to look upon father or mother. She had not supposed that to these little children had been given by God the spark' or germ of immortal life. She had never the nature of spirit life and the possibility of gentine thought of these two tiny beings as Wright communication, while I was partly right. I had in angels now in the hatter the same of the same of the possibility of gentine thought of these two tiny beings as Wright communication, while I was partly right. I had in angels now in the spirit land, and could not the discussion she referred to, argued with her as a bring herself to realize that she should soon skeptic; but said that Milier was a herselfer, the look upon the sight, as predicted by the blair spiritualists had the most rational or data a sonder voyant. 🕠

but, as the prophecy had not been fulfilled, she had begun to doubt of its ever being realized.

However, on Thursday evening, Oct. 16th, she attended a seambe given by Mrs. Hatch, and was called to the curtain, when it opened, and there stood the forms of the best which had been away all spirit manifestations with the forms of the best with the stable of the forms of the best with the stable of the forms of the best with the stable of the best with the stable of the forms of the best with the stable of the stable My wife often visits materializing seances. stood the forms of two white-robed children, hands, manipulating it much after the manner with arms thrown lovingly around each other. sent of starching fine fabrics 11 was easy to see beautiful to look upon and the sight filled her that the material in helphinds was rapidly in soul with joy unutterable. She exclaimed that the material in helphinds was rapidly in soul with joy unutterable. She exclaimed to be my amother's love I know these to 56 my that the interior solonof a noble house manding in the flesh of conceiving such numbers that the interior in helpfulned was rapidly intered, while in the flesh of conceiving such numbers that the interior is the interior of the interior of the second state of the interior of the second state of the second state of the interior of the second state of the second state of the interior of the second state of the interior of the second state o

brilliantly illuminated. Bertha then gathered angelic form was as musical as a bell. She told it in, rolled it up and dematerialized it on my her mother that she would "come stronger shoulder, the light remaining on my coat for soon." Thus, the prophecy of the clairvoyant nearly a minute after the lace had entirely dis- was confirmed. I have to add that the same appeared. She then retired for a minute to the prophecy was made to me by another medium at Onset Bay last July. I am greatly pleased at its fulfillment; and I now feel that I have loving daughters in the spirit-world who will welcome me to the realms of everlasting light and love when my earthly work is completed. There is still another part of this wonderful prediction which is not yet fulfilled.

I think every one who intends to visit materi. alizing scances should first call upon a clairvoyant medium, for there they can hold a long and interesting conversation, whilst with a materialized spirit one can only take the "vanished hand," and again look upon faces passed away, while the time that can be given to conversation is necessarily very brief. I think I have learned in my investigations that when a spirit materializes it does so largely by a resolute "will-power," and when it converses with friends it is very liable to forget that the materialized body is the work of its concentrated will-power," and by its forgetfulness of this fact the materialized form becomes weak and often vanishes, unless it reenters the cabinet to gather strength from the medium. This they often do, and I have known materialized forms to come and go for full ten minutes. 11 do not believe that any materialized form can hold itself for only a few minutes at any one time. HIRAM E, FELCH

16 Brattle Square, Boston.

How an Inquirer was Convinced. [The following letter was written some time since; by the editor of a secular journal in Western New York, to a relative in Eastern New York, and is published at the request of friends of the latter. The writer of this letter will cheerfully verify what he has stated.]

ED. B. OF L.]

DEAR K .: - In reference to my first experience with Spiritualism, of which you desire some details, I would say that all the essential facts were by me committed to paper on the day following, and forwarded to my wife. From that letter (yet in her possession). I now reproduce this statement of the leading facts just as they occurred.

The time was in 1875, and the place the residence of Dr. Joseph Beals, at Greenfield, Mass. No person, I think, was ever more favored than I with facilities to 'learn something," as all the surroundings and conditions were peculiarly good. The scance which I then attended (by Dr. Beals's courteous invitation) was a private one at his home, and the medium was Mrs. Maud E. Lord, of Boston. Thoroughly skeptical as I then was-requiring the strongest test proofs to dispel my unbellef in immortality-it, seems as if God and his good angels-our; dear," messenger-friends" -must have directed me to that locality, at that time, in order- to bring me out of great-darkness-into wondrous light. The result was that I was overwhelmed by conclusive, indubitable demonstration and compelled to surrender to the facts, at the first sitting.

Remember that I was five hundred miles from home,

and among total strangers, who were utterly ignorant of anything pertaining to me and mine. In succession there came to me my father, mother, Sister E.—, and other relatives from the "Summer Land." besides some departed friends. Each made himself or herself known to me by announcing in their town audible voice their name, and accosting me by name. One of this spirit band called himself my brother " Martin": and after the seance I remembered that my infant brother, who died in Columbia County when I was very small, was Henry Martin; but I had always spoken of bim as "Henry." (The name "Martin," as you are sware, bas been retained in our family through three (enerations.) Another spirit who came called hereoit 'Harriet.'' 'Harriet who?'' I 'asked, determined to give no clews from my own knowledge. The answer came, firm, distinct and characteristic: "Your cousin, Harriet S-1" This was her maiden name, and the was one of my father's favorite dousins. The next day the fact flashed into my memory that Uncle M..... had told me, several years before, that Horace (my father) and Harriet were right together in the spirit life-or members of the same harmonious spirit band. Twenty years after he had told this to incredulous me, there came this corroboration.

When father first came through Mrs. Lord, the medium said that she experienced a terrible feeling of suffocation or strangulation, as if caused by a rope You remember, the sad fact, that father, in his temporary insanity, brought on by over-exertion as a devoted minister, thus terminated his earthly life. I have sluce learned the natural law that at the first appearance of a spirit through a medium, the latter is usually com pelled to take on the conditions attending the person's physical death, if those conditions were violent or painful. I should state that father came first of all; that he distinctly pronounced my christened name, and then said: "We are all here to night, my son, Caroline, (my mother.) Emily (elster.) Martin, (brother.) and Harriet"; and added: "Never do in the dark what you would be ashamed of in the light!" When mother came she reminded me of her old ("Orthodox") disbelief in the possibility of spirit-communi-

cation; and then said, in her old positive manner: But, N-, seeing-is-believing !" Both she and father then told me that they were all diligently btriv ing to help me out of the bondage of strong drink which had cursed me; that they would erelong succeed, and I would be elevated to a nobjer plane of living and be enabled to stand there. A little more than a year later this was fulfilled. The chain of unconquerable appetite which had held me in aphorred but nexorable slavery for fifteen years was broken by their aid, and for seven years I have been a free man. unassalled by that terrible temptation of drink. I would be a miserable ingrate to deny or ignore the yital help they have given me—under divine impulsion and guidance—to restablish my manhood upon a purer, better basis, than it had ever occupied before. I am frequently conscious of their presence, and their dieering, uplithing help, and and probleming grateful for it. "They are indeed Goda" alignish to us; and it is as gross infidelity to deny their existence and their gracious ministrations, as it would be to deny the existence, power and benignity of an Almighty

which we two had once had in our home at Pd about religious matters; and she leven quoted a declaration I had then made, and told me she now realtion of it-thinking thereby to annoy her a little. Now, that disquistion, to which as a spirit, she long after rewith the sale and the same and the same well are the sale and the sale

ors not exist flinteliary areas on substances

## Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-linger of all time, Sparkle forever.

God fills the gaps of human need, Bach crisis brings its word and deed. Calamity is man's true touchstone .- Richard Fleich-

> Not mindless of the growing years, Of care and loss and pain, My eyes are wet with thankful tears For blessings which remain.

-[J. G. Whittier.

Despise trifling affronts, and they will vanish. A little water will put out a fire which, blown up, would burn a city.-Samuel Maunder.

I hate the crowded town! I cannot breathe shut up within its gates ! Air-I want air and sunshine and blue sky, The feeling of the breeze upon my face, The feeling of the turf beneath my feet. And no walls but the far-off mountain-tops -[Longfellow.

Rest satisfied with doing well, and leave others to talk of you as they please ... Virtue will "catch" as well as vice by contact: and the public stock of hon

## Banner Correspondence.

est, manly principle will daily accumulate.

#### Colorado.

DENVER .- J. B. F. sends us the following extract, appearing in the daily press, from a speech delivered in response to the sentiment, "Our Honored Dead," by Hon. Wilbur Stone, at the Ploneers' Meeting, held in the building of the National Mining Exposition, at Denver, Col., on Sept. 25th, with a request for its insertion as another instance of the new wide-spread habit, on festal as well as funeral occasions, of recognizing the presence, among the participants, of the socalled "dead", whose bodily forms are no more observable by mortal vision.

We would suggest, as an explanation, which does not appear in the extract, that it is hardly possible that one so filled with the fervor of spiritual enlightenment regarding the presence and potency of spirit-intelligences as this speaker proved himself to be wished to convey the idea that these old ploneers rose from their graves on plain, in canon, in guich or mountain gorge, or battle-field, to attend the commemorative service; the language he used is rather to be construed in the sense of a figure of speech, designating not their abodes till some indefinite period called by church creeds "the general judgment day," but only the doors through which these intelligences passed from the rough experiences of material being to the brighter scenes of the Better Land:

Hr. Chairman, Ladies and Gentlemen : Almost universally death is regarded as an unwelcome guest at the banquet table. Not merely death as a reality, but the very topic of death grates harshly upon the ears of those at a lestical. This comes from the association of ideas. We have become used to associate death with all that is cold. damp, corrupt and repulsive to sight and touch. But if we regard death as a mero change of habiliments, why should we not welcome our dead friends to their former seats beside the living? It is the pleasantest of all mortal beliefs that the departed whom we call dead revisit us, that they come to us at all times and seasons, in light and in darkness, in joy and in sorrow, in the house of mourning and at the festal board.

Let us to-day welcome the dead ploneers as our friends who have come from a far country to join us; who come with cheerful faces and new garments. We can make no invidious distinctions with them. They filled different spheres of usefulness and were honored in different degrees while citizens with us, but we call them all by one name to-day. They are all equally well dressed, they oc-cupy equal spaces at the table beside us, and we honor them alike as brother ploneers. Some have come from the hot plains where the death-arrows fell; some from the mountain gorges where their burial-sheet was the white avalanche; some from fields where blouses of blue and blouses of gray covered them when they slept; from the pine studded guiches of Montana, the scorehing sands of Arizona, the lovely canons of New Mexico, and the silvery waters and green parks of Colorado's mountains, where some laid down their picks and prospecting-pans; some from pleasant cornfields in the country, and some from the green cemetaries of the city—all from the same land to which we are going-they come to meet us and talk with whilen we are going—they come were ploneers together.

In of the good old times when we were ploneers together.

And what more fitting place for the spirits of the dead and
the spirits of the living to mingle than in this beautiful

## Massachusetts.

EAST MILTON.-A correspondent, "H.," writes that Mrs. M. A. Howes, of Boston, recently held two seances at this place, which gave great satisfaction. She was an entire stranger to all persons present, and nearly all in the seance received marked tests of the presence; of their spirit, friends—names, and events being given in full, and correctly. Some of the active workers among the Congregationalists of the town attended the scances in question. It is difficult for the writer to understand how the two dectrines can blend In harmony, but there are many church members who like to hear from their departed spirit-friends, and avail themselves of every opportunity to get a message Recently the writer was conversing with an elderly

lady of Albany, N. Y., whose father was in the past a prominent church-member. She was brought up in the strict rule of the church, and remained so until she was called to part with her children by the change called death: This event caused her to stop and con sider, and she came to the conclusion that a strict rendering of the church doctrine sent her children to ever lasting punishment. "But," said she, "a mother's love could not do so," therefore she commenced to investigate Spiritualism, and is now-through commun ion with her children, and friends in spirit-life—in full sympathy with its teachings.

Mrs. Odiorne, of East Boston, has also been at Rasi Milton in the capacity of a medium, and was much liked. Bhe is, it is said, a member of the Congregationalist church in East Boston, and has remark able spiritual gilts. es success such mentions

ng ei Sweden abeilde a de if im ALINGSAS .- C. N. D. writes, informing us that while little is heard of Spiritualism openly in this country, the cause is altently producing an effect among the people and private scances and private media are doing much to advance a knowledge of the New Dispensation. He mentions as follows a very convincing instance of spirit-manifestation through a young lady medium: "My old irlend, the Justice of this district; and a great friend of Spiritualism, has for a long time been an intimate friend of a Miss V., who has been able to communicate with her father in the spirit-land. This old lawyer had an unhappy brother, who for some unfortunate transaction was obliged to go to America; whence they no more heard anything from him, and consequently did not know whether he was in life or not. He asked her if she were able and willing to make the attempt, by her spirit father and, to bring him some knowledge from his beloved prothor in America. She did so, the brother manifesting and informing his relative that he had passed to the spirit world several years proviously; that lie was glad ha had at last struggled through the life on earth; and othat he had been greatly benefited by the instruction received by him since going to the higher life.

New Hampshire.

LACONIA.—Mr. J. R., Champlin writes: "We have lately, been favored with the presence of that long ex-perianced, and, most excellent medium, Annie, Lord risin of Boston, and I express the opinion of an who attended her scances when I report to you that they were of the most convincing and satisfactory than they were attended by some of to the result of the seamors were successed in the seamors of the seamors which there will be successful to the seamors of the the stokes we water internet hope but the proof of im-mortality: winners have but it present were joined.

several musical instruments were played upon, ' Mayflower' answered questions, gave names in her peculiar manner, and 'Bell Wideawake' spoke in an independent voice. I will not encreach upon your space by describing other interesting phenomena that occurred, but close by recommending Annie Lord Chamberlain to all who desire the services of a medium upon whom the utmost degree of reliance may be placed, and in whose presence some of the most convincing proofs mortals can receive of the reality of a future life are freely given."

#### Missouri.

ST. LOUIS .- M. Lyle writes: "I was one of about twenty-five who had the pleasure of attending a reception given by George V. Cordingly of Mound Oity, Iii., on the evening of Oct. 17th. During the evening he described several departed friends, who were all recognized, and improvised poems on subjects given by the audience; among these were, 'Belliontaine,' (our main Cemetery,)', Fidelity,' and ' Separation.' His treatment of these was grand. He also gave impromptu a song, which he sang with excellent good taste. Mr. Cordingly will make a host of friends while here, for he is a true medium, and the evidences given through him of spirit presence, and intelligence are very convinc-

#### Michigan.

SAGINAW CITY.-H. J. Brown writes, referring to the excellent work accomplished at the Nemoka Spiritual Camp-Meeting by Mrs. Louisa Proctor, a medium through whom some very excellent tests were given. Our correspondent states that Mrs. Proctor ascended the rostrum, and baring her arm, held it up, and that soon her hand was filled with oil; that this was repeated on the evening of the last day of the meeting, at which time the oil was produced in like manner, in quantity sufficient to enable Mrs. Procto to anoint the eyes of Mr. Shaw, and for others to take portions of it away as evidence of the remarkable

#### California.

SAN LEANDRO.-John S. Crough writes that he has had very satisfactory séances with Mrs. Elsie Reynolds as a materializing instrument. He states that his daughter May is rapidly developing as a trance and ballot test medium, also for independent writing between locked slates, beside giving promise of some of the manifestations to be seen in presence of Miss Lula Hurst. He speaks pleasantly of the first effort of Spiritualists to form at Long Branch, Alameda, a State camp-meeting. He hopes for much good to the cause by this initial effort.

