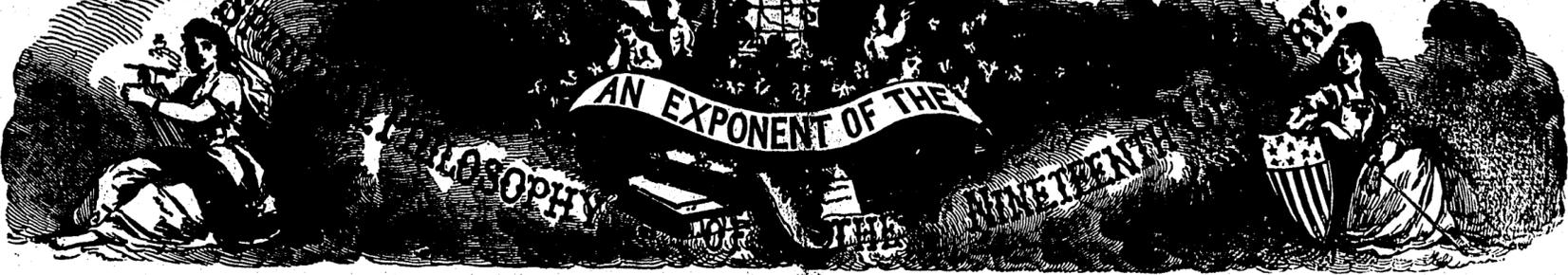


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your testimony was only human, but it was reinforced by my own experience, and I smiled at the other human testimony I there heard. It did not occur to me that it was just possible that even your wisdom and mine might be at fault, and that we had not seen all that was to be seen on the unknown boundaries of a future world, if such boundaries actually exist. The next day I visited a slate-writing medium.

The room I entered from the street was well lighted, the windows and doors being open. The medium entered; I recognized a gentleman to whom I had been introduced the afternoon before at the hotel, and who, of course, had had an opportunity of learning of me and mine, if he had so desired, in view of my probable visit to him. Without taking time to describe all the details of the "séance," I will briefly say, that at his direction I wrote six interrogatories on separate pieces of paper, folded and rolled them up into a small compass, and laid them on the table before me—a rude, pine centre table, with a single board top—no framework about it, no mortises or slots in which to hold the slates, as you describe in your report. I had purchased two slates at a store on the grounds. I marked them and cleaned them myself, and, keeping them in my hands, awaited coming events with an incredulity increased from reading your exhaustive report. The medium entered the room, seated himself opposite me at the other side of the table; a number of slate-pencils lay on the table, from one of which he broke a piece about the size of a No. 4 shot. I opened the slates, he laid the fragment of pencil on the bottom slate, I covered it with the other, and with my hands grasped the ends of the slates, holding them together. From the pellets of paper on which I had written the interrogatories I selected one, holding it in my right hand. I myself did not know which of the questions I held, and as they had remained as I placed them on the table, closely watched by me all the time, I do not see how it is possible that the medium could have known the question written on the one in my hand. All looked so very silly and absurd that I felt ashamed of my own folly, and was only comforted with the thought of how soon I would detect the fraud as you had done, when the denouement came. It came in a few moments, but not as I expected. I held the slates above the table, in open daylight, firmly grasping their ends. The medium reached forth his hand and placed the ends of his fingers under the slate frames, with his thumb above it. I closely watched the flexors and extensors of his hand. There was no movement. Soon I heard the pencil move between the slates, and distinctly I heard it write. I lowered my head and raised the slates close to my face; I traced the movement of the pencil from my left to right, but from the medium's right to left. The pencil wrote with about the velocity of an ordinary writer. Soon the pencil ceased to move; the medium removed his fingers; I opened the slates and saw a communication on the lower one that nearly covered its surface. I read it, opened the paper in my hand, and the communication was an intelligent answer to that interrogatory; the writing not unlike the familiar hand of the one to whom I had addressed the question and whose name was signed to the communication. On my return home I compared it with the communication given me by my friend, the attorney spoken of, which had been written over a week before. The two were apparently in the same handwriting and purported to be from the same person.

Gentlemen, I was surprised. My boasted skill in legerdemain availed me naught. I had been deceived. My own experience, aided by your report, had told me this could not be done. With yet more care I placed the clean slate below the other, dropped the fragment of pencil in the centre, covered it with the other slate, took another paper pellet from the table, grasped the slates with determination, the medium being at least five feet from me, and when thus prepared, with my watchfulness increased to a point of almost painful intensity, I told him to proceed. Again he took the frames of the slates between his thumb and fingers, and instantly I again heard the pencil write. This time the communication was much shorter than the former one. I opened the slates and saw in a woman's handwriting a communication with a signature appended. I opened the pellet in my hand, and the interrogatory therein contained was to the one whose name was written on the slate. Gentlemen of the Commission, how was it done? I do not know; but this I do know—it was not the feat of a magician! There is no professor of the occult science of magic living, no one ever did live, that could, by virtue of his art alone, cause an inanimate fragment of stone to write an intelligent sentence under the circumstances I have narrated. The unlearned might believe that electricity or magnetism was the motive power, and that this was in some mysterious manner evolved from the medium, or from some device concealed either in the room or on his person. But you, gentlemen, know better; you know that a piece of slate-pencil is not and cannot be affected by magnetism, and besides, if this was possible, as the writing appeared on the inside surface of the slate, and as the medium sat opposite me, he must have written from his right to his left, and to him not only backwards, but wrong end up.

Now, gentlemen, you do not believe that this is possible. You think I was deceived; that the slates were changed in my very sight, in open broad daylight; that my grasp was loosened from them without my knowing it; that other slates with the "long communication previously prepared" were substituted, and that I, in the full possession of my senses, did not know it. Gentlemen, you are mistaken!

My credulity might permit me to believe in ghosts—which it never did—but not that. We must find some other explanation. Perhaps we had better fall back on that myth of *Reichenbach, odic force*.

The next day I visited two other mediums. With the first I obtained no results. He said he was not well, and after sitting at the table with my slates for half an hour the pencil refused to write. As the fee of the medium always depended on his obtaining a communication, it occurred to me that as legerdemain always works, as it does not depend upon the nervous condition of the performer, but on surroundings always under his control—the medium sustained an unnecessary loss. I do not understand why he did not perform and secure his fee. Gentlemen, is it possible that the result is not always under the control of the medium? If so, then it cannot be magic, but must depend upon some unknown natural law.

I had purchased two new slates and put a private mark on their frames. With them I visited a third medium. When I arrived at his cottage he was engaged in his room up stairs with two other sitters. While standing in front of and near to his cottage I had a conversation with several gentlemen in relation to your report; possibly the medium might have heard what I said, but probably he did not. I said nothing unkind of you, gentlemen, but stated that "the slate-writing," as you described it was not as I saw it; that I intended to write you my experience and ask you to investigate further. I went into the cottage, and on the stairs met a gentleman and his wife who had just been engaged with the medium in a séance. They had received a communication written in German, and signed with the name of the father of one of them, who died in Germany twenty years before. They told me that they had held the slates as I have described in my own case. One of the slates was written full, and in German, and I am informed by those who are well acquainted with the medium that he can neither read, write nor speak that language.

I entered the room. The medium was seated at a common, cheap, pine-top table. If he was in that room while I was talking with the gentlemen in front of the cottage he could not have heard what I had said about your Commission. I took a seat near the table, holding my slates in my hands. I was determined that this time I would not be deceived, and as you have informed the public in your report how these communications are written, I knew what to expect. I did not have a mirror, as one of your number had when he saw the medium "write on the slate under the table," but I determined that my slates should not for a moment leave my hand, and they did not. I took four pieces of paper, and wrote the names of four persons who were dead. I folded the papers, and held them in my left hand. The medium did not see the names—he could not have done so. The medium bit off a small piece of slate pencil, and I placed it on my lower slate, which I knew was clean at the time, and covered it with the other; next I tied my handkerchief around the slates. Up to this time the medium had not touched them; he was on the opposite side of the table. Then I grasped the slates firmly, holding them against my person. This was in broad daylight; the windows and door of the room were open. I then took one of the slips of paper from my left hand, and held it in my right. I did not know the name on the paper I thus held, and the medium could not have known it. He then moved close to the table, reached across it, and placed the ends only of his fingers beneath the slate frame, and his thumb on top. In an instant the slates began to pull away from me, as if the medium was trying to get them into his possession. Warned by your experience, gentlemen, I held on to the slates with all my strength, and it was with the utmost difficulty that I retained possession of them. They were violently jerked from right to left, then toward the medium. All the while I watched his thumb and fingers. They seemed to be holding the slate frames but loosely. I do not know but that the medium could pull more with his thumb and fingers than I could with both hands, but I do not believe it, yet the slates were very nearly wrenched from my hands. I asked the medium what this meant. He replied, "Another influence is present, and is trying to take the slates away from the influence of the one whose name you hold in your right hand. He says he is a stranger to you, but that he must and will communicate with you." I replied, "Let him come! I do not care whose ghost it is, only so that it makes the pencil between these slates write an intelligent sentence. A column of the multiplication table will answer my purpose; just as well as a communication from a spirit. Let the pencil write!" In a moment the slates quieted down, and became motionless, and instantly I heard the pencil commence to write; it was but a moment, and all was still. I moved back out of reach of the medium, opened the slates, and there, written in a distinct, business-like hand, was the following communication, which I have had photographed:

"Six: Do all you can to combat the error into which my Commissioners have fallen. They were— (this word is indistinct) and unfaithful."
H. SEYBERT.

Gentlemen, I do not by any means endorse the sentiment of this communication. I do not believe that you were either "untruthful" or "unfaithful" in your report, but I know you are mistaken in your explanation of the "slate-writing communications."

I have never seen any of Mr. Seybert's handwriting. I do not know that the communication resembles it in the least; neither do I care. What I wish to know is what power moved the pencil? what intelligence directed it? Those familiar with "slate communications" say that often they come in the exact handwriting of the person whose name is signed to them, yet not always so; that the medium is but, as it were, a "type writer," moved by spirit fingers, yet affected by other surrounding influences, such as peculiar physical and mental idiosyncrasies and temperaments. It is said that many such communications have been received from those who died in infancy and of course could have had no characteristic handwriting. I know nothing of all this, and can only form an opinion from human evidence—alas! so often fallacious.

That I was astonished at what I saw when I parted the slates is but a faint expression of my emotions. How had I been deceived? I could not believe it possible. It certainly was not in the manner you describe, and you must look further for the cause than you have in your investigation.

I then placed the clean slate below the other, laid the pencil thereon, covered it with the other slate and again grasped them in my hands. I did not tie my handkerchief around them this time, but held them firmly. I know the slate was clean when I placed the pencil on it. I took every possible precaution. I know the slates were mine, with my private mark on them. I know they were in my grasp all the time. Again I heard the pencil move and heard it write a few words and stop. I opened the slates, found written thereon these words: "It is true, God bless you," and signed with the name written on the paper in my right hand, and I did not know myself the name I had taken from my left hand until after the communication was made.

