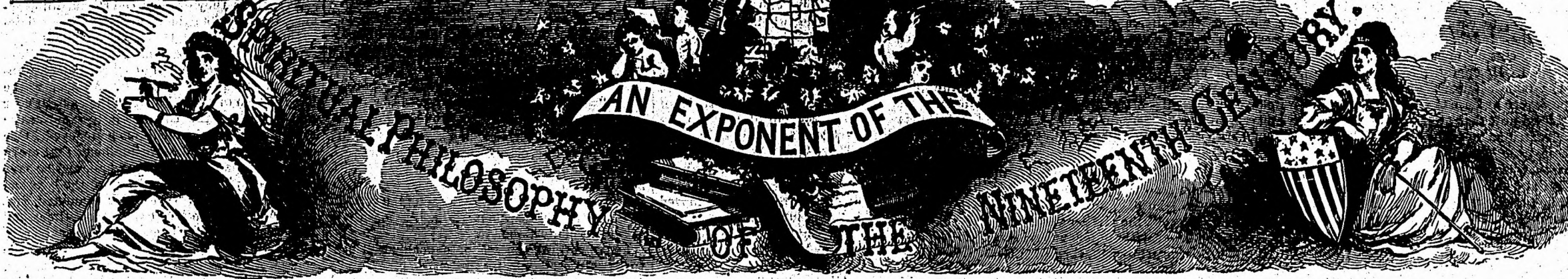


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## The Spiritual Rostrom.

### The Great Pyramid of Egypt.

A Discourse Delivered in Faneuil Hall, Chicago, Ill., through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

The most ancient splendors of the earth circle around the Orient; and the primeval nations, as they are termed, rise up at this distant day clothed in splendor, peopled with millions of beings, glorified with intelligence and power, and baffle the civilizations of the present day to cope with many of their mighty wonders. Prehistoric times afford no indices whereby man may measure the power of these nations, save those contained in the architecture of each individual nation.

Egypt alone has survived, among the mighty peoples, that all-devastating power of time, because Egypt alone has seemingly imperishable monuments. Other nations—the Chinese—have records and traditions that seem to antedate Egyptian splendor and history; other nations hand down through various records, seemingly incontrovertible, vast powers, nations' lineages, kings and mighty peoples; but to Egypt alone belongs a certain degree of grandeur that makes it, if not the first, at least the latest in the civilization of the primal epoch of human history. We mean by that the history that antedates the records of the present time. That history was a sealed book, and is for the most part to-day, save that upon enablatum and stone, in monuments, and preserved sacredly: doubtless within the innermost recesses of the Pyramid and in the Sphinx, the wonders of Egyptian history may be traced.

We say the pyramid, because compared to this one the other pyramids sink into insignificance; they are there as its shadows, as molehills beside the mountain, as imitations. Perhaps preceding it, precursors of it; but certain not itself. The magnificent pyramid that forms the subject of this discourse baffled all exploration, all possible interpretation, until the finding of the Rosetta stone, which, as you are aware, contained inscriptions in three languages, linking the ancient hieroglyphics of Egyptian with Grecian and later civilizations. The result is that now this record is made intelligible, and when the explorations shall be finished the history will also be interpreted and finished; but as yet these explorations are incomplete. Much that passes for discovery is only theory. Actual knowledge on the subject of the pyramids and of the great pyramid, still leaves modern students in doubt as to the absolute certainty of who was its builder, for what purpose it was built, and why, in view of the all-destroying power of the natural elements, more was not stated than seems to have been stated in inscriptions concerning it. But whatever theories may have credence in the world, two seem to be uppermost: the one is that it is a tomb built between the years 3700 and 3400 before Christ; that it was built by a powerful Egyptian king, Cheops, and that it was intended for a tomb or monument of his splendor. The favorite theory among the students of archaeological science must remain, perhaps, accepted in the minds of most people, that these pyramids were tombs, that they were tombs of kings, and that upon them, around them, within them, will doubtless be found the explanations of the particular king under whose reign the pyramid was built. Thus far this theory has gained most credence. There are others, however, who consider that they may have been for store-houses for grain in time of floods; others that they may have served a more sacred purpose, that within the enduring monuments others' dead, enduring, must have been swept away, covered by the even fluctuating, ever moving, ever transmuting, shifting sands, and which all shall be disinterred; it will, perhaps, not be long before the great pyramid will be found to be a storehouse for the souls of the dead.

It will therefore be observed that the larger pyramid is a symbol, as we consider, of the learning of Egypt; that it contains in its structure alone the evidence of all the knowledge which they possessed, as well as the history and prophecy of the earth up to the present time. Prof. Smyth's theory is that it exactly corroborates the prophecies found in the Old and New Testaments to a measurable degree; and while his mind may be a little warped by his too great theological education, at the same time his mind is not so much warped as to be untrue. It is a storehouse for the souls of the dead, and it is a storehouse for the souls of the living.

be found that the pyramids were neither built for tombs of kings, for places of storing grain, nor for any other of the purposes at present ascribed to these ancient builders.

While the kings of Egypt were doubtless all potent, it must be taken into consideration that Egypt, in the light of her glory, was the seat of learning, was the seat of the discovery of intelligence, and that these in a country surrounded by seemingly barbarous or semi-barbarous nations, would require the greatest preservation. If the Egyptians at the time of their greatest learning and splendor, when the City of the Sun was paved with gold, and from a thousand towers, minarets and domes there came forth the sound of praise and rejoicing—if when her kings were not only great in warfare, valiant in battle, but chiefly endowed with learning—were priests as well as kings, were oracles as well as priests—if her civilization meant anything at all it meant that which must in some way preserve itself to future generations in testimonials that were imperishable. Books there were none; papyrus there was, upon which enduring yet perishable substance many of the more recent records of the Egyptian nation are traced. The only enduring monument that could by any certainty be expected to survive was the monument of stone, and so built as to defy the encroachments of the only two enemies to preservation in that climate, sunshine and water—water, the saviour; sunlight, the enemy, save when water was there to quench the ever insatiable god that rode high in the heavens, that was the supreme ruler and being of all that country, and could only be defied by the god Nilus, whose source some knew, whose stream was sacred, ever replenished from unknown springs, overflowing and bringing plenty, bringing floods that at twelve feet meant famine, at thirteen feet meant a tolerable degree of comfort, at fourteen, fifteen and sixteen feet in height brought joy and gladness and offering from all the Egyptian people—that wonderful river that must be made to tell its own story in a later time.

The pyramidal form is the adopted form of architecture in Egypt. One reason is that it best survives the encroachments of water. Another reason is that the triangle was discovered and was the accepted form of measuring the circle, as it now is—was discovered to be the only possible manner by which that which was deemed infinite, the circle of God, could be solved by the science of man. Three-sided, it symbolized the sacred name of Deity that was never spoken save in the innermost cloisters of the Egyptian temples, and only then spoken by the anointed, who were "children of the sun"; for such was the sacredness in which Osiris was held as the angel of the sun, he representing the invisible God, that the word Jehovah, borrowed from the Egyptians by the Hebrews, symbolizing their Deity, was held in such reverence that none dare to breathe the name save those who were consecrated as children of the sun, or as sons of God. Thus, when Moses and his brother Aaron, according to the Hebrew account, became initiated and schooled and taught in Egyptian mysteries, it was forbidden to the children of Israel to breathe the name of God. Why? Because the Egyptians hearing it breathed abroad would understand that their secret had been betrayed, that the reverence due to the most high had come forth from the secret chambers of religious worship and was bruited about among the people who were slaves. This could not be tolerated.

But aside from these pyramids there were doubtless temples of art and learning, such as would dazzle the eyes of modern students to behold; institutions in which young men and maidens were educated in all the mysteries of Egyptian learning, priests and priestesses consecrated to Isis and Osiris, all doing their various duties; women exalted to the degree of education and participation in the laws of government and in the secrets and mysteries of science, caves and oracles proclaiming the distinct knowledge outwrought by these wonderful people, and, above all, more profound secrets that affected three sciences—astronomy, closely allied in those days with astrological science, exalted from a material to a spiritual power as well; chemistry, that afterward degenerated into alchemy, but was still the wonder of the Orient; and mathematics. These three were the sciences held sacred, and these three were the sciences typified by the triangular form of the pyramid. To commemorate so wonderful a discovery as the threefold powers of science, to solve that which the Brahmanical nations had called the circle of the infinite, the Egyptians devoted monuments to these purposes, and as the kings were leaders and rulers in science and art, they chose also to inscribe upon many of the stony enablatums their own achievements and that which was thought of them by the Most High, or the Divine One, or the sun itself, which was the symbol of the Deity or the great. All Egyptian gods and goddesses—for their deities were of both sexes—were but symbols of the diviner and more potent being who was represented by the sun. The sun itself was worshipped by them, not as being God, but as being the symbol or representative of God.

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time it is the more probable theory of any extant in the world. The true theory, however, is that the pyramids were built as monuments of learning; that they each symbolize some period of intellectual culture or spiritual unfoldment, and that the large pyramid is, in itself, a culmination of the pyramidal epoch, the crowning work of the nation ever given to great works, and typical of all the learning, of all the science, of all the religion that Egypt contained and that history was to possess.

By careful observation, of discoveries that have already been made, you will be able, when other discoveries and explorations have been reached, to ascertain how correct is this hypothesis. The three sides of the pyramid have symbolized the threefold form of science of that period; and the triangle as the basis of the solution of the infinite circle. All portions of the pyramid in structure symbolize the inner and the outer condition of man. The building of the pyramid is thus:

First, a symbol or inner pyramid is erected; then this may be the chamber for whatever is intended to be most sacredly preserved. Upon this is builded gradually, layer upon layer—it is still in the pyramidal shape—the larger pyramid, until it attains the size required. Then from those wonderful mountains miles away stones, which were called "the light," were brought. And these stones display great powers of mechanical art, both in the place from whence they are brought, in the erecting of them upon the pyramid, forming the outer bases and outermost portion of the structure, finely polished, put together in seams that are scarcely discernible, impervious alike to sun and any destructive elements. These stones were the crowning glory of Egyptian monumental art. To-day it is not known by what mechanical power those stones could have been brought from their quarries. We must consider that the discovery of steam as a motor is modern, and that the utilizing of electricity is a recent invention; so in a country where there is no water, and upon the borders of the desert, what mechanical power will you give to these ancient but by other systems than a series and succession of levers or rollers by which these stones were brought from their fastnesses in the mountains? But if you think that modern science has achieved a greater degree of perfection than that which existed amongst the Egyptians, by what methods were these stones fitted so closely together that the seams are scarcely discernible, and that invisible and ever-preserving cement fashioned that forms a portion of the interior and innermost wall not yet explored? and by what process were these stones thus placed, remaining, as they do, the unexplored and unwritten monument of a mechanical force more potent than the force of any mechanical power save that of steam? If electrical engines shall ever be perfected, and if you shall have atmospheric engines, as well as light, and if other and more subtle forces shall crown the civilization of to-day, you may be able to solve them better than now—the wonderful power and prowess of this nation of monument-builders.

Within the inner chamber that is as yet but partly explored, will doubtless be found, by actual measurements, all solutions of the history of the earth up to the present.

As a record of science the great pyramid contains a three-fold power: it is the record of architectural triumph; it is the crowning glory of an age that represented physical science upon the earth, and whatever may be said of the advancement of man, there will never be another culmination like that, since interlaid with physical science will be other interpretations to your age that will be more valuable. It was the culmination, also, of a certain astronomical period, and as recorded there, it looked forward to a certain other astronomical period, the year 1881, which symbolized one-half of the entire circle traversed by the solar system in passing around the more distant sun. Whatever that half circle may mean, it was understood by these astronomers.

The history of the pyramid is more nearly solved than ever before. Could it mean the opening of the inner chamber and the publication of works upon this subject, and the agitation of thought throughout the whole civilized world would be a precursor to a more full and distinct union between that ancient civilization buried in darkness and the civilization of modern times?

You are on the eye of mighty discoveries. You will in time understand that greater than buried beings and more mighty than the dynasties variously named and recorded in Egyptian inscriptions, were the records of science there to be preserved, and you will understand that in these secret and innermost chambers the few that were to be initiated in the great mysteries of the order of the sons of God were taken, that the exact measure to be found there, which many have supposed might serve for a coffin or for the measure of wheat, was for the purpose of a portion of the ceremonial which served to illustrate the measure of life, and into this ceremonial were initiated only twelve, and never could another member be added save that one of the twelve should die. Thus throughout Egypt this order was sacredly preserved, and there could be no other and more fitting monument to hand down to future generations than the knowledge contained in this order: than the monuments themselves, the pyramid being the greatest. Under the reign of the dynasty which the pyramid bears the name of, lived the greatest of these twelve for that period. For a monument to his learning, for the record of that which he brought to the world, and to testify to his wisdom, and to his power, he built this pyramid. It is so many thousand years ago that it was built, that it is now a mystery to many. It is a storehouse for the souls of the dead, and it is a storehouse for the souls of the living.

pyramid, of what importance was this compared to the perpetuation of secrets that only could be solved by the hand of time, that only now are being fully solved? And if you do not find nothing in those mysterious chambers, and in the mysterious measurements of them, the exact statement of the history of the earth from the beginning of Egyptian knowledge to the present time, an exact account of that which will transpire so far as symbols can illustrate it, then can you pronounce these utterances but the feeble phantoms of a dream. That they are so, perhaps, entered many minds, who, not sufficiently scientific or skilled in the wonders of Egyptian lore, do not dare proclaim their ideas to the world lest they shall be laughed to scorn by the learned savants who know nothing upon the subject. But if you narrow down the knowledge of the present day it is confined to the solution of certain hieroglyphs, or inscriptions that have interpretations in Greek concerning that and to the measurements of the shaft and inner chambers of the large pyramid. Of course the outside is always observable, but what is hidden in still other chambers and what will be revealed when the innermost of its secrets shall be unveiled; no one shall know.

First, it is a monument of the Most High Jehovah; second, it is a monument to the sun, the first tower in the universe representing God; third, it is a monument to the Sons of God, who, twelve in number, came to the earth to depict the knowledge that is gathered from the heavenly kingdom; fourth, it is a tribute to the material science revealed by the inspiration of the Sons of God, to priests, oracles, students—priests who were also kings; fifth, it typifies and illustrates forever the grandeur of that which in the light of its prosperity and the crowning reign of its glory revealed all these wonders, handed them down in this imperishable form for the interpretation of the future Sons of God.

To Moses were these secrets known—to Jesus the mysteries of this mighty Order. Others shall come, endowed with great learning who shall endeavor to solve the mysteries upon the eternal basis of mere mathematical and external science; but these shall pass away and the real interpretation will come in the thought of minds who, like Prof. Smyth, are not limited merely to the science of earth, but borrow somewhat from the science of the skies to solve the mighty problems of human wisdom. Out of the desert sands the buried kings will speak; out of their mighty fastnesses and stony monuments the voices of the buried oracles will speak. Cities disinterred reveal their ancient splendor, but this monument, surviving all other records, will reveal the splendor of splendors. To these twelve, who worshipped the Most High God in silence, whose ministrations were a voice of Deity to the people, and whose duty it was to interpret the law of the land to these kings bowed; from them kings and princes received their power to reign, and until they passed the ordeal of the mighty inspection of science, art and religion, no ruler could reign over this wonderful nation; and such was the power of religion that it entered into every act of life; every performance was a deed of worship as well as of duty, and therefore a nation offered with manifold forms of worship could not allow its most mighty secrets to perish; but folded in its stony volume, veiled in the talking-stone and buried in sepulchres that will hereafter be uncovered, the mighty secrets remain, wonderful, potent, all-powerful, convincing—that there was a supreme God, that the ruler of the earth and heavens was the same whom you worship, the unknown God, and that he gave to man that three-fold power of body, mind and soul, and that these three-fold powers in contact with mortal life reveal what is traced in these splendid inscriptions. When the vain boasting of kings are passed over, when the record of their mighty deeds of valor shall have been fully solved, deeper still will be found the heart of this mighty God pulsating through the ages, to man, the most ancient mystery that was taught by the most ancient angel under the reign of a king whose dynasty is almost buried in mystery—for it was in the fourth and fifth dynasty that it is computed this was built, and there is mystery. Under the reign of a king almost buried in mystery, who however seemingly despised in his own time was afterward praised, comes this mighty work, built not for the body, but for the soul, not for time, but for eternity, not merely for human science and human art, but for the grandeur of that loftier temple symbolized in the grand architecture of Free Masonry, typical of the all-seeing eye of the Infinite, the only pledge that you can have of the ancient Order whose presence upon earth to-day is not known, but whose symbols of whose presence are preserved throughout the civilized and many of the countries of the barbarous world.

To-day you bridge this wide gulf. The vast sea of the Judean religion has swept between you and this mighty nation; the destruction of the Alexandrian Library prevents you from knowing to a certainty what was thought in a later period of civilization concerning these splendors—but time will yet unveil the secrets; the hand of man will be guided to open the treasure-house, and there standing before you in the full splendor of this mighty monument will be the primal symbol of the spiritual power of man on earth, and the prophecy of all human history up to the present hour. If you will make record for future generations you will have to do it in the imperishable form of Egypt will carry you forward no further than 1881. Beyond that the history of man must be written by other hands; there must be traced, in other monuments, the record of the earth, for she reaches the half cycle of her spiritual unfoldment. Egypt has spoken, but she will be dumb; hereafter other nations will traverse her sandy wastes; hereafter, along the borders of the Nile, will rise other civilizations; hereafter the solar power that now seems to destroy her will be her salvation, and men will seek her shores and build up cities of commerce and manufacture under the influence of solar engines, but no one shall hear from the voice of pyramid or from sphinx the great secret of any other time than that which culminated at that year.