#### Pennsylvania.

PHILADELPHIA .- A correspondent writing us thence under a recent date, endorses all that has thus far been said as to the activity of the cause in that city the present season. He says: "A new interest is springing up in the movement here. The meetings of the First Association are crowded. The hall holds from 800 to 900 people when filled, and it is generally crowded with eager listeners." Other Societies are also doing excellent work, we are informed.

#### November Magazines.

THE CENTURY.-With an exceptionally interesting number this monthly enters the fitteenth year of its publication, and gives the first of a series of papers on the civil war, by Gens. Grant, McClellan, Rosecrans, and others, the present being by Gen. Beauregard on "The Battle of Bull Run," with twenty five engravings in illustration. Much entertainment will be found in a detailed description of "The Chinese Theatre," by H. B. McDowell, accompanied by numerous engravings of dramatic characters and customs of that na-tion. W. D. Howells commences a new novel, "The Rise of Silas Lapham," and some interesting reminiscences of "An Acquaintance with Charles Reade" are given by Mrs. J. T. Fields. These, together with other prose articles of much merit, and several fine poems, constitute the main table of contents, while in "Topics of the Time" are discussions on "The Bible in the Sunday School," "Bribery in Politics," "False Issues" and "Lawyers' Morals," in "Open Letters" short papers on "The Christian League's Practicabil-"A Rallying Point for a New Political Party," etc., and "Bric a Brac" sparkles with wit in prose and verse. The Century Company, New York, Cupples, Upham & Co., 283 Washington street, Boston.

THE ATLANTIC MONTHLY has many articles of interest for Nov., among which may be enumerated: "The Embryo of a Commonwealth," by Brooks Adams; "The Last Stand of the Italian Bourbons," by William Chauncey Langdon; "The Negro Problem," by Prot. N. S. Shaler (who is the celebrated resident expert in matters geological at Harvard University), with notes, critical and explanatory, from other writers appended, such as Gen. Armstrong, Col. T. W. Higginson, Ex.-Goy. D. H. Chamberlain, et al; "The Lakes of Upper Italy"; and "Malta," by J. M. Hillyar. Edith M. Thomas in "Grass: A Rumination," contributes a tak ing out-door sketch! "The Haunts of the Mocking Bird" are charmingly treated of by Maurice Thompson; an entertaining installment of "Stephen Dewhurst's Autobiography" (really that of the late Henry James) is given, and other sketches, etc., togeth, er with fine poems by John Greenleaf Whittier, Paul Hayne, and the regular departments, go toward making up a choice array of good things for the At lantic's readers—and they are many. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS opens a new volume, the twelfth, with new feature, a "Cartoon Page," a painted lithograph of "Great Grandmother's Girlhood." The first chap. ters of a new story by Trowbridge, "His One Fault," are given. "Among the Law-Makers" furnishes an insight of doings at the nation's capitol. Frank R. Stockton in "Personally Conducted" describes monuments of Roman greatness found in other countries. Boys who are about to leave school and adopt a business life will find hints for making a choice in articles descriptive of various branches of trade, by G. J. Mason, the first of which, here given, treats of "A Retail Drug Store." "The Cooking Class" is the subject of a good story for girls by Louisa M. Alcott. The remaining contents are excellent, and all are finely illustrated. The Century Company, New York. Cupples. Upham & Co., "Old Corner Bookstore," 288 Washington street, Boston.

MAGAZINE OF ART.—"Prince Henry Before Judge Gascoigne," from a painting by H. G. Glindoni, is the most striking of the illustrations of this number, the frontispiece of which is "The Bath at Home: Cairo" (Bridgman). The letter press opens with an interest ing sketch, a feature in the transformations London indergoing in the rapid disappearance of some of its old landmarks, entitled, "Betwixt Tavern and Tav ern," with three engravings. The illustrations of "The American Balon," of which there are five, are all meritorious, and those of "By Hill and Stream" will win the admiration of all lovers of natural scenery. A pio ture that will touch human sympathies deeply is "The Iwo Orphans," from the painting of Karl Marr; while the twenty or more other engravings will not fail to at tract and please the patrons of this excellent periodicat. Cassell & Co., New York.

CASSELL'S FAMILY MAGAZINE.—The serials, "Within the Clasp" and "John Ford," Increase in interest as they approach completion. Of short stories are Gretly's Trust" and "His Life's One Holiday." structions in the practicalities of life are given in several articles about health; cookery, home decora tions, the garden, etc., and, taken altogether, this is one of the liest numbers of a very good, low-priced monthly, Cassell & Co., New York, relimitation co

OUR LITTLE ONES AND THE NURSERY entertains its readers with an account of "The Fall of Great Chung Kee," and tells them about "The Butterfly's Wedding." These are followed by "Twilight Fancies." and short sketches, thymes, lingles, etc. that will greatly amuse and instruct. Russell Publishing Co.,

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MPECIAL NOTICES.

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AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for unrinspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.
Notices of Spiritualist Moetings, in order to insure prompt
maeriton, must reach this office on Monday, as the BANNER
OF LIGHT goes to press every Tuesday.

# Banner of Pight.

BOSTON, BATURDAY, NOVEMBER 1, 1884.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

#### Special Notice.

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

#### Wonderful Manifestations of Spirit Power.

We shall print in the next number of the BANNER OF LIGHT a very interesting account of the materialization of spirit forms at two seances recently given by Mr. William Eglinton, in the world-as our readers, or many of them, already know. Those attending the séances in question designated them simply "marvelous," says Florence Marryat, who wrote up the account for Light.

But the evidences of spirit materialization in London are not more marvelous than were those we witnessed with some twenty-five persons in this city last Sunday evening at the secollusion, or the employment of confederates, could be possible. Mr. Albro, the genial agent of the Sisters (Gertrude being the medium in the gentlemen every facility possible to carry out their wishes. Accordingly they thoroughly explored the room set apart as the cabinet, pressing the carpet to ascertain if any trap-door was under it, and otherwise critically examining every part of the room: then, coming to the door which led into the entry, they locked it, sealing it in such a manner that if any part of the paper, which was privately marked, should be disturbed during the evening they would have reason to suppose that the door had been opened. After the seance they critically examined the marked paper, and found it intact, the gentlemen declaring that it had not been disturbed.

The seance proved to be the most convincing and therefore the best we have ever attended under the management of Mr. Albro. It would be a very long story to place before our readers should we write up in detail what came under our observation in the course of the evening, as we sat very near the cabinet-opening and saw plainly what was transpiring in front of the curtain: but we do not feel that it is necessary to do so, as many of the forms that appeared and were recognized by the relatives of the deceased were similar to those which have heretofore been described in these columns. Suffice it to say that the most astonishing manifestation was that of a spirit dressed in white garments, holding an infant in her arms. A lady in the audience, who resides in Hartford, Ot., was called up and recognized at once the spirit to be that of her daughter, and said that the mother and child had passed to spirit-life some time ago. This very peculiar manifestation caused some excitement among the spectators, and the spirit withdrew. Mr. Albro now said: "Will you have the kindness to come out again and show Mr. Colby your baby?" The spirit at once responded to the call, and we critically, by a strong light, examined the face and features of the little one, and have no hesitation in saying that it was a veritable living child. Others who had a near view of it expressed a similar opinion.

Another very satisfactory manifestation was observed—that of a female spirit, who appeared and called to the curtain a gentleman from the audience. While he was talking with the spirit, who he recognized a spirit-child whom we had seen at a previous scance. came from the cabinet—both spirits in plain sight—sprang into the lap of a gentleman on our last and caressed him for some minutes. We taked her if Lotels (Miss Shelhamer's little Indian control) was in the cabinet, and if so we desired her to manifest her presence to the company especially as we wished to introduce her to a friend this firm we tray amazons to see her materials.

tions had taken place—that of the appearance ed. They recommended the adoption of measfestations in the future at our public circles usual, although they had been very satisfactory in the past-not only to the spirit-world, but to the inhabitants of this sphere of life also. We then called our friend, Mr. Thaxter, to see Lotela, as she sat, Indian fashion, at our feet. He said he was fully satisfied that the face was that of an Indian, when she observed that he was "a bright spiritual bov."

In the course of the evening three children came to us at one and the same time, so palpably that every one in the room could easily see them. But this was not all: A spirit materialized and dematerialized in presence of the whole company, demonstrating in the most conclusive manner the fact of materialization. It was a wonderful spiritual séances ever given in Bos-

#### The Indian Question-Important.

In the midst of the crimination and recrimination of the pending Presidential campaign, and the dreary dearth of commanding political principles in the discussions on party platforms and in the party press, it is refreshing to find an account in a few of the newspapers of a very important philanthropic meeting that has been held in behalf of the reformation of the national Indian policy, says Mr. Wm. J. Potter in The Index. This meeting took place at Lake Mohonk, New York, in the last week of September. and continued three days. It was called by Albert K. Smiley, one of the United States Indian Commissioners, who is the proprietor of the Lake Mohonk Mountain House and its twenty-five hundred acres of forest grounds. In his capacity as commissioner, he has himself made frequent visits to the Indians, and has a thorough knowledge of the Indian problem; and the object of the meeting was to bring together in conference as many as possible of those persons who, either as Indian Commissioners or agents or educators, understand the practical condition and needs of the Indians, and also prominent representatives of that class of citizens who are now philanthropically interested in the civilization of the Indian as the only solution of the Indian question. It was, therefore, a conference that was important by its weight of character; and its voice can but have great influence in molding public sentiment, and even in affecting congressional opinion, if Congressmen, after the Presidential election is over, can be induced to give heed for a few weeks to the elementary principles of common sense and justice in legislating upon Indian affairs.

Among the members of the Conference, which numbered about sixty persons, were Gen. Clinton B. Fish, Gen. E. Whittlesey, William McMichael and William H. Lyons, who are also on the Board of Indian Commissioners with Mr. Smiley; Dr. Rhoads, Henry S. Pancoast, Herbert Welsh and Philip C. Garrett, of Philadelphia, who represented the Indian Rights Assoone of the most convincing physical mediums clation; Gen. Armstrong of Hampton, Va., and Capt. Pratt of Carlisle, Pa., who have had experience as practical educators of Indian boys and girls; Gen. R. M. Milroy, who has been a wise and successful Indian agent in Washington Territory; and Alice C. Fletcher, who has just completed most satisfactorily the difficult and delicate task, as government agent, of settling the Omaha Indians upon lands in severalty, with individual deeds of ownership. In addiance of the well-known Berry Sisters. This tion to these were several officers of associations can only say of it that it was a worthy and was absolutely a test circle, as several skeptics for doing educational missionary work among sympathetic estimate of Whittier as man and present week contains a verbatim report of the present stated that they were there to ascertain beyond peradventure whether the least specially interested in obtaining legislation for righting the Indian's wrongs.

The work of the Conference was carefully laid out with a view of confining the discussions the cabinet on this occasion) readily granted to a logical order, and bringing them to a clear and definite conclusion. The whole subject was divided into two parts: first, Indian citizenship as the solution of the Indian problem; second, criticism of the present national system of managing the Indians. Each of these parts was again subdivided, and hours allotted successively for consideration of each of the subdivisions. Under the first head were considered: proofs of Indian capacity for citizenship, and, as necessary for securing and maintaining citizenship, the ownership of lands in severalty with a personal and protected title; the ballot; education in all its branches, industrial, intellectual, moral and religious; also, for accomplishing these ends, the reformation of public opinion and the reformation of national legislation. Under the second head, the discussions covered the matters of government treaties with the Indians, the reservation system, government aid and agencies, law and courts. It was clearly shown that the custom of making treaties with the Indians as if they were a foreign people, the granting to them large tracts of territory without showing them how to cultivate it, the taking care of them through agents (and often dishonest agents) as if they could not take care of themselves, and their anomalous position in respect to the national laws and courts, are great obstacles in the way of Indian civilization. Yet it was also admitted that, in order to prevent suffering, these obstacles must be gradually removed, while the Indian is being prepared by education and supervision, through carefully chosen wise agents, to pass from the present system to that which is

proposed. As to the capacity of the Indian for civilization, and hence for citizenship, there was no question among these men and women, whose testimony on this matter is to be regarded as that of experts. The fact was brought out that, in several instances where the conditions had been favorable, and even sometimes in the face of great difficulties, tribes or portions of tribes are already far on the road to civilization. Commissioner Lyons, for instance, said of the Flandreau Indians, a part of the Sante Sioux, who for the last nine years have had, homesteads in Flandreau. Dakots, that they "have already good farms, excellent houses -in some of them a melodeon-clean and nice housekeeping. The merchants of Flandreau trust them the same as white men; the banks likewise. They are already civilized—that is, Americanized—good citizens; and yet some of them were of the bloody Sionx who engaged in the New Ulm massacre."

Nor was there any essential difference ro opinion in the Conference shi to what need to er poet, wrote from London that Whittier is a Tie Mist did not be done. The resolutions were plear and point friend whom he has "loved and respected for the present week."

of a nun, who crossed herself and counted her ures that would gradually abolish the tribal beads in the most devout manner, and that of relation and the reservation system, and the the spirit-mother coming to our friend, and granting of lands in severalty at once to all Inalso the mother of the lady who accompanied dians who are ready to take them. It was also him-Lotela came to us as natural a child-In- resolved that the bill which passed the Senate dian as one could be in physical life. She said at the last session, known as the Coke bill, she had just left her medium's home to per- would, though susceptible of some amendment, sonally greet us; that our medium's late ill- be a good law for effecting this object, and that ness was a necessity—so she was told—that she | the House of Representatives should be urged would be the better for it, and that the mani- to pass it at the coming session of Congress. Another resolution declared that all adult male would be of a very high order, more so than | Indians occupying lands in severalty should be | admitted to full privileges of citizenship, including the ballot, by a process analogous to naturalization, on evidence of adequate qualifications presented before a court. Strong protest was made against the Indians being removed from one reservation to another, entailing much loss and suffering upon them, because their lands happen to be wanted by white settlers; and education, especially industrial, was urged as the sovereign remedy necessary to accompany all other measures, and the government was called upon to increase its appropriations for this object. It was equally urged that the issuing of rations for the support of the Indians, though now often a necessity on beautiful manifestation of spirit-power that is account of the bad policy of the government, is not often seen. Thus ended one of the most a demoralizing, pauperizing custom, and should as rapidly as possible be made unnecessary by training the Indians to self-support.

There was abundant evidence offered to show that the experiments already made in respect to education and self-supporting industry have had a most encouraging success. The testimony of Miss Fletcher and of Gen. Milroy, direct from their devoted labors of many years among the Omahas and the Puget Sound Indians, was especially valuable on this and all other points which came up for discussion. Miss Fletcher struck the key-note of the solution of the Indian problem when she said. "The only way out for the Indian is right out into the midst of our civilization." And Gen. Milroy gave the philosophy of the method in saying: "The Indians have capacity enough, but they lack culture and the desire for accumulation. One word is the key to Indian civilization and to all civilization-Want. Increase the Indian's wants, and you increase his civilization."