Now, gentlemen, I have written you a plain, truthful statement of my experience at Cassadaga Lake. I know I saw what I have stated and that I have related it as I saw it, but I do not know how it was done. There is no magician living that can do what I saw done, with the aid of his art alone. My experience was but that of one among hundreds still more wonderful, which were related to me by honest, intelligent men and women whose testimony would be conclusive in a cause being tried in any court in our country.

On page 8 of your report you say "the long messages are prepared by the medium before the séance. The short ones, answers to questions asked during the séance, are written under the table, with what skill practice can confer. The slate, with its message already written, must in some way be substituted for one which the sitters know to be clean. The short answers must be written under trying circumstances, out of sight, under the table, with all the motions of the arm or hand concealed."

Gentlemen, you are mistaken. It is not done the way you describe. The slates are not changed; they are not placed under the table; they do not for a moment leave the sight or hand of the sitters; and to all appearance an inanimate fragment of stone performs an intelligent act without the aid of human hands. How is it done? An expectant public awaits your answer.

It is just possible after all that these crude and unsatisfactory manifestations may be faint "footprints on the boundaries of a future world." Is there anything in the philosophy of life or the mysteries of death that denies the possibility of spiritual visitations to this earth? I know that in a history deemed sacred by the Christian world, we have the narration of a number of wonderful events which, if true, afford evidence—strong "as proof of holy writ"—that such visitations did occur: The episode in the life of Saul, when he conversed with the spirit of his old friend Samuel; the angel that rolled back the stone from "the tomb"; the young man clothed in long white garments that Mary Magdalen and Mary the mother of James saw sitting on the right side of the sepulchre; the angel that came to the prison of Peter, broke off his fetters, opened his prison doors, and swung back the iron gates; the one that visited Paul and Silas while in prison, and the one that talked with Zacharias and with Mary; the voice at the baptism of Christ; the heavenly host singing over the plains of Judea, and the scene at the Mount of Transfiguration, as well as the voice that cried: "Saul! Saul! why persecutest thou me?" Although these events occurred long centuries ago, yet in him who sits on high there is no change; what he has once permitted may again come to pass. If human testimony from the bedside of dying Christians is to be believed, even to-day how often have the pangs of death been assuaged by the welcome voices of those that have gone before, while the fluttering of angels' wings has been heard by ears growing dull in death. Why may it not be that in the progress of intellectual development man is approaching nearer and yet nearer to the presence of his Creator, until he may at last hear the whispering voices of the living dead? Surely our revered religion would have nothing to fear from this evidence. It would be auxiliary to the Christian belief, confirm many a wavering faith, and smooth many a pillow of death. I tell you, gentlemen, there is no comfort in doubts of the future. The life that has no Christian faith in it is cold and cheerless indeed. But all men do not have this faith. That which is evidence to one mind fails to convince another; how priceless, then, beyond all the wealth of earth, would be that evidence which would demonstrate to doubting minds the fact that the loved ones by whose graves they stand "are not dead, but sleeping."

Now understand me, gentlemen, I do not say that the manifestations I saw came from the spirit-world—if there is such a world—but I

do say that I do not believe that they were feats of legerdemain.

On page 68 of your report you speak of "a very remarkable slate-writing experiment which a Mr. Kellar has performed," etc. I do not know what Mr. Kellar can do, but I do know what he cannot do by virtue of his skill as a conjurer; i. e., he cannot make a fragment of stone placed between two slates which I hold in my hands write an intelligent sentence. So far I defy him or any other living magician. He cannot perform the experiments I witnessed. If he thinks he can I would be pleased to become the victim of his deception. Let him try! I have seen nothing in my short and imperfect investigation that demonstrates a spirit-life—I sincerely wish I had—but I have seen that done which cannot be explained by any known law of nature, and in this I am not alone. Scientists, the latchet of whose shoes you and I are unworthy to loose, have seen the like and been unable to explain it, and you, gentlemen, will have to look further than you can with a "pocket mirror" ere you solve the problem.

Is there such a power as "odid force?" or is it, like the Scandinavian god of Northern mythology, *Odin*, from which it is supposed the term is derived, a myth, a baseless fabric of a dream that exists only in the imagination of men?

I do not question the fact that you have discovered frauds, as you narrate, yet no science has ever been investigated, no theory of religion developed, but in their path truth and error have walked side by side, yet the footprints of error never yet obliterated the pathway of truth. Of course there are hundreds of false or spurious manifestations of spirit-life, not alone in so-called Spiritualism, but even the religion of the Christian world has for hundreds of years been tainted with these frauds and deceptions. The minister of our revered religion would have a hopeless task to perform, who, in his advocacy of the truth of the miracles of the Saviour, was compelled to combat and explain the hundreds of false "miracles" that were performed by the priesthood of past centuries. Dr. Isaac Taylor says that: "From the period of the Nicene Council and onward, miracles of the most astounding kind were alleged to be wrought from day to day"—and to reason that the falsehood of these pretended miracles tainted with fraud those performed by the Saviour is a non sequitur—so plain that he is little skilled in logic and has less common sense who does not see it.

Gentlemen of the Seybert Commission: Of course I may have been deceived. I certainly did not have a pocket mirror in my investigations, and perhaps therein lies my weakness; yet as I held the slates myself; as they were not out of my grasp for one moment, and certainly not under the table or out of my sight, or in the hands of the medium, I do not see that a looking glass is an important factor in the solution of the mystery.

Your report, gentlemen, touches a belief dear to thousands. That belief is spreading rapidly. It is not based upon faith alone, but on what its votaries believe to be positive demonstration. Henry Seybert was a firm believer in its truth, and with a generosity that puts to shame much of the bigotry of the world he made a generous bequest to enable you to thoroughly test its truth. Although he was an ardent believer in Spiritualism, yet he left a large sum of money to cause an investigation which might destroy the very foundations of his cherished belief. He did not leave the thousands of dollars (I do not know how many) to propagate his creed, as many wealthy devotees of the various Christian churches have done, but with the desire only that his fellow-men might know the truth of "all systems of moral religion or philosophy which assumed to represent the truth, and particularly of Modern Spiritualism." No more generous, unselfish act was ever done by philanthropic Christians. No pet creed was to be propagated, no favorite theory to be established, no falsehood to be shielded, but truth, that emanation from the throne of Eternal Justice, was what he desired you to seek. Gentlemen, have you completed your task? Have you found it? Remember your investigations will affect the happiness of many. Your wit and sarcasm, while it is covert, is all the more cruel. It is pointed at the religious belief of those who need not bend the knee to you in honesty of purpose, conscientiousness of action or intelligence of opinions; those who would not willingly deceive themselves in so important a matter as "the evidence of a future life"; to them the ground on which you stand is holy ground; on it are gathered all those they loved in life and mourned in death, and a decent respect for the feelings as well as the opinions of your fellow-men should silence your wit, smother your sarcasm, and prompt you to perform your duty as becomes thoughtful, earnest Christian men.

Gentlemen, will you please turn to pages 125, 126 and 127 of your able report? Read them. Do you think they accord with either the dignity or responsibility of your position?

It may be that the believers in spiritual manifestations are in error—and I confess that I fear they are—yet until you can explain all the phenomena that attend their séances on the theory of fraud, you are not entitled to a verdict. The frauds you have discovered only go so far as they are concerned. Remember that the daughter of Jairus was raised from the dead, notwithstanding the spurious "miracles" that were performed during the middle ages.

In conclusion, gentlemen, let me make a suggestion to you: If the so-called independent slate-writing is the work of a conjurer, as you report, cannot you find within the broad confines of this earth some professor of magic

AN OPEN LETTER TO THE SEYBERT COMMISSION.

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

Gentlemen of the Seybert Commission:

My excuse for addressing you this open letter will be found in the communication itself. I read with pleasure your report, and as it corresponded in every respect with my preconceived opinions on the subject of SPIRITUALISM, I enjoyed very much the undercurrent of sarcasm that runs through its well-worded pages, and yet I am afraid that

"Though it may make the unskillful laugh it cannot but make the judicious grieve."

I fear me, gentlemen, that your wit has much impaired the candor of your report. I do not for one moment doubt either your honesty or your ability in the investigation, yet in the light of my own experience and the evidence of scores of good intelligent men and women who saw much more than I did, I cannot but believe that your mission is not yet ended, and that your duty to the dead as well as the living is not yet fully performed.

Henry Seybert left a generous legacy to a most worthy institution and to mankind; and most faithfully should the conditions of his bequest be executed. I sincerely believe, gentlemen, that you desire to perform your duty in the sacred trust imposed upon you, and that you will faithfully continue to investigate until either a great truth is proclaimed to the world, or a great fraud exposed and held up to the deserved contempt and execration of mankind.

As I am to appear as a witness before you, it renders it necessary for me to give you some information of myself. I do this unwillingly, yet as I am a stranger to all of you it seems proper that you should know something of my antecedents, that you may better determine the weight of my evidence. In brief, then, I was educated a surgeon and physician; for a number of years I lectured on chemistry and physiology—read law, and have practiced my profession nearly forty years. In 1863, while I was Assistant Director of the Machinery Department in the New York Crystal Palace, I became intimately acquainted with Herr Anderson, the great magician. I assisted him with my knowledge of chemistry, electricity and magnetism in preparing some of his feats of magic, and in return I became an amateur pupil of his, and learned all his secrets in the occult science of magic. Many times I have been appointed on committees to expose the so-called spiritual manifestations of itinerant mediums. In every instance in which I have been thus employed I have believed that all of the pretended spiritual manifestations I have witnessed were frauds. These facts made me a disbeliever in what is called "Modern Spiritualism," and when I visited Cassadaga Lake I presumed that all I would see would be a repetition of old frauds clothed in a new dress.

An intimate friend of mine who is one of the ablest members of our bar, visited Cassadaga Lake in August last; on his return he showed me a slate communication purporting to be addressed to me, from one now dead, who in life was very dear to me. My friend related the manner in which he received it. I knew him to be truthful and intelligent, and what he said induced me to visit the Lake. I knew him to be a good lawyer, but unskilled in the feats of legerdemain, and I thought he had been deceived. To detect this deception I made my pilgrimage to this noted Mecca of Spiritualism, and I came away more astonished than was my friend. In brief, my experience was as follows: On the beautiful grounds of "Lily Dale" I found an concourse of intelligent, thoughtful men and women who seemed to be seeking for the truth only. They were earnest and sincere. The spirit of speculation had not as yet entered their camp-ground, except it may have been in the forms of numerous mediums whose notices I observed on many of the cottages as I passed along. I saw and heard many things that to my untutored wisdom seemed the very some of absurd credulity. The evening after my arrival, while seated on the porch of the hotel, I listened with astonishment to the conversation of numbers of ladies and gentlemen as "Each told the tales they had seen and heard."