Oh! mighty monument, unveil  
Your sacred treasures unto man.  
Who planned you, who wished you to tell  
The secret of God's mighty plan.  
Three-fold in power your splendors lie,  
The wonders of the Orient,  
And out of earth and from the sky  
The three-fold power of man is sent.  
Deign in his winged soul,  
To lead to the earth by word and clay,  
Oh, Pyramid, thou dost unveil  
The mighty import, and to-day  
Thou standest silent and alone,  
The treasury of the mighty past,  
Speaking with no uncertain tone  
Until when all your treasure east  
Into the chalice of to-day,  
Stones, monuments, and idols  
And mould, but they remain always  
Type of God's wisdom, truth, and away.

## Form-Materializations.

The Mediumship of Mrs. William H. Allen.

MATERIALIZATION A VERITY.

To the Editor of the Banner of Light:

More than twenty years ago Mrs. Allen, then unmarried and residing with her parents in this city, was seriously ill. The best medical aid was sought, but no physician seemed to fathom her case, or able, for this reason, to afford any relief. One after another was called, but it was medication without results. She was confined to the house nearly four years, and much of the time was unable to move about of herself, being wheeled from room to room in a chair. At length wonderful things occurred. Raps began to be heard on the headboard of her bed, and on the furniture; but a deaf ear was turned to them, as it was suggested they might come from the devil, or evil spirits. Mrs. Allen, being then a church-member, could not think of dabbling with the witchery of the raps, or any similar manifestations, lest she should peril her soul, and finally have to endure the torments of hell. Her father and mother were averse to recognizing the phenomena as anything more than the work of a demoniacal power. So the spirits labored in vain for a season, but they were persistent, evidently being determined to obtain recognition finally. In this persistency there seemed to be a purpose.

At this time Dr. Wiggin the elder was her medical attendant, but his medicines would disappear in a mysterious way. He would leave them on a table, then see Mrs. Allen, the mother, to give his directions. When she went to the table the medicines were not there; they had been spirited away. Pills and powders went to a returnless bourne; some agency and power had removed them out of sight or finding. This repeatedly happened, and as repeatedly the search for the medicines was fruitless. It was apparent that no mundane agency had been exercised. At last it began to be surmised that, after all, spirits might be the agents, and the scruples of the family were so far removed that it was determined to attempt to fathom these mysterious raps, and learn their potent and significance.

The alphabet was called, to see if perchance intelligence was connected with the raps. It was soon ascertained that such was the fact. It was declared that the raps and all the unusual and mysterious phenomena were of spiritual origin; that all proceeded from a band of spirits who were desirous of using Mrs. Allen as their agent in the spiritual dispensation about opening; they desired her to put herself unreservedly in their power, when they would restore her to health, so that she might become a helper and co-worker in the task of opening wider the gates of knowledge touching this and the future life, and bring to the world a clearer understanding of man and his relations. All physicians were to be discarded at once, and all drug medication cease.

It was suggested that Dr. Daniels, of Boston, be consulted. No such person was known to the family, and it was not deemed advisable to write at a venture, seeing the suggestion came through querying the raps. Consulting Dr. Pierrepont Davis, he informed them that Dr. Daniels was well known to him, and advised that he be consulted, giving them the address. A letter was dispatched to Dr. Daniels, briefly recounting the circumstances and the moving cause of writing to him. He promptly came to Providence, critically examined Mrs. Allen, and said he could do nothing; that Mrs. Allen was a clairvoyant, and could prescribe for herself. He advised that all scruples be laid aside so that the power or intelligence could have free course. He said he would remain long enough to note the development of the matter, and if permitted to do so his services would be free. In a short time Mrs. Allen's hand was controlled and wrote prescriptions and directions as to treatment, which Dr. Daniels advised should be followed. He returned to Boston in two or three days, and Mrs. Allen and her family scrupulously followed directions. It may be noted here that the treatment indicated purported to be mainly at the dictation of Dr. Beach, of New York, though other spirits were of the council.

The new treatment soon began to show its effects. Mrs. Allen's health gradually improved, and after years of weakness, distress and isolation, she was restored. Her mediumship became developed, taking the phases of spirit control, clairvoyance, physical manifestations and the treatment of disease. Physical manifestations became an important feature in her mediumship. Her uncle, John Ide, controlled these. He promised that a banjo should be played if placed in proper position under a table. It was adjusted, but indifferent results were obtained. It was changed repeatedly, and at length was satisfactory to Uncle John, who manipulated the strings, evoking music at pleasure. This musical feature was an important part of the series of manifestations incident to Mrs. Allen's mediumship. About this time, being in the early stages of investigating the "facts and fancies" of Spiritualism, I attended two or three of the circles, and obtained evidences of power and intelligence outside of the medium or other persons present, essentially weakening my already staggering materialistic ideas, the facts tending directly and unequivocally to establish the fact that human "departed spirits," can and do return, thus proving immortality, and lifting the dark cloud hanging over death and the grave.

It was not without hesitancy that Mrs. Allen



began to exercise her medial gifts. Her church relations and religious teachings were more or less operative, and at times she almost decided to refuse to entertain the spirits by submitting to their influence. Mr. Nicholas O. Fenner, then a church member also, had become interested. He apprehended the significance of the manifestations, and urged Mrs. Allen to persevere and use the gifts and powers which had been unfolded. She for a season had only held circles for a few; but at length decided to cut loose from old theological notions and let whosoever of the general public that desired to hear and see, do so. She continued her public circles and gave private sittings until she was forced to intermit them about seven years ago, owing to the illness of her mother, whom she nursed and attended some four months ere the silver cord was loosed and the golden bowl broken. This was followed by several months of prostration, but she finally recuperated and resumed her mediumship, making, however, the physical manifestations subordinate to her other powers.

A little more than a year ago the spirits indicated that they desired she should become a materializing medium. She revolted somewhat; then she was reminded that for her deliverance from the protracted sickness of twenty years ago, she had pledged herself to become an agent for the spirit-world. About this time her father and mother appeared to her one night and implored her to cease her opposition and become again the willing instrument of the spirits in this new field. She finally yielded assent, and early in October last (1881) began to sit regularly, Tuesday and Friday evenings, with a number of congenial and earnest friends, with results of which I will speak further on. I was asked to become one of the sitters, but my business and engagements were such that I could not attend regularly, so I excused myself. From those who did attend I learned from time to time that the developments were proceeding satisfactorily. From outsiders I heard much about fraud, and some declared that the whole thing was an arrant cheat. At length there was an "exposure"; the doubting Thomases and fraud-echoing howlers raised the chorus—"I told you so; I knew it was all a humbug." I took no stock in this, for I knew that many of the so-called exposures had proved boomerangs to return and brain their authors rather than the mediums they sought to pull down and crush. I chose to bide the time when I could see for myself.

And right here, by way of parenthesis, let me say a word touching those Spiritualists who have so ferociously and persistently fought materialization, and so bitterly denounced its mediums. In this matter, these have out-Heroded all the Herods of the church; they have uncorked the seven vials of their wrath on the heads of the mediums, and by tongue and pen sought to compass their ruin. Why has this been? Do these individuals think they alone fully understand Spiritualism and its laws from Alpha to Omega? And having such knowledge, can successfully challenge mediumship, and the spirit-world as well, declaring that the end has been attained and nothing new is to be expected? I doubt their supreme wisdom, not excepting that immortal "baker's dozen," who a few months ago fulminated their pronouncements and bull, declaring it was not lawful to go beyond the stake they had driven. This can all be explained easily, for bigotry exists in the ranks of Spiritualism as well as in the ranks of the churches. When bigotry moves, there is no telling where it will end. It is spiteful, full of passion and unscrupulousness, hence the venom of its attacks. Some one has said:

"The priest of superstition is an ass;  
The priest of bigotry, a tiger."

I drop my digression and resume my subject, which is to note my conclusions based on patient observation, as to the sances and mediumship of Mrs. Allen in the phase of materialization.

The first sance I attended was on the evening of May 5th. At its close I was satisfied there had been no fraud; that spirit-forms had appeared, several being recognized by their friends. I believe my experience at sances previously, had prepared me to judge more correctly than I could have done, had the sitting been my first. I had attended more than forty, at Mr. and Mrs. Bliss's, when they resided in Providence, and six at Mrs. Ross's. In all these sittings I had recognized only two forms, Gen. Burnside and a lady friend at Mr. and Mrs. Bliss's. Nearly every evening, however, I was called up to the cabinet, mainly by members of the Bliss band, shook hands with them, and in various ways was convinced beyond a question that they were not denizens of our mundane sphere. So when I first attended at Mrs. Allen's, I had these facts to aid me in determining the genuineness and verity of the manifestations. I therefore had no doubts on the subject, and the next day had no hesitation to vindicate Mrs. Allen and affirm the genuineness of the manifestations. I attended again May 12th, and have since attended regularly, in all forty-two times. I have a record of each sance, noting for the most part what forms came, and the incidents occurring, furnishing a chain of facts which no one can explain, save on the spiritual theory.

The lady friend before mentioned as coming to me at Mrs. Bliss's came at Mrs. Allen's, on the evening of May 12th. There was no mistaking her identity. She has frequently appeared since. On the evening of June 23d she came. I handed her a bouquet from the table; she took it, passed round the circle, then returned near the cabinet. Holding the bouquet aloft, she gave it a tremulous motion, and there was the sound as of pattering raindrops. In a few moments she gave the bouquet a swinging motion, and several felt water strike their faces. When she returned the bouquet to me, it was quite wet. It was perfectly dry when she took it, care having been taken to put it in a dry vase. This phenomenon is now of nightly occurrence. Another evening two of her particular friends were present, by my invitation. When she came she called them up to the cabinet, and in a conversation, alluded to certain matters which at once proved her identity. The same evening, she placed a chair some twelve feet from the cabinet, and requested one of the ladies to be seated. Then the form placed in the lady's hand the guitar used by the young lady who furnishes the music for the sances, and requested that one of her favorite pieces be played and sung. Her wishes were complied with, and she expressed much gratification. Several times she has brought me flowers from the cabinet, wet as with dew, the stems apparently having been broken instead of being cut. Several other forms in like manner bring flowers almost nightly.

May 12th. At this sance lace of a very fine texture was materialized or fabricated, being apparently done in the hollow of one of the

form's hands by a manipulation with the other. I stood by the side of the form and looked in and upon its hands, and knew that the lace was not there when she commenced, nor was it passed to her. The same form has repeatedly done this. Mrs. Foster, wife of Mr. E. C. Peace, Pawtucket; Mrs. Peace, wife of Mr. E. C. Peace, watchmaker, of this city; Mrs. Schofield, a friend whom I fully recognize, many having known her in the form while residing in this city.

May 13th. A form took my handkerchief and perfumed it, the aroma being very fine, remaining about a week.

June 17th. "Mego," the Indian control of Mrs. Allen, came out with much power, went into the outer parlor, returned, then with Mrs. Lauriston Town, opened the door into the front hall, went through, opened the front door and stood on the door-sill a few moments, looking up and down the street. Other forms came and sat by the side of us, chatting in whispers, some of them remaining ten minutes or more.

June 23d. The brother-in-law of Mr. Julius Carroll, of this city, came and was fully recognized, giving the Masonic grip, subsequently doing so whenever he has come.

July 5th. Among the sitters this evening were Mr. George Rathbone and wife, of Foster, R. I. An old gentleman came and called Mr. and Mrs. Rathbone to the curtain, and was recognized by them as the father of Mr. R. He greeted them heartily, then took his son's hand, carried it to his head, behind the ear, calling his attention to the fact that he had a cancer; then he raised a cloth, such as he wore in life over the cancer, as he had previously told Mrs. Rathbone, through a medium, he would do, should he ever appear in a materialized form. With the forefinger of his right hand he apparently wrote in the inside of the other hand. Mr. Rathbone remarked, "Father wants to write." Mrs. R. said, "I guess not; he is referring to some writing," when the old gentleman nodded assent. Mr. Rathbone then asked, "Have I the writing with me?" The old gentleman immediately stepped forward, put his hand into the inside pocket of Mr. R.'s coat and took therefrom a package of papers and retired to the cabinet. He returned in a moment and handed back his will, indicating that this was the writing to which he referred. The significance of this was that the will was not entirely satisfactory, the scribe having misunderstood him when dictating it and made three or four slight mistakes. Mr. Rathbone, being on his way to Connecticut to consult his brother touching certain matters, asked, "Shall I go where I am intending to?" The form indicated that it would like a pencil. Receiving one, it retired into the cabinet, and, selecting from the package the only blank piece of paper there was, wrote, "Yes, by all means, and I will go with you." The next morning, examining the writing by daylight, Mr. Rathbone declared it corresponded, in all respects, with his father's hand when in life.

July 11th. Mrs. Rathbone, just mentioned, was present. The old gentleman, her father-in-law, came again; at her request, he took a pair of scissors and, standing between the curtains, cut off a lock of hair and handed it to her. She wished this to compare with a lock at home, cut off just before he passed over. At the time she said she thought the appearance was similar in all respects, and, after returning home, wrote that the two locks were identical, sending some, that we could make the comparisons ourselves. I saw the two, side by side, and could perceive no difference. The hair was remarkable, being soft and silky and milk-white.

Soon after, a female form appeared, Mrs. Stone, who had been fully recognized by several of her friends previously. She also cut off a lock of hair, which was in marked contrast with the other, being fire-red.

July 13th. Intended to have a small private sance, which was not held, however, owing to the indisposition of one of the sitters. To see what results might be obtained, Mrs. Allen and Mrs. Williams went into the cabinet and clasped hands. In a few minutes, Mrs. Williams said a hand was forming near the side aperture or window, and in a few moments the bell rang and door opened. Just below the aperture a hand was to be seen. Mr. Town and myself put our hands in; our fingers were seized by the hand within. It finally worked off a gold ring from Mr. Town's little finger and disappeared. Mr. Town inquired if the ring would be returned, and a single ray answered no. He then asked if it would be returned at the next sance (on the 14th) and was answered by the raps, yes. On the evening of the 14th, a form appeared, wearing the ring. Since then, rings in several instances have been worn away and returned at the next sance. The most rigid and scrutinizing examination of the cabinet has been made several times, but there was no trace of the rings.

July 14th. Mrs. Schofield, my friend before mentioned, on this evening, took a bouquet, dry, and taken from a dry vase, and holding it aloft with a tremulous motion gathered water upon it by a swing motion, throwing the water upon the sitters; affording convincing evidence of the verity of the phenomenon. This is now done frequently by Mrs. S., and one or two other forms.

Sept. 5th. At this sance, my mother, who had appeared several times previously, took a fan from the table, and holding the curtains apart fanned Mrs. Allen. She then put one of the curtains in my hand, motioning me to hold it aside. She took the other and held it back to the side of the cabinet, making the front entirely open. She then signalled for more light, and it was supplied so that Mrs. Allen was distinctly seen inside the cabinet seated in her chair. Several of the forms have held the curtains apart previously, but no time before under so strong a light. On one occasion, beside the form holding the curtains, I saw Mrs. Allen and a form standing each side of her.

Other interesting points I might note from my minutes, but I am admonished that this communication has already extended beyond a reasonable length, and therefore forbear. I think I have stated facts enough to settle the question of spirit materialization so far as Mrs. Allen is concerned. There has been so much insinuation of fraud, that I have desired to put on record these facts, and thus vindicate a medium whose integrity is unimpeachable, and whose devotion is unquestioned, as she has steadily gone on with her work as laid out by her spirit-guides.

As I said, I was cautioned repeatedly to avoid the sances, as they were frauds, but I thought best to see for myself, and thus have the best of evidence. "Hearsay," in any matter, is poor, weak authority. I have tried the spirits, tested Mrs. Allen, and if ten thousand shall howl fraud, the facts I have seen cannot be thrust

aside. Materialization is a verity, and the mediumship of Mrs. Allen in this respect has been most fully vindicated. The end has not been reached yet; more wonderful developments, I am assured by my spirit friends, are to come. So far as my presence and aid may be necessary, they will be cheerfully extended. The laws of the spiritual economy and manifestations are delicate and subtle, especially in the realm of materialization. Development of mediumship is slow, and perfection can come only after patient waiting. There must be the blossom, then the green, before the ripened fruit can be plucked.

I had intended to close here, but I am moved to write of that "exposure" of Mrs. Allen, which was alleged to have taken place last spring. It was made by Mrs. Lee Morgan, then residing in this city. She had been a frequent sitter with Mr. Allen, and had repeatedly spoken very highly of Mrs. A., and had sent her friends there. On the subject of materialization she was skeptical. She repeatedly declared that if she could attend a sance, she would "grab" the forms and show them to be frauds. At length she came to Mrs. Allen's one evening after the sance had opened, and was given a seat. In the course of the evening she was called to the curtain; a form stood there, but instead of grabbing it, she shrank back apparently frightened. In a moment more, however, she stooped down, made a lunge into the cabinet, and came back with a white apron and a small shawl which were upon Mrs. A. when she went behind the curtains. They were pinned on and were torn from Mrs. Allen's person by violence. As she came out, she flourished her trophies, exclaiming, "I knew it was all a humbug," or something equivalent. Note: these things were on Mrs. Allen so as to be seen by all who were present when the sance was opened; so that, this, like most of the other exposures, when sifted, becomes a very small affair, more damaging to the expositor than the exposed. It was not a small matter to Mrs. Allen, however; the shock was so violent that for four days she was more or less unconscious, and was confined to her bed some four weeks. This is the "exposure" so lustily trumpeted abroad, and had the matter not gone beyond the city of Providence, I should not have deemed the affair worth noticing.