It is to be hoped that the results of this excellent meeting will not be entirely lost in the turmoil of present political strife. It is a sign of a new era for the Indian in our country. Here is no party question. It is a question of simple justice, honor and enlightenment to a wronged race. And, whiche or party shall succeed in the approaching mal election, Congress should be besieged to petitions to put such recommendations a Conference has made Conference has made

A Poet Horored.

The life-long friend of the poet Whittier, Mr. Charles F. Coffin of Lynn, having procured a life-size portrait of the former from the pencil of Edgar Parker, presented it to the Friends' School of Providence, R. I., of which Mr. Coffin was a pupil nearly fifty years ago, and afterwards became a teacher. This speaking likeness of the poet was unveiled with appropriate ceremonies on Thunday of last week. On one side, in one corner of Alumni Hall, is the marble bust of John Bright, and on the other the bust of Elizabeth Fry, the Quaker prison-reformer, both of England. The scenes and proceedings of the day gird the evening previous were but a faint attestation of the universal desire to honor the name of the favorite poet of New England imal possible ways. The evening before was given to school exercises appropriate to the occasion; on the following day an eloquent oration was delivered by President Thomas Chase, LL.1), of Haverford College, Pennsylvania, upon the poet's life and works. It would afford us singere pleasure to transcribe passages from it if our space permitted. We light to all the poet's friends in the perusal. Especially did the orator seek to impress the fact of the seership of Whittier, and the spiritual character of his sweet and noble utterances in verse.

In accepting the portrait in the name of the Friends' School, Mr. Augustine Jones, the Principal, said: "We shall not find in this countenance, approaching fourscore years, all the fire of youth, but we may behold what is of far greater worth, the rich maturity of ripe, full life and character. We have rounded and perfected manhood. We have the repose consequent upon a great life-work completed and well done. Here the interior life, the soul, the man, is revealed." He spoke of Whittier as one who, besides being a poet, had practical wisdom, far-reaching, prophetic insight into men. He said: "The beauty and glory of the homes, lakes, rivers, and mountains of New England are enshrined in his verse"; and "the royal law of Scripture-'Thou shalt love thy neighbor as thyself' - runs like a golden thread through all his work." A letter from the poet was then read, which we only regret that we cannot publish here. But there are a few sentences in it that deserve particular attention. "I have reached an age"—he writes—"when flattery ceases to deceive, and notoriety is a burden, and the faint shadow of literary reputation fails to hide the solemn realities of life; place." Again: "Although I am a Quaker by birthright and sincere conviction, I am no sectarian in the strict sense of the term. My sym-Letters were read, also, from Oliver Wendell Holmes, John Bright, Matthew Arnold, John Boyle O'Reilly, President Ellot of Harvard University, George William Curtis and James Russell Lowell. Dr. Holmes, a brother poet.

but a genuine token of love and good-will has no limitations of time, and is never out of pathies are with the broad church of humanity." wrote that he held "no living countryman of his in higher esteem." Mr. John Bright wrote: It is a great gift to mankind, when a poet is raised up amongst us who devotes his great powers to the sublime purpose of spreading among men principles of mercy and justice and freedom. This our friend Whittler has done in a degree unsurpassed by any other poet who has spoken to the world in our noble tongue." President Ellot says: "You cannot do him too much honor." George William Curtls wrote-"No purer character or mode spotless life than his could be commended to the admiration and emulation of youth. The tanderness and sweetness of his song are not prester than its generous humanity, and its devoted patriotism; and the traditions and spirit of his religious daith have given a certain autique simplicity to his career which personally endeared him to his

forty years"; and sent some verses in sonnetform, as a testimonial of his good-will rather than as an adequate expression of his share in the universal and affectionate esteem in which Whittier is held.

A man and a poet who is thus honored not only by his own countrymen, but by the foremost men and women of other lands, may well rest assured of the perpetuity of his fame, since he lives in their hearts. Such a fame is imperishable. It has been our own privilege for many years to be allowed to call the Quaker Poet our friend, and we cannot refrain from sending him through these columns, in addition to what others have done, our sincere personal congratulations on the reception of this richly deserved tribute to his private and public worth, his genius as a poet, and his gift as prophet and seer. May he live many years among us to enjoy the ripened fruits of his fame, and to witness the growing power of his teachings in the

hearts of his countrymen and the world. The following is the sonnet written by James Russell Lowell for this occasion:

TO J. G. WHITTIER. New England's poet, rich in love as years, Her hills and valleys praise thee, and her brooks Dance to thy song; to her grave sylvan nooks Thy feet allure us which the wood-thrush hears As maids their lovers, and no treason fears. Through thee her Merrimacs and Agloochooks And many a name uncouth win loving looks, Sweetly familiar to both England's ears: Peaceful by birthright as a virgin lake. The lily's anchorage, which no eyes behold Save those of stars, yet for thy brother's sake That lay in bonds, thou blewst a blast as bold As that wherewith the heart of Roland brake, Far heard through Pyrenean valleys cold.

#### A Generous Spiritualist's Bequests.

In November, 1882, Mr. James Shaw, a resident of Castlemaine, Australia, passed to the higher life. Previous to his decease, fully realizing that great benefit would accrue to mankind from a knowledge of Spiritualism, he executed a will by which he bequeathed his property to aid in a general diffusion of that knowledge through agencies established for the purpose. Mr. Shaw was at the time in possession of property to a considerable amount: but since his decease the gradual extinction of the gold yield has greatly depreciated its value, and the total has proved to be much less than he expected would be derived from its sale.

The will directed that after all just claims had been paid the amount remaining should be entrusted to Mr. E. Finlayson of Castlemaine, one-fourth of it to be transmitted by him to each of the following parties: W. H. Terry of the Harbinger of Light, Melbourne, Australia; James Burns of the Medium and Daybreak, London, Eng.; Colby & Rich of the BANNEB OF LIGHT. Boston, U. S. A.; the Castlemaine Lyceum, Castlemaine, Australia.

The great financial change that befell Castlemaine gave rise to obstacles that prevented an immediate carrying out of Mr. Shaw's plans; but at length these were surmounted, and the settlement of the estate brought to a close, with the result of £424, or £106 to each legatee, about one-half the amount which Mr. Shaw had anticipated, and which would have been derived from it but for the reason we have stated.

The publishers of the BANNER OF LIGHT tender their thanks, in behalf of the cause they represent and the work in which they are engaged, to the generous donor, and congratulate him upon the happiness he must experience in his present abode from seeing his wish in respect to the disposal of his property at length accomplished; and we can but think that, from the position on the plane of immortal life he now occupies, he is grateful to the spiritual guidance that led him to the act; one which, as remarks our Australian contemporary, "willnot be without its influence upon those Spiritualists who are possessed of a goodly share of this world's blessings."

The Spirit Message Department the were given through the medial instrumentality of Miss M. T. Shelhamer, on Tuesday afternoon. Oct. 21st. on the occasion of the first seance held after her recovery from her recent severe illness. The topics treated of by the controlling intelligence cover varied ground, from advice as to mediumistic development and the course of the soul in passing through the spirit-life, to the process of dissolution as known to the spirit-world, and the powers of after-communion possessed by the most exalted invisible intelligences; FRANK LITCHFIELD of Cohasset informs his friends and neighbors that "this is a pretty good life," the best part of which, to him, is that no one within its scope is cramped or limited, as on earth, by inimical conditions; "RED WING" brings words of cheer for "a brave who is afar off toward the setting sun": MARTHA, mother of the sufferer referred to supplements the red man's message with an earnest adjuration to her son to be patient under trial and seek to gain from his present afflictions the full measure of spir itual and interior unfoldment which his angelguides hope for in his case; RACHEL HARPER wishes to communicate with her mother, Alice Harper, in Philadelphia, Pa.; JANE CARTER of Boston sends love to all her friends, saying The best greeting I can give them is that there is life and power beyond the grave, and the best tidings and message I can bestow upon them is that love, sympathy and all the affections live forever, and that they operate and expand in the glorious world beyond"; HOBACE D. KENT of Kentville, Ind., seeks to send consolation from the spirit-world to strengthen and encourage his invalid wife; and FATHER PIERPONT returns his own and the thanks of the Band of which he is President to the donators of floral tributes and to all who attended the seance in question, for the harmonious sympathy which they brought with them. which aided so much toward making the results of the sitting satisfactory to all concerned.

Mr. Caffray, the noted slate-writing me dium, having had a few days since a good offer to visit California professionally, will consequently leave Boston for San Francisco the present week. In another column will be found a communication from a responsible gentleman attesting the reliability of Mr. Caffray's mediumship-which we fully endorse.

The local reader of the BANNER should not forget to attend the amusing as well as instructive entertainments, at the Tremont Temple to be given by Prof. Carpenter, the meamer-1st and psychologist, the first of which takes place on the 5th inst.

An account of the Spiritualists' reun tountryment sa his poetry stiffs their admirs. on the 15th inst. at Mrs. Williams a li New 16th tion and pride." Minister Lowell also a broth will appear in the next usue of the Basses. will appear in the next perio of the Barran. The Mask did not come to back its subject to be

#### Signs of Progress.

On the afternoon of Friday, Oct. 24th, the regular monthly meeting of the National Woman Suffrage Association of Massachusetta transpired at No. 5 Park street, the President in the chair. During the services it was report. ed that Tufts College will admit women as soon as it can accommodate them; also that the titles of doctor and master of arts had been given to a lady by the University of London. The opening of a dispensary in Bombay by a woman physician, the Government having granted her a plot of ground, was also a notable item of encouraging import. The following inventions by women were announced: A clamping device, a tug for harness, a weather strip, a dough-kneader and roller, and a fire-ASCADA.

It was voted during the session to print two new leaslets, to hold a meeting in Boston on Nov. 6th, and another in Burlington during November. Dr. Salome Merritt has been elected first Vice President, in place of Mrs. Ronno Tudor, deceased. It was resolved that the members of the Association be urged to attend the primary meetings for municipal elections.

A woman has been admitted to the Massachusetts Medical Society, and now women are admitted to the Corcoran School of Sciences and Arts of the Columbian University on the same terms as men. News of an advancement in the cause comes from Spain, Norway, England and Canada. In England the Conservative party leaders have espoused the cause of the women householders in asking for the ballot. Forty thousand women are in collegiate and scientific study in this country.

#### Convincing Verification of a Spirit. Message.

A gentleman, a resident of New York, with whom we have been acquainted a number of years, has just notified us of the correctness of a spirit-message given at our Public Free Circle of June 27th, 1884. The message was delivered by the Indian maiden, Lotela, who was in control of our medium, Miss M. T. Shelhamer. The peculiarity consists in the name "Dick." which was used by the spirit to convey her message to her husband, and was one always applied by him to her, to the exclusion of her given name. She speaks of her spirit-boy having been with his father on "his anniversary," which was his birthday, June 19th, refers to past events, and speaks in unmistakable language of the children she left. In addition, the spirit-wife brought with her a damask rose "as a token of love." This, the gentleman informs us, was his wife's favorite flower while on earth: he considers its being mentioned by the spirit, in this peculiar manner, as not only proof positive of the genuineness of the message, but as a reminder from his spirit-wife of what she has repeatedly said in regard to their happy reunion in the spirit-world.

#### Prof. Buchanan's Lectures.

The five Sunday evenings of November will be occupied by Prof. Buchanan, at Berkeley Hall, Boston, in exposition of the "Religion and Philosophy of the Future"; and on Wednesday, Nov. 5th, at 3 P. M., he will give the introductory lecture of his course of instruction in Psychometry, at the same place, to which the public are invited.

In calling attention to this subject we would remind our readers that since the death of Prof. Hare and Prof. Denton, Prof. Buchanan is the only American scientist of world-wide reputation who has boldly, on all occasions. maintained and illustrated the claims of Modern Spiritualism at the sacrifice of his personal interests. The present is a rare opportunity for obtaining profound instruction in the mysteries of the soul and cultivating that wonderful power, psychometry, which is destined to aid not only in the advancement of science, but in the healing art and all the practical business of human life.

The Popular Science News (Boston Journal of Chemistry) devotes nearly two pages of space, in its November issue, to a consideration of "New Researches in Psychics"-the text for its liberal-spirited and honorable editorial being furnished by the four reports of the English Society for Psychical Research, concerning "thought-reading, clairvoyance, tabletippings, apparitions, haunted houses, etc." We shall return to this article next week, at this time merely citing the following sentences as specimens of its outspoken manner. The News editor remarks of the gentlemen composing the London Society, and the conclusions they have thus far arrived at:

"The testimony of such men carries irresistible weight: and it will astonish many readers to learn that, after two years of the most careful research and experiment, they have reached the conclusion that there is a formidable array of evidence in favor of beliefs indicated above - beliefs which have hitherto been regarded by them with peculiar suspicion and distrust. . . . In our view" [he concludes]-" a view derived from long and careful study—the observed phenomena presage the dawn of knowledge which will prove of the highest advantage to mankind."

It is said that Modern Spiritualism is extending into Saxony; and that Leipzig and Zwickan are centres from which it is spreading into surrounding districts. It is also stated that Braunau has almost entirely accepted it, and that a schoolmaster, in his enthusiasm, has got into trouble with his superiors for introducing the subject to the attention of the scholars. The Society of the Harmonial Philosophy of Leipzig convoked a general meeting of the Spiritualists of Saxony. The heads of circles met last month, to the number of seven hundred and twelve, for the purpose of establishing a National Spiritualist League for the dissemination of the Spiritual Philosophy, and for the defense . of its adherents.

A correspondent writing us from Pittsburgh, Pa., concerning the reason for the pulpit onslaughts on Spiritualism now taking place in various parts of the country, avers that the real reason is that the New Revelation is capturing the church-members and emptying: the meeting-houses of the old systems, heave the excitement of the clergy." In his earnest vernacular : "The fishes' mouths are not yielding enough money now to pay taxes, and the gospel-dispensers are therefore revenging themselves by raising the cry of 'fraud' concerning. Spiritualism."

RE Owing to the popular excitement incldent to the presidential election, which will cent to the presidential Meditor. Thick will cause much religion in the spiritial alaments of an inharmonious planes. So seaned will be hald at our direct absonance media, atternoons as One will be able to be a continued and only in the continued of the continu

#### Gerald Massey.

This distinguished poet and orator gave the opening lecture of his series in Australia at Sydney, on the evening of Aug. 12th, in which he elucidated the theories advanced in his work on Shakspeare. It gave general satisfaction to a highly intelligent and attentive audience, and was reported at considerable length in the Telegraph of that city.

The friends of the late Edward S. Wheeler-and they are numerous all over the country should circulate freely the Sketch of his Life, that has been carefully 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.

We shall print next week the report (prepared especially for our columns) of a discourse delivered before the First Society of Spiritualists, in Republican Hall, New York City, Sept. 21st, by Mrs. Nellie J. T. Brigham.

Attention is called to the advertisement elsewhere of Drs. J. R. and A. L. Root, who have taken rooms at 426 Tremont street, this

Attention is called to J. V. Mansfield's card in another part of this paper. His address at present is 28 Dartmouth street, Boston.