I wondered that credulity could go so far; I had read your report, gentlemen, and I knew how all the frauds were perpetrated. It is true

who can make, through the agency of his art, an inanimate piece of stone write an intelligent sentence on a slate? It is a simple thing to do if legerdemain can do it. Then hire him to explain to the world how it is done—surely your means are ample—you would be but obeying the wishes of the generous dead who gave the money for that purpose, should you so expend a small portion of the bequest. Let the professor of magic do what the mediums of Casadaga Lake did in the presence of scores of intelligent men and women, and science will know something not now known to her votaries—or a great fraud will be exposed to the gaze of an amused and credulous public.

Respectfully yours,
A. B. RICHMOND.

Facts for the People.

REFLECTIONS IN A SEANCE ROOM.

To the Editor of the Banner of Light:

A few evenings ago I attended a materializing seance with one of our best mediums, now in this city; not an unusual occurrence for me, as I have attended many of this kind during the past five years, and have made this strange phenomenon an especial study for the purpose of learning its conditions, its laws and the momentous truths to which it leads. A few of those laws and conditions have been made plain to me. Its great central truth, the power of the spirit to clothe itself in matter, I have become fully cognizant of in such a manner that it is to me a subject of deep and peculiar interest.

On this particular evening I examined the face of each member of the circle, as I often do, with vague misgivings as to the outcome of the seance. People who gather together for the purpose of communing with their loved ones in this way can never feel safe against any rudeness that "over-smart" individuals may be pleased to practice, especially in a promiscuous circle of strangers, and when the subject is so little understood—or misunderstood—as it is at present. At this time, however, the company seemed to be made up of parties in harmony with the occasion, with the exception of two gentlemen, who evidently were having their first experience in this matter. Upon invitation, they examined the cabinet very thoroughly, sounded the floor, pounded the wall, scrutinized the ceiling, shook the folds of the curtain, and finally took seats assigned to them.

I was given a seat about ten feet from the cabinet. The lights were turned down, the seance commenced, and forms soon began to appear and seek their friends in the circle. My skeptical neighbors were mystified, but incredulous. "Now," said one, "if I can see a form materialize out here in the room, I will believe it." He had not long to wait.

Leaving them, however, to formulate their theories as to how the medium "might do it all," my mind drifted into a train of thought suggested by the peculiar circumstances in which I was placed. Outside was the busy, careless world—the restless, rushing world—ever striving after the changing and evanescent things of materiality. Yet here within these four walls was being demonstrated a truth, the importance of which the mind can scarcely measure. Before it science is dumb, and man-made creeds turn to paltry baubles; a truth demonstrated, and yet a mystery—no mind of earth as yet has discovered the subtle chemistry by which these ponderable, living beings can step from the invisible atmosphere and return to the same; a mystery, and yet a gift from the unseen. What a gift, and how little appreciated! For ages has the world rolled on and no echo has come to us from the Beyond. But, oh! child of to-day, for you the long silence is broken, and behold what a privilege is yours! but a privilege on conditions, and an ignorance of those conditions has led to a mixture of the bitter with the sweet. One of the many strange things connected with these manifestations is the fact that some of our best trance mediums and speakers do not seem to understand this subject with that clearness and comprehensiveness that we would be led to expect. Indeed, some of their utterances seem to be made from a standpoint of sentiment rather than reason and an acquaintance with all the facts. They thus unwittingly do an injury that I feel they have no wish nor intention to be guilty of doing. Nothing can be more unwise than hasty and superficial utterances in public concerning materialization. To be continually ringing the changes on a fraud is more likely to injure the innocent than to affect the guilty. It places a weapon in the hands of the enemies of Spiritualism, and encourages the ignorant and careless who cannot discriminate, in acts of violence—acts that the outside world is ever ready to applaud.

The stern logic of facts has compelled me to accept it in my own mind as an axiom that the door to the Temple of Spiritual Truth can never be forced open by the hand of violence, and that there is a relation existing between external phenomena and internal individual unfoldment.

As a corollary to this it must follow that each individual carries with him a spiritual environment that will be externalized when brought into mediunistic contact. And that externalization will be an exact index of the mental poise and spiritual unfoldment of the individual.

Mediumship might be likened to a camera that photographs with unerring accuracy that which comes within the focus. But many, when they are not pleased with the picture, get angry, and want to break the instrument to pieces.

Knowing these things as I do, I doubt whether a medium, however honest, can march triumphantly through all sorts of conditions, and come out with flying colors. There are many facts that go to prove the contrary; hence, instead of indulging in fulminations against fraud, would it not be far better to study the subject of mediumship upon a philosophical and scientific basis, with the purpose of knowing more of the esoteric laws that govern its action?

There is a limit to human possibilities, and intentional deception on the part of a medium can easily be prevented. But experience has shown the folly of "test conditions" when the subtle power of spirit through mediunistic action is entirely left out of consideration.

I have heard a great deal about the "wickedness of mediums"; but is there no wickedness in bringing disgrace and ruin upon those who have done all in their power to prove their honesty? Is there no wickedness in trampling out a light kindled by angel hands, and in closing the door of access to a knowledge of the life beyond? It seems to me that those who do this incur a grave responsibility that they will have to meet sometime in the future.

It would seem, from a mortal standpoint, that this demonstration of the spirit has come too soon. It would seem to be a question as yet whether man has developed sufficient penetration of intellect, sufficient spiritual unfoldment, to thread the intricate maze of conflicting phenomena and follow the line of truth through it all. But I do not think that its coming is premature. I am impressed that behind it is a great purpose not yet revealed to mortals.

Instead, therefore, of shooting the arrows of suspicion at the mediums who are chosen for this work, is it not better to defend them from those who seek their destruction? And when any fall victims to the unseen powers of which we know so little, and that may be set in motion by hatred, is it wise to join the unthinking crowd who can only cry, "Cruelty them! Cruelty them!"

At this point in my meditations I was interrupted in a sudden and unexpected manner. I had been waiting anxiously, hoping that some loved one would come to me, and as the time wore away I began to feel that I should be disappointed. Suddenly I felt two soft arms about my neck, and a well-known name was whispered in my ear. Up from the floor at my side had arisen a tangible, living, breathing form, expressing her joy in unmistakable manner at thus being able to manifest herself. And this, let me say here, is not an uncommon occurrence at these seances. No need of "tests" had I, for many, many times has she stepped from the unseen to whisper words of love and encouragement; words that crystallize into diamonds and become the heart's best treasures. But why particularize on this point, so often told before? These are experiences "not transferable," and can only be known by those to whom they come. And when I speak for myself I know I voice the sentiment of thousands when I say that no jeers of the outside world, no laugh of the skeptic can wipe them away. No, not even the decision of the Seybert Commission.

Would that all who wander in doubt could know them. But when the intellect falters, and fails to decipher the mysteries of spirit, the soul can find a key, a golden key, and a little child may hold it. *It is the pure and unselfish affection that exists between kindred souls.*

Were my skeptical friends converted? Ah! no. They were still talking about the possibility of "some jugglery about that floor." Well, I thought, they will understand better sometime. We will all understand better sometime.

II. ARTHUR ROOR.
Boston, Mass.

A WORD TO RHODE ISLANDERS.

Last winter the medical profession of the Regular stripe attempted to push clandestinely through the General Assembly a bill designed to drive from the field all practitioners who refused to pronounce its shibboleth. The scheme was seasonably discovered, and by persistent efforts was defeated. The enemies of medical freedom determined to essay another scheme, and there was a bill introduced, shorn of some of its questionable features, yet retaining enough to make it highly objectionable. This bill will come up at the January session, and should be vigorously met at all points.

To this end petitions should be generally circulated, protesting against the passage of the pending bill, or any legislation whatever of a repressive character or invasive of the rights of the people. Will the friends of medical freedom in the several towns please communicate with me, that I may know who will take charge of petitions and cause the same to be circulated in their several neighborhoods? I will forward to all who may communicate with me, in due season, blank petitions, which when filled may be returned to me, and I will see that the same are presented to the General Assembly.

My object is to induce a general combined effort, which if it can be secured, will defeat the monopolistic plotters, and leave the people free to employ such practitioners of medicine as they may choose.

WM. FOSTER, JR.
50 Battery street, Providence, R. I.

Report of the Twentieth Annual Convention of the Vermont State Spiritualist Association.

Agreeable to the call, the faithful of this Association met in Convention at Roxbury, Vt., holding each session in "Union Church," and were duly called to order at 10 A. M., Friday, Oct. 14th, 1887, by the President, Mrs. Abbie W. Crosssett, who, after music and song, gave us some fitting opening remarks. An invocation was led by Mrs. P. Brown, and short speeches were made by Lucius Webb, Dr. Geo. Brunson and others.

Afternoon.—Met at 2 P. M. The President in the chair, Mrs. Brown made some stirring remarks, followed by Mrs. Crosssett, Dr. S. N. Gould, C. P. Cummings, Dr. Brunson and others. After music adjourned till 7 P. M.

Evening.—The Convention was called to order by the President. A fine selection by the choir. Conference opened in a pleasing manner by Mrs. Crosssett, followed by Dr. Gould, Mr. Cummings and others; music. The first regular address of the Convention was delivered in a pleasing manner by Mrs. A. P. Brown of St. Johnsbury Centre, Vt. It was succeeded by a beautiful selection by the choir.

SATURDAY, OCT. 15th.

Morning.—At 10 A. M. called to order by Mrs. Crosssett; the conference was opened by Rev. Geo. Severance, followed by Dr. Gould, Dr. E. A. Smith and others. All spoke earnestly and well. Music by the choir. The regular address of the Convention was delivered in a pleasing manner by Mrs. A. P. Brown of St. Johnsbury Centre, Vt. It was succeeded by a beautiful selection by the choir.

Afternoon.—The President called the Convention to order at 2 o'clock, and after music, made some fine opening remarks. The first regular address of the Convention was delivered in a pleasing manner by Mrs. A. P. Brown of St. Johnsbury Centre, Vt. It was succeeded by a beautiful selection by the choir.

SUNDAY, OCT. 16th.

Morning.—Called to order at 10:30 by the President. A beautiful improvised song and music by Mrs. L. S. Manchester, A. E. Stanley responding as the one addressed by the spirit. Conference opened by Dr. T. D. Tarrall, followed by Dr. Gould, L. Webb, Dr. Smith and Mrs. Brown. Lecture by the Hon. A. E. Stanley, of Ferrisburgh. It was one of the orator's finest efforts, and reflected great credit upon the speaker and the cause. Remarks by Mrs. Crosssett and music closed the session.

Afternoon.—Called to order at 2, the President in the chair. Opened with a recitation by Miss Cross. The conference hour was occupied in an endeavor to be addressed by Dr. E. N. Gould and George Severance, who both spoke wisely and well. The choir gave us a beautiful selection, "Our Angel Guides are Hovering Near." Lecture of the evening by Mrs. A. P. Brown. Subject, "The Christian's Hope of Immortality." Remarks by the President, and a selection by the choir closed the session.