Begging the Banner's and the readers pardon for this long communication, where so much good matter is pressing for publication, covering all phases of Spiritualism, I could do no less, in my desire to defend mediumship and mediums in the war now waged by open enemies and professed friends.

Fraternally, WM. FOSTER, JR.  
50 Battery Street, Providence, R. I.,  
Sept. 11th, 1882.

#### Written for the Banner of Light. COMMUNINGS WITH NATURE.

BY M. T. SHELLHAMER.

How grand is Nature in her prime,  
When ruddy bush and tree  
Proclaim the coming harvest time  
Of fruitage, sweet and free.  
How very beautiful is Life,  
So full of allery tones,  
From murmuring grasses at our feet  
To Heaven's imperial zones!

The world is full of pleasant things  
That whisper sweet to me,  
And thrill me with exultant fire  
For life so grand and free,  
For voices in the singing breeze,  
And in the brooklet's flow,  
Proclaim the wondrous love of God  
For all things here below.

I love ye all, ye beautiful things,  
Ye trees of living green,  
Ye rushing streams, so full and free,  
With flowery banks between;  
Ye little birds that swing aloft  
Through all the sunny day,  
And pipe your songs in sweetest tones  
To steal my heart away!

I love ye, forests, deep and dark,  
Whose dimly-lighted aisles  
Grow radiant in their cool retreats  
Where'er a sunbeam smiles!

I love ye, mountains, lofty, grand!  
Ye boulders towering high!  
That whisper "Onward!" to the soul  
Who pants to reach the sky.

And you, ye waters, rushing down  
The craggy steep so free,  
Untill ye reach your longed-for goal,  
The blue, the glorious sea;  
Oh I ye are very dear to me,  
As listening to your song,  
I thrill with new-born, earnest zeal,  
To "press with vigor on!"

Oh! Nature hath a wondrous voice  
In every changeful mood,  
Proclaiming in divinest tones  
Life's universal good.  
And as I listen to the strains  
That rise from tree and sod,  
I recognize the matchless power  
And boundless love of God!

#### Vote of Thanks.

To the Editor of the Banner of Light:  
That the Spiritualists and mediums on the Eastern shores of this great and free republic may know how the San Francisco mediums are being persecuted at the present time, we ask you to kindly publish the following resolutions accepted and approved by the First Spiritualist Union, of San Francisco, Cal.:

Whereas, in view of a suit now pending, growing out of the arrest of a number of our mediums for refusing to pay a license of fifty dollars per quarter, Jesse Shepard, the world renowned and wonderful musical medium, kindly volunteered to give a concert, the entire proceeds to be used in helping defray the expenses of said suit. Therefore be it Resolved, That it be a just tribute of recognition, and high appreciation of his kindness, that a public vote of thanks from this Society be tendered our esteemed and gifted brother for his valuable services and disinterested friendship toward our mediums in their struggle for liberty to exercise their medial gifts. Be it further Resolved, That in our highly endowed brother, Jesse Shepard, we recognize rare musical abilities, the possibilities of which only the unseen forces, to whose service he has consecrated his life, can know, and that as a musical medium he is entitled to rank among the first of the age. Resolved, That this testimonial of our appreciation and gratitude be forwarded to the various leading spiritualistic journals, for publication, by the Secretary of this Society.

Mrs. M. T. SHELLHAMER, Secy.  
First Spiritualist Union of San Francisco.

Sept. 13th.  
THE INSTITUTE FAIR.—Among the interesting souvenirs which have been loaned for exhibition at the Fair of the New England Institute, in Boston, is a gigantic pitcher, which commemorates the great naval events of the war of 1812. It was manufactured in England in 1824, for Mr. Horace Jones, and is now owned by his grandson, Mr. Horace J. Richards of Troy, N. Y. It is finely engraved with representations of the escape of the old Constitution from a British squadron, the fight between the Chesapeake and Shannon, Perry's great victory on Lake Erie, the return of a Yankee squadron from the Mediterranean, and other stirring events, and with the figures of Perry, Decatur, Paul Jones, McDonough, and other naval heroes. The pitcher has adorned many festivities in Troy, not the least of which was the reception of Lafayette, on Sept. 18th, 1824.

## Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF  
PROF. J. W. OADWELL, MESMERIST.

NUMBER EIGHT.

Prepared expressly for the Banner of Light.

In my last number I gave some of my experience with two physical mediums in Buffalo, N. Y. When I closed my engagement with them I did not intend to connect myself with any more mediums, as my expenses were more than twice as large and my receipts less than half they averaged when giving my mesmeric entertainments alone.

I gave several courses of experimental lectures on mesmerism in the cities of Western New York, and soon made up for all financial losses with those physical mediums. One day I had business with a hall agent and called at his residence where a child had just died and the grief of the then childless mother was the most intense I had ever witnessed. The minister who was there tried in vain to offer words of comfort to the heart-broken mourner. "Oh, God!" she cried, "give me back my child, or some little evidence that I may know I shall some time see him again!" but there was no assurance that she ever would, from those who were present. I wanted to tell her I had received all the evidence that any mortal could ask for, that her child did live, and that by-and-by she would join him in a more beautiful world than this. My lips were sealed to her, for to have spoken then would have been like casting pearls before swine; but I then and there solemnly vowed to God that my life should be devoted to promulgating the grand truths of immortality to my fellow-men so far as lay in my power.

I could think of no better way then of proving this great truth than with physical manifestations; and I thought that the young mediums, known as the Paine Cousins of Hardwick, Vt., would be the best I could engage for the work. I immediately wrote to them and received a favorable reply. I have said something in a previous number about a very remarkable sance which was given by these mediums for my special benefit, at the house of their uncle, Mr. Samuel Tuttle, where his deceased wife came and materialized sufficiently for us to unmistakably see her hand and arm, and to hear her talk to Mr. Tuttle. As this spirit took an active part in some of the physical manifestations which I am about to relate, it may not be out of place to say a few words about her at this time.

Mr. Tuttle showed me a large journal, of about two hundred pages, containing some of the most interesting communications I ever read. He assured me that every word had been written through the hand of his deceased wife, at various times, after she had retired for the night, and while she was apparently soundly sleeping; and although the room was usually dark, every line was followed as closely as if written in the light by one who had the full use of the sense of sight. These communications were from progressed spirits, and related to the employment of the inhabitants of the unseen country that lies just over the river that to the materialist is the end of all the joys of life; and also, of the deep interest they yet take in the affairs of mortals. "She little thought," said Mr. Tuttle, "when she read what had been written with her hand, how soon she would join the spirit host, and be able to come back and manifest to me in a materialized form."

I was much interested in his recital of the closing chapter of her earthly pilgrimage. He was visiting her friends, with her, in Syracuse, N. Y., only a short time before I first saw him, and one day they were strolling through the cemetery, and while admiring the most beautiful spot they had yet seen, Mrs. Tuttle remarked to him that when she died, or rather, left the form, she wished it might be buried in the place where she was then standing. Hardly had she spoken, when their attention was called to tiny raps on her parasol. Mr. Tuttle said they could not only hear the raps, but could see their pressure on the covering of the parasol, and feel the vibrations on the handle, before the raps ceased. Five raps were given at a time, at first, which indicated, as on previous occasions, that the spirits wanted them to call the letters of the alphabet; on doing so, raps came at those letters which spelled out a sentence, the substance of which was, that her last wish had been heard in the spirit-world and would soon be consummated. On their way to the city that afternoon, Mrs. Tuttle complained of feeling unwell, and they stopped at a hotel; a physician and her relatives were summoned as speedily as possible, and all that mortals could do for her was done to retain the spirit in the form; but the releasing angel had called her, and four days from the hour she had uttered that wish in the cemetery, loving hands laid the casket away beneath the very sod on which she stood when her last request was heard in heaven. Poor Mr. Tuttle was thus left alone, but not hopelessly so, for he knew that he would soon join her in that better country, where those who are properly mated on earth, will be reunited forever. And of the fact that Mrs. Tuttle lived in the spirit-world, and yet loved him as tenderly as ever, I know just as well as I know any other one thing on earth. A more beautiful hand and arm I have never seen than came out through the aperture in that door, from the room in which there was no mortal being except the three Paine mediums, who, I was positive remained as securely bound as when I first tied them in their chairs that night.

These mediums were from sixteen to eighteen years of age, Amasa Paine being the oldest, while India Payne, his cousin, and Frank Babbett, another cousin, were each some two years younger. As related in a previous number, Amasa had been with Eddy, and myself for several months. I reengaged him, and engaged Frank to go with us, and I gave the first three sances with them in the principal hall in Montpelier, the capital of the State of Vermont. I do not think it necessary at this late day in the history of cabinet manifestations to explain the necessity of a negative condition of darkness, for the purpose of partial or full form materialization. I was often assured that at no very distant day spirits would be able to materialize in the light, and without a cabinet, and possibly without the aid of a brain battery. As a cabinet was necessary then, I had one, in which I requested a committee of two men, selected by, and from the audience, to tie the mediums so securely that they might know that whatever did take place must be by the agency of some power or intelligence other than the mediums. One of the committee selected on the first evening was a prominent Methodist Elder, and they were a full half hour in tying

the mediums' hands and feet, and securing them to their seats in the cabinet.

As soon as they pronounced the mediums secure, I closed the cabinet door, and immediately the hand and arm, that I was confident I had seen at Mr. Tuttle's, came out of the cabinet window, and the hand grasped my hand as tangibly as any I had ever felt. As soon as the hand let go of mine I opened the cabinet door and requested the committee to examine the tying and see if the mediums had moved. One of the men reported to the audience that every knot and rope remained as at first, and he gave it as his opinion that neither of the boys had moved in the least. The Elder examined, first one and then the other, two or three times, and then announced to the audience that evidently one of the boys had slipped his hand out of the ropes. A storm of hisses greeted his remarks, and I quieted the audience and asked the Elder which one had slipped his hand. "This one, I think," said he, "but am not positive which." A number of people cried, "Fraud" and "Humbug," and I asked if they intended to call the Elder a fraud and humbug, because he had failed in doing his duty in properly securing the mediums.

Some one said that the mediums were frauds, to which statement I replied that I could tie either one of their committees so securely in one minute that he could never untie himself or slip his hand; and if their committee had failed in doing their duty, they and not the mediums were the frauds. I gave them more ropes, and demanded they should tie the young men so tightly that they could not move; and they made a second effort to secure them. As soon as the committee pronounced them immovable, I closed the door, and various sized hands appeared at the cabinet window, and several musical instruments were played upon by somebody within. I would open the door, and all who sat directly in front could see the tambourine, bells and other musical instruments falling to the floor without detecting a movement of either of the boys; and no matter how quickly the committee examined the mediums' hands, they would be found precisely as they were tied by them.

The Elder, however, maintained that evidently one of the boys had slipped his hand, but which one he could not tell.

About a week later I saw India Paine, who told me that she was riding into Montpelier in the stage, in which there were two passengers beside herself, one of whom was the Methodist Elder who had acted as our committee in Montpelier, and he was relating to a brother elder, the whole particulars of the sance, and declared that he knew positively that neither of the mediums moved their hands once during the entire sance, as he had, unbeknown to them, tucked little bits of paper between the ropes and wrists of each medium, and if either one had tried to move his hand the paper would have fallen out; and as each place remained where he put it he knew that neither of them had moved; and he gave it as his opinion that spirits of dead men, or the devil, had performed within the cabinet that night. The Montpelier Daily Journal of April 21st, 1882, gave a very favorable notice of our sances in that place.

It was at Montpelier I first saw Mrs. L. M. Blair, now Mrs. Murdock, who resides near the village of Rockbottom, some thirty miles west of Boston, Mass. I think she is one of the most remarkable mediums in this country. She was deeply interested in our sances, and attended them in Montpelier, Barre, and Northfield, Vt. She was born with only one arm, and that one is often controlled by what claims to be an Italian artist who lived on the shores of the Mediterranean, and passed to spirit-life about seventy years ago. I have in my parlor a painting of some twelve by sixteen inches, that my wife says she would not part with for the price of any other painting of equal size she has ever seen. It represents a delicate hand holding a few branches of a rosebush which contain twelve full-blown roses, a number of buds, leaves, etc., so placed as to partially cover a motto: "We'll bless you forever." This painting was executed by Mrs. Blair, or one of her controlling spirits, while she was effectually blindfolded, and in the brief time of eleven minutes. I have taken it to at least half-a-dozen prominent artists in Boston, and asked them how long it would take them to paint a duplicate, and the shortest time given by any one of them was five hours.

During the time that her hand is controlled to paint, her brain and vocal organs are controlled by another spirit who talks very fluently on almost any subject you mention. He said to me that he had to keep the medium unconscious during the time the artist was painting, as she was so sensitive to any skeptical remarks that might be made in her presence the other spirit could not control the hand satisfactorily.

Her paintings are all in water colors, and she, or the spirit, uses only one brush, which is cleaned in a tumbler of water as soon as one color has been used. I have seen her painting on many different occasions, but I have never seen her return to the same color after she has rinsed the brush. All the red, green, yellow, or other color she uses, is laid on before she commences with another color, and any of her paintings when half done are greater curiosities than when fully completed.

One day as I sat watching her, and talking with the spirit that controlled her speech, I called his or her attention to another part of the room, and although her eyes were blindfolded she turned her head for a moment in the opposite direction, and I picked up the tumbler and held it directly at the back of her head. The spirit with whom I was talking had said that he could see objects distinctly in front of the medium's forehead as plainly as if the eyes were above the bandages; but I wished to find out if the other spirit could see as well. As soon as it became necessary to wash the brush again, the controlling spirit brought the hand of the medium over her shoulder and washed out the brush as readily as if the tumbler was in its accustomed place, and proceeded at once with another color.

While I have been talking with one of her controlling spirits the other would answer my questions in writing at the same time. He assured me that he paints more beautiful pictures in the spirit-world than have ever been seen on earth. I asked what use he made of paintings in his country, and he replied that they were used there, as here, to adorn their homes which are in every respect as real as our homes in this life. After giving sances for about four weeks in Vermont, I advertised for three sances in Manchester, N. H.; and, hoping to create an interest that would continue for a week at least, filled the hall on the opening night by giving out a large number of complimentary tickets. The committee selected by the audience consisted of two gentlemen by the name of Lane



and Gould, from the office of the *Daily Mirror* and *American*. After they had secured the mediums so that they could not move their hands or feet, I closed the cabinet-door, and immediately that delicate hand and bare arm was thrust through the little window as on previous occasions, and musical instruments were played upon by some one inside the cabinet. On opening the door the committee gave a thorough examination, and pronounced the ropes and knots as they had tied them.

They devoted almost an entire column in their paper of May 20, 1863, to a description of the séance, which they declared to be wonderful in the extreme. Although allowed to open the door quickly and often, they could never see any movement on the part of either medium.

The manifestations on the second evening were as marvelous as on the first; and for the first time since I had started out with these mediums, the receipts paid the expenses of the day and evening. I had been feeling very despondent for a week or two, having run behind over one hundred dollars. While I was dismissing the audience at the close of our second séance, and announcing for the following night, Amasa Paine, the eldest medium, came out of the ante-room, walked up to me, laid his hand upon my shoulder to call my attention, and then, loud enough for nearly all to hear, said that there would be no use of staying another night, for the spirits would not manifest if we did. I was very much surprised, and replied that I guessed they would, as they had never failed us yet. In a louder voice he said, "No, they will not; for if they say they will not, they never do." Before I could say more the people were leaving the hall. My expenses for the hall for three nights were to be only two dollars more than for two, and if I was discouraged before, I was doubly so now. On trying to reason with Amasa he said he did not see why I could not go to Nashua, some twenty miles south, and give a séance there the next night, as well as to stay in Manchester. He said that the other medium, their cousin, had come from Hardwick that day, and was stopping with a friend in the city, and was going on to Lawrence in the morning to visit their uncle, and he and Frank wanted to go also; they could not, and get back to Manchester in time for the séance, but they could go to Nashua. I was fully satisfied that the spirits had no part in that statement about not manifesting. If the mediums had been men of mature minds I would not have continued longer with them, but they were inexperienced young men, yet in their teens.

On the following morning they started for Lawrence, and I, with a heavy heart, for Nashua. The rent of Nashua City Hall was twelve dollars, and the city clerk said he should charge me ten dollars a night for a license, and he wished that he could make it fifty for a spiritual séance. It would cost me at least thirty dollars for properly advertising, board, salary, etc., and I dared not risk the expense on so short a notice, and took the next train for Milford, N. H., where I engaged the Town Hall for the next night, and the parlor of the hotel for a dark séance for that (Friday) evening.

During the afternoon a man came to me and said that "a very smart lawyer" in that town by the name of Wadleigh, wanted to bet \$500 that he could tie any medium so tightly that he could never get loose. I handed the man a ticket—admitting one lady and gentlemen, and said to him that he might give the ticket to his friend, with my compliments, and ask him to come in and tie a medium before he risked his money.