J. W. Fletcher gives business and medical sittings daily at 2 Hamilton Place, Boston.

#### A Test through Jospeh Caffray's Mediumship.

To the Editor of the Banner of Light : I had a few days ago a remarkable test of the genuineness of the mediumship of Mr. Joseph Caffray and J. William Fletcher—both well and favorably known in this city. On the 22d inst. I spent an hour with the latter, at which sitting "Winona," his control, announced as present my daughter, a spirit-friend, "Fidelity," and others. Having mentioned my intention to visit the Caffrays, I was told my friends would be present and write a long communication, and that I would get the slate; also that "Fidelity" would make three crosses at his name as a token of his presence and

On the 23d I visited the Caffrays. Mr. C. was an entire stranger to me, I never baying met him until the day previous. He took two slates, and after cleaning them with a sponge, placed a bit of pencil between and passed them to a gentleman friend who was with me, who comented them with sealing-wax on the two ends, so that they strongly adhered.

Mr. C. then took the slates and passed around the circle, placing them successively on the shoulder of each person. Nearly all heard writing going on. The slates were then given to my friend and opened by him, and on the surface of one were found nine communications, which upon being read were recognized by the parties to whom they were addressed : mine being the longest, the slate was awarded to me. I had a beautiful message from my daughter, in which her name and her brother's were correctly given-also "Fidelity's," with the three crosses as promised. I also had a message from another friend who signed his full name.

Afterwards a materializing circle was held, when my daughter, Winona, and others came to me, and gave their names. The room was then made entirely dark, and we had nebulous lights, out from which names were whispered-all of which were recognized. I consider the test perfect-particularly in the slate-

writing, as I was very careful to notice all the movements of Mr. Caffray, and am satisfied no mortal power performed it. These messages showed perfect intelligence, and were all recognized as correct. One was in shorthand, and could only be read by one gentleman present, who said it was from his deceased wife, who was accustomed in life to correspond with him in that manner-that it contained several expressions characteristic of her, and that he had mentally asked that it might be given in that way.

I am well aware there are many skeptical persons whom no amount of evidence can convince of these truths; but it seems to me difficult to understand how such evidence can be entirely ignored. Call it the devil, if you choose, and then we will take issue with you as to its intrinsic value and use. For myself, what I have received from "the spirits" has been of the most pure and exalted character-teaching that there is a Christ in each human soul that shall sometime burst the bonds of earthly passion and frailties, and lead to perfect manhood and womanhood in love W. H. RANDALL. and wisdom conjoined. Boston, Mass., Oct. 25th, 1884.

#### Berkeley Hall Meetings.

On Sunday last, Oct. 26th, the largest congregation this season assembled in Berkeley Hall, at 10:30 A. M., when the services were peculiarly interesting. The audience, which completely filled the spacious hall, was largely made up of persons interested in mental, spiritual and magnetic modes of healing and preventing diseases, both of the body and the mind. Many noted magnetic physicians, "Christian Scientists" and others were present and paid the closest attention to a valuable and instructive discourse delivered through the mediumship of W. J. Colville, on "The Gift of Healing." The reading from H. Kings xvii., glving an account of Elijah's raising a widow's son to life by stretching himself three times upon the inanimate boy and praying that his spirit might return again to its vacated tenement, fittingly introduced the theme of metaphysical healing, t. e., healing by the power of mind or spirit instead of by the use of drugs, electrical or magnetic apparatus or any other external means or appliances now everywhere in vogue and often advertised as panaceas for every aliment which can adict mankind. Without denying the efficacy of medicine and surgery in certain cases, the lecture rook the ground that as man is an embodiment, physically, of the three physical kingdoms of nature, the animal magnetist who possesses a sound, healthy constitution has a decided advantage over allopath, homeopath, eclectic and electric alike, as the healthy life communicated to patients by massage treatment, or laying on of hands, contains, in vaporized cendition, every material element necessary to invigorate the system and eradicate disease; but as nine out of every ten at least of nervous, melancholy and insane patients are suffering more from mental than from bodii y aliments, animal magnetism is not a universal panacea, and in cases where it utterly falls, the help of mind over matter is the only successful help that can reach the patient. Healing mediums, in many instances, are but passive instruments in the hands of invisible intelligences; but, in their case, invisible minds are actively, engaged in doing the good work done through them. Healing by faith, prayer or will is simpl audience, which completely filled the spacious hall, was largely made up of persons interested in mental,

After speaking for some time on the value of sympathy and the potency of dealire as healing agents, the speaker concluded by treating the subject on the moral plane, eloquently expatiating upon the means whereby pure minded and conscientious persons can become instruments in the hands of angels, and coworkers with them in morally elevating the race by treating sin as a moral disease, and applying the positive force of a pure and holy will to the overcoming of the moral weaknesses of mankind. After the lecture an unusually fine poem was improvised on "The Angels of Healing."

At 8 P. M. a yery powerful discourse on the labor

an unusually fine poem was improvised on "The Angels of Healing."

At 8 P. M. a very powerful discourse on the labor question was in order, and at 7:30 P. M. "Germany and its Present Religious and Social Condition," was ably discussed. At the evening service the Hawthorne Choir, comprising five vocalists and accompanist, kindly gave their services, rendering four beautiful and appropriate selections to the evident delight of all present. Dr. Buchanan, who was present, being called upon by the lecturer of the evening, made a brief but comprehensive statement of the purpose he has in view in the delivery of the five special lectures he will deliver in Berkeley Hall on the Sunday evenings of November.

deliver in Berkeley Hall on the Sunday evenings of Rovember.
On Monday evening, Oct. 27th, the fourth public reception was held, the guides of Mr. Colville undertaking to deal with a series of very important questions, both written and verbal. These receptions, held every Monday at 8 p. M., are freely open to all, and strangers are always made cordially welcome. The Bankurs or Light, and a great variety of spiritual literature sell freely all the doors. On Sunday next, Nov. 2d, Mr. Colvilles friends will celebrate the sixth anniversary of the commencement of his work in Boston, in which city he has absored, under influence of his inspirers, with octational lievies of absence, since Nov. 4th, 1878. The service at Barthley Hall next Sunday morning will, however, are the annual commemoration of departed friends of a large passed to the higher line free this city and the families of the Berkeley Hall English The advertised topic of the Berkeley Hall English as a large the Nearness of

the Unseen, and the Realities of the Spirit-Life." At Sr. M. "How to Live a Century, and Grow Old Gracefully." Mr. Willis Milligan will officiate as organist on a fine instrument.

PROF. BUCHANAN ON PSYCHOMETRY. PROF. BUCHAMAN ON PSYCHOMETRY.

On Sunday next, Nov. 2d, at 7:30 P.M. Prof. J. R. Buchanan will commence his special series of Berkeley Hall fectures by treating of Psychometry as the ploneer of the religion and philosophy of the future. Congregational singing, with organ accompaniment.

On Wednesday, Nov. 5th, at 3 P. M., in the smaller hall adjoining he will invite the public to a special meeting preparatory to the formation of classes for the study and practice of Psychometry.

The Working Union of Progressive Spiritualists.

On Oct. 15th the regular meeting of the C. O. Dept. opened at 7:45 P. M., with the usual hymn. Mrs. Isabella Hooker made the invocation. Song,

Dept. opened at 7:45 P. M., with the usual hymn.
Mrs. Isabella Hooker made the invocation. Song,
"Some Day I 'll Wander Back Again."
Mrs. Mary F. Lovering, whose controls requested
that she might be received as a member of the Society,
now that the especial work was finished for which
they had thus far held her among but not of us. was
duly received with appropriate remarks by the Chairman.

Open session was held for thirty minutes, apparently with increased enjoyment. So many strangers
come each week, and so many topics of interest seem
to spring up among the little knots of talkers, that this
open social has become an important and pleasant
feature of these meetings. On being recalled to order,
after the song "Beautiful Home" was sung, the silent
session followed, broken at the end of ten minutes by
the quaint utterances of Lucretta Mott, through her
young medium, speaking words of greeting, encouragement and exhortation, promising an abundant outpouring of spirit when people realize that their bodies
are the temple of the living God.

"Red Jacket." assuming control, came with words
of comfort and hope to more than one individual
among us. He referred to the recent burial of his
bones, and those of other chiefs of the Six Nations,
under the beautiful monument erected to them in the
Forest Lawn, at Buffalo, N. Y., and declared that with
them were buried all the old projudices and animosities of the Indian nature—the only ambition and desire
being now to help, spirits and mortals. This spirit
withdrawing, the medium gave descriptions of symbols and spirits shown her, to many in the audience.
Mrs. Harlowe followed, relating one of her many
interesting experiences in converting unbelievers
through her work as a healing medium, and described
spirits present. Meeting adjourned after singing,
"Think of the Home Over There," and benediction,
which was pronounced by Mrs. Harlowe.

JULIA A. DAWLEY, Secretary.

Movements of Mediums and Lecturers.

[Matter for this Department should reach our office by fonday night's mail to insure insertion the same week.]

Bishop A. Beals has been reengaged for the Society in Kansas City, Mo., for the month of November. 'His audiences are large and increasing, and wounderstand he is calling out some of the best minds in the city, P. C. Mills, inspirational speaker, will answer calls to lecture, during the fall and winter, anywhere in Iowa, Missouri or Kansas.

Juliette Yeaw spoke in Brockton, Oct. 26th, and will be there again Nov. 9th. She speaks in Leominster, Nov. 2d and 16th; in Clinton, Nov. 23d.

W. J. Colville can be engaged on moderate terms for lectures anywhere within easy reach of Boston on Sunday or week day evenings; he will also respond to invitations to speak at funerals. Address (for Sunday lectures at once) 804 Shawmut avenue, Boston.

lectures at once) 304 Shawmut avenue, Boston.

Mrs. Clara A. Field will speak in Vineland, N. J.,
during the month of November. She will be pleased
to make further engagements in the West or the Bouth.
Societies desiring for services can address her during
November at Vineland, care Dr. David Allen; permanent address in care Banner of LIGHT. Mrs. Field
is a fine medium, an experienced speaker, and adds to
the interest of her meetings by the giving of psychometric readings and tests at the close of her remarks.
Societies in the sections of country mentioned, where
she purposes traveling, will do well to secure her services.

E. M. Shirley, Secretary, writes from Worcester, Mass.: "Our society was favored with lectures from Mrs. S. Dick the first two Sundays in October. We are pleased with her efforts, and trust she may be kept well employed."

well employed."

J. Clegg Wright, regular lecturer before the Philadelphia Association of Spiritualists, being desirons to become acquainted with the Spiritualists of Baitimore, accepted an invitation extended to him to be present on Monday evening, Oct. 27th, at a social entertainment in the Spiritual Hall, No. 276 Baratoga street, that city, On Tuesday the 28th and Thursday the 30th at 8 P. M., Mr. Wright was to lecture before the Society, on subjects of interest.

Jennie B. Hagan spoke in the Town Hall, Cummington, Oct. 25th, in the evening, and on Sunday, the 24th, morning and afternoon, to large audiences. She spoke in Stanton's Hall, West Chesterfield, the 29th. She speaks in the Universalist Church, West Cummington, Nov. 1st and 2d. Will pake engagements for the Sundays and evenings of other days of November and December. Address until November, Cummington, after that, East Holliston, Mass.

Frank T, Ripley reports excellent success in his efforts to make known the truths of the New Spiritual Dispensation in Maine. He will speak in Bradford and Dexter in November, Wercer in February. Application for his services in lectures, public tests and attendance on funerals may be addressed to him at Skowhegan, Me.

Mrs. S. A. Jesmer would like to make engagements

Mrs. S. A. Jesmer would like to make engagements to lecture and attend funerals. Her time is taken till December. Permanent address, Amsden, Windsor County, Vt.

Oculty, vt.

Dr. E. L. Lyon will respond to calls to lecture in
Michigan between Detroit and Chicago, or within one
hundred miles of that city. Address till Nov. 12th,
Ogdensburgh, N. V.; after that date his address will
be Chicago, 272 Chicago Avenue.

Mrs. Abbie W. Crossett will address the Spiritualists of Lincoln, Vt., the 2d and 9th of November, and the Spiritualists of Duxbury, Vt., the 16th of November

J. William Fletcher has sufficiently recovered from a severe affection of the eyes to resume his lectures. He will speak in Paine Hall, Boston, Sunday evening, at 7:30.

Miss Lucy Barnicoat, as will be seen by her card on our fifth page, has removed from Chelsea to an office at the Evans House, 176 Tremont street, Boston, where she will continue, in a broader degree, the medical practice which has proved so successful in our sister city. Miss Barnicoat has of late accomplished much for Spiritualism in the State of Maine—speaking with excellent effect at Temple Heights and Etna Camp, at Glenburn, Harrington, Addison, Jonesport, and other places; she also passed ten days in Bangor. Her audiences during most of her journeyings in Maine, we are informed, contained a large sprinkling of those who knew nothing of the cause per se, and who were attracted to the meeting by the novelty of having a lady speak to them from the platform; but in every case she received the utmost attention, and her tests of spirit presence, as given from the rostrum, were much liked—being recognized as correct in nearly every case. She had the satisfaction on many occasions, at the conclusion of her services, of being greeted by parties who had listened to her, with the assurance that she had given them new light concerning "the life that now is," and the naturally-to-be-expected outcome thereof. office at the Evans House, 175 Tremont street, Boston, ed outcome thereof.

#### Meetings in Providence, R. I.

The two discourses of J. Frank Baxter on Sunday, the 26th, were in his happlest vein, well adapted to

the 28th, were in his happiest vein, well adapted to a promiscuous audience, and calculated to stimulate honest inquirers as well as disarm open opponents. The subject in the morning was: "The Spiritual Heredity of Man." which was treated philosophically, developing a line of thought which churchman or materialist could not break.

The evening subject was: "The Object of Mortal Existence." This was declared to be widely misun derstood, the central idea being that this was only a training school for the future, wherein we were to obtain the end—happiness. Life here was belittled; made of no account chefly through a false theology. The truth is, the mortal life is the one to attend to specially, which, it well done, will be amply sufficient for the life to come.

As usual with Mr. Baxter, he gave way to spirit-control. Thirty-seven names were given, several spirits very minutely described, with their manner of translation. Nearly all were recognized.

WM. FOSTER, JR., Cor. Sec.

Lyman C. Howe in Springfield, Mass. Syman C. Riowe in Springnett, Mass.
Sunday the 26th closed the fine course of lectures by
this well known speaker. He treated of the themes:
"One Step Nearer, One Shade Clearer "—caught from
an appropriate song by Mrs. Hattle E. Mason—and
"Go ye into Ali the World," etc., from a Bible text.
His interpretation bore a spiritual rendering, and all
his sentences were tinged with poetic imagery, so natural to him. He closed with apt poetic improvisations
on the themes: "The Unitatored Indian" and "Farewell."

on the themes: The Unitarian Indian and Farewell."
Mr. Howe lectures in Northampton, Mass., next
Sunday, Nov. 2d. He would like to make engagements
for the months of November and December in New
England. Address him at Fredonia, N. Y.

Kdgar W. Emerson will speak for us next Sunday,
and tests may be expected at both services, which are
baild at 2 and 7 P. M.

The Hattie E. Mason, the test medium, has located
at 53 Fynchon street.