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Mrs. Fannie Davis Smith, who held the attention of the audience throughout as she discoursed upon "Death and its Results." Met at 7:30 Conference was converted into a Fact Meeting. Mrs. Crosssett called out L. O. Weeks, who, in fulfillment of a promise, gave his name, and related the circumstances of his death and burial, five days before the telegraph flashed the news of his death to the aged father in Vermont, Spiritualists, but the cousin who received the test has been on ever since. Will the mind reading theory explain this fact?

L. O. Weeks gave his experience, followed by L. O. Weeks, Mrs. Brown and others. The choir sang "Drifting Away" in musical notes. Mrs. S. A. Wiley gave some closing remarks with her husband, Mr. Webb, Dr. E. A. Smith and others, closed the session. Resolutions were presented by the Secretary, and accepted and adopted by the Convention, thanking all who had in any way helped make the Convention a success, and also thanking the Central Vermont Railroad Company for special rates given us.

We were sorry to miss many who should have been with us; also that our three best mediums, Mrs. G. E. Howard, Mrs. Bunton E. Morgan and Mrs. Hannah Turner, were unable to attend, whereby those assembled were deprived of much they would have deeply enjoyed. The general address was small. Spirituists must be alive to the sacred trusts the angel world has given to their care. See to it that our next Convention is better attended.

Adjourned to meet at Ferrisburgh in January next. Respectfully submitted,
L. O. WEEKS, Secretary.
Proctorsville, Vt., Oct. 22d, 1887.

WHERE ARE THE SO-CALLED DEAD?

BY DR. DEAN CLARKE.

Where are the dead—Oh! tell me where?
A million mourners cry;
Sleep they in earth? Live they in air?
Oh! give us true reply.

With aching hearts and tearful eyes
The mourners walk the earth—
With bursting sobs or smothered sighs
They pine around each hearth.

The friends we love and cherish most
Are oft the first to go;
Our hopes are wrecked on icy coasts,
And we are left in woe.

Men come and go as waves that roll,
Or bubbles rise and burst;
Death sweeps the earth from pole to pole,
As though it had been cursed.

The earthquake shook the ocean storm,
The cyclone's wasting power,
And fell disease in every form,
Bring death to man each hour.

Where have they gone? Where will we go—
Oh! who can tell us where?
Is there no means for us to know,
And save us from despair?

We ask the planets as they roll
Through endless realms of space,
Are ye the home, the shining goal
Of all the vanished race?

We ask the sun, the moon and stars—
Where are those homes so far?
They smiling look through golden bars,
But do not tell us where.

We search the earth within, without,
To get some sign or trace;
In vain we seek to here find out
Their secret hiding place.

We search the Bible, that it tell
Where are the friends we lost:
"Some go to heaven, and some to hell
On fiery billows tost."

"But ere they are to either born
They rest in sleep profound;
They wait the Resurrection morn
When Gabriel's trump shall sound."

The Bible proof of future life
We must uncertain call;
Its teachings lead to doubt and strife,
And many scout it all.

Where shall we seek the truth to find
Concerning those we love?
Is there no light to guide mankind
To come from realms above?

Lit! now we hear a "still, small voice,"
A strange and weird-like sound;
"Oh! mourners, cease, and now rejoice,
The loved and lost are found."

"Our homes are fixed among the stars,
Where each a name is made;
And those now free from sin-made scars
Have joys of many kinds."

"But those who led a sinful life
In darkness had abode;
And there they dwell in frequent strife,
With conscience as a god."

As suffering is "the means of grace"
That purifies the soul,
So all the sinful human race
Through it at last are whole.

For progress is a law of mind,
Wherever it may dwell;
No law exists for aye to bind
A human soul in hell.

But onward, upward it ascends
As it unfolds in love;
We know not above the journey ends,
For God is still above!

Oh! mourning hearts by anguish riven,
Behold the dawning light!
The truth is now to mortals given
That changes faith to sight.

Rejoice! the answer has been found
That dries our scalding tears;
Our loved ones oft are hovering round,
But dwell in heavenly spheres.

Sturgis (Mich.) Harmonical Society.

To the Editor of the Banner of Light:
The Harmonical Society of Sturgis, Incorporated some thirty years ago, held a meeting on Sunday, Oct. 16th, in compliance with the summons of the President, Hon. J. G. Wait.

On Mr. Wait positively declining reelection in consequence of his advanced age—seventy-six years—a new President was elected to serve one year, according to the articles of Incorporation. Mr. Wait has been President of the Society since its formation, and all the offices are now filled by new incumbents.

The new officers are as follows: President, Daniel R. Parker; Secretary, Mr. Cressler; Treasurer, Mrs. C. B. Gardner. The Executive Committee is composed of Mr. John Kelly, Mr. Ben Buck, Mrs. M. J. Peck, Mrs. Barrows and Mr. Wm. Sturgis; to our gratitude on Collections, Thomas Harding, Rufus Spalding and Mrs. Susan Wait. On motion of Mr. Harrison Kelly, Thomas Harding and Rufus Spalding were appointed to draft resolutions expressive of the respect and esteem of the Society for its late President, at which the meeting was adjourned, until Sept. 2d, 1888, that being the regular date at which elections of the Society are held, in accordance with its articles of Incorporation.

THOS. HARDING,
Sturgis, Mich., Oct. 16th, 1887.

Whereas, The Harmonical Society of Sturgis was incorporated on the second day of September, 1858, according to the laws of the State of Michigan, Harrison Kelly and Jonathan G. Wait incorporating and organizing the same, and whereas, Hon. J. G. Wait has filled the office of President of said Society from the date of its incorporation to October 16th, 1887, and in consequence of his advanced age of 76 years; therefore, be it Resolved, That we, the officers of the Harmonical Society of Sturgis, do hereby give our gratitude on Collections, in honor of the valuable services of our late President, Jonathan G. Wait, during the period of twenty-nine years, do hereby give our gratitude on Collections, in honor of the faithful discharge of his onerous duties; and that we, in high respect and esteem in which he is held by the Harmonical Society of Sturgis, do hereby resolve, That we, the officers of the Harmonical Society of Sturgis, do hereby give our gratitude on Collections, in honor of the valuable services of our late President, Jonathan G. Wait, during the period of twenty-nine years, do hereby give our gratitude on Collections, in honor of the faithful discharge of his onerous duties; and that we, in high respect and esteem in which he is held by the Harmonical Society of Sturgis, do hereby resolve, That we, the officers of the Harmonical Society of Sturgis, do hereby give our gratitude on Collections, in honor of the valuable services of our late President, Jonathan G. 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ALL SORTS OF PARAGRAPHS.

THE BOLD BEGINNER.

Bold beginner I mark his folly! Soon his zeal and means diminish; Rash or craven could not whiff; He began, but could not finish.

It would be far better for Spiritualists if they took no notice whatever of the sensationalist, Bishop.

DISCOVERY OF AMERICA.—According to the latest information upon this important subject it would seem that Columbus was not, after all, the first discoverer of this continent, but fished the information from the Icelanders. Miss Marie A. Brown, in the Tremont Temple, this city, on Saturday evening last, before a large audience, declared it to be positively proved that Columbus, during his visit to Iceland, learned the particulars of the Norse explorations, and, keeping them to himself, used them to his own advantage.—The statue of Leif Erikson, discoverer of the American continent, A. D. 1000, was unveiled (with appropriate exercises during the day) at the entrance of the New Back Bay Park, at the extension of Commonwealth Avenue, Boston, Oct. 29th.

Bismarck do n't want war, he says.

Land Commissioner Sparks, in his Annual Report, terms many of our rich men "land sharks." We guess he has hit the nail this time square on the head. But these land sharks have been stealing from the Government and from the Indians for many, many years—and this sort of thing is going on just the same to-day. Ask the venerable Judge Cameron of Pennsylvania, who was a land agent in 1825, and he might tell "an ever true tale" regarding the sharp practice of government officials.

Hypocrites—as smooth as burnished ivory to your face, but full of venom behind your back—finally die by the poison of their own stings... in the estimation of all decent people.

He died a millionaire. But his bones brought only \$20,000!

SHOCKING.—It is said that Dr. Sarzent, resident physician at the Windsor Hotel, New York, recently vaccinated two hundred and eighty-seven of the employees of that house. Nine-tenths of the victims died from erysipelas. We are aware of hundreds of cases where the health of individuals has been ruined by vaccination. We should rather have the small pox several times than to be inoculated with virus poison once.

A company has been organized in France, having for its object the construction of a ship canal between Bordeaux on the Atlantic seaboard and Narbonne on the Mediterranean coast. It is estimated that this canal will cost about \$180,000,000. Its length would be about 230 miles, but the use of it would permit of a saving of 680 miles by vessels going from southern France or northern Italy to the northern Atlantic. The enterprise will also have a strategic, military and naval value to the French Republic.

Mrs. Proctor, widow of Barry Cornwall, is the most interesting old lady in London society. She is eighty-seven years of age, but "goes everywhere," as the phrase is, and is eminently popular for her wit, good spirits and conversational powers. Her father was the famous Basil Montague. Mrs. Proctor lives in a handsome flat in the Albert Mansions. Charles Dickens used to say that when he wanted "to brighten up" he went to see Mrs. Proctor. She has known intimately the famous men of England for some generations past, and her memory is stocked with interesting facts.

Emperor William is a very sick man.

Startling information comes from Washington of the discovery that the legal machinery of Arizona has been made use of to drive out from their homesteads peaceful Indians who had settled in good faith and improved their land—that settling white men may "grab" it under territorial law. The Government at Washington is much incensed, and is investigating this shameful proceeding with a view to make good their losses to the Indians.

The sentence against William O'Brien, editor of United Ireland, by the Mitchellstown Court, has been confirmed. He has been sent to Cork jail for three months.

An explosion of natural gas at Pittsburgh recently injured fifteen persons, five of them fatally, and injured property to the amount of fifty thousand dollars.

A Triumph for Liberalism at Greenwich.

To the Editor of the Banner of Light: Bigotry and Orthodox assumption at Greenwich, Mass., have received a severe blow in the recent decision of the Supreme Court upon the petition of the Orthodox society concerning the ownership of the church edifice within which that body has been wont to hold its religious services, and from which it has barred out every other body of worshippers.

The contention among the townspeople which caused the Orthodox society to present its petition to the courts—a petition claiming title and possession by said society of said church, and praying for the town of Greenwich to be summoned to show cause for its claim to said church as a town property—arose because of the bigoted attitude of the Orthodox toward all other societies or bodies of people desiring the use of the edifice for meetings of their own at such times as it was not employed by the above religious sect.

The town records and other statistics—not to speak of the incontrovertible evidence of many of the oldest inhabitants of Greenwich—prove conclusively that the church does not belong to any body or sect, but that its ownership is invested in the town exclusively, and subject to its order and disposal alone.