Wadleigh came, and insisted that I should pass the man who brought him the ticket, as "his lady." Rather than have a parley, I reluctantly admitted them, well-knowing that men who would play such a trick, would be mean enough for any other thing. As I had invited an entire stranger to come and tie the mediums, I could do no less than request him to do so. When it was time to commence the séance Wadleigh was afraid to risk his honor (?) after boasting so much, and said that he would tie one of the boys, and his friend would tie the other. To this I seriously objected at first, but rather than offend him I allowed them to proceed. They were nearly half an hour tying the mediums, and they were both united by some invisible power inside of five minutes.

With a self-satisfied air Wadleigh said that the boy his friend had tied, had untied himself, and then had untied the other one. He refused to tie both of the mediums, and acted so insolently toward them that they refused to let any other than himself tie them that night; and instead of making our expenses, as I had hoped to, I was a dollar extra out for the use of the parlor. On the following evening I had a very large audience, having issued over one hundred complimentary tickets, hoping thereby to get up interest enough to stay a week to good houses.

Wadleigh and his friend both came in on complimentary tickets, and he had made arrangements, as I was subsequently informed, to have himself nominated as the committee.

As soon as he was chosen as one of the committee, he made a motion that we have but one, and called for the ayes and nays at once. I was not expecting this, and as I did not care much whether we had one or a dozen committee men, I did not seriously object. He then made a motion that instead of two going in the cabinet he be allowed to take only one, and called for ayes and nays again. The audience voted for only one to go in the cabinet, and as it was utterly useless to offer opposition under the circumstances, I reluctantly consented; first, however, saying that I had a positive, and a negative medium with me, and I had advertised that both of them would go in the cabinet, and if they insisted on trying one alone I would not be responsible if nothing took place. I distinctly announced that if nothing transpired, I would then go on as I had advertised.

Wadleigh tied a rope around the youngest medium's neck and then tied each wrist to that rope. He then put a rope around each arm above the elbow and, carrying the rope behind the boy's back, drew the arms so closely together that the medium cried out in pain, saying, "You are hurting me terribly!" Wadleigh sneeringly said, "I suppose you are paid for it, ain't you?" I think I never saw such a brute before or since, and I at once interfered. Wadleigh notified the audience that I objected to his tying the boy securely, and the medium said, "Go ahead; I'll stand it if I can." When Wadleigh finished tying the blood had ceased to circulate in the arms, and I said to Frank that I would cut him loose if he could not remain so long, enough to be untied; he replied that he thought he could, and I closed the door. I spoke to him three or four times after I closed the door, and hoped he would ask me to let him out, which would have given me a good excuse to have the other medium go in with him. Frank said that he could feel the spirit-fingers

as they were trying to untie him, and finally Amasa said he would put the ends of his fingers in the cabinet window, that the spirits might draw magnetism from him. I told him not to, as I wished Frank to get on alone or give it up immediately; but the moment my back was turned to answer a question, he put the ends of his fingers through the window. I would willingly have given fifty dollars if Frank had said that they would not manifest with him alone. He was in the cabinet nearly half-an-hour, continually claiming, as I asked him how he was getting along, that he could feel the fingers feebly trying to untie him.

At length a signal was rapped out for me to open the door, and as I did so he stepped out free. The ropes had been cut, and Wadleigh declared that he saw Amasa hand in a knife to Frank. I have no means of knowing whether he did or not; Amasa and Frank both said that he did not, and Frank declared that a spirit had materialized a hand and taken a knife from his pocket and cut the ropes.

The man who had been admitted as a "lady" the previous night, and on a complimentary pass that night, mounted a settee and set up a tremendous cry of "Fraud and humbug!" Wadleigh in the mean time disappeared, and I tried in vain to call the house to order, hoping that we might go on and fill our advertised bill. In about fifteen minutes Wadleigh returned to the hall with the sheriff and had me arrested for obtaining money by false pretenses. As he had prevented me from doing as advertised I objected; but what could I do? Wadleigh asked me if I had plenty of tickets by me, and I answered that I had. He then announced to the crowd, many of whom had come in after the disturbance commenced, that he would give each one a ticket as they left the hall which would be good for twenty-five cents each if they would call at his office on Monday or Tuesday of the following week. Dead heads, dead beats, and those who paid took each a ticket as they left the hall. An accurate count was kept, and after the last person except Wadleigh, the sheriff, the mediums and myself had left the hall I paid over to Wadleigh twenty-five cents for every ticket that had been given out. Wadleigh then said that if I would pay them eight dollars for expense of arresting me, they would let me off; otherwise they would put me in the lock-up till Monday, and then make it cost me twice that much. I paid it, and went to the hotel sixty dollars out of pocket.

The following morning I went over to the hall where the Spiritualists were to have a Children's Progressive Lyceum Meeting, and asked the most prominent Spiritualist there if he would give me the names of some twenty well-known Spiritualists of the town, as I wished to invite them to a private séance at the hotel that night to prove to them that the mediums were genuine in every particular; but he turned on me like a tiger, and said I was a fraud, and that I was the man "who started that humbug, Laura V. Ellis, on the road." He declared she had once been exposed in that town, and advised me to take my mediums and get out of town before daylight on Monday morning.

I did not even reply to him, but went immediately to the Chief of Police with whom I had had a long conversation the previous day, and he gave me the names of a number of liberal-minded people who he believed would like to attend a dark séance, at which he promised to be present. I therefore gave another séance in the hotel that night which proved to be as good as any I ever attended. The Chief of Police advised me to go on with my regular advertised séance on Monday evening, and he promised to stand by me and see that I was not interfered with by Wadleigh or by any one else. I advertised on Monday for a séance in the hall that evening which was well attended, and at the close I called for the ayes and nays as to whether I had not done more than I had advertised to do on Saturday night and on that occasion; and every man voted in the affirmative. As Wadleigh did not get a free ticket that night we were not troubled with his presence.

Not content with getting the value of three times the entire receipts of the evening, and eight dollars more for the farce of arresting me, I was told that Wadleigh sent a notice to the Boston *Journal*, early Monday morning, which appeared in that paper the following day, May 26th, 1868, as follows:

"MEDIUMS IN TROUBLE. A correspondent at Milford, N. H., writes under date of May 25th: 'Prof. Cadwell, the Spiritualist lecturer, widely known in connection with cabinet mediums, held a public service of the Paine mediums in this town last Saturday evening, and was detected in the imposture by D. Wadleigh, arrested for obtaining money under false and untrue pretenses upon paying the audience back their money.'"

It is proper now that I quote from a disinterested party, that the reader may comprehend what would probably have taken place if this "smart lawyer" had allowed me to proceed as I had advertised. Therefore I present the article previously referred to from the *Manchester N. H. Daily Mirror and American* of May 20th, 1868.

"WONDERFUL AND MYSTERIOUS.—Museum Hall last evening was the scene of a very extraordinary exhibition. The Paine children, two boys of sixteen or eighteen, claimed to be spiritual mediums of remarkable power, were introduced by Prof. Cadwell, and through their manifestations of spirit-power, or some power invisible to mortals, were given in a cabinet similar to that used by the Davenport Brothers, Laura V. Ellis and others. Messrs. Lane and Gould, from this office were selected from the audience, who first examined the cabinet thoroughly, and were satisfied that everything about it was as it appeared, after which they bound the boys, hands and feet, with a rope, in a multitude of knots, and fastened them securely to seats in the cabinet, passing the ropes about their necks and bodies, so that it was not possible for them to use their limbs in the least. A drum, bell, violin, flute and tambourine were then placed in the cabinet. That done, Prof. Cadwell closed the door, when almost instantly a hand appeared at a hole in the top part of the door. Immediately the drum began to beat, the bell to ring, the violin strings were fingered, there were poundings on the sides and doors of the cabinet, and altogether noise enough inside of that box to frighten the most noise-loving youngster that ever distracted a nervous mother's ears. Presently the bell was thrust through the hole and rung very vigorously, and then dropped on the stage. The violin was also thrust through the hole and moved rapidly about several times. At the end of ten or fifteen minutes, the doors were opened and the gentlemen who had bound the boys examined them, and pronounced the ropes and knots as they had left them.

The doors were again closed, and again the hand instantly appeared at the hole and grasped that of Prof. Cadwell, and all the manifestations were repeated. At one time a vigorous martial air was beat upon the drum, which was accompanied by the music of the flute as well as the ringing of the bell. Three or four times a hand and arm, to the elbow, were thrust through the hole and struck forcibly upon the outside of the cabinet. This arm was covered

with a linen sleeve, and Prof. Cadwell said that no search could discover anything of the kind about either of the boys or the cabinet, nor was there any mark of the rope upon the wrist or hand. The doors were opened three times, at intervals of ten or fifteen minutes, and everything was found to be just as the committee had left it, except that the third time one boy was found to be stripped of his coat, and all bound firmly as before. The doors were closed again, and after the manifestations had continued about the usual time, the Professor remarked that now the ropes would be untied; when instantly the ropes were heard to strike rapidly against the bottom of the cabinet, and in less time than it takes to write it, the boys were free and walked out with their coats on. The marks of the rope were plainly visible upon their wrists. During all the time they were in the cabinet a hand frequently appeared at the hole, and seemed almost luminous, as if a light were behind it. Whatever may be the opinion as to the cause of the singular manifestations, it was clear enough to all that the boys could not have done these things unaided, bound as they were."

As to the sleeve above mentioned, I offered our committee on several occasions \$50, if they would search the cabinet, and the boys, and find that linen sleeve. And although one of the committee would conduct the boys from the cabinet to the ante-room while the other searched every article of clothing as the boys undressed, no semblance of that linen sleeve could ever be found. I have stood ten feet from the cabinet and instructed the committee how to take it to pieces, that they might examine every place separately for the same purpose, and I am positive that that large linen sleeve was actually materialized for the occasion, which was the first materialization of clothing I ever saw.

The luminous hand that grasped my hand, was like the one I saw on that first night in Hardwick, and undoubtedly was that of Mrs. Tuttle.

On that wrist there was no sign, or mark of a rope; but the marks of the ropes with which the boys were tied, were plainly visible for hours afterward on their own.

[Number nine will appear October 21.]

#### STRAIGHT ON.

Methought I saw a pilgrim journeying slow  
Along a dusty road. On either side  
Lay woods and meadows, spreading wide  
With wind swept rows of blossoms all awake.  
Kingly his bearing, and his face, although  
Scarred with past pain, broad-browed and noble-eyed.  
And thus he spake: "Here would I fain abide,  
And walk in peace the pleasant fields below;  
Yet must I move straight on, for though my soul  
Sees not the distant Canaan I shall tread,  
Of olden vows and promises, still,  
That end once seen, all lower goals be ill.  
Yea, onward straight, in all ways limited,  
Except in the direction of my goal."

[Haverhill (Mass.) Daily Bulletin, Sept. 18th.]

#### An Occult Phenomenon.

WHICH IS THE GREATER, THE KNOWN OR THE UNKNOWN?

Some one has said that "the unknown is greater than the known." On the morning of Aug. 24th ult., I repaired to the Lake Pleasant Hotel for an interview with Dr. Henry Slade, carrying two small slates which I had just purchased and cleaned. I was received very cordially by the Doctor, and invited to a seat at a table in the centre of the room. The chairs were of the same pattern, and painted. The room was upon the east side of the building, and the window being without blind or curtain, the sun shone into the room and upon the table. We seated ourselves at the table at right angles, Dr. Slade being upon the south side, my chair being upon the east. A small bit of pencil was laid upon one of the slates, and the other placed before me.

Thus closed, Dr. Slade held them by his thumb and forefinger upon the rims, the other end lying upon my shoulder. We then clasped hands across the table, and almost instantly I could hear the sound of writing between the slates. In about two minutes there was a loud rap upon the table, and opening the slates, one signature appeared.

I am truly the spirit of James Cook, M. D.

P. S. I died upon these grounds. J. G.

I had never heard of the person, and as the message was of a general nature, we laid the slate aside for the time. Dr. Slade then said, "There is a gentleman here who would like to converse with you," and gave a very minute description of a man I was several years ago intimately associated with, whose death occurred in 1873. I then wrote a question upon the slate, and handed it to Dr. Slade, who, with pencil underneath, writing commenced, and upon its ceasing, I turned the slate over, and the question was answered intelligently, and signed "W. C. P." A dozen others, each different in its nature, were written, and each time answered intelligently. The following was then written and remains upon the slate: "Now, my friend, I beg to ask you—"

While these questions and answers were being written the room was as light as sunshine could make it, and there was no cabinet, neither traps of any kind. Upon going out I learned that James Cook, M. D., was a practicing physician at Concord, and died at Lake Pleasant, June 19th, 1881. I compared the signature with his autograph, written in an album, and it is identical with the W. C. P. I have marked resemblance to an autograph of the gentleman from whom the message purported to have come, which I have in my possession, and, with the slates, any one can see who wishes. If death does not end all, and these are footfalls upon the boundary of a continued existence, then it is a matter of sublime import that they are intelligent and natural.

J. M. Y.

#### An American "Exposer" in London.

M. A. (Oxon) in *Light* (London) of the 16th, says: "The silly season is in full swing. Maskelyne is out of town, ceasing from troubling Spiritualism, and temporarily at rest. It is obvious, therefore, that there is an opening for an enterprising person, a 'medium' of the 'Professor' Baldwin steps bravely forward. He 'claims' with modest truthfulness to have killed Spiritualism in the States; and he is going to devote a spare fortnight to dealing a similar death-blow to the delusion here. At the same time he will pick up some trifles from the 'Tom Tiddler's' Boot, and temporarily vacated by Maskelyne, he does not doubt, love to try his power of inspiration. Well, he will not do what he proposes by any conjuring exhibitions on a public stage. Maskelyne can beat him hollow there, and he, having once given up burlesquing Spiritualism, soon took to it again. It was by no means dead, he found, and he found, too, that it was extremely useful in lining his pockets. He said, 'So he got up some more love of truth, and went after it again. If this same truthful "Professor" wishes to demolish phenomenal Spiritualism—that is all he deals with—he must leave his apparatus at home, submit to be searched, and held hand and foot by those who will take care that he does not perform any slight-of-hand tricks. If then there occur any of the dozen things that I have seen in the presence of a medium similarly treated, I will concede that the "Professor" has demolished Spiritualism by—proving himself a medium. At present, having regard to his impudent statement about his killing Spiritualism in America, he has only established his claim to a designation of another kind. It is to be noted that the *Times* administrators to his pretensions a sound snub."

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friends who have passed from earth, live and love them, that I seek every opportunity and avenue to retain and manifest. I am deeply obliged to the friends present for the permission to come to-day. I have my friends with me who departed from the body previous to my own release, and am glad to be able to associate with them. They bring me strength and comfort, and find that, as the time rolls away, I am learning more of life and its laws. I now know I understand but little of these things while here, for I could only perceive the external, I could not realize the interior condition of human life.

I wish my family to feel that I am with them, that I come, laden with love and sympathy, seeking a recognition, hoping to be welcomed, and striving, at all times, to make the pathway of each one pleasant and sweet. I want them to feel that the spirits of their dear ones are with them, guarding them as best they may, seeking to be understood, and felt, and recognized.

Mary J. Stewart. My maiden name was Mary J. Tuttle. I am the wife of Charles J. Stewart, of Baltimore, Md.

#### Sarah Thatcher.

It is nine years since I went out of the body, but I feel as though I wanted to come back, just to get an idea of how the folks are getting along. I want them to feel that I am getting along first-rate. I was pretty old, eighty-two years, and I suppose a good many thought it was about time for me to go, because I know the young people think that when a person gets to be along in years, especially when they get old as I was, they are about done with life, and they ought to make room for somebody else. I don't object to the feeling at all, because I feel just as well as ever, and I want to make room for somebody else, for I have found a very good place in another world, and I would like them to know that I come back and bring them my love. I want to thank each one of them for their kindness. Tell them I will help them if I can. By-and-by I will be able to assist, in some manner, every friend. For every kind thought and affectionate remembrance sent out toward me, I give them a double blessing in return. I am glad to look after affairs and straighten them out if I can; if I can't, I will do the next best thing which I find to do. I merely come back for a few moments to look around, and let the folks know that I have been growing since I went away, not old, not bent, aged and worn, and of no account generally, but I have been growing young, and feel as though about twenty years had been rolled off my head, and by the time I have been gone another eighteen months, I should not wonder if I was about forty years old. I came from Yarmouth, Mass. I suppose I must say that is where I lived when here. I was known as Sarah Thatcher.

#### Henry O. Spencer.

[To the Chairman.] Have you a place, sir, for an old soldier? I am very glad to return. Seventeen years have passed since I was sent out of the body, and I cannot say I was anxious to go, although I did, at times, feel as though I would be a relief for me, for I died as a prisoner of war, in North Carolina, but I had a family, a growing family, that I loved and desired to care for, and, of course, it was hard for me to leave the body, far from home and friends, and not able to live and care for my loved ones as I desired. However, life and the good Father have been kind to me, for although I have been taken from the extended experience of materiality, yet I have been allowed to watch over, guard and care for my dear ones. I have seen my children coming up in life, and doing that which I approve of. I have seen my dear wife growing old, years pressing upon her, experience and care assailing her, but I have seen her cheerful spirit surmounting all things that were unpleasant, and still pressing onward, a guide to her children, a light unto many others; so I feel that I am blessed indeed, and at this crowning opportunity of being allowed the privilege to return and manifest from this distant place to my dear ones of earth, I feel to rejoice in spirit, for it is a blessing.