H. A. BUDINGYON.

A GOOD QUALITY of low-priced boots for ladies, at T. E. Moseley & Co.'s, 459 Washington street, Boston.

North Scituate, Mass.

The dedication of Gannett Hall on Thursday, Oct. 23d, by the Spiritualists was a decided success. Eben 23d, by the Spiritualists was a decided success. Eben Cobb, Esq., of Beachmont, Mass., conducted the service, ably supported by Mrs. Chandler, of Charlestown, and Miss Mattie Keating as test mediums, Lucette Webster, elocutionist, Dr. Hopkins, of the Boston Working Union of Progressive Spiritualists, Mrs. L. A. Coffin, psychometric reader, and Mr. J. Weigel and Mrs. Nettle Wentworth as vocalists. The hall was packed at the evening exercises, and strict attention paid to the services.

#### Salem, Mass.

Oct. 19th and 26th, our rostrum was occupied by that eloquent and gifted speaker, Mrs. Abby N. Burnham of Boston. Mrs. Burnham never falls to interest her audiences, and to draw full houses wherever she goes.
Long may she be spared to help spread the grand-truths of Spiritualism throughout the world, and to defend and advocate the cause we love so well. MRS. G. R. KNOWLES, Cor. Sec. S. S. S. 291' Essex street.

#### Special Notice.

Through strong desire and solicitude of the higher spirit intelligences I have withdrawn from commercial business to meet the many calls of friends, and must apologize for the seeming neglect of the many friends who have come from a distance for interviews. I can now be found again in my profession as a physician, from which I withdrew some three years ago, to come to this city, to fill my little part in the great work of building a Spiritual Temple, a retreat of soul's rest for mortals. great work of building a Spiritual treat of soul's rest for mortals.

J. Commodore Street.

No. 5\frac{1}{2} Beacon street.

Boston, Oct. 18th, 1884.

Eight thousand in successful operation, is good evidence of the universal satisfation given by the GOLDEN RAGLE FURNACE. "You cannot talk it half as strong as I do," was the remark made by one who is using it, and the verdict of all who have used it is similar to the following:

The Golden Eagle Furnace warms my house with economy. There is a summer like feeling in the air, which distinguishes it from the air produced by other furnaces, as I have occasion to notice in my practice. These conditions are especially favorable to health. The ordinary objections to furnaces are practically obviated in this furnace. You ought to urge these facts for the benefit of the public.

Respectfully, C. H. SHACKFORD, M. D.

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.

#### RATES OF ADVERTISING.

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

Special Metices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion. each insertion. Notices in the editorial columns, large type, leaded matter, fifty contager line. Payments in all cases to advance.

AT Advertisementate be rentwed at centinued rates must be left at our Office before 13 M. on Saturday, a week in advance of the date where on they are to appear.

#### TICES. SPECIAL

DR. JAM INSFIELD, of New York City, when the to scaled letters (per mail), is now located at 28 Dartmouth street, near Tremont street, Bostos. Terms, 33, and 10c. postage.

Dr. F. L. H. Willis may 12 addressed till further notice at Glenora, Ye tios H. Y.

the note of the note of the note of the note of the supply the demands of the pooks, magazines and paper cooperation of all friends of the pacific Coast in his effort to be a like to investigators.

#### BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce state at CO. B. Newspaper Advertising be made for it in New York.

TO FOREIGN SUPECRIBERS
The subscription price of the Banner of Light is \$3.60
per year, or \$1.75 per six months! It will be sent at the
price named above to any foreign country embraced in the
Universal Postal Union.

Universal Postal Union.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MORBE the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Eights thitteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 20 Euston Road, London, N. W., England, where single copies of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra. Mr. Morse also keeps for sale the propost, 1d, extra. Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra. Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra. Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra. Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra Mr. Morse also keeps for sale the print of the Hanner can be obtained at 4d, each; if sent per post, 1d, extra Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Morse also keeps for sale the print of the Mr. Mo

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

AUSTRALIAN HOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY.
NO. 84 Russell Street. Melbourne, Australia, has for sale
the spiritual and Heformatory Works published by
Colby & Rich, Boston.

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

JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the spiritual and Reformatory Works published by Colby & Rich.

The Spiritual and Beformatory Works published by Coloy & Bich can be found at the office of The Truth-Sector, 31 Clinton Place, New York City.

W. J. CUBHING, 15 Willoughby street, Brooklyn, N. Y. keeps constantly for sale the Banner of Light, and we supply any of the Spiritual and Reformatory Work published by Colby & Rich. Mr. Cushing also has a Fre Spiritual Library and Reading Room connected with his Agency.

WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Epiritual and Reform Works published at the BANNER of LIGHT PUBLISHING HOUSE, BOSTON, MASS.

POCHESTER, N. Y., ECOM DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Bookseter, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Bich.

AUBURN, N. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Bich can procure them of J. H. HARTER, Auburn, N.Y. TROY. N. Y., AGENOY.

Parties desiring any of the Spiritual and Reference
ry Works published by Colby & Rich will be accommodated
by W. H. VOBBURGH, 65 Hoosiek street, Troy. N. Y.

#### ADVERTISEMENTS.

SEE BANNEB OF LIGHT OF OCT. 18, HEADED \$100,000,000 are invested in the Mait Business in the United States. SAFE INVESTMENT.

NEW ENGLAND MALT COMPANY, Nov. I.—iv\* J. W. FREE, President.

MRS. DR. J. M. THORNE

WILL give Massage Treatments at her office, 32 Dwight Street, Boston. Office hours 7 to 11 A.K. and 2 to 4 F.M. After that time will treat patients at their residence if desired. Mime, Therse has been remarkably successful in the management of all nervous diseases, and will guarantee her patients perfect satisfaction. 4wt-Nov. 1. MISS IT. BARNICOAT, Magnetic Physician, treats, eneral diseases, Speciaties: Paralysis, Catarrh, Reuragis, and all Networs Dimentities. Lectures and gives tests; also Private Sittings, at Evans House, 178 Trement Street, Boston.

TO LET 27 Hollis street, Boston, Square Boston, Bount of the Hoor, with grate or furnace heat, and gas, Suitable for Doctor, or gentleman and wife, Very central.



THE above cut illustrates our Magnetic Belt. One of the grandest appliances ever made for Lame Back, Weakness of Spine, and any diseases of the Kidneys. This Belt will give relief in five mismies, and has never failed to cure Lame Back. It has no equal for Kidney Disease. 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 century it Whole families are often cured by wearing one Belt in turn. It gives of Life and WABHTH the moment it touches the body. We can refer to 1,000 people now wearing this Belt. Never, since Galilico, has there been given to the world such a potential power for curing disease as DR. THACHER'S MAGNETIO SHIELDS. We challenge the civilized world to produce the equal of this Magnetic Helt for curing disease. Do not compare this Belt with the bogus trash advertised as Electric, etc. We have we are saying. We furnish proof and evidence before purchase. Bend for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and Wify it excels all other known remedies. Mailed free to the whole world.

CHICAGO MAGNETIC SHIELD CO., No. 6 Contral Music Hall, Chicago, Ill. Nov. 1.

#### SPIRITOPATHY. A Favorable Opportunity for Health and Spirits' Communications. Only 50 cents for a Trial.

Communications. Only 50 cents for a Trial.

OR. PEIRCE, Cures have been wrought. Tests and Communications given by spirits, within the last twenty-five years, upon receipt of 50 cents, a lock of the patient's or applicant's hair, or recest handwriting, real name in full, sex and age, will mail to order, as requested, either a written (spirits) Test Examination of the patient' case, if curable, etc., or a Freezription of needed Remedies, or a powerful curative trial Healing Treatment by (spirits) magnetized, medicated paper, letter, or other vehicle, prepared for the patient, which may be all will need to cure; or Relative, from statements with the order, of age, name in full at death (of spirit selected), sex and relation to applicant. Other test than names, etc., given for identification. For required services, exceeding a brief trial, remit \$1,10, \$2,10 to \$5,00 or more. Frimanent address,

DR. G. AMOS PEIRCE.

Nov. 1. P.O. Box 1135, Lewiston, Maine.

#### THE MIND CURE.

THE MIND CURE PUBLISHING ASSOCIATION.

of Chicago, ili., recently organized in the interests of
Truth and Reform, is publishing monthly a very interesting
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are cordially invited.

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

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

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

As We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Bhelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

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Lawis B. Wilson, Ohafrman.

### SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Scance held Oct. 21st, 1884. Invocation.

Once again, oh, our Father, do we lift up our souls to thee in grateful praise. We thank thee for the blessings of existence; we praise thee for the experiences of life; we do indeed bless thee for all that thou hast be-

of existence; we praise thee for the experiences of life; we do indeed bless thee for all that thou hast bestowed upon thy children during the past, in the present, and that which thou dost promise for the future time. Oh I we can never sufficiently express our gratitude to thee that thou hast opened the gates of immortality, and allowed thy children who have passed on from earthly life to experience higher joys, to return with words of love and greeting, with messages of cheer and with glad tidings to their mourning friends of carth.

We praise thee that thou hast, in thine own goodwill, permitted this, our instrument, to still remain here as an onen door-way between the two worlds. And oh, our Father, we trust that in the present and in the future time thou whit give thy returning spirits who gather at this place, anxious to send out some word of cheer to their friends, opportunity and power to make themselves known, that they may be recognized and welcomed by loved ones below. To this end, our Father, we ask that those who gather here in earthly forms may come under the influence of the spirit—may feel that it is good to be here—may come into harmony with thee and thy angelic ones, so that from this place an influence may go forth that will indeed be of use and benefit to humanity at large. And while we pray in regard to the work at this place, we also ask that thou wilt multiply the means of communion between the two worlds everywhere; may new instruments be unfolded, that returning angels may have power and opportunity to send forth through various avenues their messages, to perform their work and bless humanity at large. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—We will now consider

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By Sidney Kelsey, Erie, Pa.] A lady medium, having been violently controlled for several times, without being able to speak, write, or demonstrate in any other intelligible or satisfactory manner, can the spirits inform the circle or the controlling band concerning the proper course to pursue in the premises?

Ans.—It would perhaps be wise for the controlling band of that medium to select one of their number—he or she—who has the strongest

their number—he or she—who has the strongest will-power, and who can come into closest har-mony with the medium, and request that spirit to experiment with the instrument, to operate upon her nervous forces by exerting his willpower upon them, and thus subject her to his exclusive control for a time. In this way the medial powers of the lady will become developed, and brought into such a condition that various returning spirits may make use of them. various returning spirits may make use of them. It is possible that the circle which convenes is not made up of the right elements; possibly there is too much of the negative principle, or of the opposite element; and it would be well for the parties interested to ascertain if this is the case. It may be that some are present whe are not in harmony, or whose magnetism is not adapted to that of the medium, and will not assimilate with it; and it is possible that some other person should be introduced into the circle in order to make up a complete and proper battery for the use of the spirit controls. These matters are such as require personal experimatters are such as require personal experi-mentation, and we throw this out as a hint of what parties may do if they will only set them-selves to work to investigate the cause of the

delay and trouble. Q.—[By W. A. B., Oakland, Cal.] Is it true that spirits passing from one sphere to another have to pass through a process similar to that of death here?

A.—Spirits who dwell in that spiritual world which is adjacent to this earthly planet, in passor from one locality of that world to another, do not have to pass through the change or pro-cess of death, any more than one of you, in pass-ing from one condition or sphere of experience ing from one condition or sphere of experience to another, or from one locality of this earth to another locality.

But spirits who have become so ripened in experience, so unfolded in wisdom and knowl-

edge that they have gained all that there is to be gained in the spiritual world which is allied to this earth, pass on to other worlds: for we must remember that there are systems upon systems of worlds, and that these worlds rise in systems of worlds, and that these worlds rise in gradation above each other—each one being more fully developed than the one below it—and it is the province and privilege of humanity to pass onward, ever onward, throughout eternity, ever gaining new experience and higher unfoldment. It may be thousands of years before a spirit will be sufficiently developed to pass through the spirit-world—with which you have been made familiar by the accounts of returning spirits—to a world beyond. counts of returning spirits—to a world beyond. but when that moment of transition comes the spirit passes through a change somewhat similar to the one which you call death.

Q.—Is a spirit invisible to the inhabitants of

the sphere it has left?

A.—A spirit passing from this world of which we speak to a higher, parts with the body he has inhabited previously; but the change or dissolution does not occur as it does with mortals. As the time approaches for the change the spiritual body grows more refined, more ethereal, until it seems as though it had really grown so transparent that one could see the soul shining through it. When the moment of dissolution comes, the body drops away, and instead of passing through a process of decomposition such as belongs to earthly matter, it vanishes at once, the elements of which it is composed return to their natural state; the spirit, passing on to a higher world, becomes invisible to the companions it has left in this spiritual world, save as they are gifted with clear sight, in which case they can follow him in his onward track and behold his reception into a

sight, in which case they can follow him in his onward track and behold his reception into a higher world.

Q.—Suppose a family has been reunited in the first spirit-sphere, and after a time a member of that family is advanced to the next sphere above, will not the earth scenes, such as invisibility, of the departed spirit and separation of the family, be repeated over again?

A.—We do not recognize the word sphere in this connection: as Spiritualists understand that term, it belongs exclusively to the spiritual world their friends now inhabit, and in passing from one sphere or from one grade or condition to a higher and happier, one of this world, no separation, no process of transformation occurs, save the separation which comes between those who are not in harmony, or who cannot understand each other, or as a child is separated from its parent, in experience, in learning, in scholarship. But if hote passes from this spiritual world to a higher world, then there is, for a time, what may be considered a separation. And yet the inhabitants of that higher world have the jower of returning to their friends and communicating with them in a manner somewhat similar to that in which you receive the instrumentalities used and the powers possessed by those exalted spirits are so very much in advance of those with which you are familparent, in experience, in learning, in scholarahip. But if hoe passes from this spiritual
world to a higher world, then there is, for a
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somewhat similar to that in which you received
to manning atoms from your spirit friends; but
the instrumentalities used and the powers possealed by those exalted spirits are so, very much
in advance of those with which you are famil-

iar, that they have but little difficulty in com-municating with their companions and friends in the lower world. We would add that the friends and companions of the spirit who is about to pass higher never mourn and grieve as do mortals when their friends are called to a better life. They understand that he is but pressing onward to a happier and grander stage of experience and unfoldment; they know they can still communicate with him, and that by can still communicate with him, and that by-and-by they, too, will pass on to rejoin him in a grander state of existence.

#### Frank Litchfield.

How do you do, Mr. Chairman? I have been trying to get here for nigh on to three year and a half. I went out of the old body nigh on to four year ago, and after I looked round a bit and got hold of it, straightway I heard tell that you had meetings here, and that such as I could come back and speak. and that such as I could come back and speak. I wanted very much to see this place and the way the people managed, and, somehow, after a little while I got here, but I couldn't get in, and I come again and again, and tried it on hard, but I couldn't work the machine, so I 've been kind o' lookin' on, stayin' round, and tryin' to see if I could n't slip in; and just now, sir, I saw a great big red man standin' here and I thought my chances were slim, but somehow I slipped in between the two, and here I be.

was a queer old fellow, I suppose. You see I lived so long on this side that I got kind o' used to it; I naturally hankered after it. I want to send word to all the neighbors and folks that this is a pretty good life, and that the best part of it, seems to me, is that we aint cramped; we don't have to stay in one place;

the best part of it, seems to me, is that we sint cramped; we don't have to stay in one place; we can go round if we want to: we're not confined to the one world, either, but can slip back here and see what's goin' on, if we choose. That's pretty good, I think, and I'm glad on it.