As will be remembered by the readers of the BANNER, Mr. Henry W. Smith published some time ago, embodying all the statistics and records to this effect, which work has given a very clear idea of the situation to thoughtful minds. Knowing that the edifice mentioned belonged to the town of Greenwich, and that any well-ordered body of people of whatever sect or belief had a right to it within its walls, Mr. Smith sought on his settlement in the town some seven years since, to place some of the very best liberal and spiritualistic speakers upon its platform at such times as the church was not required by the Orthodox or any other denomination. This act aroused the hostility of the bigots of the locality, and from that time to the present only discordant controversy and unfair dealing have been exhibited by the Orthodox toward Mr. Smith and his liberalistic friends.

The recent decision of the courts, which allows the bigots to withdraw their petition, and which leaves the ownership of the property in the hands of the town, is a triumph of right and justice over false claims and unlawful assumption, and is a rebuke to Orthodox intolerance such as it will not soon forget.

Those of the BANNER OF LIGHT readers who remember that Mr. Colville was barred out from delivering a Yth of Juno's oration upon "America" in this edifice, by this very same intolerance, a few years since, will rejoice that it has received such a striking defeat at the hands of the law, and that the recent decision proves the right of every citizen of the town to a voice concerning the offices and purposes of the building.

In the meanwhile the Liberal Independent Church at Greenwich, erected and supported by that philanthropic Spiritualist, H. W. Smith, continues to open its doors every Sunday, and to present the grand truths of our best speakers to the hungry souls who gather from near and far (many coming miles) to receive the breath of life. On Sunday, Oct. 30th, the guides of Miss M. T. Shelhamer gave a stirring discourse upon "Triumphs of Truth" before an attentive and interested audience—this being one of the finest efforts ever made through that lady's mediumship. The Lyceum session in the afternoon was well attended, and proved to be delightful as well as instructive.

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Dr. C. F. Ware and wife started for Puget Sound, Nov. 1st, where they will spend the winter. The Doctor has a host of friends on the Coast. His address is Tacoma, W. T.

J. W. Fletcher lectures in Cambridgeport on Sunday next, afternoon and evening.

Mrs. A. E. Colby-Luther speaks the Sundays of November for the Spiritual Temple, 617 West Chestnut Hall, Boston. Her address will be 112 West Chestnut Park, care Mrs. Mellen. She lectures the last three Sundays in December in Providence, R. I. Would be pleased to receive an engagement for the first Sunday of the same month.

Mrs. S. Dick would like to make engagements to lecture and give tests West and South for fall and winter. Address care of BANNER OF LIGHT.

Frank Baxter was to give an entertainment in Hanson on Tuesday evening, Nov. 1st; he will lecture in Brockton on Sundays, Nov. 6th and 13th, and in Norwich, Conn., on Sundays, Nov. 20th and 27th; in immediate week-end events in Brockton, Lynn, Noank, New London and other points.

Bishop A. Beals closed his engagement for the society in Troy, N. Y., on Sunday, Oct. 30th; during November he speaks in New York City. Address 239 5th street.

Dr. J. K. Bailey, on his return journey from the Pacific Coast, spoke at Minneapolis, Minn., Sunday, Aug. 21st, reaching his home, Sept. 5th. He has been speaking, during the month of October, at various points in the State of Wisconsin, and is now en route to Kansas. He will respond to calls for lectures in Kansas, Nebraska, Colorado, Missouri, and other States. Address: 11th and Grand, Fort Scott, Kansas; or his home address: Box 123, Sorrento, Pa.

Mrs. Jennie K. D. Conant, of Scotland, travel speaker, occupied the platform of the Fitchburg Spiritual Society afternoon and evening Sunday, Oct. 23d, where she met with remarkable success as a lecturer and psychometric reader; she also presented in practical fashion the just claims of Mrs. W. S. Butler's forthcoming Fair for the Children's Progressive Lyceum of Boston, Oct. 24th, and 31st, and was Corresponding Secretary. Mrs. Conant also spoke in Quincy Oct. 30th; will lecture in Fitchburg Nov. 6th, and speak in Lynn, Mass., Nov. 20th. Would like to make engagements to speak at give psychometric readings for Nov. 13th and 27th, also for the month of December, at reasonable rates.

Dr. Dean Clarke speaks in Philadelphia during November in Ridgeport, Conn., Dec. 2nd, and is open for engagements for the winter months. His large experience and thorough knowledge of the spiritual phenomena and philosophy, together with a high quality of inspiration, eminently fit him to be a teacher for beginners as well as advanced Spiritualists. His services should be in constant demand. Address Philadelphia during November. Regular address, BANNER OF LIGHT office.

Mrs. E. S. Lake closed a successful engagement with the Norwich Spiritual Union last Sunday evening. She speaks next Sunday, Nov. 6th, at 2:45 P. M., at the First Spiritual Temple, corner Newbury and Essex streets, subject, "The Seven Deadly Sins, and Condemned Men." She can be addressed for terms and dates at 123 West Concord street, Boston, Mass.

Dr. H. P. Fairfield will speak for the Spiritual Society in Bridgeport, Conn., the first two Sundays in November—Nov. 13th and 20th; in Manchester, N. H., Dec. 11th; in Troy, N. Y., Dec. 18th and 25th; in Manchester, N. H., Jan. 1st and Feb. 4th; in Lynn the last two Sundays of Feb. Four Sundays in January and one in February yet open for engagements—and no others—in New England.

Mrs. Clara A. Field closed her present engagement with the Spiritualists of Washington, D. C., on Sunday, Oct. 23d, speaking in a plain and excellent manner, and will speak in Baltimore, Md., Nov. 6th, and will then return to Boston for a few weeks before going South for the winter. She will be at 69 Clarendon street, where she will also direct to Belmont, D. C., to call on Mrs. Field's services in Washington, by "Pastors," will appear next week.

Mrs. Mary A. Charter will be at 104 Washington street, Boston, Mass., until about the 10th or 12th of November. After that time she will be at 123 West Concord street, Boston, Mass.; East Jaffrey and Blodgett, N. H., and Orange Co., N. Y.; then by the way of Baltimore and Ohio Railroad direct to Belmont, D. C., to call on Adrian and Scofield, Mich.; to labor during the winter. She can be addressed as above for engagements.

Transition of Dr. A. P. Pierce.

To the Editor of the Banner of Light: On Wednesday, Oct. 19th, Dr. A. P. Pierce passed suddenly to spirit life from his home in Boston—the cause of his demise being heart disease. He was well advanced in years, and was one of the earliest of the mediums developed in connection with the work of the New Dispensation—possessing rare gifts as a clairvoyant and magnetic physician.

In the early days of Spiritualism he was engaged in mercantile pursuits in Philadelphia, and while about his daily occupations, magnetic articles would move about in his presence without his knowledge, and were soon made apparent to him that there was an invisible intelligence calling him to another work; he heeded the call, and visited various portions of the New England States as an itinerant medium, lecturing and healing the sick.

In the opening period of his mediumship, David Pierce, a wealthy ship-builder and relative of his, residing in Belfast, Me., invited him to come as a guest, and while there the now ascended worker was entranced for twenty-one days. Mr. Pierce, desiring his neighbors to learn of the philosophy of Spiritualism, opened his parlors to the public, thus allowing all who so desired to listen to a spirit control who, claiming to be a Frenchman, gave interesting lectures by and through the medium's organism, which were largely upon the laws of human nature. The report of his continuous twenty-one days' entrancement was printed in pamphlet form in 1857, and had quite a large circulation at that time. The spirit control during those many days, his organism, but allowed him to partake of some nourishment while entranced.

Dr. Pierce lived for seven years in a house on Hollis Place, Boston, but for many years past has resided in the fine dwelling on East Newton street, from whence his spirit took flight to the sphere of New Experience.

He leaves a devoted wife, son and daughter, who will miss his material presence; but his wife is cheered by the recognition of the truthfulness of the spiritualistic philosophy through her own mediumistic gifts.

Rev. Minot J. Savage officiated at the funeral, speaking appropriate words of comfort and consolation to the family and friends, and was in accord with the spiritualistic teachings of the nineteenth century. The remains were taken to Mount Hope Cemetery for interment.

The following testimony of remarkable relief afforded to a sufferer from Bright's Disease through the mediumship of Dr. J. R. Cooke has been received:

"For several years I have been a terrible sufferer from Bright's Disease, and tuberculosis of the prostate. I consulted the most eminent authorities of New York and other places. They told me nothing could be done except to go to California and take a milk diet. In California my health failed so rapidly that I realized something must be done quickly if at all. I came to Boston, and hearing of the marvelous powers of Dr. Cooke, decided to consult him. When I came to him my sufferings were so great that I had been obliged to use opium for several months to control the agony and give me any rest. In just four weeks after taking his medicines I was able to leave off using opium entirely. The terrible waste of albumen from the system has been marvelously checked, as can be testified by an excellent chemist of this city, and my condition in every way greatly improved—in fact am better than I have been for three years. While I am not a Spiritualist, and know nothing of the subject when I came to Dr. Cooke, I can but bless the power which has relieved my intense suffering. Will gladly answer any letter of inquiry from any one desiring full information in regard to my case. My address will be furnished upon application to the BANNER Office, or by Dr. J. R. Cooke, 603 Tremont street Boston."

There has been a terrific gale in the south of England.

Horsford's Acid Phosphate the Best Restorer. Dr. T. O. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, and the best restorer when the energies flag and the spirits droop."

Pigeon Cove, Mass.—Mrs. O. M. Lurvey, Secretary, writes: "I am pleased to be able to state to the readers of the BANNER OF LIGHT that a Spiritual Lyceum has been started here. It is at present held at the residence of Able Story, 51 South Water street in the house. Mrs. Story was chosen Conductor, and Miss Beattie Story Organist. Seventeen members were present at the first session (Oct. 23, 1887). A few members have been added at each subsequent meeting. The sessions so far have been made quite interesting by reading, speaking and singing. A subject is also given to the students during the week, and talk about at the meetings. The Lyceum is not open to accomplish wonders, it is our aim to advance in the path of truth and right.

Through the generosity of Mr. Henry W. Smith, of Greenwich, Mass., the Lyceum members were made the pleased recipients of eight copies of his new song book, "Star of Progress," just published, all nicely bound in a large book containing interesting sketches to be read before the Lyceum. A vote of thanks was cordially extended to Mr. Smith by the Lyceum for his handsome and timely gift."

East Somerville—Madly Hall.—On Sunday, Oct. 30th, the meeting opened by Edwin Powell with remarks upon the different phases of mediumship, and concluded with tests, psychometric readings, etc., by the following mediums: Dr. W. S. Eldridge, Mrs. A. Forester, Mrs. W. A. Rich, Miss C. W. Knox, Prof. Edison proposed a vote of thanks to the mediums, which met with a hearty response from the audience. At 7:30 P. M. the hymns were read, and the remarks of Edwin Powell were well received; concluded by giving several tests with full names.