Before I proceed further, allow me to say I was a member of the New York State Militia, and went out early in the late civil war, and fought in the battle of Gettysburg, which I believed to be right. Although from my present standpoint I deplore the necessity for war, bloodshed, and carnage, and would do all in my power to extend the reign of peace, yet were I back in the body, and the same condition of affairs presented itself, I would be glad to pick up arms and go forth to the field of battle. I have met many old comrades in the immortal West. We have discussed old scenes, and talked over familiar places together, indeed, we have journeyed forth, roamed over those old places, and have taken notice of the marks of improvement which have been made. We are rejoiced to find the sword, for at least, a time, buried, and the plowshare being rolled forth upon its mission of good for humanity, and I trust that, long, long, will be the time, before another such scene of carnage and bloodshed is known and felt in this country.

I want my love, my deepest, sincerest love, to my dear ones. I wish them to realize and feel, at all times, that the beloved dead are not in reality dead, that is, lifeless; they are alive, also awake, and surround their friends of earth with the highest influences they can command, and seek to do them good, to bless them in all ways. Whenever material prosperity comes to them we can rejoice, and whenever affliction is brought we can sympathize and mourn with them, even while we feel that it is brought only for some wise and good purpose. I am not dead. I have only gone before to prepare the way for those who are to come after me. My dear companion felt that I was not dead, only passed on before, waiting for her and for those of my family who were to come after me, and the influence which I have been able to bring to her and to others has been felt; though perhaps not fully recognized and realized, yet it has been felt in the interior life, and has been a support and guidance in many a dark hour of trial. So I would say to each one, "Not lost, but gone before, to prepare the way for you; and when we are reunited in the spiritual world we shall rejoice at all that has been brought to us during the past, at every experience, knowing and recognizing, as we then shall do, that each and everything was for our own unfoldment and eternal progress." My companion knows as Mrs. E. J. Spencer, and Henry O. Spencer. I belonged in Youngstown, N. Y., where many of my friends reside.

#### Susanna Arnold.

I am brought here, and encouraged to speak. I don't know how to proceed, or what to say, for I have but just died, have just been called from the body, and every thing is so strange to me, I feel as though dazed, bewildered. I wish to say I have seen my friends. Henry tells me that in a little while all the strange feeling will pass away, and that I will be strong and active, not at all as I was in the body, more powerful and able to do as I desire. I feel that he knows, because he has been here some little time, and he himself appears so strong and well.

I wish to send my love to those who remain, and tell them I thank them for all kindnesses extended, and all pleasant thoughts—not to mind the little mistakes it amounts to nothing, and to feel that we can come to them, that we are pleased and happy to know that we can bring to our dear friends in the body, strength and assistance, for I am told that we can. In a little while, I will be able to understand these things, perhaps then I can come back, and give something of importance. I am told that, when coming, I shall get strength to rise above the weakness of physical life. Susanna Arnold, of Middleboro.

#### MESSAGES TO BE PUBLISHED.

Sept. 19.—John H. Currier; John P. Flint; Daniel G. Taylor; Samuel J. Carpenter; James Faulkner; Jennie Sprague.  
Sept. 22.—Rev. Joseph D. Pierce; Lyman S. Todd; Louis Taylor; John S. Smith; Charles H. Jones; Charles H. Bailey; William Cummings; Henry Drake; Mary Fuller; George Hartley; Lillie C. Stone; Capt. John Brooks; Charles Crosby; Jackson Burr; Abram Carter; W. T. Rose; Mary E. Brown.

#### MY BRIDE THAT IS TO BE.

O soul of mine, look out and see  
My bride, my bride that is to be!  
Reach out with mad, impatient hands,  
And draw me to thee, as thou art,  
As one might draw a well aside,  
And so unveil her where she stands,  
Madonna like and glorified,  
The queen of unadorned lands  
Of love, to whose she beckons me—  
My bride, my bride that is to be.

The shadow of a willow tree  
That wavers on a garden wall  
In summer time, may never fall  
As my fair bride that is to be;  
For never autumn leaves of brown  
As lightly flutter to the lawn  
As fall her fair feet upon  
The path she loves to tread down.

Nor drops of dew she walks, and yet  
Nor one may stain her sanded feet;  
And she might dance upon the way  
Nor crush a single drop to spray,  
So airy-like she seems to me,  
My bride, my bride that is to be.

I know not if her eyes are light  
As summer skies, or dark as night;  
I only know that they are dim  
With mystery. In vain I peer  
To make their hidden meaning clear,  
Which o'er their lids I cannot tear  
That ripples to the silken brim,  
A look of longing seems to swim,  
All warm and weary-like to me;  
And thus I gaze, and thus I see  
A blinding smile so bright,  
Through folded lids I still may see  
My bride, my bride that is to be.

Nay, foolish heart and blinded eyes,  
My bride has never been so wise;  
But rather let her come to me  
In such a form as bent above  
My pillow when in infancy  
I knew not anything but love.  
Oh! let her come from out the lands  
Of womanhood—not fairer Isles—  
And let her come with woman's hands,  
And woman's eyes of love and smiles;  
With woman's hopefulness and grace  
Of patience lighting up her face;  
And let her dearest be wrought  
Out kindly deed and thoughtful  
That even over all distress  
May beam the light of cheerfulness,  
And let her feet be brave to fare  
The labyrinth of doubt and care,  
That follow with the morning  
The path to Heaven God designed.  
Oh! let her come like this to me,  
My bride, my bride that is to be.

—J. W. Riley.

#### Sunapee Lake Spiritualist Camp-Meeting.

To the Editor of the Banner of Light:

Our camp-meeting has just closed, and in spite of bad weather has been very successful. It has been well attended, and the best of order has prevailed. The speaking has been of a high order, and the musical part of the services conducted in a manner which would do credit to any of the larger gatherings of Spiritualists.

MONDAY, SEPT. 18TH.

At 2 P. M. a conference was held in the Pavilion in which the following parties participated: O. L. Stoddard of Chester, Vt., Dr. H. B. Storer, Hon. E. J. Durant, Wm. Eddy of Moravia, N. Y., and Mr. Sanders of Fisherville. At 7:30 another conference was held at the same place. Remarks were made by Geo. A. Fuller, O. L. Stoddard, Dr. H. B. Storer, Mrs. S. B. Woods-Cradock, A. W. S. Rothermel and Chas. Harding of Salem, Mass.

TUESDAY, SEPT. 19TH.

At 10:30 Miss Jennie B. Hagan improvised an excellent poem after which Geo. A. Fuller of Dover, Mass., gave the address of the morning upon "Some Mistakes of Spiritualists." The afternoon and evening were devoted to dancing.

WEDNESDAY, SEPT. 20TH.

At 10 A. M. the audience assembled in the auditorium. News had reached our camp only the evening previous that three of our brothers had passed to the higher life, and the officers of this association, desiring it only just that a fitting tribute should be paid to their memory. The stand was beautifully and appropriately decorated with autumn leaves by Mrs. M. A. Charter of Boston. Dr. H. B. Storer by request of the President presided. Mrs. Minnie D. Emerson of Boston sang in a very touching manner "The Happest Time is Now." Remarks were then made by Dr. H. B. Storer, Dr. J. P. Greenleaf and Geo. A. Fuller. Miss Hagan improvised poem upon "Our Risen Ones." The following resolutions were read by Dr. Storer and adopted:

IN MEMORIAM.  
The speakers and mediums convened at the Sunapee Lake camp-meeting, Newbury, N. H., have heard with emotion and reverence the names and read the names of the workers in the cause of Spiritualism who have passed to the spirit-world since the commencement of this meeting, viz.: Dr. John H. Currier, a veteran actor and medium; physician; Mr. Horace W. Cushman, husband of Mrs. M. A. Charter, the well-known musical medium; and Mrs. O. K. Nelson, a well-known medium, the distinguished test medium, all of Boston.

We desire to manifest to the bereaved families and friends of these our brothers, our sincere sympathy with their affliction; and also to rejoice with them in the consolation afforded by our knowledge that even death cannot separate congenial souls.  
We especially recognize the earnest and faithful services of our veteran co-worker, Dr. Currier, whose genial spirit, and kind and unselfish manner, whose words of consolation and other mediums were ever cordial and sincere; whose public labors upon the platform have contributed to the advancement of the cause of Spiritualism; and whose successful practice as a physician under spiritual direction and control has recommended that system to the people of this country.  
Realizing that the mediums and public advocates of Modern Spiritualism who were first summoned by the spirit-world to this meeting, and who for more than a quarter century have given their lives to this work, are passing rapidly one by one from the scene of their earthly labors, we desire to cherish the friendship and honor the lives of those who remain with us, and to encourage the young men and young women who are on the threshold of this work, to devote themselves to carry forward the great work of spiritualizing the thoughts, aspirations and lives of the race to which we belong.

We send out to our arisen brothers our thanks and congratulations for the good work they have been able to accomplish, and the consolation and support of our souls' devotion to the cause they have advocated.  
These memorial services were closed with a song by Mr. Chas. W. Sullivan entitled "The Isles of the By-and-By." All the mediums upon the grounds were present at the services, and with their presence added in making the exercises more deeply impressive.

At the close of the day the addresses the regular address was given by Miss Jennie B. Hagan of South Royalton, Vt.  
THURSDAY, SEPT. 21ST.

The morning exercises consisted of a conference participated in by the following persons: Mr. G. W. Fowler of Lynn, Mass., Dr. H. B. Storer, Dr. Fred Crockett, Chas. W. Sullivan, Edward Sargent, Chas. Harding, Mrs. M. A. Charter and Edgar W. Emerson. In the afternoon the audience was addressed by Dr. J. P. Greenleaf of Boston, upon "Our Physical Experiences Sufficient to Demonstrate Our Immortality." FRIDAY, SEPT. 22D.

The first session of the Quarterly Convention of the New Hampshire State Association was held this morning, Hon. E. J. Durant in the chair. Conference of one hour participated in by Mr. E. J. Durant, Mrs. Anna M. Twiss, M. D., of Manchester, Dr. H. B. Storer, Mrs. Woods-Cradock, G. W. Fowler, Chas. Harding, and A. W. S. Rothermel. In the afternoon the address was given by Mrs. Anna M. Twiss, M. D., upon "The Chemistry of Our Philosophy," and was a very brilliant effort.

SATURDAY, SEPT. 23D.

This morning's session was commenced with a conference which was participated in by Mr. E. J. Durant, Dr. H. B. Storer, and Mrs. Pratt of Milford. The address was given by Mrs. Sophia K. Durant of Lebanon. This discourse touched the souls of all who heard it. Its eloquence was simple, touching, and ennobling. The practical advice of the address will not soon be forgotten by the subject was, "What Shall the Harvest Be?" In the afternoon the address was given by Mrs. Anna M. Twiss, M. D., of Manchester. This eloquent and logical speaker chose for her subject "The Chemistry of our Philosophy," and gave a discourse which for beauty of diction is seldom equalled and never excelled. In the evening a concert was given in the hall under the management of Mr. Chas. W. Sullivan of Boston, assisted by Mrs. Minnie D. Emerson, Mrs. Anna M. Twiss, Dr. Edward Sargent and the Sunapee Lake Orchestra.

chestra. The parts were all well sustained and the very best of satisfaction given.

SUNDAY, SEPT. 24TH.

The first address of the morning was given by Geo. A. Fuller of Dover, Mass., upon "The Evidence of Immortality," the second address by Mrs. Anna M. Twiss upon "Spiritual Helps and Hindrances." In the afternoon the first address was given by Mrs. Addie Stevens of Claremont, upon "Spiritualism as a Religion," a discourse full of thought and practical ideas, and it felt like a benediction from heaven upon the audience. Dr. H. B. Storer followed with one of those masterly discourses of his, so characteristic of the individual. The lectures in the afternoon were preceded by a light séance given in the Pavilion by Wm. Eddy, for physical manifestations. A large audience assembled and the very best of manifestations were obtained. The entire audience were satisfied with the result. This session closed the Convention. In the evening a reception was tendered Mr. Wm. Eddy in the Pavilion, by the Sunapee Lake Camp-Meeting Association. Geo. A. Fuller presided. Mrs. Minnie D. Emerson rendered in a very artistic manner "Down by the Riverside." Mr. Sullivan also added to the interest of the meeting by rendering in a manner highly satisfactory appropriate songs. Remarks relative to the manifestations witnessed in the presence of Wm. and Horatio Eddy were made by Geo. A. Fuller, Dr. H. B. Storer, Mr. Chas. Harding, Hon. E. J. Durant, Chas. W. Sullivan, Mrs. Addie Stevens, Mrs. Anna M. Twiss, Mrs. Sophia K. Durant, Mrs. M. H. Fletcher of Lowell, Mass., A. W. S. Rothermel and others. Mr. Wm. Eddy responded in a very feeling manner, thanking all for the kindness shown him during his sojourn at Sunapee. A selection of instrumental music was rendered by the Sunapee Lake Orchestra, and the session closed with songs by Mr. Sullivan and Mrs. Emerson.

After the exercises had closed a vote of thanks was extended to Mr. Geo. W. Blodgett for all that he had done to make a suitable place for the Spiritualists of New Hampshire to hold a camp-meeting. Also to Mr. and Mrs. Lorenzo Worthen for the manner in which they had supplied the wants of the physical body.

Thus closed a most successful camp-meeting on the shores of Lake Sunapee.

NOTES.

We have had three days of storm this week. At one time many thought it would be necessary to build an ark. But in spite of the storm we have had very pleasant and enjoyable meetings.

Mr. and Mrs. Frank Fletcher, and Mrs. M. H. Fletcher of Lowell, arrived on Friday. In spite of the dismal weather they made themselves comfortable in "Lake View Cottage," and with their presence and suggestions made the meetings more enjoyable. Mrs. M. H. Fletcher is a very excellent medium, and her control, "Bright Eyes," has made many friends.

The séances of Wm. and Horatio Eddy have been the means of convincing hundreds of the return of spirits.

Mr. G. W. Rothermel of Brooklyn, N. Y., has been holding séances of a very interesting character which are convincing to skeptics. The test mediums have all been spoken very highly of by those who have visited them.

Dr. Frank Pierce has been full of business, and has been very successful in the treatment of the sick.

Mr. G. W. Fowler of Lynn, Mass., is rapidly developing as a psychometric medium, and healer, and has made many friends among the campers.

Arrangements have been made to continue the Camp-Meeting on these grounds for ten years. Parties desiring to build cottages can lease lots for a period of ten years for the nominal sum of two dollars per year.

At last we must say good-by to Sunapee; but the memories of its pleasant associations will linger until another season shall bring us together again.

Geo. A. FULLER.  
Newbury, N. H., Sept. 26th, 1882.

#### The New York Medical Law.

To the Editor of the Banner of Light:

The following paragraphs from the law which now disgraces the statute books of the above-named State, will give a comprehensive idea of the true animus of the measure:

Registration of physicians and surgeons; oath. § 2. Every person now lawfully engaged in the practice of physic, or surgery, or both, on or before the first day of October, eighteen hundred and eighty, and every person hereafter duly authorized to practice physic and surgery, before commencing to practice, register in the office of the clerk of the county in which he is practicing, or intends to commence the practice of physic and surgery, in a book to be kept by said clerk, his name, residence, and place of birth, together with his authority for so practicing physic and surgery, and the date of the first of the year in which he is practicing, or intends to commence the practice of physic and surgery, and by whom granted, which, if willfully false, shall subject the applicant to conviction and punishment for perjury. The county clerk to receive the first of the year of each registration, to be paid by the person so registering.

Penalties for violation. § 3. A person who violates any of the provisions of section 2 of this act, or who shall practice physic or surgery under cover of a diploma illegally obtained, shall be deemed to be guilty of a misdemeanor, and on conviction shall be punished by a fine of not less than ten dollars nor more than two hundred dollars, or by imprisonment for not less than thirty days nor more than six months. The fine or imprisonment, or both, shall be paid, the one-half to the person or corporation making the complaint, the other half into the county treasury.

Persons coming from other States. § 4. A person coming to the State from without the State may be licensed to practice physic and surgery, or either, within the State, in the following manner: If he has a diploma conferred upon him by the degree of doctor of medicine, or surgeon, or both, from a medical college, or college, or medical school, without the State, he shall exhibit the same to the faculty of some incorporated medical college or medical school of this State, and shall be examined by the faculty of said college, or college, or medical school, and if the faculty shall deem him to be a good moral character, and such other evidence, if any, of his qualifications as a physician or surgeon, as said faculty may require. If his diploma and qualifications are approved, the faculty shall issue a diploma, which shall make him eligible for the purpose of his license to practice medicine and surgery within this State the same as if issued by them. The applicant shall pay to the faculty of said college, or college, or medical school, for such examination and endorsement. This endorsed diploma shall authorize him to practice physic and surgery within the State upon his complying with the provisions of section two of this act.

Your readers have already been made aware of the persecution set on foot against mediating the past summer by the Censors of the Saratoga County Medical Society. At the risk of seeming to repeat what has already been stated, I desire to present a few facts pointing to the sweeping interpretation which the "Regulars" of that State are placing upon this medical statute—determined, evidently as they are, to get the largest measure of personal and pecuniary benefit for their peculiar calling, from a law whose provisions I think it hardly possible the legislative body at Albany submitted to any very searching analysis before voting for as a whole.