I was the oldest person in the place where I lived, and I lived there as long as I lived. I knowed every part of it. I'd seen old neighbors, friends and relatious come and go, and still I held on; ye see, the old body was made of sound, strong stuff—it didn't break up so easy as some of the others did—so I was pretty well known in my vicinity.

I want all the neighbors to know I've got back, and that there is a chance for them to get back after they go over if they want to. If they desire to hear from their friends, there's lots of chances for 'em to do it, if they only look 'em up. If they'll open their own houses, and sit as for a prayer-meetin' like, and ask the good spirits to come back to 'em, they'll be there in big numbers. It do n't make so much difference if they don't get any words, they'll feel

big numbers. It don't make so much difference if they don't get any words, they 'll feel the holy influence, I know, and perhaps if they get the right kind of machines, or mediums, as I believe you call 'em, they 'll get some tidings from their friends, and feel happy all over. That's what I come to tell 'em.

I am an old fellow, and I could n't get along very fast, so you'll excuse me, sir. I was ninety five when I went out, and I'd be nearly a hundred now, so you see I aint quite so chipper as some of you young folks are. I lived in Cohasset. You know where that good old place is, I'm thinkin'. My name is Frank Litchfield. I've been out of the body nigh on to four year; it will be four years in a few months, sir. it will be four years in a few months, sir.

Much obliged to you for having this place for

#### Red Wing.

How, chief? Red Wing has come to open the way for the spirits, but he let the old brave in, for he feel so bad for fear he no could come. Red Wing come to give greeting to the council, and to all the good friends of truth, come to

and to all the good friends of truth, come to help the pale faces, and all other spirits who come to give their messages.

But Red Wing come to day to speak to the brave who is afar off toward the setting sun, and say to him: Be patient, brave; the clouds have hung heavy over you; the way has been dark, and now you no can see the clear light beyond. All the good spirits are helping you, are leading you, and will do all in their power to bring you into the clear path of peace. Going through the forest you cannot see the sunshine, the leaves are so thick about you; you do not hear the birds sing, because they have gone to rest; but by-and-by the night shadows will disappear, the clear light will be seen beyond, and the sweet song, if not of the birds, of the angels, will be heard by you, and you will rejoice even over the past woe and suffering.

Red Wing has been with you, as he promised, and with his trusted guide has brought the strength to keep you up. We have not done what we wished, but we are doing all we can, and will be with you in the days that are to come; we will attend you on your way, and give you what magnetic power we can bring

come; we will attend you on your way, and give you what magnetic power we can bring from the hunting grounds above. Red Wing's friend will understand. Good moon.

#### Martha.

I am permitted to supplement the message of this noble Indian with a few words of my own. The Indian speaks the language of the whites much clearer than he does his own native tongue, for he has been a glorious spirit-light to guide many souls home for half a century of time and he has acquired earliers and he has acquired and he had a continuous time.

to guide many souls home for half a century of time, and he has acquired culture and refinement through a part of the work he has accomplished for humanity.

I wish to say to my dear son, who will see my message: It is true you have passed through many trials, and that they still press heavily upon you. You have indeed been called upon to bear the cross of suffering, and have sometimes felt as though it would be better to give up all and pass out to the spirit-world. But we have tried to assuage the pain and weariness that have assailed you, we have endeavored to bring influences of peace that would ored to bring influences of peace that would calm your spirit and give you physical strength, and we know that whenever you can sense the presence of the spirits, and realize that they are with you, you do indeed become peaceful and calm

To-day I am allowed to send you our love, To-day I am allowed to send you our love, with assurances of our desire to help you, of our earnest prayers for your welfare, and the blessings which we bestow upon you. We are leading you through the valley and shadow of painful experience, and are guiding you urward toward the glorious heights of the spiritworld. "Let not your heart be troubled, you believe in God, believe also in" your angelfriends. They are preparing a mansion of peace and of happiness for you. where in the bright and of happiness for you, where in the bright future you will join them and rejoice in the glorious light that has dawned upon your soul. We hope to bring you peace, comfort and hope; while you yet remain in the mortal we will do what we can, and when you are summoned to the higher life we will greet you with loving welcome, and lead you to that beautiful home of which you have heard, which is preparing for you in the Summer-Land. Please to an nounce me simply as Martha, to her beloved

#### Rachel Harper.

They told me I could find my mother if I came back, and I wish to. She lives in Philadelphia; her name is Alice Harper. My name is Rachel Harper. I cannot tell you how long I have been in the spirit world; it is a few years, I think about three, and I have never able to saw one comforting word to my been able to say one comforting word to my mother since I passed out. Sometimes the time seems to look very brief, and I hardly take notice of it, and then again, when I long so much to come to my mother and give her something by which she will know I am with her, it seems very long, and as though she would never come

I was nineteen years old when I passsed from the body. I was not ill very long; my friends did not think I was going to leave so soon. I had hopes and prospects before me, and I gave little thought to the future life. I had a kind of half yague iden that there was a world, homposed of a good place and a bad one, and that sometime I should go to one or to the other, ac-

appeared to be as real, as flesh-like and natural as my friends on earth. I was surprised, and did not understand it at all. Those kind peo-

did not understand it at all. Those kind people took me to a lovely little home, where the flowers grew all around, the vines crept up over the porch, and I thought to myself, surely this is not heaven; it must be another part of the earth, and that I had not died after all—when I was so afraid that I would.

But I looked around, and could not find my mother. Then came a strong feeling that I must have her, and a kind of drawing, as though something was pulling me by a cord, and in a few moments I found myself again in my room, and saw the cold inanimate form stretched upon and saw the cold inanimate form stretched upon the bed which I recognized as myself, and my mother bending over it, in an agony of tears. That was the first moment I discovered I had

I have many things to tell my mother, but I cannot do it here, the time is not given me, and then I wish to speak to her alone. I was told if I came here I would gain experience, and learn how to talk in this way, then I could go nearer home, find some medium I could control, and send a message to my mother. That is why I have come. I thank you for letting me speak.

#### Jane Carter.

My name is Jane Carter. I lived in Boston when I was here. I died a dozen years ago. I have sons here, and I want to reach them. I have one daughter, but she is not in this city; she lives at a distance. I am particularly anxious to speak to my son John. I have words of advice and caution to give him. I cannot do it in this public work he would not like to have in this public way; he would not like to have me. I do not know as I will ever have another opportunity, but I thought if I came to this place and let them know I could come back, and

place and let them know I could come back, and was anxious to speak privately, perhaps some of them would give me the opportunity.

I was sick for a long time. I passed through a long experience of pain and suffering, and gave many thoughts to the future while I lay upon my bed of filness. I did not speak of my thoughts often to my friends, but I did call my little children around me to tell them I was going to leave them; that I could not stay with them always, for the loving Father would call me to his home above; that I thought he would permit me to come back and watch over them, and I wished them always to remember that their mother still loved them; that she was with them, looking after them through all the days of their lives, and that she would be the first to meet them when they, too, were called first to meet them when they, too, were called

to the Father's house.

I wish to recall these incidents to the minds of my family, that they may know I really at last have been permitted to speak to them, and that the loving Father did indeed give me the privilege of coming and watching over them.

I have seen the experiences which have come to their lives. I know the changes which have befallen them. I have watched them as they grew from childhood to manhood and woman-hood, and I have ever sought to throw a mother's influence around them, that they might be shielded from temptation and danger.

shielded from temptation and danger.

Now I have a few words of caution and advice to give in private, and I trust that my dear ones will seek out an opportunity and an instrument by and through which I may make myself known to them.

I send my lote to all my friends. The best greeting I can give them is that there is life and power beyond the grave, and the best tidings and message. Foan bestow upon them is that love, symuthyland the late of the glorious world by

Horace Day ont. I am happy to creet you, Mr. Chairman. You have no idea how rejoiced I am to have the privilege of speaking from your platform. I was a thorough Splijfallst before I passed from the body. I read your paper with the greatest interest. I alt. 's felt, or did for a long time, that if power has given to me I should manifest from this much after I had passed from the body. I have of n here before, but did not succeed in each Bring my thought to my friends. It is about his much this, and that only, since I was calbeth, he splrit world. I have passed through of Engleantful and interesting experiences in that sport period of time, yet I have not devoted all my thought, all my attention to the glories and lessons of spirit-life, although they do attract me, but I have given attention to the dear ones who remain on this side, and I wish to send a ford of love and cheer to them this afternoon. I am happy to greet you, Mr. Chairman. You

this afternoon. this afternoon.

My dear wife is an invalid; she has suffered many hours of plain, and the greatest comfort and consolation she can get is something from the spirit-world. She knows that I am with her; she knows that our dear children come, with influences of peace and thoughts that are consoling and sweet; and I wish to assure her that we will be with her to strengthen and encourage her; we will give her that which is best for her spirit. for her spirit.

courage her; we will give her that which is best for her spirit.

Say to my dear Angie that we thank and bless her for her attention to her mother, and we come to her hotsehold filling the kome with peace and quiet, making all things so pleasant and bright that it teems as though the angels did indeed make that their abiding-place.

Little Horace codes with me to-day to send his love to his mother, and to tell her not to grieve and mourn, because he has been taken from the body so early in life, but rather to look up and rejoice that in a home of light and beauty he can pursue studies that were interesting to him, he can expand the fullness of his spirit and cultivate the best gifts of his mind. He sends his most endearing thought to her at all times, and he forings his love to his father, wishes him to fed! that he, too, must not sorrow, must be glad, and proud, even, that his boy has ascended a step, gained a higher place than he possessed on earth. To his grandmother he also brings the choicest blessing and love. And he does not forget faithful old Aunt Jane, whom he loves so much.

whom he loves so much.

Unto every one of these I, too, send my love.
I would be glad to give a lengthy message, but
I am grateful for the opportunities that are given me to speak as I can.

I must speak in relation to one other who is near to me, and yet over whom I feel more sadness and yearning than over any other, because I find he has allowed the root of selfishness to gain strength and flourish in his soul. I wish him to eradicate that as speedily as possible. I speak to my son from the spirit-world, because I know that in the future he will pass through many painful experiences unless he cultivates many painful experiences unless he cultivates a more unselfish spirit; and extends a more loving, affectionate thought to his mother, and those near to him; unless he orushes beneath his feet the desire for material grandeur and power, and seeks for higher things. I want him to understand that I have come to give him this lesson from a spirit's standpoint; and that the gifts of the spirit, the wealth of the soul, are to be more ardenty desired; than all the riches of the Indies. Let him take this thought home to his heart, that as he cultivates pure motives and an unselfish spirit; a desire to be of use, of blessing to others, he will gain in power, grow in character, and be fitted to take his place among the best of the higher life.

among the best of the higher life.

I am, sir, Horace D. Kent. I lived in Kentville, Ind. My wife's name is Mrs. Martha L. Kent. My friends, those dearest to me, will see my message, and I think they will be glad to learn that I have come here.

[To the Chairman:] I am very grateful to you, my friend, for this privilege. I can appreciate the glories of the Banner of Light Circle.

#### MESSAGES TO BE TOBLISHED. Oct. 24.—Jeanette P. Earle; William B. Spreat; Julia Harrison; Carolina Parker; L. Jude Pardee; Gertrude Hazard. A Special Message from Father

Pierpost

I wish to return thanks to those who attended our opening seance in the BANNER of LIGHT CHICLE ROOM yesterday, Ost. 21st, for their presence, and for this harmony that prevalled. presence, and for this harmony that prevaled among them throughout the mitire session. Our practical hints; all of which must be of great value to medium had just passed through a most dangerous illness—one that had sorn upon her vital forces to such a degree at to leave var vital forces to such a degree at to leave var vital forces to such a degree at to leave var vital process. Such a degree at the her vital variable and solve of controlling apprical already-most many of the time when the latest value to the prevention of the and it was a matter of doubt as well as experi- days.

ment whether we should be able to successfully carry it through; but thanks to the almost universal sympathy for our instrument from the audience that thronged the Circle-Room, and to the almost perfect harmony that pervaded the place, the results of the seance were more than satisfactory to all concerned.

Mortals understand but little concerning the subtle laws of mediumship-spirits themselves have constantly to learn of these laws-and when they believe that all a medium has to do is to enter the séance-chamber and await the coming of the spirit, they make a grievous mistake. Mediums must keep themselves in a harmonious condition of mind and body; must be surrounded by pure-minded and sympathetic persons; must be under the constant protection of competent and vigilant spirit-guides, in order to correctly voice the utterances or thoughts of surrounding spirit-intelligences.

The elements of the circle for which the medium sits have much to do with the results. If those present are harmonious and spirituallyminded, the results will be good, and vice versa. The spirit-guides also have their duty to perform, which must not be slighted.

At the Tuesday Circle, in the BANNER office. Red Wing, a stalwart and trusted Indian guide, was placed upon one side of the medium, the Spirit President of the Circle stood upon the other, while the medium's spirit brother directed the spirits who approached how to control and manifest. Thus was our instrument doubly guarded from the magnetic onslaughts of curious or imperative spirits who might desire or determine to exercise an influence over her merely as a matter of experiment; and thus with redoubled care on the part of the spirit directors, and the assistance of the sympathetic friends present, a most successful and satisfactory séance was secured, notwithstanding the physical weakness of the medium.

While expressing our gratitude to the assembly for its sympathy and harmony, we also wish to return thanks to the friends who so kindly furnished the heautiful flowers that adorned the table—for these floral tributes also had a part to bear in the general results of the meet-Most truly yours,

JNO. PIERPONT. Spirit President of Banner of Light Circle. Oct. 22d.

#### THE ARMY OF TYPES.

Oh! a glorious fame is the fame of the fray For the banner of Stars and Stripes. But the mightlest soldiers of all are they Who march in the Army of Types!

How they come at the wave of the Captain's hand, How they gather with rattle and click, And leap to the ranks at the silent command, On the forming ground of the silek!

And whether it storm or whether it shine, And ever by day and by night,
With a click, click, click, they fall into line,
And march away to the fight. Each soldier moves on his squad of a word

To the drum of the age in the van.

And armed with a two-edged, invisible sword That outs through the spirit of man arranging

Where Ignorance sits on her shadowy throne;
Built round by the walls of old night.
They crumble and crush into powder the stones.
And let in the legions of light. Where Tyranny reigns with his foot and his yoke

On the neck of the poor and the just,
They cease not to smite till the fetters are broke
And the tyrant is laid in the dust. Oh! Army of Freedom! and Army of Light!
Oh! host of our God! battle on.
Till the people shall rule in their God-given right,
And the long night of error is gone.

—A. P. Miller, in the Model Printer.

#### New Publications.

GYMNASTICS OF THE VOICE. A System of Correct Breathing in Singing and Speaking, Based upon Physiological Laws. By Oskar Guttmann. 12mo, cloth, pp. 207. Albany, N. Y.: Edgar S. Werner.