Meetings will be held on Sunday, 23d and 7:30 P. M. at the residence of Mrs. W. S. Eldridge, 231 W. 1st street, East Somerville, Mass. Mrs. Powell will lecture in Palm Memorial Hall, Appleton street, Boston, on Sunday, Nov. 6th, subject, "Spiritualism Defined and Defended," with spirit tests. Seats and admission free. A. L. FORTRESTER.

Anniversary Fair.

The Boston Lyceum will hold a Grand Anniversary Fair at Palm Memorial Hall, Dec. 7th, 8th and 9th, under the auspices of Mrs. Folsom-Butler, assisted by friends.

Many of the prominent mediums and lecturers of the country will be present, and the entertainments brought to a close by J. W. Fletcher's illustrated lecture entitled, "Is Spiritualism True?"

Further particulars will be announced soon. All those who are interested in the success of this worthy undertaking are requested to address, Mrs. W. S. Eldridge, 231 W. 1st street, East Somerville, Brookline, Mass., J. W. FLETCHER, 6 Beacon street, Boston, Mass.

For Sale at this Office.

- FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.
HALLOWEEN'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
THE BANNER OF LIGHT. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
THE CARBON DOVE. An Illustrated Weekly Journal, containing portraits and biographies of prominent men and women. Published weekly in San Francisco. Single copy, 10 cents.
THE LIVING BRANCH. A Monthly Magazine. Price 10 cents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Boston. Price, per year, \$2.50; six months, \$1.25. Single copy, 10 cents.
THE NEW TRUTH. Published weekly in Des Moines, Iowa. Price, per year, \$2.00; six months, \$1.00. Single copy, 10 cents.
THE WATCHMAN. Published monthly at Chicago, Ill. Price, per year, \$1.00. Single copy, 10 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price, per year, \$1.00. Single copy, 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy 50 cents.
THE THEOSOPHIST. A Monthly Journal, published in London. Single copy 50 cents.
THE PATRIOT. A Weekly Journal, devoted to the interests of the colored people in New York. Single copy, 10 cents.
THE PATRIOT. A Weekly Journal, devoted to the interests of the colored people in America, and Aryan Philosophy. Single copy, 10 cents.
THE PATRIOT. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 10 cents.
THE PATRIOT. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.
MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page. Special Notices forty cents per line, minimum. Business Cards thirty cents per line, Agate, each insertion. Large editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M., on the day of expiration, or in advance of the date whereon they are to appear.

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

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

The BANNER OF LIGHT cannot well undertake to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and we know that the advertiser is not an improper person, or using our advertising columns, are at all times.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y.

Andrew Jackson Davis, Physician to body and mind, may be consulted by letter or in person at his office, 63 Warren Avenue, Boston, Mass., every Tuesday, Thursday and Saturday, from 9 to 12 A. M. Consultation, \$2. Every subsequent interview, \$1.

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

H. A. Morse, No. 1 Newgate street, New-castle, England, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

DIAMOND DYES. COLOR EVERYTHING. Unexcelled for Silk, Wool, Cotton and all Fabrics and Fancy Goods. Brilliant, Durable and Economical. Any one can use them.

32 COLORS—10 CENTS EACH. Remember, these are the only Pure, Harmless and Undiluted Dyes. Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless.

We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

THE DIAMOND PAINTS. GOLD, SILVER, BRONZE AND COPPER. For gilding Fancy Hosiery, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also Artistic Black for Embroidery and interesting. To accomplish this, we are about to change its name and general appearance, and shall endeavor by every means in our power to reach and convince the public that the paint is the best possible manner.

THE NEW PLAN FOR "FACTS." Our old friends and subscribers to Facts Magazine will be glad to know that we are to increase its value by the addition of a new feature, the "New Plan." To accomplish this, we are about to change its name and general appearance, and shall endeavor by every means in our power to reach and convince the public that the paint is the best possible manner.

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DR. A. C. RICKER.

METAPHYSICAL HEALER. Office 5th Street, No. 10, Boston, Mass. Hours 9 A.M. to 2 P.M. and 5 to 9 P.M. Will visit patients at residence. Treatments by letter at any distance. Consultation free. BOSTON, July 14th, 1885.

Dear Sir—It is an unqualified pleasure for me to be an instrument by which your wonderful healing and developing powers have manifested themselves. It is indeed a miracle after wearing an apparatus eighteen years for spinal difficulty, to be relieved in three weeks' time, and in five weeks to find myself so wonderfully improved, both mentally and physically, as to be able to do the work of a young man. The ablest physicians in this country could not have cured me. I am positive there is no power existing, other than that ascribed by you, which has accomplished it. I have personally seen many chronic cases entirely cured by you. Hoping the afflicted will seek of you that which permanently cures mentally and physically. Yours sincerely, CHAS. H. HUFF.

BOSTON, Oct. 25th, 1887. Since I was treated by your Divine healing power, I can honestly say your power has no limit, and is indeed a permanent cure. Of your H. Huff, Printer and Publisher, No. 47 1/2 Washington street, Boston, Mass.

OUTSIDE THE GATES.

AND OTHER TALES AND SKETCHES. BY A BAND OF SPIRIT INTELLIGENCES. THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the dead shall glow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest over-Aboundeth with boundless mercies. For all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read in the most perfect of books, the personal history of a spirit, entitled "Outside the Gates," in which the narrative graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life," in which the narrative is a pure and simple relation of the life pursued by a gentle soul in her home beyond the veil.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which have given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS. PART I. THOUGHTS FROM A SPIRIT'S STANDPOINT. Number One. Number Two.

OUTSIDE THE GATES. CHAPTER I.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 5, 1887

"Remarkable Vision." (Continued from the last Banner of Light.)

THIRD JOURNEY TO MERCURY. On the 11th of November our somnambulist (medium) fell into a state as before. The number of those who desired to see and hear her speak was so great that hardly the third part of them could be admitted.

Then she said: "I am now conducted into a city called Mesopotamia. Here, also, blessed spirits, who once lived on our earth, have for the present their home; here love and harmony prevail; nothing is permitted to disturb their felicity. As I approach the building where these are assembled, I hear such sweet music and melody, that if all the musicians in the world could be gathered together in concert, it would not compare with it; you would become quite beside yourselves, could you hear it; neither could you be able to behold the beauty of the hall, and gracefulness of the blessed spirits—especially that of the teachers, who wear crowns on their heads by which they are distinguished from the rest. If I were not here in spirit, or if I should be made conscious of what is shown me now in my elevated state, when I return to my natural state I should be unfit for earth. The correct, resembles the former. I may not judge it, however, resembles the former. I may not judge correctly, but every one appears to me handsomer than the preceding. I observe here again what I have so often mentioned before: that the streets within the city are narrow, while the gates are very large and broad."

A theologian present asked her from what class of people the blessed inhabitants consisted? After consulting her guide, she remarked: "I have already told you that the inhabitants of heaven are from all nations and all sects of religion. Are you unacquainted with the passage in the tenth chapter of the Acts, wherein it is shown to the Apostle Peter in a vision, 'That God pays no respect to persons; but in every nation, he that feareth him and worketh righteousness is accepted of him?' This is the state of things among the blessed. He who worships flatterers and hypocrites as saints is struck out of the list of God's people."

"My guide tells me that mankind are greatly deceived in their judgments respecting those that are deceased, and that justice and impartiality prevail to such a degree that the keenest human understanding would be unable to comprehend it; for no departed soul can receive, to the breadth of a hair, too much or too little, either of happiness or misery; for both are justly balanced."

After this she said "questions might be asked concerning deceased persons; my guide tells me that he will remain longer with me." A much afflicted mother, present, desired to know something relative to her son, G—S—, who went on a journey of business for his employers the 23rd of October, 1810, to N—, in the "Oberant" (Glasgow). Between H— and K— he lost his life; and after several days had elapsed, his body was found near O—, in the Neckar, and taken out still quite recognizable; he was twenty years of age. Much was said at the time concerning this unfortunate accident; some even suspected that he had thrown himself into the river Neckar; but as he could not be charged with the least misdemeanor by his employers, being very much esteemed and beloved by them, nothing else could be supposed but that he had been violently murdered by some highwayman, in order to gain possession of the mule which he had ridden, laden with some hundreds of florins in cash. Very little of this story here related was known to the somnambulist, (medium) the unfortunate accident having occurred fourteen years before. Being asked what had happened to him, and where now his soul was, she replied as follows:

"Whoever has considered this young man as a suicide has done him wrong, for he was violently murdered. First he was hung from his beast to the ground, and then severely stabbed, which caused him to faint; he was then thrown into the Neckar, whence he could no longer save himself, owing to what had happened before. He that committed the foul murder entirely missed his aim, for the mule, the moment he found himself alone, hastened in full gallop to St—, and brought to the legitimate owners the full amount of the money—the robber not having time to overtake it. The murderer is still in this world, but by reason of his guilt, enjoys no rest either day or night. The parents of the murdered youth should by all means compose themselves, as he would not return if the whole world was bestowed upon him, for he is very happy."

A widow next inquired concerning her husband, deceased several years ago. After a pause, she said: "He has not long since been removed from the first degree of the unhappy to the moon." Next a sister inquired concerning her brother, who had been killed during the night in a field near a flock of sheep, no fact having been elicited by all the investigations that had been instituted in relation to this strange circumstance. After a pause, she said: "His soul is on the sun, where he is perfectly happy; but his murderer will receive what he needs deserve. All those who come into eternally by assassination, or any way by which they suffer death by violence, wear a badge by which they are distinguished; they are not, however, for that reason more blessed than those that dwell with them in the same region of felicity."

Inquiry was next made concerning an unmarried female, (who was the daughter of the pious rector of Neufur). She died in her fifty-eighth year, after passing through many inward and outward sufferings, but had a very pious and exemplary life, so that it was very justly said of her that she had not departed from her baptismal state of grace. It was desired to know where she resided. After a pause, she replied: "I have not known her in this world; but my guide tells me she has already been an elect of God, and her dwelling is on the sun, where she is so happy that all the pomp and enjoyment of kings are but dark shadows in comparison with what she enjoys."

"When a human being on the borders of death perceives beautiful and dear forms, it is a good omen; but if they perceive black forms, it is lamentable."

by word or deed; because, when returned to my usual state, I am like others, liable to commit similar faults; therefore, do not spare me, but treat me as I deserve." Soon after, she said: "Now my return commences." She was then asked how Mercury appeared, and replied briefly: "Like our earth, but every object is far more noble. During my next and last journey thither I shall be permitted to look down from it upon our earth." (Continued next week.)

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9, Bowdoin Street.—Discourses held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. H. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 A.M. and 7 1/2 P.M. Richard Holmes, President; W. A. Rockwood, Secretary; Mrs. Mary F. Lovring, Corresponding Secretary; W. A. Donker, Treasurer.