I have recently received from the Censors noted above, a copy of this law in full, and on perusing it, cannot escape the conclusion that it would have been well if these learned gentlemen, before proceeding against me, as they have done, had carefully considered as to whether I was really amenable to its provisions. If I am not included in its scope, and I claim that I am not (neither is any other magnetic healer whether in New York State or out of it) why should the local judicial machinery be set in motion against me? If I understand their position—and I have every reason to think I do—the President and Chairman of that Board of Censors did not consider that I was so amenable, when judged by the nature of my remedial practice, even after they sent their notice to me: they based all their dependence for making

trouble for me on a Boston circular of mine wherein occurred the words "Magnetic Physiolan." Had that circular read "magnetic healer," doubtless they would hardly have made the attempt to bring me in collision with the legal powers that be. But what kind of a statute is it to place upon the law books of a great civilized and presumably enlightened commonwealth, which is so loosely drawn that by its provisions the use of one word or term—and in my case one which is defined and qualified as to its meaning by that which goes before—makes a criminal offence out of what, when that word is absent, would be considered a legitimate transaction! The term "magnetic physiolan" defines itself, and plainly declares that the user of it does not "practice physic and surgery" within any just meaning of the law, since no "physic" is given, and no "surgery" performed by the healer by laying on of hands.

It is only by forcing the statute in a most unjust manner that it can be so twisted as to apply to the magnetic healers. To a casual observer, even, it would seem but just, where such powers are vested in a Society, that it should be made practically to appear that its members are all above suspicion of self-interest, etc., which I regret to say is far from the case in this instance.

To give the reader a brief pen-picture of what may be expected wherever such laws as the present one under review obtain sway—self-interest exerting a most demoralizing effect upon the sense of justice possessed by the average medico—I will give a few additional and recent details of my case, started at Saratoga last summer, bringing the matter down to the present time: Under date of August 26th I received from Mr. Thomas, residing in that place, a postal card, wherein he stated that he had been examined before a court of special sessions on the 22d, and that on the 25th their attorney had not looked over the testimony in my case, therefore had come to no conclusions; but remarked that I was liable to arrest. I was astonished, and immediately replied, asking if the Censors had commenced criminal action while I was absent from the place, awaiting their decision as to my being liable to criminal proceeding in case I returned—not for what I had done, as they gave me consent to continue five days, or until their decision was rendered. I expected to be informed in the premises, and that they would agree upon a decision before putting the case into the criminal court; but received the following in reply from Mr. Thomas, in answer for a request for details:

"The enclosed court order reads thus: 'In the name of the people of the State of New York: To Felix Thomas: You are hereby commanded to appear before the undersigned Police Justice of the village of Saratoga Springs, at his office in said village, on the 22d day of August, 1882, at 7 o'clock in the evening, as a witness in a criminal action prosecuted by the people of the State of New York against A. S. Hayward in application for a warrant.'

(Signed) A. W. SHEPHERD,  
Police Justice of the Village of Saratoga Springs."

Mr. Thomas then goes on to state that he requested to the order promptly, and the first question asked him after the inquiry as to whether he knew A. S. Hayward, was, if he knew of his practicing medicine? He continues: "My reply was, 'No'; not as I understand the term practice of medicine." "Had I been treated by him?" "Yes," I replied. "What was the manner of his treatments?" I answered by describing hand-treatment, wearing magnetized paper, etc. "Did I experience relief?" "Yes decidedly." The court then responding, "He is a magnetic physician?" I answered "Yes," after which I was released." He also adds, "The Censor's counsel said Mr. Hayward had not registered; he [T.] replied that Mr. H. would not criminate himself by so doing—that he neither practiced physic nor surgery."

Here let me inform these Censors and the public that I had nothing to register, except my success in making cures. The action of these self-righteous Censors seems to me to be a little "fast" and far-fetched in summoning Mr. Thomas before the Criminal Court, as I have not given him treatments since the law went into effect; but this act is fully in keeping with the rest of the trumped-up complaint to attempt to "scare" more than to get at facts and to know whether I was actually guilty of infringement upon the laws of the State.

I have for years made it a custom to visit Saratoga, and I challenge any of the Old School practitioners to bring forward anything to my detriment, or as evidence against my powers as a successful remover of disease. My case has awakened much local interest. At the time, the editor of the Saratoga Sentinel kindly allowed me to give, at intervals, my ideas of the matter at issue, in some five columns of his paper, and I there stated many facts, and I think, demonstrated to the thinking and reflecting portion of the community the inconsistency of the action of the Censors, and the utter injustice and inhumanity of the medical law itself in its proscriptive action regarding the people of New York, and their freedom of choice when sick, as to available remedial agents.

At the present moment I can learn nothing concerning my case as to whether a warrant for my arrest has been granted or not, although I have requested the decision to be forwarded to me. I consider that unwarrantable proceedings were instigated against me which "the people" (though the movement was made in their name) have no desire to sustain. I have been proffered aid professionally and financially from citizens of Saratoga County to test the constitutionality of the law, but the case seems so clear to me it seems a waste of time to show the Censors the folly of their raid on innocent people.

So much for the New York law and its application regarding magnetic healers—myself included. Now as to the clairvoyants: As the law stands in New York to-day, no clairvoyant can prescribe medicines, not even "herb tea," unless he or she has a diploma which the medical censors of their particular locality approve; and if any person can be found who is mean-spirited enough to complain of a clairvoyant who does so prescribe, he or she so prescribing must pay the penalty, or leave the State to avoid it.

Having considered the bearing of this law upon the healers and clairvoyants, let me glance at its action upon the so-called "irregulars" in medicine—over the progressives of their kind; and also upon diploma-bearers generally who come to New York from other States: The possession of a diploma being the all-in-all in the eye of this law, let us see what a sweeping provision the "Excelsior" legislators embodied in Mr. D.'s protective-monopoly-bill for the benefit of the medical schools of their own State. Practically, according to the provisions of Sect. 4, there is no diploma issued in this country, or any other country, by any medical school, society or college, except those in the State of New York; that can or will be registered until some medical college or society in New York approves of it, and the person that

holds it also—and he or she pays twenty dollars for the endorsement of some dean of such and such a New York college or society; and after this is done it becomes as valid as a diploma issued by their own State societies or colleges!

These are the salient points of the New York law—the other sections dealing with matters less important. It seems to me that as the present is preeminently an age of progress, people and legislators alike should look forward rather than backward; that whatever is for the proven good of man should be left free as air to fulfill its glorious mission to mankind. All progress did not stop with Allopathy, neither can the disciples of Hahnemann—who in this instance are glad to range themselves as trembling allies under the persecuting banner of a medical oligarchy that loves them not—present any valid claim to have reached the ultima-thule of practical perfection.

The exclusiveness of those who gain all their knowledge from books and the traditions of men, must give way. The world to-day is full of spiritual healers and clairvoyants who obtain their subtle powers from an inexhaustible fountain of strength and knowledge far beyond the schoolmen's ken: And these new workers for suffering humanity are being sought after and employed in the families of some of the first citizens everywhere. Chronic diseases which have for years baffled the skill of the regulars have fled at the approach of the apostles of the New Dispensation in the art remedial. Why not, then, leave all doors open for any advance that brings with it good fruits—which are just what all the various medical societies claim to be trying to present. Why should the new, because it is more successful than the old, be hampered by legal restrictions made in the interests of elder, non-successful systems, merely because such old systems cannot compete with it? Why should the medicals who demonstrably cannot heal the people, be allowed by legislative enactments; to say—practically—that those who can shall not be permitted to bestow on the people the benefit of their powers?

The voters of New York should awaken to the vital nature of the present issue, and take measures for the repeal at the next sitting of the Legislature of the law which at present cuts off from practice in their State all who cannot or will not mutter the Shibboleth of the non-progressives in medicine. Stamping out this specious, monopoly-creating enactment, they should grant freedom of practice to all modes, allowing each school of treatment to be judged by its results—amenable only to the general and righteous statutes against malpractice, to which none can object, and which almost from time immemorial have been on the law books of every civilized community.

I am confident that the battle now raging in various parts of the country will in time reach a conclusion in unison with the spirit of the age, though perhaps many martyrs will yet be called upon, in a social and business sense, to take their stand on the bare mountains of opposition which are even now tinged with the first beams of the coming golden day. Such truth as is embodied in the New shall inevitably grow brighter: Such error as dwells in the Old shall assuredly fade away: Only that wherever found which is best for man shall remain. For the coming of that time let all good men and true work and faint not. A. S. HAYWARD.  
8 Doyleston Place, Boston, Sept. 22d.

#### Circular.

To the Freethinkers of the United States and of Canada: I propose to publish immediately a pamphlet containing the Articles of Association of the New York State Freethinkers' Association, including its "creed" and "platform," viz: "The demands of Liberalism," the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members, with the full Post-Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country, and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada who desires to be known as a Freethinker (who has not already done so, to one unit with this Association, so that his or her name and Post-Office address may appear in the pamphlet. All that is necessary to become a member is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full, with their full Post-Office address. These addresses should be written very plainly, so that no errors will appear when published. Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at the same time will give time and strength to the full list of the Freethinkers of the United States and of Canada.

H. J. GREEN, Cor. Sec.  
New York State Freethinkers' Association,  
Salamancas, New York.

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June 10, [83]

## OCCULTISM, SPIRITISM, MATERIALISM.

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## SPECIAL NOTICES.

**1st.** In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

**2d.** We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When news is received for publication, we shall be glad to hear from our contributors, and will be glad to accept of a line from the author if he desires specially to recommend for publication.

**3d.** Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

## Banner of Light.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

## Philosophy and Phenomena.

There is a great deal of meat in the remarks of Prof. Kiddle, in his Lake Pleasant discourse which was recently published in the *Banner*, on the subject of the philosophy and the phenomena of Spiritualism, and they are peculiarly timely in view of the ambitious attempts of a body within the Spiritualist ranks to discard the phenomena as trivial and temporary, while aspiring to construct a philosophy without even a basis of facts and evidence to rely upon; such a philosophy can be nothing better than vague and airy speculation, at best the mere ravellings of metaphysics, and as entirely unreliable as anything else that is without body and substance. "Let us teach the philosophy, by all means," says Prof. Kiddle, "but let us not forget that the phenomena constitute the base, the strategic point—so to speak—of this aggressive movement against the all-pervading errors, social and religious, of the present age." Why worry, in fact, about the philosophy at all, so long as the phenomena teach their obvious lesson?

Prof. Kiddle maintains with truth that whatever may be the height of mental elevation to which it may be the privilege of any within the ranks of the spiritualistic believers to rise, no warrant exists because of such progress—which may be (frequently) found through its fruits to be no real progress at all—for such persons to spurn the phenomena as of no value, and the source of no spiritual illumination. They form the real foundation of a science of the spiritual, and as such cannot be discarded either with prudence or consistency. How far has any one of us advanced as yet in a true knowledge of that science? Has any one gone far enough to refuse any longer to recognize the foundation? Is human speculation so unerring as to be warranted in refusing to entertain the very facts that are all the pretext and excuse for its exercise? Have we as yet a science of Spiritualism, distinct and definable, with its essential facts all collected and classified, and every requisite secured for an inductive statement and exposition of the general principles which are the very framework of such a science? It is extremely doubtful; or if not, then it cannot be so difficult to set it forth to the general apprehension.

It is a fact, however, as Prof. Kiddle himself alleges, that those who are most valuable about the scientific methods and the philosophy of Spiritualism would exclude at least ninety-nine per cent. of all the facts recorded in the annals of Spiritualism, because they were not observed by persons whose minds were steeped in skepticism, and who were resolved not to accept the plain evidence of their senses. This course puts the scientific investigation of Spiritualism into the hands of a very small clique of observers, and completely shuts out the testimony of the great body of observers everywhere, who certainly have as good eyes to see and as good ears to hear as any of those who, while seeing refuse to see, and while hearing refuse to hear, the plain proofs of what has been newly given to the present age. Besides, it is not to be forgotten that the observations of the scientist have to be largely corrected by those of the untrained and uneducated person. The farmer and the sailor are just as able to see certain natural phenomena as the scientist is, and are as capable of reporting them with the same practical accuracy. It is the same in reference to Spiritualism.

Those who habitually witness the phenomena of Spiritualism are in fact more credible observers than those who come to the phenomena prejudging them, determined not to see them at all except through the distorted medium of their uninformed disbelief. Science is supposed to be passionless in its search for truth, and always ready to be led wherever the truth may lead; but in reference to the Spiritual Phenomena it seems determined to accept nothing just as it is, and to interpret always contrary to the natural significance. It is passionate and prejudiced when it comes to the investigation of Spiritualism, and obviously for no other reason than because the phenomena are beyond explanation by the accepted rules of scientific knowledge. They baffle science in more than one way, and thus lower its conceit. And it is well, if the effect is to teach man that his present knowledge is limited, while there is no known limit to knowledge itself. Science is far from being the profoundest insight. It is at best but the gathering of facts and the deduction of undeniable principles and laws from their classification.

Of course, remarks Prof. Kiddle, exact observation is to be encouraged and cultivated; but let there be no arrogance dressed up in the disguise of learning and science. Let all observers be treated with decent respect, as neither fools nor blind, neither insane nor fanatic; and let those who have not seen reported facts wait till they have an opportunity to see, before condemnation; and not reject them as false or fraudulent because of their own ignorance. It is not to be denied that much of the investigation of spiritual phenomena at present is not scientific, for the reason that the principles have not been sufficiently explored to enable us to prescribe the conditions necessary for obtaining perfectly reliable manifestations. Scientific investigation, so called, is now nothing more than proceeding on the assumption that all mediums are professional deceivers; and therefore it sets out with prescribing conditions itself, not for the most favorable production of the phenomena, but almost solely to prevent the investigators from being made dupes. This is anything but an investigation of phenomena.

The spirit and the methods of investigation should be strictly in harmony. This is an indispensable condition. Ought scientists to raise the first objection to it? The manifestations ought to verify themselves. Thus there would be a constant accession of new facts, and they would attest their own value. The conditions for inquiring into spiritual facts should be spiritual, not physical. This cunning tying, and chaining, and bolting, and locking, is a purely physical condition, to which the spiritual, if it really is spiritual, ought not to be expected to submit. All the traps which materialism may set to catch the spirit will avail nothing. It is because the conditions are wholly dissimilar and contradictory. Prof. Kiddle has stated the matter distinctly and well in saying that the law which spiritualistic scientists need especially to comprehend is that of *spirit attraction*. When dealing with spirits, thought is more powerful than action, for we are operating in the realm of thought. Quoting another, he says with the emphasis of a statement that ought to be self-evident: "The rays of influence go out from the mind according to the thoughts of the mind. Every thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb this mental atmosphere, and reach the one of whom it is thought." And—"Mind is all-powerful, not matter. Spirit is the controlling force of the universe; and all other laws and forces are but the agencies by which mind works in and through matter, and fulfills the ultimate purposes of life." Therefore, in the manifestations of spirit, or the phenomena, it is thought-force that supplies the needed conditions for investigation. A waiting circle may conform to all the physical requirements to the last letter; but if their prevailing thoughts are discordant, trifling, sensual, scornful, malicious, or lacking in the spiritual qualities that alone insure success, nothing will be had above the condition according to which it is sought. How long will it take people, especially scientists, to recognize so simple a principle in making investigations.

Bravely, on behalf of our sacred cause, does Prof. Kiddle break out in this justifiable exclamation, on a review of the field: "I confess, for my own part, I do not desire to make the cause of spirit-communion respectable, by crushing out public mediumship, however humble or despised; by pronouncing excited investives against investigators, however zealous or unscientific; by crucifying mediums, however weak and defenceless; or by writing down manifestations, by whomsoever witnessed and reported. Suppose the mediums are not perfect; are their critics? Suppose the observers are not scientific; perhaps the fastidious critics themselves are only pseudo-scientists, spiritually considered at least." There is no advance without contest. We must expect to meet with contradiction, denial, denunciation, but we shall disregard them all according to the fervor with which we love the pursuit of truth. Let not Spiritualists be either eager or apprehensive, but faithfully do the work before them and patiently confide all to the ripening of time. It is enough that Spiritualism now rests on a broader and firmer foundation than ever before.

## Seance with Dr. Henry Slade.

On our arrival at the Metropolitan Hotel in this city, on Wednesday evening, Sept. 27th, we were received by Dr. Slade in person, who, after greeting each member of our party in a very pleasant and cordial manner, conducted us to his private apartment and requested us to be seated at the table, which all were invited to examine, and which was found to be a common square one, without ornament or appliances of any kind.

The medium, taking his seat at the side of the table opposite the door, placed us upon his right. Dr. J. A. Shellamer upon his left, and seated Miss M. T. Shellamer opposite to and directly facing himself. The room was well lighted, two burners of a chandelier almost directly over the heads of the party being fully turned on, this condition of light continuing during the entire evening, save for a few minutes when the blaze of each jet was partially lowered to enable the company present to observe the phosphorescent light playing around the handle of the bell in the "bell test," mentioned further on.