Designed for schools and self-instruction, this work gives the results of the author's life-long study and experience, and will be of value to all, since there is no greater mark of culture in any one than a well-trained voice, and no surer way to ward off pulmonary and throat diseases than well-developed and rightly-used organs of respiration, voice and articulation.

Annoughka. A Tale. By Ivan Sergheievitch Turgenef. Translated from the French of the author's own translation. By Franklin Abbott. 16mo, cloth, pp. 111. Boston: Cupples, Upham & Co.

The writer of this, recently deceased, ranked as the leading novelist of Russia. The story here given is one of love; a romance with strange coursings and unexpected endings, peculiarly original in its plot, and the method of its development.

JOHN THORN'S FOLKS. A Study of Western Life. By Angeline Teal. 16mo, cloth, pp. 187. Boston: Lee & Shepard.

A simple story, opening with but few incidents, but steadily increasing in interest as it progresses. A young girl is wedded to a man advanced in years. The father of the girl dies, and his wealth, of which the daughter had been ignorant, becoming known, she suddenly conceives the idea that it was solely on account of the fortune she now inherited that he who was her husband married her. The nobility of manhood here shows itself in the determination of the husband to leave her, not to return until she feels that he loves her purely for herself. Years of trial and heartache follow, he remaining true to his vow, until at length the wife becomes convinced of her error and his truthfulness, and finds in him joy and comfort.

A YANKEE SCHOOL TEACHER IN VIRGINIA.

A Tale of the Old Dominion in the Transition
State. By Lydia Wood Baldwin. 16mo, paper, pp. 238. No. 124 of "Standard Library."
New York: Funk & Wagnalis.

The author gives, from personal experience, a record that has all the value of truth and the interest of fiction. The dialogues with the negroes are reproduced, dialect and all. with remarkable skill; the pathetic and ludicrous are happily blended.

TEN DAYS IN THE JUNGLE. By J. E. L. 16 mo, paper, pp. 100. Boston: Cupples, Upha m & Co.

An interesting recital of the experiences and observations of a lady traveler in localities seldom visited, some of them never before by a foreign woman. The point from whence the experiences in the jungle commenced was Perak (pay-rah), one of the provinces of the Malayan peninsula, noted for its very productive tin mines, an interesting account of their discovery and subsequent history being given. The descriptions of scenery, fruits, flowers, birds, and the people and their customs, are vividly drawn, and quite entertaining, from the fact that all are new to the reader.

EVENING REST; or, Under the Shadow of the Great Shepherd. By L. L. 16mo, paper, pp. 330. Boston: D. Lothrop & Co. This book, first published in 1876, has on account of its popularity been placed as No. 5 of a The Young

Folks! Library," a monthly publication of choice lit-MODERN LOW-COST HOUSES. Edited by Robt. W. Shoppell. Illustrated by Stanley S. Covert and Francis K. Train, Architects: 4to, paper, pp. 48. Cooperative Building Association, 24 Beekman street, New York.

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#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of setts, rublishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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RELIGIOUS TOLERATION IN CUBA.-Treasurer John P. Rhoads, of the Spanish Episcopal Mission of Philadelphia, received, on the 17th Oct., a copy of a decree from the King and Council of Ministers of Spain, pub lished in the official Gasette of Havana, proclaiming toleration for all religions in the island of Cuba.

Wherever in the story of mankind a grand epoch or movement is seen, there we have passionate devotion working with an overpowering belief at the bottom of it.—F. Harrison.

The Investigator says: "The heroes of this world are strewn all along the walks of life," etc. Yes, indeed; we frequently meet them strewn along our side walks, with an arm or a leg gone, grinding a squeaking organ, soliciting alms. Asour brother of the Investigator in the above quotation alludes particularly to 'this world," what has he got to say about the heroes of another World?

"The poet is born, not made," is an old and trite saying. Many a scribbler can make words jingle without having once experienced the sensation of a sublime thought. These misguided persons fancy their rhythmic jargon is poetry.

Mr. Tollemache, the rector of South Wytham, in England, has his children named as follows, says the

New York Sun:
Lyulph Ydwallo Odin Nestor Lyonel Foedimag Hugh
Erchenevyne Saxon Esa Cromweil Orma Nevill Dysart
Plantagenet Tollemache. Tollemache.
Mabel Helmingbam Ethel Huntingtower Beatrice
Blazonberrie Evangeline Vise de Loui de Arellane
Plantagenet Toedmag Baxon Tollemache-Tollemache.
Lyonia Decima Veronica Eoyth Undine Cissa Hylda
Rowena Ada Phyra Ursula Ysabel Blanche Leilas Dysart Plantagenet Tollemache-Tollemache.

Quite a family of mashers! There is trouble in the Theosophical camp in India.

> "SOBER"----OCTOBER. Oh! when will autumn poet find
> A new rhyme for October?
> Why won't he call the chilly wind
> The sycamore's disrober?
> Why won't he call each squirrel gray
> The chestnut's nimble prober,
> Whene'er he sings lifs simple lay
> Of russet-shod October?

Experiments with an electric tricycle in England have been so encouraging that 250 machines will be built. They are driven by a storage battery, carry 2 persons, and are expected to run at the rate of 6 miles an hour on level ground. One of them is now on its way to this country.

"At Pordenone they rejoice, at Naples they die. I go to Naples." Such was the telegraphic answer of the King of Italy to the inhabitants of Pordenone, begging his presence at their races, and he went to Naples, receiving, as he deserved, a warm ovation. The cholera is decreasing in Italy, but this noble saying of the King (and the resolution thus carried out to give the strength of his presence to his plague-stricken people.) will ever remain one of the proudest passages in the history of the House of Savoy!

AUTUMN.

What visionary tints the year puts on,
When fallen leaves falter through tideless air,
Or humbly cling and shiver to be gone!
How shimmer the low flats and pastures bare,
As with her nectar Hebe Autumn fills
The bowl between me and those distant hills;
And smiles, and shakes abroad her misty, tremulous
hair.

—Lowell.

In reply to a question referring to the control of in spirational speakers, the guides of W. J. Colville said: When the controlling spirit says we, he means himself and the others with whom he is associated. When you hear the control say I, you must take the utterance as simply expressive of the experience or idea of the spirit who is then controlling. This distinction in the use of pronouns is invariably adopted."

There are fifty-three drinking fountains established within the city limits of Boston.

An American hady who was recently married in London to an English Marquis had the temerity to order an entire trousseau of exclusively American manufacture. As the outfit excited much admiration, perhaps some American brides who are married in America will be bold enough to restrain from the temptations of Worth and other foreign dressmakers.

A small boy recently entered P. H. Winslow's store in Gardiner, and, pointing up to the candy jars, said: "I want five cents's worth of—no I don't, I've swallowed my money." He went away with a disappointed look on his countenance.—Kennebec Journal.

The Rev. Dr. Sankey, of Rochester, N. Y., who has just returned from the Presbyterian Council at Belfast is reported to have said, a few days ago: "I believe the Presbyterian churches of England, Scotland and Ireland are tending toward ritualism very rapidly This is especially so in the Scottish churches, surpris ing as it may seem."

It is found that the educated natives of India do not live so long as the rest of their countrymen. This is attributed to the adoption of European customs. Late hours, higher living than previously accustomed to, and strong liquors are too much for the cultured Hindu, whose physique is naturally weak.

"Do you know why you and George remind me of two shades of one color?" asked a young lady of a companion who had been engaged for a good many years. "No," was the reply. "I'll tell you, then: it's because you do n't match."

A French chemist declares that the husk or bran of wheat is largely composed of woody matter and therefore unfit for food. He claims to have exploded an old theory.

A college paper is responsible for the following: "What do you think of Fielding?" asked a Boston girl of a Harvard graduate. "Oh. it's important, of course, but it don't amount to anything without good

W. W. E.— walked down Third street recently with his length of arm taxed to hold a lot of law books. To him a friend, pointing at the books: "Why, I thought you carried all that stuff in your head?" "I do," quickly replied the lawyer, with a knowing wink. "These are for the Judges."—St. Paul Pioneer-Press.

An American is having a house erected at Nice, which was made in this country and shipped in sections. Crowds gaze in wonder at the workmen as they put the architectural puzzle together.

The fifty thousand tons of soot taken from London chimneys every year are sold for £41,000 and used as a fertilizer.

Boarding-house Keeper—" Why, how deftly you carve the beef, Mr. Smith. You must be an adept." Smith (with a grunt of exertion)—" Yee'm, I am; I'm a wood caryer by trade."—Burlington Free Press.

Maryland is not a Paradise for ministers. One "bright young preacher" is said to get \$10 a month from a well-to-do congregation. Portland, Oregon, now ranks fifth among the com-

mercial cities of this country, standing before Phila-The total cost of the Cochituate Water Works to

date has been \$17,775,988 68. The original cost when the water supply was first introduced into Boston was \$3,006,051 83.

A man has actually been sent to prison in Nova Sco-tia for three months for tring in a horse trade. Such as interference with immemorial enteron is startling to think of. If every man who fibbed in a horse trade week; thus served; new, jalls would have to be built in Start Incition.—Reston Journal.

#### Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Nirect—Every Tuesday and Friday atternoon at 30 clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall.—Boston Spiritual Temple. Lectures Sundays at 10% A.M. and 7% P.M. Mis. R. S. Lillie speaker for November. R. Holmes, President; W. A. Dunklee, Treasurer.

The Shawmur 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 Tre-mont Streets.—Public meetings every Sunday at 10% A.M., 3 and 7% P.M.; also on Mondays at 8 P.M. Regular lecturer, W. J. Colville. The public cordially invited. Paine Memorial Hall, Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1. Ses-sions Sundaya, at 10% o'clock, Benj. P. Weaver, Conduct-or. All are cordially invited. Seats free.

Wells Memorfait Hall, 967 Washington Street,—
The Spiritualistic Phenomena Association holds meetings
every Sunday atternoon at 2% o'clock. Alonzo Danforth,
Corresponding Secretary.

The Working Union of Progressive Spiritualists holds public services at 170 West Chester Park Sundays
at 2% P. M., also Wednesday evening at 7% o'clock. J. Commodore Street, Secretary, 5% Beacon street.

at 2½ F.M., also Wednesday evening at 7½ o'clock. J. Commodore Street. Beacon street.

1031 Washington Street.—Ladles' Aid Society meets every Friday at 2½ and 7½ F.M. Mrs. A. M. H. Tyler, Secretary protess.

713 Washington Street.—The Fraternity of the White Oross holds regular Bunday meetings at its Rooms at 10½ A. M. and 7½ 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, and on Friday evenings only members and such as they may invite. John Orris Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ F. M.

Harrsony Hall, 34 Essex Street (latflight).—Sundays, at 10½ A. M., 2½ (seats free) and 7½ F. M.; Thursdays, at 3F. M. Prescott Robinson, Chairman.

Mysife Hall.—Meetings will be held in this hall, No. 70 Main street, Charlestown Dist., every Sunday afternoon, at 3 o'clock. C. B. Marsh, Chairman.

Chelsen.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 Mariboro' street. Hadley Hall.—Meetings will be held in this hall, East somerville, during the fall and winter on Sunday afternoons

BOSTON SPIRITUAL TEMPLE.-The subject of Mrs A. H. Colby's morning discourse, last Sunday at Horticultural Hall, given by one of the audience the Sunday previous, was, "What Action Should be Taken by the United States Citizen to Protect and Perpetuate his Citizenship?" "The meaning of citizen," she remarked, "has been given by a Judge of the Supreme Court of the United States to be a male person over twenty-one years of age. That excludes all women twenty-one years of age. That excludes all women; mothers and children under twenty-one are not citizens. Who are citizens? All men. Their families are subject to them, and not to government. The emancipation proclamation changed matters somewhat, for now the citizen cannot sell his own offspring at all tainted with African blood. They are not now as much advantage to him as his horses, cattle, sheep or products of his land, for these can be sold for his benefit. About one hundred years ago the people put forth a Declaration of Independence. That declaration, an infidel one, for God was not recognized, gave freedom of worship to all religions, and equality to all. As the subject has a field that would take at least eight lectures to follow out, I must lay aside the religious and other parts, and tread upon the political. To lilustrate: the physician, asked the cause of the three hundred diseases that fiesh is heir to, says obstruction; and the remedyls relaxation, or removal of the obstruction. It is easy to give a cause for disease, but not so easy to apply the remedy. Politically we are diseased, and if the physician's cause applies here it is obstruction. The life blood of the nation is its financial. Then the disease is a financial obstruction. That is what's the matter. It does not come from the executive or the legislative, but from the lobbyist that hangs around three persons and places, that swerves them from the right as they see it. The lobbyist is one of the first obstructions to be removed; another is the ignorance of the voter. How many that will carry their vote to the polis in November know what they are voting for? It is the intelligent voter that is wanted.

Money itself has no intrinsic value, and is of use mothers and children under twenty-one are not citi-

wanted.

Money itself has no intrinsic value, and is of use only as it can be exchanged for something that is of value and use. It is valued for its capabilities of making these exchanges in business. Those who get the control of this medium of exchange enrich themselves and grow richer; those who have it not become poor, and grow propers."

clies of the land of the future and will as the knowledge attained in searching that realm. "How ean in the begints of the future and bring to you their beauties in their full expression? Destity is changed in the begints of the future and bring to you their beauties in their full expression? Destity is changed in the future. In this life, the future in the state of the state of

December.

Mrs. R. Shepard-Lillie, the highly inspirational lecturer, will occupy the platform of this Society next Sunday and the Sundays in November, assisted by Mr. L., whose music gave such satisfaction last season.

W. A. D.

HORTICULTURAL HALL.—Owing to a misunder-standing with the management, the session of the Shawmut Lyceum was omitted last Sunday. By a letblawmut Deam was ometed as Sunday. By a let-ter from Capt. Holmes we are authorized to announce that in future the hall will be at our disposal; there-fore all our friends and the public generally are invited to be present on Sunday afternoon next, Nov. 2d, to witness the exercises of the school. Seats free. Ber-vices commence at 2 o'clock.

PARKE HALL.—The good work is progressing, we hope so well "that the future of the children shall be so tinged with hope's brightness that fear will furl her dark pinions and enable them to step firmly forth
to meet fate and the world." Beside the untal in
struction in the groups, readings and recitations were
given by Many Howland. Henrietta Jacoba, Stella
Greytus, Ross Wilbur and Emma Ireland. Little Lanra Kempton entertained all with a juvenile scort. Mrs.
W. S. Builer offseed several valuable prizes to the
children, and will thus encourage them in their emadeavors. Bee is almost a constant attendant at consessions, and has always had a deep interest in the Lyceum movement. Mrs. C. H. Wildes has recently preceum movement. Mrs. C. H. Wildes has recen her dark pinions and enable them to step firmly forth

SPIRITUALISTIC PHENOMENA ASSOCIATION-WELLS MEMORIAL HALL.—Services were presided over by Vice-President Edwards. After music by the choir Mrs. Clara A. Field spoke upon "Spiritualism and Reform." "When Spiritualism dawned humanity was in comparative siumber to the grand awakening it has received since the click of the Hydesville telegraph was heard, and now we can look back and see that Spiritualism has entered into all the reforms of the day. All the religions and beliefs that have been have paved the way for the grand realization that after the death of the body the spirit has power to act upon matter, and give the strongest evidence of man's continued existence. Eyil, so called, exists as undeveloped good, and in the grand economy of nature is for the education and expansion of the soul, and for the upward tendency of all progressive minds."