Progressive Lyceum No. 1.—Discourses every Sunday at 11 A.M. in (large) Palm Memorial Hall, Appleton Street, near Tremont. All seats free. Every one invited. W. A. Rockwood, President; W. A. Rockwood, Secretary; Mrs. Mary F. Lovring, Corresponding Secretary; W. A. Donker, Treasurer.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Fraternity Society will hold public services Sundays at 10 1/2 A.M. and 7 1/2 P.M. and Wednesday evenings at 7 1/2 P.M. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Societies, 1031 Washington Street.—Sundays, 10 1/2 A.M. and 7 1/2 P.M.; Wednesdays, 7 1/2 P.M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis H. Woodbury, Corresponding Secretary; W. G. V. Bennett, Secretary.

Eagle Hall, 610 Washington Street, corner of Essex Street.—Sundays, 10 1/2 A.M. and 7 1/2 P.M.; Wednesdays, 7 1/2 P.M. Able speakers and test mediums. Excellent music. President Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Chelsea.—The Ladies' Social Aid Society meets Mrs. Hoffman's parlors, 126 Chestnut Street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall—Boston Spiritual Temple.—After singing by Mr. and Mrs. Lillie, and an invocation by the latter, Mrs. L. announced the first question upon which she would remark to be, "Is there anything to be gained by Spiritualistic lectures joining church organizations for any purpose whatsoever, especially those that do not recognize Spiritualism?" Life, said the speaker, is very peculiar. The acts of men are under the control of the will, which cannot comprehend. No one can fully comprehend the motives which govern the acts of others. Stepping outside our ranks and joining a church organization, is to be under the control of the will, which cannot comprehend. I love the church universal, that which acknowledges black and white, bond and free. I believe religion should be of that quality which will give an arm of strength to the weak, and to cheer the consolation and comfort, and I believe Spiritualism does this.

The next question was in reference to the Seybert Commission and its report. In reply to this question, Mrs. Lillie said that the lack of dignity and the light and frivolous nature of the subject that characterized what that body had placed before the public was to be much regretted. To a Spiritualist, however, it is that really know what Spiritualism is and what it has done and is doing for millions of the human family, the report of an investigation which was such only in name as to be of any value.

Passing to another question the speaker said: "A friend says he believes Christ is his saviour, but does not exactly understand how his salvation is accomplished. It is his belief that he has received it. None of us understand the light of day or the power of light. Vegetation grows; we watch the plant from the earth; it will become a tree, and yet we can never know its process until it is brought to our comprehension: What are you to be saved from? From evil thoughts, desires, deeds. What saves us from the commission of wrong? To know what is right, and knowing to follow it. It is the will that is the power. Spiritualism has a better conception of the principles taught by Jesus in this matter of salvation than other systems of religious faith. Many are made stronger for the life and service of their fellow-men, and are left in the dark, you call it Providence, and feel dissatisfied with all past faiths, for you want a knowledge of Spiritualism, bringing you into the light, and opening the gates of another world and shows you whether your loved one has gone. I prophesy there will be an instrument invented that will enable you to see the spirits. Blessed are they who believe and have not seen. The world of life beyond lies unexplored; your eyes are dim and cannot see; yet the miles will pass away. Beyond the shining sun, the stars, the moon, lie Theodore Parker to have been a saint of the age he lived in. All the good a man does is a saving power to himself."

To the friends which we have here make our spiritual friends unhappy. They do. Asympathetic spirits they watch and guard you; they make every effort to assist you. Heaven is all around us, except by the will. Mrs. Lillie closed with a very fine improvisation upon autumn, giving illustrations from the fine display of flowers and autumn leaves that graced the desk.

Evening. A song by Mrs. Lillie, invocation by Mrs. Lillie, and singing by Mrs. Cora Foster, preceded remarks by Mrs. L. upon the effect of the peribolion upon the earth and its inhabitants.

The subject was treated in a most interesting manner, rather discursive, but with much satisfaction to the audience. Among other things it was said that many diseases have been developed in the period through which the people of earth have passed. Remarks followed upon mind cure, and the service, which was the last attended in this place by Mrs. Lillie until January, closed with an improvised poem.

Services will occupy the platform during November. MARY F. LOVRING, Cor. Sec'y.

The First Spiritual Temple, corner Newbury and Essex Streets.—Service was held at the usual hour on Sunday last, Oct. 30th. Dr. E. D. Caswell made the opening invocation, and Mrs. Hull read a beautiful poem from the Bible which she followed with an able discourse by Spirit Dr. Edgerton through the mediumship of Mrs. E. R. Clough, on "Wandering Spirits," whom she defined as such as have not perceived their spiritual entities, and to become self-centred, and in harmony with the "divine." Hence they were blown about by every breath of opinion, and were in a constant state of passion, prejudice and doubt. The soul which has perceived its manhood or womanhood rises sublime above the conflicts of earth, and is no longer wandering or erratic.

The theory of occultism brought a divine spiritual condition, so that each spirit could be seen in earth-life a centre of light and a healing physician for all wandering spirits, whether in the body or out. Such embodied spirits are the best teachers for the earth-bound; their very timidity and their sympathy with holy thoughts and aspirations. Exalted spirits out of the body cannot readily reach to instruct and uplift. The wandering spirits swarm upon our earth plane, and their busy, restless, either for good or evil, are often exercised as we elect through our desires, our thoughts and aspirations.

It was a pseudo revelation, which looked only to the egotistic self-exaltation of the individual, and although perhaps not utterly worthless as demonstrating the soul's powers, held but a poor fraction of the truth and the philosophy which meant in its fullness the highest spiritual development of the soul.

Services will be held at 2:45 P.M. next Sunday, and through the month of November, when the guides of Mrs. H. B. Lake will speak. They will also be the usual Wednesday evening meetings at 7:30 P.M. in the lower audience-room. W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street.—Service last Sunday afternoon consisted of poems, invocation, and lecture by Mrs. Ida Whitlock. The subject, "The Power of Wisdom," was ably handled by the controls of Mrs. W. L. L. Whitlock made interesting remarks on the Phenomena of Spiritualism, and Mrs. Whitlock gave psychometric readings.

The evening exercises consisted of a reading of one of Longfellow's poems, an invocation, and an address upon "Natural Law in Physical and Spiritual Life." This discourse was philosophical and scientific, and was listened to with rapt attention. A pleasant feature of the evening's exercise was the presentation by the guides of Mrs. Loomis Hall for the spirit-friends of a beautiful floral offering to their chosen instrument, Mrs. Ida Whitlock. Mrs. W. responded, thanking the spirits and those in the earth-form for their gift, and also her audience for their respectful attention during the day.

At the close of each of the lady's discourses the audience heartily applauded her efforts. About fifty persons are now members of our regular Thursday evening developing circle. This circle is free to all.

Next Sunday Mr. A. A. Wheelock will lecture under the auspices of this society. Come and hear his eloquent discourse. Prof. Adwell, Mrs. Susie Fletcher, Mr. John Collier, and others are to address us soon. The music, under the direction of Mrs. Wentworth, is all that can be desired.

FRANCIS H. WOODBURY, Sec'y.

College Hall, 34 Essex Street.—Last Sunday, Mr. Cobb being absent, the meetings were in charge of Mrs. Cobb. The morning service opened with a duet by Mrs. Case and Mrs. Chamberlain. Readings were given by Mrs. Deacon, Mr. Mackenzie and Mrs. Conant.

The afternoon session Mrs. Odiorne described the "Spiritual Vision," and Mrs. A. E. King, Miss G. E. O'Brien and others. At the evening meeting Mr. Cobb spoke on the "Advance of Religion through Spiritualism."

past century. Dr. C. W. Eldridge gave, under spiritual control, diagnoses of diseases to several persons. Mr. Eldridge, under control gave the name of Charles Norton, killed by lightning, also Wm. W. Snow and Nellie White, all of whom were recognized. Readings of character were given by Mrs. Odiorne, Mrs. J. D. Brown gave tests of spirit-presence. The hall was crowded throughout the entire day, and a deep and abiding interest shown in all the exercises, which closed with a song by Mrs. Case.

THURSDAY. Paine Memorial Hall.—Boston Children's Progressive Lyceum.—After the usual opening exercises the conductor of the day, F. B. Woodbury, introduced Alonzo Danforth, who conducted a Lesson prepared by him, upon the lives of John M. Spear and Allen Putnam, and the transition of these brave pioneers. Mr. Woodbury stated that the Brockton, Mass. Lyceum desired to establish a library for the use of their school, and made an appeal in its behalf, requesting those who had books to contribute to bring them to the hall next Sunday, that they might be forwarded to aid the project. Mr. W. F. Falls alluded to the dedication of our hall at 1031 Washington Street, and the names of those who had contributed to its erection. He also gave notice that he should conduct a Lesson on "Idol Worship," under the auspices of the Lyceum, on Sunday, next Sunday, Mr. L. L. Whitlock delivered an eloquent address, creating much enthusiasm. Mrs. W. S. Butler alluded to the transition of Jennie Woodbury from the mortal to the immortal state, and said that, with the aid of friends, she intended to give one hundred of the poor working girls of Boston a Thanksgiving Dinner, Frank Hall, Adeline Brown, Edwin Josephine, and others, including Rich. Edw. Jewett, LeRoy Thorpe, Hattie Dodge, George Stetson, Blanche Huston and Flossie Butler participated in the exercises of the day.

A Bureau of Information is to be opened at our new rooms, a directory of all Spiritualistic boarding and lodging houses who have been reported to the Lyceum in Boston may easily secure at once a home among Spiritualists. Also a list of all mediums who are located in Boston, office hours, etc. Charitable, educational and reformatory work will be a part of the Lyceum's aim in the future.

The Wednesday evening gathering was well attended, and proved one of the most interesting of the season. Mrs. W. S. Butler, in a dignified and graceful manner, Mrs. Susie W. Fletcher made a fine speech, declaring that the time had come for a harmonious action by Spiritualists for the education and spiritual uplifting of the human race. Mrs. Allen Putnam, and praised the beautiful spiritual discourse delivered by Rev. Mr. Eldridge, and in a general manner, Mrs. B. gave many recognizable and striking fine medical examinations, Mrs. Odiorne a brief address and tests, Mrs. W. S. Butler excellent tests, all recognized. F. Falls related experiences with spiritualistic phenomena. Music for the occasion, Mrs. Barlow and daughter, Miss Ingersoll.

1031 Washington Street.—F. B. WOODBURY, Cor. Sec'y. (An account of the excursion to Brockton will be given next week.—Ed.)