A number of new clean slates lay upon a table at the back of the Doctor, from which two were selected and offered to the inspection of the sitters. After all had satisfied themselves that the slates were perfectly clean, a bit of pencil was placed between them, and the two held together by the Doctor's right hand against our left shoulder. In a moment the scratching of the pencil was distinctly heard, and in a brief time three taps upon the slate signified the completion of the writing. The slates were then separated, and the inner surface of both were found to be closely covered with the following neatly written message:

*My Friends:* This is the great work of the present age. This work must be brought to its proper association. The friends of the new truth—revealed by the light of Heaven, or rather by those old truths made glorious by human progress, expanding till it has reached the horizon of higher spheres—are only required to put in practice the truths which you see and feel and know. You are not expected to wage war against the society in which you live; you cannot hope to succeed by trampling under your feet those laws which have been placed over you in good faith. My friends, let it be your work to erect a temple of sympathy and love, through which angels can descend to cheer and gladden the hearts of humanity. Thus, not out of society, but in its very midst, must be carried on the work of reform; and side by side with the selfish combinations of material interests, must be formed an association more national, more spiritual, and more attractive, which

will guarantee to each and all the right to labor, thereby securing to all a common interest and a common end. Nature reveals to us the high and holy principles which are best adapted to redeem the human race. I will not give my name. Call me A FRIEND TO ALL.

A fresh slate was then selected and a new bit of pencil placed upon it, the medium holding it up on the under side of the table. Again the sound of writing was distinctly heard, and in a moment, at the signal of three raps given by the writer, the following communication was found written upon the inner side, in a different style of writing to that upon the two slates: *My Dear Friends*—The light of this divine truth is breaking through the dark clouds of every nation and country. Still the cry goes up, "There is no truth in spirit-return." The proof is before and within reach of all mankind, if they would open their eyes to see the light that is streaming down from heaven's dome to cheer and encourage humanity. Oh! my dear friends, do not doubt this, but try to learn more of its divine laws and teachings. I am P. M. CLARK, Overseer of the Poor.

Upon our asking this spirit where he was overseas, while in earth-life, he replied, "I was well known in this city"—the slate being placed under the table, and this answer written in the same manner as above described.

Dr. Slade then asked the invisible operators if they would produce the "compass test." The answer "Yes" appeared on the slate. He then produced a small pocket-compass and placed it upon the table, in close proximity to Miss Shellamer, with the request that the spirits move the needle in any direction desired by the company. In a few moments it began to oscillate gently to and fro, at the bidding of the sitters. Removing the compass to the point of the table directly in front of us, the Doctor requested the spirits to show their power more fully, when the needle began to move rapidly, completely revolving around the compass several times. It was a very successful manifestation of spirit-power.

Dr. Slade then desired to know if the spirits would give evidence of their power by furnishing the "bell test," which he stated was one of the experiments tried by Prof. Zollner in his investigations with him. The spirits signifying their willingness to furnish this test, a small hand-bell with a long cord attached to the top of the handle was placed under the table, all present moving back in order to obtain a good view of the instrument. The cord attached to the bell-handle was held by Dr. Shellamer, Dr. Slade neither touching nor coming anywhere near it. Under these conditions the bell was oscillated from side to side, ringing and tinkling in a highly satisfactory manner.

At the conclusion of this manifestation Dr. Slade requested Miss Shellamer to exchange seats with us. The medium then rested the fingers of his right hand lightly upon the back of the lady's chair, and requested the spirits to lift it and her from the floor. This was done instantly, the chair rising some six inches.

This demonstration of spirit-power closed the highly interesting seance. During the entire sitting the utmost harmony prevailed between mortals and spirits, and each present could feel that an invisible intelligent power produced the manifestations we have thus faintly described.

At the conclusion of the seance, Miss M. T. Shellamer was entranced, and the following communication, purporting to come from Alcindra Wilhelm Slade (Dr. Slade's spirit-wife) was addressed to him:

*My Dear Henry*—Oh! how grateful I am for the privilege of inditing a few lines to you. You now feel that you do need the sympathy and cheer that only Spiritualism can give. I wish you to realize that we are preparing greater work than that ever performed before. Great triumphs will be achieved, for the band has gained a new power and strength.

Zollner himself has determined that he will devote his life to the work of demonstrating the power of spirit over matter through your instrumentality. He is now recuperating. In a little time he will be ready to work with you. God bless you—as the angels surely will.

Lovingly, A. W. S.

## Our Message Department.

As we are daily in receipt of letters from various parts of the country which are full of inquiry as to the method of obtaining spirit-messages at our Circle-Room, we deem a few words of explanation upon this important subject will not be out of place in these columns.

It is presumed that all old Spiritualists are aware how and in what manner these communications from the higher life are received at our establishment; but as the ranks of Spiritualism are daily becoming recruited from the outside world, and as these new-comers evince a disposition to learn what they can concerning the work of the spirits, we feel it only just and right to do all in our power to enlighten them upon the matter which engrosses their attention so fully as to elicit letters of inquiry concerning it from them.

The *Banner of Light* Circle-Room is a hall belonging to this establishment, which is capable of comfortably seating from eighty to one hundred persons. This hall is opened free to the public upon the afternoons of Tuesday and Friday of each week. All are welcome; the only requirements being neatness and order. The doors are open at two o'clock, and remain so until the hour of three, at which time the seance begins, when they are closed and locked, no one being admitted, and none allowed to retire—except in a case of the utmost necessity—during the meeting, as we are positively assured by our spirit friends that the exit or entrance of individuals during the hour of the seance creates disturbance of the magnetic currents established between the spirits and the medium, and seriously interferes with the work of the controlling intelligences.

The medium engaged at the *Banner of Light* seances arrives at the building about half an hour before the meeting opens, and retires at once to a small private room, where she remains alone and undisturbed until summoned by the Chairman to take her place upon the platform—her spirit-guides insisting that no one shall see or speak to her for a short time previous to the seance, as they wish to bring her under their partial control before she takes her place in the Circle-Room. Precisely at the hour of three the medium seats herself upon the platform and the doors are closed; then the regular organizer in attendance favors the audience with a choice selection of vocal and instrumental music, during which time the medium becomes fully entranced, when an invocation is given, after which another song is rendered. The controlling intelligence then proceeds to reply to the questions propounded by various individuals from far and near—which questions are read aloud by the Chairman—followed by a number of messages delivered orally through the lips of the still entranced medium, and purporting to come from the spirits—once inhabiting a mortal form—of those whose names are given. A phonographic

reporter, seated upon the left of the medium, records verbatim the invocation, the questions and answers, and the messages given at each seance, which report is published upon our fourth page in its regular order of publication.

At the time of opening the Circle—which is public and free to all—no one present knows what is to be given, or what spirit is to communicate; and after one intelligence has spoken none have the slightest knowledge of who is to follow.

The chairman, reporter and medium take their places upon the platform in a negative condition, ready to receive what comes from the spirit-world, expecting no particular spirit to be announced or special message to be uttered. Any spirit who is able to express himself or herself at all clearly is welcomed.

The spirit-message of Capt. G. E. R. Patten, given at one of our regular seances, and published in our Message Department Aug. 12th, has elicited several letters of inquiry from the former personal friends of the spirit as to how it was received, etc. All the information we can give regarding the reception of this particular spirit-message is presented above. How the spirit happened to come to our Circle, who told him of its sessions, etc., etc., we know not. What we do know is that on the afternoon of June 6th our medium was taken possession of by a foreign intelligence and made to utter the message purporting to come from Spirit Capt. G. E. R. Patten, of Bath, Me., and at the close of the session a stranger in the audience introduced himself to the Chairman as Capt. John T. Webb of Bath, and expressed his gratification at having listened to a communication from his old friend Capt. Patten. These are the only facts of the case we know anything of. Of Capt. Patten himself, or of any of his friends, we had never heard until his message was given at our Circle-Room.

## "National Convention of Spiritualists."

Under the above heading Mr. A. B. Spinney has called a meeting to be held in Detroit, Mich., the latter part of the present month—a conference gathering we should denominate it—"for the purpose of discussing the feasibility of organic action among Spiritualists," etc., and it is signed, "By order of the Committee of Arrangements." But he does not inform the public who compose the said committee, or by what authority the "Convention" has been called, or what measures are to be adopted to carry into practical operation the "organic action" contemplated. Is it to be a "close corporation" affair—or what? We think *The Spiritual Offering's* view of the case is a correct one, wherein it says: "There has existed for fifteen years an active State Association; this body meets semi-annually; is composed of intelligent Spiritualists who would be as likely as any one individual to sense the wants and demands of the times; therefore, it would have been quite appropriate for Dr. S. to have obtained the endorsement of the State Society. We doubt, however, whether it would assume to call a National Convention without cooperating with other State Associations, of which we have eight or ten. That will probably be the *modus operandi* in the not far distant future of calling a National Convention. Such a body would legitimately represent the Spiritualists of the United States. The Convention called by Dr. Spinney will in no sense represent even the Spiritualists of Michigan, certainly not of the United States; why call it a National Convention?" Further on, *The Offering* pertinently remarks that "the Spiritualists of the United States are doing very well without a National Convention to decide upon their rationalism, science, philosophy, or morals."

The *Religio-Philosophical Journal*, in its notice of Mr. Spinney's "call," remarks that it "might, perhaps, as well be called a national conference, or meeting for consultation and comparing views as to the outlook for Spiritualism," adding—"We have had no hard in getting it up, but have published the notices sent in by Dr. Spinney, as we do those of any reputable person. We understand that no effort will be made for a great demonstration, but rather the hope is that a few score of thoughtful and earnest men and women may meet from far and near in a quiet little hall of Detroit, for three days of mutual questioning and expression as to what effort or organization may be best to uplift the spiritual movement and so add to its weight and power for good. From such a conference much good will come." This is our view of the case, supposing the *Journal's* idea is correct. But is it not likely to be a rehash of the Philadelphia conference, which convened there some years ago, and which ended in a fizzle? *Nous verrons.*

## Meetings in Horticultural Hall.

The Boston Spiritual Temple commenced its series of meetings in Lower Horticultural Hall, Sunday, Oct. 1st, under very favorable auspices. The announcement drew together appreciative audiences, whose members listened with profound interest to two eloquent and instructive discourses from the inspired lips of Mrs. Juliette Yeaw of Leominster, Mass. Excellent music was furnished by a trio, consisting of Messrs. Henry N. Stone, Fred J. Doyle, and Miss Ida E. Mosher. Miss Mosher's solos were rendered in a very creditable manner, and highly appreciated by the listeners. The President, Captain Richard Holmes, opened the meetings with appropriate remarks, as follows: "Upon taking this, the initiatory step toward establishing a series of religious exercises under the auspices of a permanent organization, it becomes a duty incumbent upon me as the representative and the servant of the Boston Spiritual Temple, to bid you all a cordial welcome, assuring you that in this undertaking we are proud of and highly prize your companionship. We appreciate and are truly grateful for your cooperation and support, and we have to say to you that it will be the intent of the management to cause to be imparted to you from this platform that which we trust will prove beneficial, interesting and instructive, feeling confident that our efforts will meet with your kind approval."

But we cannot fail to remind you that not altogether upon the efforts of the management, not altogether upon the disseminations from the platform, is our organization dependent for its ultimate success; only by your hearty cooperation, by your generous pecuniary aid, by your good will and kind wishes, and by the earnest, combined effort and harmonious action of all, can the building of this structure for which we have laid the foundation be prosecuted to a successful issue. Here all meet upon a common equality. True Spiritualism knows no castes, and whether it may be our more fortunate friends who can contribute by their hundreds, or our less fortunate but equally worthy friends who can contribute only by their mites, all are equally welcome, all enjoy equal privileges, and all are equally interested in causing this organization to be an honor to its founders, an honor to the cause we have espoused, and an honor to the city in which we live; and when our united action becomes apparent we may confidently expect that the Spiritualists of Boston and vicinity, and many other friends who are not identified with our movement, will

not grudgingly, not sparingly, but generously extend to us the helping hand.

Let us, then, by the love we bear to the cause we have espoused, by the love we bear to the spirits of our dear ones who have passed on to a higher life, by the love we bear to the dear ones yet in the form who do not fraternize with us in sentiment, and by the love we bear to each other, firmly resolve that we will individually and collectively put forth our best efforts in support of this structure for which we have laid the corner-stone, a structure which shall be a Temple not only in name, but a Temple perfect in all its parts, complete from base to dome, containing beautiful, spacious apartments, the indwellers of which shall be Truth, Love and Charity."

Regular services will be held at the above named Hall every Sunday at 10:30 A. M. and 7:30 P. M. The platform will be occupied Oct. 8th and 15th by the eloquent trance speaker, Mrs. A. H. Colby of New York, who will be succeeded by other popular, talented workers in the cause.

## An Evening with Maud E. Lord.

It was our pleasure to be present at a circle given on Wednesday evening last, Sept. 27th, by Mrs. Maud E. Lord at No. 54 Munroe street, Boston Highlands. The manifestations were of the same seemingly marvelous character as all those that take place at the seances of this noted medium. Beautiful spirit-lights at times floated about the room; music was heard to proceed from above and beneath the table; independent voices spoke words for recognition to all present; words, tender and warm, caressed every member of the circle; a slate held up against the bottom of the table was written upon by an invisible hand, one of the party recognizing the spirit-friend who wrote the message; and during all the time that the different phases of manifestation were in progress Mrs. Lord remained in the centre of the circle, gently clapping her hands, and mingling her own voice with those of the spirits about us.

One little test we tried on this occasion for our own satisfaction. Before the lights were extinguished, Mrs. Lord handed us a heavy gold ring, saying as she passed it, "Here, I will give this to you now; put it on one of your fingers, and I think the spirits will take it off." We took the ring, and in the full light drew it to the little finger of our left hand, remarking, as we held our hand up in sight of all present, that it was just a fit. After the lights were extinguished and we were in Stygian darkness, we quickly transferred the ring from our left to our right little finger. Soon the presence of spirit-power both in voice and tangible touch was acknowledged by different members of the party. We felt a delicate hand take directly hold of the little finger of our right hand and remove the ring. There was no fumbling nor guess-work about that. We had kept both our little fingers from contact even with the hands of the parties by us. A spirit-eye sought that ring and easily found it.

Some in our ranks are prone to think that a dark circle may not hold in solution all the elements that go to make up the entirety of high spirituality. Be that as it may, we should be pleased to see the pure and lofty spirit-truths enunciated through Maud E. Lord at this same non-lighted gathering transfused into the hearts and tongues of many a lighted-up assembly in our midst. We understand that Mrs. Lord will spend the coming winter in Boston—due notice of her location in which city will be given hereafter.

## Progress in St. Thomas.

Our readers are already aware that Charles E. Taylor, B. D'Azevedo and others have been "fighting a good fight" for medical progress in the island of St. Thomas (Danish W. I.), and have brought the public attention there squarely and unmistakably before the problem of freedom in matters remedial. We are glad to note that there are signs that the legal prosecution endured by Mr. Taylor, and the earnest efforts of his friends to abate such proscriptive conditions, are bearing fruit worthy of the mental trouble and financial expense which have been their price. An effort was made by the people recently to place Mr. Taylor on the Colonial Council, but the Allopathic interest was brought to bear against him to such an extent that the attempt proved abortive; nevertheless, the attacking party rallied, and approached the Council with a memorial in behalf of Homeopathic and other physicians (who were not of the Allopathic persuasion) being allowed to practice. This measure passed, and now the sanction of the Home Government is all that is necessary to ensure this right to the inhabitants. This is certainly a long step in advance, and shows that the popular mind is at last rising to the height of the occasion. It is to be hoped that the action of the Home Government may be favorable in the premises. [By the way, how do the followers of Hahnemann in the United States, who are in such lordly fashion joining hands with the Allopaths in trying to put down the magnetic healers, the clairvoyants, the so-called "irregulars" in this country, like the picture of their own school of practice prostrate beneath the legally armed heel of these island "Regulars," while aid from Copenhagen is being earnestly called for to allow Homeopathy to stand upright and draw its first full breath in that Colony?]

## The Spiritual Offering

Is doing a good work in the West, and should be amply sustained. It has much improved of late in mechanical appearance, and is always filled with interesting matter. Its leading article in the last number—"DANGERS THREATENING SPIRITUALISM"—is timely and to the point. We shall quote from it in our next paper, as we consider the war upon our legitimate mediums—the instruments of the angel-world—should be frowned down by every true Spiritualist in the land, and hence we consider the course of *The Offering* deserving of high commendation.

**1st.** Judge Nelson Cross of New York City paid us a visit recently on his return from his summer excursion at Lake Winnepesaukee, New Hampshire. He looked the picture of health. He visited our public circle-room, and also had sittings with several Boston mediums. The Judge is a sound Spiritualist, and evidently takes great pleasure in letting the world know the fact, as he should, of course.

**2d.** Mrs. M. J. Folsom, the successful medical medium, at No. 2 Hamilton Place, Boston, has been dangerously ill for several weeks past. It gives us unalloyed pleasure to be able to state that she is now convalescent. This will unquestionably be good news to her numerous friends in different sections of the country, as well as those in this immediate vicinity.