The speaker touched upon all the principal reforms of the day in a manner that gave much satisfaction to her auditors. over by Vice-President Edwards. After music by the

The speaker folicined upon at the principal color of the day in a manner that gave much satisfaction to her auditors.

Dr. Tripp being called upon, gave psychometric readings, which were correct in every instance. He has been with us many times, as well as at other meetings in this city, and now leaves for other fields of labor. Wherever he may go he will have the best wishes of this Association for his personal welfare and continued success as a promulgator of the truths of Spiritualism.

Mrs. Pennell, having returned to this city, was well received, and gave many proofs that a flood of light is streaming through "the gates ajar." Shedemonstrated the continuance of the loves and friendships begun on earth of those who have passed upward to the spiritual plane of life.

Mr. James R. Cocke being called upon, the hour being late, entertained the audience with different phases of spirit-power in which he is fully developed. His deliceations of spirit-presence, which were fully recognized, closed this very interesting session of this Society.

ALONZO DANFORTH, Cor. Sec. S. P. A.

23 Windsor street.

23 Windsor street.

HARMONY HALL, 34 ESSEX STREET, BOSTON.—Last Sunday's services were unusually interesting. Dr. Tripp's psychometric readings were excellent. He Tripp's psychometric readings were excellent. He has been a favorite on the platform here, and, while absent in Maine, will be greatly missed by Boston Spiritualists. He is an honest man and fine healer. Dr. Thomas, Mrs. Leslie and Mr. Chase did great credit to themselves. Readings by Mrs. L. Newell; tests by Mrs. Vyles; remarks by Mr. Stickney of Cambridge, Miss Lowe and Mrs. A. L. Lull, the latter, Mrs. Goodwin and Mrs. Johnson describing spirits.

Next Sunday Miss Neilie Wentworth will give readings. She is spoken of as talented in this specialty. Charming music by Mrs. Wentworth and Mr. Weisel.

PAINE HALL.-The Fraternity of the White Cross will open their season of lectures at Paine Hall. Sunday evening. Mr. J. W. Fletcher will be the speakersubject, "What they Say": to be followed by other distinguished speakers from Sunday to Sunday. Music by the Hutchinson family.

THE MEDIUMISTIC PHENOMENA ASSOCIATION WILL hold a meeting on Sunday, Nov. 2d, at the residence of Dr. James A. Bliss, 121 West Concord street, commencing at half-past 10 o'clock. The public and mediums cordially invited. L. M. B. ROBBINS, Cor. Sec.

CHARLESTOWN, MYSTIC HALL, No. 70 MAIN STREET.-Sunday, Oct. 26th, Dr. M. V. Thomas of Boston, test medium, occupied the platform in the afternoon, at the usual hour. After a song by the choir, the medium treated quite a number in the audience, giving unseen no dicine, and water magnetized by spirit power, after inhich a number of very fine tests were given, which core recognized as correct. Interesting remarks we also made by the controls of the medium, which the west received.

Next Sunday, 1, we descrived.

Next Sunday, 1, will occupy the platform at 3 P. M. C. B. M.

CHELSEA SPIRITUAL ASSOCIATION (Odd Fellows

Building, Hawthorn street, opposite Bellingham Car Station).—Next Sunday Conference at 3 P. M. At 7:30 Mrs. S. M. Mace, trance medium and speaker, will oc cupy the rostrum.

### Notes from Cape Cod.

BY WARREN CHASE.

To the Editor of the Banner of Light: Left Boston on the Old Colony road Thursday morn-ing, Oct. 23d, and Yassing its many branches, which walle and use. It is valued for its capabilities of matter of the first United control of this medium of exchange enrich themselves and grow richer; those who have it not become poor, and grow poorer."

The speaker discussed the matter of the first United states Bank and the second one chartered; the content first because of the contry; also the first movement by the government for the other of the first united destination of power through them of affecting the destination of power through them of affecting through the power through them of affecting through the power through the activation and the second through the affecting through the power through the affecting through the power through the power through the affecting through the power through through the power through the pow stretch out like the arms of a spider. I followed the main line to Harwich, feasting my mind upon the de-

of her friends among the Spiritualists, it being the opening of her course of scannes for the fall and win ter season.

opening of her course of scanses for the fall and winter season.

The Working Union of Progressive Spiritualists, the societies of Wells Memorial Hall, College Hall and the Ladles' Aid Associations both of Boston and Chelses, were well represented. Eben Cobb gave the invocation and Dr. Hopkins delivered an address on "The Teachings of Spiritualism," and in his closing remarks referred to the erection of that grand structure, the "First Spiritual Templs" of Boston, and outlined the good work which will result therefrom. This beautiful edifice will be a permanent monument to the benevolence, philanthropy and practical Spiritualism of its builder, Marcellui B. Ayer of Boston, who has been rightly called the Peter Cooper of Boston. He has now donated this Temple to the Working Union of Progressive Spiritualists.

Capt. Perrin C. Drisko, Eben Cobb and Mrs. Abble M. H. Tylex; also made addresses, each one giving words of ancouragement to the factors, which is mostly voluntary too, and also have a spiritualists.

Miss Locates Webster, says Belley," for which she was well application. A second the spirit world and Mrs. Halling plece. "And Says Belley," for which she was well application. A second the spirit world and Mrs. Address and Mrs. Reflie Ballaght. A second size of the please of the present ware Mrs. Finit. Mrs. H. B. Acceptation. Mrs. Anderson and Mrs. Reflie Ballaght. A second the size of the please is the present through her promised the spirit world in the spirit world. The spirit world in the spirit world in the spirit world in the spirit world in the spirit world. The spirit place of the please is the plant present the promised that the spirit world in the spirit world in

will continue her public séances each Tuesday even-

will continue her public scances each Tuesday evening hereafter.

The First Spiritual Temple, now so near to completion, is situated at the corner of Newbury and Exeter streets, and when finished will be occupied by the Working Union of Progressive Spiritualists, and until ready for occupancy their free and highly interesting meetings will continue to be held at the residence of their President, M. S. Ayer, No. 170 West Chester Park. On a recent Sunday the pariors were crowded, and I counted nineteen persons scated on the stairs and standing in the hall-way, and all remained until the services closed. It is a good place to meet prominent Spiritualists and receive a feast of spiritual food.

WM. H. BANKS.

Mr. J. Clegg Wright in Philadelphia.

The subject of Mr. Wright's morning lecture was "The Philosophy of Herbert Spencer." Mr. Joseph Wood, the President, occupied the chair, and the audience was large, almost filling the hall. The control

Wood, the President, occupied the chair, and the audience was large, almost filling the hall. The control described Herbert Spencer as the greatest thinker of his age. He had almost effected a revolution in the character of modern thought, and brought the subject of philosophical speculation within the compass of mathematical science. His researches into the nature of morals and the constitution of the human mind have placed the subject of psychology in such a state that the student of nature in the future must keep to the lines of reason and to the active visible phenomena of sensation. The control divided the character of phenomena which could be understood and those which could not be understood. The former included all the exact sciences, the latter all those subjects which could not yet be fairly submitted to the test of experience.

The control touched briefly upon the doctrine of altruism and egoism held by Mr. Spencer, and traced all human conduct and organization to antecedent causes simple and complex, remarking that these antecedents are endless, running back into the past, and that the present is but the aggregate of all which has been in the past. The control said causes could never be known in their form; that is, we, to understand anything, must see it in all its parts. The domain of the unknowable was always growing less, but the absolute man could never know; man can only know appearances and not realities apart from phenomena. With the method of the origin of religion as stated by Spencer the control did not agree. He said the archic man was not a philosopher; he was a man with sharp observing faculties and small powers of inference; he took such ideas as he had from the simple objects around him; his ideas were not complex. Man had grown when he could think of a ghost. A ghost was the manifestation belonging to a man well-grown. The religious thought began in simpler forms than that. The soul idea grew, too; at the first, every different function had a different soul; man had a great many sou

of the day.

The Lyceum met in the afternoon and there was an improved attendance. Dr. Truman conducted the exercises and Mr. Wright gave the members a very interesting lecture—short but good—on the sun. The work is getting more and more important.

The evening meeting filled the hall. Mr. Wright spoke upon several subjects taken from the audience, including one on the tariff question, and the reality of the spirit-world over this. The attention of the people was held closely by the lecturer all the time. At the close about a half-a-dozen poems were given with ease and rapidity, also delineations presented of spirits with persons in the audience. All were recognized.

The lecture on Spencer was taken down by a reporter, and will in due time no doubt be published.

Mr. Wright is giving a series of Sunday morning lectures on the great philosophers of this and preceding centuries. Arrangements have been made to have them all reported, so that they may not be lost. Next Sunday morning the subject will be "John Stuart Mill."

#### Cleveland (O.) Notes. To the Editor of the Banner of Light:

As previously announced, the recent convert from Agnosticism to Spiritualism, George Chainey, of Boston, has been speaking in Cleveland this month, not to ton, has been speaking in Cleveland this month, not to the general public, as was first proposed, but for "the Church of the Spiritual Era," Mr. C. filling the dates of Mrs. Anna Kimball, who for some reason cancelled her engagement. Many regard the change as a golden opportunity lost, as the audiences have, been very limited to what they would have been if the public had had an opportunity of hearing this really eloquent and cultured scholar in a more prominent and centrally located hall. Mr. Chaney's lectures are not only logically and beautifully constructed, but forcibly and admirably delivered. The new convert has made many warm friends here, and cannot but be regarded wherever he goes as a great acquisition to the spiritual cause, and a shining light on the spiritual rostrum. The friends should sustain him against the tirade of abuse and ridicule showered on him by his late agnostic friends.

J. Frank Baxter, the popular vocalist, medium and

many times to the Lyceum, but never to better advan-tage.

Lyceum Sociables.—I am sorry to report that the semi-monthly sociables, which have been much enjoyed and revularly continued for the past twelve years, are likely to be discontinued through lack of interest

likely to be discontinued through lack of interest among the workers.

The friends of Mr. C. H. Rogers (one of the oldest workers in the cause here) will be pained to learn of his low physical condition through his protracted sufferings of the past three years. If agreeable to the invalid and his patient wife, his friends will, at an early date, tender him a testimonial benefit concert, in which both old and young will participate.

The excellent Lyceum article in your issue of Oct. 11th should not only be read, but acted upon by all the Lyceum Conductors in the country.

Fraternally yours,

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meetings every Bunday in Republican Hall, 55 West 33d street, Morning service II o'clock; evening, 7:45. Seats free. Public cordially invited.

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

The American Spiritualist Alliance. The meetings of this Society, which have heretofore taken place at Republican Hall, New York City, are now temporarily suspended, while negotiations are pending for the securing of another place of assembly

The Ladies' Aid Society Meets every Wednesday afternoon at 8 o'clock, at 128 West 43d street.

Spiritualist Meetings in Brooklyn. The First Society of Spiritualisis holds its meetings every Sunday in Conservatory Hall, corner of Fulton street and Bedford Avenue. Morning service at 10 clock, evening at 7:45. Dr. F. L. H. Wills speaker for November, December and January. Spiritual literature on sale in hall. Wm. H. Johnson, President.

In hall. Wm. H. Johnson, President.

Church of the Hew Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.K. and 7% P.K. Conference, under charge of S. E. Nichols, at 2 F.K. Mrs. Emma Hardinge Britten will lecture Sundays of November, and Mrs. J. T. Lillie Sundays of December to July, 1885. The public cordially invited. Daniel Coons, Secretary.

1885. The public cordially invited. Daniel Coons, Secretary.

The Heastern District Spiritual Conference meets every Wednesday evening at Composite Boom, 4th street, corner South 26 street, at 74. Oharles R. Miller, President; W. H. Comn, Secretary. The Everett Hall Spiritual Conference, 228 Ful-tonstreet, meets every Saturday evening at 80 clock, Spir-itual papers and books on sale, and meetings free, W. J. Cushing, President; Lewis Johnson, Vice-President.

A Spiritualist and Mediums Free Meeting will be held every Sunday at 3 P.M. at Central Hall, syr fulton street. Lectures tests and messages by Dr. J. M. Shes and other mediums. The public cordially invited.

Meetings at Amesbury, Mass.

To the Editor of the Banner of Light: Quite a renewed interest is noticeable here inthe philosophy of Spiritualism, or I should say in the science of Spiritualism. We have had several meeting. Yesterday (the 26th) we had the pleasure of hearing Mrs. Isabella Beecher Hooker, who here plead the cause of the angel-world for the first time as an avowed Spiritualist. In the afternoon she made a most logical and convincing argument, showing the mediumistic gifts of to-day to be identical with those of Moses and gifts of to-day to be identical with those of Moses and the prophets, as well as of Christ and his disciples; is the early days of Christianity. Under her interpretation the letter of Paul to the church at Corinth becomes perfectly clear, as well as many other things that are otherwise inexplicable. In the evening she related her personal experiences in coming into a knowledge of the close relationship and the inter-communication between this and the spirit world. This was very interesting and convincing to such even as had never seen anything of the phenomena themselves. We believe this lady is destined to do a large amount of good for Spiritualism among the churches, as well as among believers. She spoke in the Universalist church, which was generously opened for the occasion, and to the largest audiences ever gathered here to listen to the claims of Spiritualism.

Capt. H. H. Brown speaks for us on the 6th of Nowember.

Amesbury, Mass., Oct. 27th, 1884.

Amesbury, Mass., Oct. 27th, 1884.

#### Head This.

Read This.

Stoneham, Mass., Box 609.
Sept. 14th, 1884.

A. B. Dobson, My Dear Good Doctor:—I have wanted to see if I should need more remediated from you; but I find I am completely cured. I am feeling as well as ever I did in my life. Your spirit-doctors have visited me three nights in succession, pleading with me to get one of your pictures; for they had saved me from a dark and dismal grave. I was not prepared to go the time I sent to you for help. God only knows what I have suffered, when some good spirit told me to send to you for help. I did. It came, and, dear doctor, I can truly say, you have snatched me from death's door, and now I am well. How can I express my gratification to you and your good spirits for saving me from the grave? God grant you good lealth, a happy and long life, is the prayer from one you have given good health after so many years of suffering. I send for your picture to-day. Heaven bless you.

Kindly yours, Martha F. Dearborn.—Maquoketa, Iowa, Record.

All Housekeepers Should use James Pyle's Pearline in their washing and save time and labor. It may be used without injury to the finest fabric. As a cleanser it is unsur passed. Beware of imitations.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE 187 West 85th Street, New York.

HENRY KIDDLE, Chairman.
HENRY KIDDLE, Chairman.
HENRY J. NEWTON, Corresponding Secretary.
J. F. JEANEIET, Secretary.
The Secutar Press Eureau has been reorganized for edicient work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Eureau, to
J. F. JEANEIET, Secretary.
127 West 35th street, New York Otty.

A PERFECT Disinfectant in Contagious Diseases, and, in connection with OZONE POWDER, a sure pre-

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