Ladies' Aid Society.—The business meeting of the First Spiritualists' Ladies' Aid Society on Friday, Oct. 28th, was well attended. The exercises of the evening commenced by singing by Miss Amanda B. B. and a prayer by Mrs. W. S. Butler, who welcomed heartily. Prof. Fisher accompanied them on the piano. Bro. Edson made a few well-chosen remarks. After a song from Miss Bailey, Dr. E. H. Maters was called upon to address the audience. He gave a few psychometric readings, pronounced by those receiving them to be excellent. On Friday, Nov. 4th, the time between the hours of three and five P.M. in Mr. Eldridge's hall, announced by the Lyceum, will be given to the ladies of the Lyceum. This session is for members of the "Ladies' Aid" only; all are requested to be prompt, as the doors will be closed at five P.M., and there will be no admission until the session is ended.

ALICE F. TORREY, Sec'y.

The Echo Spiritualistic Meetings were reopened at Mystic Hall, No. 70 Main Street, Charlestown District, Oct. 28th, by Mrs. H. G. O'Connell, a large and attentive audience gathered. Singing; an opening address by C. M. A. Twitchell (of Boston); instructive remarks and inclusive tests by Mrs. Dr. Loomis Hall, also tests by Miss Gecheil, Mrs. Collins and Miss G. E. O'Brien, who were all highly successful in their singing of "Nearer, My God, to Thee," comprised the exercises.

Spiritualist Meetings in New York. Adelphi Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7 P.M. Admission free. Columbia Hall, 878 6th Avenue.—Discourses between 4th and 7th Streets, between 10th and 12th Streets, (renovated from Spencer Hall). Services every Sunday at 11 A.M. and 7 P.M. Mediums and speakers always present.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 11 A.M. and 7 P.M. in Madison Avenue, South-East corner of 50th Street (entrance at East 50th Street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner of 53d Street and 7th Avenue, every Sunday at 11 A.M. Tests given by Mr. Frank T. Ripley of Boston and Mrs. E. A. Wells of New York.

American Spiritualist Alliance. To the Editor of the Banner of Light: Two well attended and interesting meetings of the Alliance were held during the month of October last. At the first of these meetings Prof. Henry Kiddle called the attention of the members to the detrimental influence of reports issued by so-called Societies for Psychical Research, in which they generally ascribe the production of all occult spiritual phenomena to causes purely mundane and within the limits of incarnated individuals, entirely ignoring the agency of departed spirits as claimed and demonstrated by Spiritualism in many of these phenomena. He thought that an association like the Alliance should by all means counteract this tendency and labor to strengthen the scientific basis of Spiritualism. The subject of spirit-identity he conceived to be one of primary importance in that direction, and thought it should be carefully considered and studied.

His suggestion not only called forth approbative remarks from several of the members, but also a decided test of identity given to Judge Nelson Gross by one of the spirit-relatives, through the mediumship of Mrs. E. Morris Clark, and which demonstrated the possibility of departed spirits to identify themselves.

The subject of Spirit Identity was then made the order of the day, and the following resolutions were adopted: That the Alliance agree to assemble, and after the business routine and reception of some new members, listened with attention to an excellent and lucid paper read by Prof. Kiddle, prepared and read by Prof. Henry Kiddle, which by its clear and philosophical expression carried conviction to the minds of its hearers. After a prolonged consideration of the subjects of spirit-identity and the possibility of spirit-identity, it was decided to extend its discussion to the next meeting.

This was followed by tests of spirit-presence obtained through the clairvoyant and clairaudient mediums of Mrs. E. Morris Clark, Mrs. E. A. Wells, Mrs. E. Morris Clark, and Mrs. M. E. Williams, the well-known materializing medium, especially interested the audience by her tests of spirit-presence, and her clairvoyant and clairaudient tests. Subsequent meetings of the Alliance will be held until further notice at the residence of Mrs. M. E. Wallace, 219 West 43d Street. J. F. JEANRETT, Sec.

Mrs. E. A. Wells. The materializing medium of New York City, has made an engagement to hold private sances for a term of four months for a select committee of twenty persons—Henry J. Newton, of New York, Chairperson, and a very family library, desires to be of each week, under the same test conditions as those reported by a former committee, of which Mr. Newton was Chairman, and published in the BANNER OF LIGHT.

Since Mrs. Wells returned from her tour through the West her health has been exceedingly good, and her power for manifestations is much stronger than one year ago, and the Committee expect to be able to report to the public some extraordinary manifestations before the engagement closes, full reports of which will appear in the BANNER OF LIGHT.

Mrs. Wells will be held every Sunday each week on Wednesday at 2 o'clock P.M. at her rooms, 823 6th Avenue. She will also be at home for private consultation Tuesdays, Thursdays and Saturdays from 10 A.M. to 4 P.M., each day.

Adelphi Hall (as by notice above) has been taken by Mrs. E. A. Wells, whereto to hold meetings for spiritual manifestations every Sunday at 2:30 P.M.

Mrs. Ada Foye in Chicago. To the Editor of the Banner of Light: Notwithstanding the inclement weather, a large audience assembled in Hartree's Hall, Sunday, Oct. 23d, to hear the wonderful test medium, Mrs. Ada Foye, who has been giving tests of spirit-presence, and a most successful sance of an hour's duration. Names, dates and circumstances were given, and in every instance correctly, until it seemed as though the "gates of the spirit world" were open.

It is with sincere regret that the announcement is made that Mrs. Foye, owing to severe illness, must as soon return to her native land, but her sances have been so successful, and her spirit so strong, that it is believed that she will be permitted to resume her great work as grandly begun in the East, in the near future.

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Bridgeport (Conn.), and Vicinity.

To the Editor of the Banner of Light: Sunday, Oct. 23d, was a day that the Spiritualists of Bridgeport will remember, for J. Frank Baxter, by his indefatigable work and versatility of talent, had created so intense an interest among the citizens on the three preceding Sundays that this fourth, was really a "red letter day." Many people of thought, and from quarters previously here deemed impermissible, were reached; lawyers, doctors, teachers and judges were well represented, among them notably Judge Beers, ex-Judge Lockwood and the Hon. Chas. W. Blakeman. The Bridgeport Morning News of Monday, 24th, gave a report, which we submit in part here:

"There was a good audience at J. Frank Baxter's lecture yesterday afternoon, but last night's crowd and jam were the only descriptive words in order. Every seat, every foot of available room inside and outside the doors, within hearing distance, was literally packed with human beings, and many turned away and went home without attempting to squeeze in. The audience was an eminently respectable one, and was dotted with the faces of well known citizens and their families. Mr. Baxter showed what practical good had come through Spiritualism, by citing briefly some of its more important work."

Then followed a synopsis of the lecture, and after this a running and itemized account of the numerous spirit descriptions given. Speaking of these delineations, the News remarked:

"The delineations of spirits from the platform occupied an hour. The same detail and minute description accompanied the names as at previous meetings."

The Post gave good report also, saying "hundreds were present" Tuesday evening, Oct. 25th, under the auspices of a prominent citizen of EASTON, Conn., Mr. Baxter lectured and described spirits there. It was an innovation, and the audience was more than gratified; for notwithstanding the country bigotry, cold looks and shoulders, opposition and warnings, the academy was filled—and this amid a flood of freely expressed opinions of "preceptors" in "missions" and "deans" of the "school." The audience listened to him in astonishment. From 7 till 10 o'clock they were held rapt in interest. Should Mr. Baxter come to Easton again no fears will be entertained lest he shall have an audience, for the good and thoughtful people left for discussion and wonderful "gifts of the spirit" displayed, have proved as food for hungry souls. The alarm in Easton has been caused by misapprehension. Spiritualism, and not Mr. Baxter's visit, has been the cause of the alarm. Listen to the genuine, and understand how blinded many had been by prejudice, fear and superstition.

On Thursday evening, Oct. 27th, Mr. Baxter gave a grand and beneficial entertainment for the Bridgeport Society of Spiritualists.

John Slater to be in Chicago. To the Editor of the Banner of Light: The Young People's Progressive Society have secured the services of Mr. John Slater for the last two Sundays in November, 20th and 27th insts. Arrangements will be made for him to appear both on the South and West Sides of the city, giving all a chance to hear him. Mr. Slater is perhaps one of the most powerful test mediums before the public. His labor in the East has given him an enviable reputation throughout the world. The audiences that greet Mr. Slater in New York number upward of two and three thousand persons. Two services will be held each Sunday. CHAS.

The same correspondent informs us that the services for the Young People's Progressive Society on Sunday, Oct. 23d, consisted of a highly appreciated address of great power from Hon. Joel Tiffany, one of the oldest advocates of the cause in the West. The discouraging fact had for its theme "The Philosophy of Christianity"—was the first of a series which he purposes to deliver during the coming months. The exercises closed with a fine test-lecture by Mrs. Ada Foye, who, to the regret of all, announced that ill health would oblige her, on the following day, to leave for her home in San Francisco.

Judge Tiffany will lecture before the Society during the first two Sundays in November.

Popular Sunday Evening Lectures, Cleveland, O. A Change.—Mrs. Ada Foye, who was to have been in Cleveland Nov. 6th and 13th, has returned to California, owing to indisposition. Walter Howell, trance medium, of England, will fill those dates. Mr. H. W. who is now discharging a two-months' engagement in Willoughby, O., has been released for two Sundays through the kindness of Mr. E. W. Bond, and other friends in charge of the meetings there; we thank them kindly, and hope some day to return the favor.

THOS. LEZE, Chairman.

Mrs. Helen Stuart-Richings, the well-known elocutionist, will give an entertainment for the benefit of the Cleveland Children's Progressive Lyceum Friday evening, Nov. 11th, at G. A. Hall.

Salem, Mass.—Mrs. A. E. Cunningham, of Boston, lectured and gave tests to large audiences in Salem last Sunday afternoon and evening. The speaker fully sustained her reputation, and it is to be with us again Sunday, Dec. 11th. W. H. H. THYNG, Cor. Sec'y.

A Mass Convention Of Spiritualists will be held at J. T. O'Connell's Hall, in East Wallingford, Vt., Nov. 4th, 5th and 6th, 1887. Speakers: George A. Fuller, of Dover, Mass., Editor of Light On the Way, will present and speak each day; Mrs. Lizzie E. Manchester and other speakers of the State are expected to be present and take part in the exercises. Mrs. O'Connell, Joseph S. Butler, and other friends from Boston, is in charge of the arrangements, and will give tests from the platform; and other mediums are expected. Free Conferences, 10¢. Admission, 5¢. Free will contributions. E. F. Ely will have charge of the music, and will be assisted by other prominent singers. Board at the hotel, 10¢ per day. All are cordially invited to attend. No pains will be spared to make it a pleasant occasion. Order of Committee, East Wallingford, Vt., Oct. 24, 1887.

A REPORT OF THE MYSTERIOUS NOISES Heard in the house of MR. JOHN D. FOX, in Hydeville, Archaic, Mass., on the 21st of October, 1887. Certificates and confirmed by the Statements of the citizens of that place and vicinity. Originally published in 1848 by E. E. Lewis, and now republished by Colby & Rich. Pamphlet, price 25 cents. For sale by COLBY & RICH.

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