**3d.** A new pamphlet by Bro. Pease is announced in another column. We shall speak of it more fully in a future issue.



## No Such Society!

A letter has arrived at this office from a town in Minnesota, directed "UNITED SOCIETY OF SPIRITUALISTS, Boston, Mass." We know of no such Society in this city; it has probably been forwarded by some one who has seen the handbills of that shameless impostor, J. Randall Brown, who is going about the country scattering yellow posters (copies of which several correspondents have already sent us) on which he asserts that he is travelling under the auspices of such a Society. He proves his true character by the insertion at the foot of his bills of an imprint "Banner of Light Publishing Company," which is willfully intended to deceive the public into a belief that he has his bills printed at this office—which is a baseless artifice entirely worthy of its contemptible originator. As before stated in these columns the imprint of the Banner publishers is "Colby & Rich," not "Banner of Light Publishing Company," and we have no job office connected with this establishment. We trust the friends everywhere who see these bills will point out to the people the interior evidence which they thus present of an intent to defraud on the part of the individual putting them before the public.

## The Children's Lyceums.

Mr. Thomas Lees, of Cleveland, O., who takes uncommon interest in the work, says that the Children's Lyceum is the hope of Spiritualism, and the pride of Spiritualists. All which is true to the letter: and it is somewhat surprising that more such Lyceums are not established in various parts of the country by the Spiritualists. The friends of the cause should give their attention to this important subject at once.

"THE PROGRESSIVE AGE."—A double number of the above monthly comes to us, that of August and September being united. The contents are, as usual, replete with instruction, and the appearance of so ably-conducted a magazine in the interest of Spiritualism and a rational religious faith, is one of the best indications of the many that exist of the growth of public opinion on these points at the South. Among the leading articles is that on "Progress of Thought," by H. W. Beecher, from the *North American Review*, and the best passages from Elizabeth Stuart Phelps's contribution to the same, in which all the old tenets of Orthodoxy are boldly repudiated. "Faith, Miracles, Magnetism, etc.," is a review of "Faith Cures" by several writers, called out by the prominence of recent cases of healing at Old Orchard Beach. There are twenty or more other articles of equal merit, which want of space forbids us making special mention of. The Spiritualists of the South should see that this publication is well supported; it is certainly worthy of all the aid they can give it, and this can be given in no better way than for each to send in his subscription. Address, *The Progressive Age*, Atlanta, Ga.

By reference to her announcement in another column it will be seen that Mrs. H. W. Cushman, whose peculiar gifts as a musical medium have rendered her name familiar for years past to the spiritualistic public, and to the mass of investigators hereabouts as well, is now located at No. 1 Franklin street, Charlestown District, this city, and is ready to hold sittings in the line of her special gift, also to give sittings for tests, etc., whenever her services are desired. She will hold her initial sittings for the present season at her residence on the evening of Monday, Oct. 9th. As is well known to the friends in this region, this estimable lady, after a long time spent in the service of the unseen intelligences, has been left alone by the recent decease of her husband, and has now no recourse for a livelihood save the exercise of her medial gifts; we therefore trust she may receive a due share of the public patronage.

Col. Isaac E. Eaton, of Leavenworth, Kan., passed to spirit-life suddenly, in that city, Sept. 19th, leaving a wife and many friends, by whom he will ever be cherished in loving recollection. The interment occurred at Atchison. The deceased gentleman was while in the mortal known as a man of quick and generous feelings, firm balance of character—and one not afraid to back his convictions of the truth anywhere. He was an active Spiritualist for some years before his death; and we have had in the past several pleasant interviews with him at this office while he was temporarily in the East. Such a spirit as his cannot fail of making itself known, in time, on the plane of human life, as a strong worker for the Truth as it is in Reason.

The variable climate of New England proving too rigorous for him, our friend and contributor, A. E. Newton, Esq., has removed for the winter to Philadelphia, Pa., his address being 2210 Mt. Vernon street, that city. It gives us pleasure to be able to chronicle that his general health is much improved from its condition during the past few years.

Dr. Charles Main, one of the oldest magnetic healers connected with the New Dispensation, has removed from his old home, 60 Dover street, Boston—where he has for an extended period conducted his highly successful practice—to more eligible quarters at 47 Union Park, this city. We wish him years of equally useful work in his new habitation.

The Spiritualist meetings in Newburyport, Mass., will soon commence for the fall and winter season. The following are the names of officers under whose direction the series will be carried out: President, Albert Russell; Vice President, A. O. Colby; Treasurer, Moses A. Plummer; Musical Director, D. T. Reed; Secretary, R. E. Brown.

Ira Y. Munn, formerly a prominent Spiritualist of Chicago, Ill., recently passed to spirit-life at a ripe old age, from Ouray, Col., of which place he was Mayor. He is spoken of as one whose name "is cherished by hundreds of Spiritualists" in the West, "as that of a genial, generous benefactor."

C. E. Watkins, the independent slate-writing medium, will start for the East on the 15th of October. All persons desiring his services along the Lake Shore route should write him at Crooked Lake, Clare Co., Mich., at once.

Mrs. John R. Ploker, the celebrated medium for the materializing phenomena, is, we understand, much improved in health, and will soon return to and take up her residence in Boston for the autumn and winter.

Mr. Phillips is a well-attested medium. Those who have not visited him should improve the opportunity while he remains in town. His address will be found in another column.

## BRIEF PARAGRAPHS.

For additional editorial matter see tenth page.

Score one for the honesty of youth. On a recent occasion in Brooklyn a theatrical performance did not occur as advertised and the money was refunded the audience at the door. The theatre was \$100 out by the presentation of demands by people who were in on free passes, but not a gallery god took advantage of the situation.—*EE*.

Lauchie—"Fat sort o' minister his ye gotten, George?" George—"Weel, he's no' muckle worth; we seldom see him. Sax days o' the week he's invisible, an' on the seventh he's incomprehensible."

A prisoner, called upon for his defense, said, "I've ordered a lawyer for to-morrow, and I hope your worship will be so good as to put it off till he comes." "Why, what can the lawyer say about it?" "That's what I want to know, please your worship," replied the prisoner.

A writer in the London *Field* says that no two tigers are alike. One may run away when you whistle to him, and the next may obey the whistle in a manner to convince you that he is coming to dinner.

The Boston *Transcript* is of the opinion that "many a self-made man would have done better by himself had he let the contract out to somebody else."

## THE BALLOT.

A weapon that comes down as still  
As snowflakes fall upon the sod;  
Yet executes a freeman's will  
As lightning does the will of God.

—John Pierpont.

In a western town, the other day, a young man was shot at, but the ball lodged in a testament which was in his vest pocket. There ought to be a beautiful moral to this incident, but unfortunately the fact remains that if he had been reading the testament he would have been killed.

An insane man in Philadelphia supposes he controls all creation. He is ambitious to shine. He should turn boot-black.

An explosion in the torpedo magazine on board the Russian circular ironclad, Admiral Popoff, on Friday, Sept. 29th, killed two officers and about 30 seamen.

Captain Payne and his accomplices in the invasion of the Indian Territory have been released from Fort Smith, and are expected to answer civil suits for the recovery of penalties in November.

An exchange says of a well-known and popular clergyman, that after working all these years to make people think as he thinks, he suddenly discovers that he does not think so himself.

A severe hurricane visited Ireland Sunday, Oct. 1st. It was the worst storm experienced in Cork for twenty years. Buildings were demolished, vessels driven ashore and other damage done.

The Philadelphia *Press* notes that in the light of recent events in that city regarding Phipps and his operations, the antique phrase, "He is rogue enough to steal the pennies off a dead man's eyes," will be succeeded by, "He would steal the copper roof off a poorhouse."

Vaccination is a gone-up institution. Mr. Tobbs has tebbued it.

More than 1,000,000 people have used the public bath-houses in Boston during the past four months. They closed Sept. 30th.

The German army has a balloon corps. It is bound to go up—when France becomes strong.

## "SEASON'S OUT."

All the summer resorts are deserted,  
All the gay world of fashion is flown,  
And empty by sea and in woodland  
The hammock swings limp and alone.  
The fond pair who swayed in its meshes  
Have parted—'twas getting so cool;  
Miss Mary's at home washing dishes,  
And Gustavus has climbed on his stool.—*EE*.

Mr. Edward Greely, who was a member of the famous expedition which in 1854 caused "The Land of the Rising Sun" to be opened to eastern civilization, and who was long a resident in Japan, is the author of "The Wonderful City of Tokio," a new book for boys which Lee & Shepard will publish this fall. One of the most interesting features of the book are the descriptions of the various trades practiced in Japan. Everything that a boy wishes to know about this strange land is told in the volume, of which most of the illustrations were prepared by a Japanese artist. The book is a companion volume of "Young Americans in Japan," published last year.

At the request of the Indians at Pine Ridge Agency, Dakota, their agent has prepared a number of notices, printed on linen, offering a reward of fifty dollars "for evidence that will convict any person of selling, trading, or giving to an Indian or half-breed liquor." This was done at the expense of the Indians.

Japan and Corea have arrived at an amicable arrangement of their difficulties, which at one time threatened war.

Dr. Siemens calculates that the present annual yield of all the coal mines of the earth would suffice to keep up the fire of the sun at its present intensity of light and heat for about the forty-millionth part of a second.

The Egyptian question has nothing new to offer—save that the Porte and Lord Dufferin are at present (Oct. 3d) engaged in a diplomatic conference which may or may not bring forth something of importance in the near future.

Spiritualism was never making such progress as now, and the spirits who are controlling the work say, "Ambitious men, you who seek by organized cliques to again forge Christian shackles for mankind, to pervert the pure teachings of Spiritualism into other channels, and destroy the mediæsthetic instruments we have sent to aid us, avanti!"—*The Spiritual Offering*.

Sojourner Truth, now one hundred and eight years old, lectured in Decatur, Mich., the other evening, and devoted the proceeds to furthering the woman suffrage campaign in Nebraska.

A Philadelphia youth who is learning to play the cornet cannot understand why people who shoot at cats will be so careless. Half-a-dozen stray bullets have already come through his window.—*Philadelphia News*.

"Wake up, here, and pay for your lodging!" said the deacon, as he nudged a sleepy stranger with the contribution-box.

COVERTNESS IN DISGUISE.—The wonderful success of James Fyle's Pearlina has given rise to a flood of imitations with a "line" to their names, evidently to have them sound like Pearlina. Enterprises of this sort are quite liable to be more selfish than beneficial.

## Movements of Lecturers and Mediums.

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

Mrs. Abby N. Burnham spoke on Sunday, Sept. 24th, in West Duxbury, Mass. During the month of October (five Sundays) she will be in Worcester, Mass.; the first two Sundays in November she speaks in Norwich, Ct., and the first two in December in Providence, R. I. During the month of January she lectures in Springfield, Mass. Permanent address 8 Bulfinch street, Boston.

J. William Van Namee can be addressed, for lectures, at Guilford, Ct.

A. J. Fishback is at present at De Soto, Mo., out of health, but on the road to recovery, it is hoped.

Jennie B. Hagan, having enjoyed a short vacation since camping time, will commence her labors for the fall at South Hanson, Mass., Sunday, Oct. 8th. She will make engagements for fall and winter.

A. V. S. Tothelmer is at present located at Milford, Mass., where he may be addressed care of Dr. E. A. Pratt.

Mrs. Milton Rathbun will lecture for the Brooklyn (N. Y.) Fraternity, at the Church of the New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, Friday evening, Oct. 13th, at 7½ P. M.

C. B. Lynn will lecture in Willimantic, Conn., Oct. 8th, 10th, 22d and 24th; in Brooklyn, N. Y., during November; in Philadelphia, Pa., during December; in Providence, R. I., the first three Sundays of January; in East Dennis, Mass., the last Sunday of January; in Haverhill, Mass., the first two Sundays of February. Permanent address care *Banner of Light*. Mr. Lynn will answer calls in any part of the country.

Mrs. Mary A. Charter is now in Brattleboro, Vt., and may be addressed there for the present in care of Mrs. Frank Reed.

Deacon D. M. Cole will lecture for the Brooklyn (N. Y.) Spiritual Fraternity, at the Church of the New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, Friday evening, Oct. 6th. Subject: "The Evidence of Immortality."

Mrs. S. A. Jesmer, of Amherst, Windsor Co., Vt., will answer calls to lecture anywhere in the United States her services are desired. She will also attend funerals.

THE NEW ENGLAND INSTITUTE FAIR, on Huntington Avenue, Boston, still continues to be successful and well attended. Among the new attractions which have been added to its list since our last issue may be mentioned the celebrated painting of "Joan d'Arc" by Le Page, to view which is alone worth the price of admission. Those who are interested in the problem of cattle transportation will find, in the Burton stock car, now on exhibition at this fair, what appears to us to be the nearest approach to a solution of the problem of how these involuntary passengers can be brought across the country with the most comfort and with the best conveniences for food and water *transitu*. The fair, taken in its entirety, is assuredly a creditable aid to managers and exhibitors.

WM. S. BUTLER & CO. announce to-day their Fall Opening. Attention is particularly attracted to their stock of millinery goods, and on their counters are to be found feathers, flowers, hats, bonnets and ribbons in all the novel and fashionable styles, shapes and hues; also a most satisfactory assortment of feathers. In laces and embroideries many fresh goods have been imported, particular attention being given by this firm to made-up lace goods; and of gloves a specialty is made. The low prices of W. S. Butler & Company may be considered one of the most pronounced characteristics of their business, unless an exception be made in favor of their giving universal and deep satisfaction. The hosiery and underwear departments are seen to be especially complete. The small-ware department at this establishment has long been famous, and it presents at this opening an unusually vast variety of novelties; articles of ornament, use, fancy and adornment. The firm of William S. Butler & Company has been well and most favorably known in Boston for twenty years, and this three days' opening will do much to confirm their reputation.

## Springfield (Mass.) Meetings.

Mr. J. William Fletcher, who for five months in last season labored with so much success in Springfield, began a two months' engagement on Sunday, Oct. 1st. Last year the lectures were almost wholly due to the efforts of Mrs. Merrill and Mrs. Coburn; but this season an executive committee has been formed from the order of "cosmopolitans," and it is hoped that success will crown the effort; certainly Sunday gave great promise in that direction. Mr. Fletcher's guides have lost none of their power, and gave a thoroughly practical discourse upon: "Is Life Worth Living?"

In the evening there was an increase of numbers, and the lecture upon "Has Spiritualism a Mission?" elicited many marks of approval. The guides held that there is in science, in art, in literature, as in mechanics, an absolute law, and that the artist and the mechanic are forced to express their thoughts through that law; that Spiritualism is so much knowledge, so much of fact, a realization of which neither made a man better nor worse; and yet its mission depends upon the desire of man. He could make it more a guide to him, and bend all the purpose of his life unto reaching it.

At the conclusion, the usual descriptions were given. Mr. Fletcher will lecture every afternoon and evening during October and November. He will also speak at the Soldier's Home in Chelsea on Friday evening at 7 o'clock. Address 2 Hamilton Place, Boston.

## Meetings in Providence.

Interested audiences were present at Slade Hall, Sunday afternoon and evening, Oct. 1st, to greet and listen to Prof. Henry Kiddle, who had never before been heard in Providence. The afternoon discourse was on the issue which spiritual truth has to meet in its contest with the world. These issues were from two parties: one, the pseudo-scientists—such as Beard, Hammond and Carpenter—the other, the theologians, both Catholic and Protestant. These several issues were presented and analyzed in a masterly manner. Baseless as many of them were, still the speaker declared they would be pressed with pertinacity, requiring on the part of Spiritualists activity and devotion in a measure commensurate with the zeal of their opponents and the far-reaching importance of the principles involved.

In the evening, the subject was, "The Christ-Spirit," showing how theology had deadened it by creeds and dogmas. Long before Jesus, the Christ-spirit, or principle, was in the world, working through mediums, teachers and prophets. The large audience was held remarkably interested throughout. Prof. Kiddle has great power, coming of his logic and sincerity.

Next Sunday afternoon his subject will be, "Spirit Identification," evening, "Ancient and Modern Inspiration."

## Meetings in Lynn, Mass.

To the Editor of the Banner of Light: Fred. A. Heath of Boston, the blind medium and speaker, has occupied our platform the past two weeks with great credit to himself and satisfaction to his hearers who filled our hall, and crowded away up to the desk, listening with intense interest to his words of wisdom. His psychometric readings, proved very interesting features. Mr. Heath is a highly gifted medium; he occupies our platform the past two weeks with great credit to himself and satisfaction to his hearers who filled our hall, and crowded away up to the desk, listening with intense interest to his words of wisdom. His psychometric readings, proved very interesting features. Mr. Heath is a highly gifted medium; he occupies our platform the past two weeks with great credit to himself and satisfaction to his hearers who filled our hall, and crowded away up to the desk, listening with intense interest to his words of wisdom. His psychometric readings, proved very interesting features. 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Monday afternoon of this week at four o'clock from the residence of Mrs. W. J. Wickham, 1114 W. 12th St., Chicago, Ill. The deceased, Mrs. W. J. Wickham, was sixty-four years old at the time of her death and leaves five adult children to mourn the loss of a loving and devoted mother. She was the wife of W. J. Wickham, Jr., of Chicago; Mrs. H. D. Darling, of New York City; Mrs. J. K. Colby, of this city; and Mrs. T. J. Corson, of Chicago.

In religious belief Mrs. Wickham was a decided Spiritualist, and had been for many years past. She was a Christian Scientist, and was a member of the Spiritualist Church in Chicago, and practiced sincerely by a steady adherence to her faith to the very latest hour of her life.

Mrs. Wickham was of a peculiarly energetic nature, and was a devoted mother and a devoted wife. Her husband, who was another well-known Spiritualist, was greatly devoted to the















