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# The Spiritual Rostrum. Physical Science and Spiritual Truth.

A Lecture by PROF. HENRY KIDDLE.

[Reported for the Banner of Light.]

The terms matter and spirit are used to express two quite different mental conceptions, however much the things to which they refer may have in common, or whether they are the same in essence, or generically unlike. Some persons do not hesitate to assert that matter is same in essence, or generically unlike. Some persons do not hesitate to assert that matter is essentially the same as spirit—that the spirit— body, for example, having form and being lim-lited to a certain amount of space, according to their conception of it, must of necessity pos-sess the only essential property of matter, namely, extension. Others conceive of matter and spirit as having absolutely nothing in com-mon. They do not regard spirit, as highly flow idle or attenuated matter, blu as differing from it essentially, subject to different laws, having distinct properties, and unrelated to space in any material sense, space and matter being in fact correlative conceptions. This remark, however, may probably be made in regard to the innermost spirit-essence, the soul, as some call it, the immortal principle which survives all changes, and is the seat of self-consciousness, volition and intelligence, rather than to the spirit-body or fluidic envelope of the soul, the perisprid, as the French call it, which may pos-sess the essential element of corporeity. Isaac Taylor, in that remarkable work en-titled, "The Physical Theory of Another Life," acutely discusses this point. "Body," he says, "is the necessary means of bringing mind into

time ago with Mrs. Sawyer in Washington), but it would be, of itself, only a physical wonder, attributable to some undiscovered force; but when this wonderful phenomenon takes place the College of Physicians disdainfully rejected in connection with a display of volition and in-telligence on the part of the unseen agency, it assumes a very different kind and degree of significance. The records of modern spiritual phenomena written by persons of a thoroughly established character for versoity, culture, and in many cases eminent scientific ability and skill, afford abundant facts by means of which the great truth of the possibility of mind without a phys-ical brain can be most satisfactorily shown. The facts are too numerous, too strongly at-tested, and too often experimentally verified, to be disputed except by those who refuse to study the record. Sound logic cannot impeach them, though it may not place them beyond the cavils of those who claim to be scientific men par ex cellence, or who, like Prof. Lankester, with complacent exclism, waive aside the testimony of such eminent scientists as Wallace and Crookes, and with a scornful effrontery truly phenomenal, say:

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ties," investing the term nature with a wider meaning, and necessitating "a profounder es-timate of man and the conditions by which he is surrounded":--that is, including the world of matter and the world of spirit. Now, as preliminary to the consideration of the existence of mental phenomena independ-ent of a material organism, this principle may be formulated: Every record of conscious ex-perience, in whatever form it may be made, must be the act of an individual mind, or intel-ligent personality; and any presentation of that record, or transfer of it to another mind, must evince the action of that individual mind, thus evince the action of that individual mind, must serving to identify the personality which origi-nally made the record. Thus, if I undergo a certain experience, that is, feel a sensation, see an object, witness an event, hear or read a parration — whatever the conscious experience may be, and if I subsequently describe it, it proves the exercise of mental powers, for withproves the exercise of mental powers, for with-out these the conscious experience would be evanescent, no record of it would be made, and none could be produced. Hence, whenever any such record is produced through the instru-mentality of human language, it proves the ex-istence of the conscious intelligence who made the record; and if that record is known to only o sincle individual that individual's evictance a single individual, that individual's existence is proved by the production of the record. For example, I have a combination lock, which cannot be opened, because the combination is un-known. It was known to the former owner, known. It was known to the former owner, who has been in the spirit world eight years, and who died being the exclusive possessor of the secret, which is hard toguess, because there are several thousand combinations, and only one will open the lock. I submit the question to a medium, and his hand is controlled, by a power and intelligence foreign to himself, to write M O-H-A-W-R, which is found to be the exact combination that opens the lock. Cer-tainly, if not positive, this is very strong pre-sumptive evidence of the presence of the mind which made the original record of the combi-nation, and thus shows the existence of memowhich made the original record of the combi-nation, and thus shows the existence of memo-ry independent of the physical brain. At any rate, neither the medium, nor any other person visibly present, having any means of acquiring a knowledge of the fact, the communication of it in human language proves the performance of a complex mental act by an intelligent per-sonality, without a physical organism. In this case psychism, or the occult action of embodied minds one upon another, is ruled out, since the fact communicated was entirely unknown to all visibly present. In this illustration I reto all visibly present. In this illustration I re-fer to a recorded fact. In spiritual phenomena, the presence of in visible intelligence is often demonstrated in such a way as to leave no place for the cavils of physical scientists or materialistic skeptics Unconscious cerebration, mind-reading, and other forms of embodied psychical action, can-not be logically interposed to prevent the conviction that the presence of a disembodied or spiritual personality is manifested. Such facts and phenomena are really abundant in the ex-perience of all investigators; indeed, without them there would have been but very few. Spiritualists. Even the first phenomena at Hydesville showed this, for a fact was communicated that was not in any embodied mind present, namely, that the earthly remains of the personality communicating, who called himself a spirit, were buried under the cellar of the house; and subsequent investigation showed the existence of human remains in that place. No physical brain was used to perform that place of complex mentality. I do not say, a place. No Physical orain was used to perform that place of complex mentality. I do not say, a plat be observed, that no organic branches, in all its parts, be, as it is by many conceived to be, a spiritual organism, the exact counterpart of the physical; and that organism continues to exist and to perform its functions after the material organism, has been dissolved into its functions after the material organism, has been dissolved into its functions after the material organism, has been dissolved into its functions after the material organism, has been dissolved into its functions after the material organism, has been dissolved into its functions after the material organism, has utterly perished.
But I will alte the experiment of an illustrious physical scientist. Dr. Hare, who commence dissing to be sole to classipate all belief the published volume entitied "Transcendentiat existence and manifestation as a stempt to do so has been made. The results attempt to do so has been made. The results of a stempt to do so has been have been ignored walved aside in

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acuted, inclusion incorport, "Body," he says, "is the necessary means of bringing mind into relationship with space and extension, and so of giving it place. A disembodied spirit, or sheer mind, is nowhere. [That is, it exists with-out reference to place.]... When we talk of absolute immateriality, and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or that it can be in any place, or that it has any kind of relationship to the visible and extended universe. But in combining itself with matter, by the means of a corporeal lodgment, mind brings itself into alliance with the various properties of the external world, and takes a share in the conditions of solidity and exten-sion." alon

The difficulty which spirits seem to experience in locating themselves, or in assigning a location to their several abiding-places, in answer to the inquiries of mortal interrogators, may be explicable on this principle. Place and space are, of become, very different conceptions in the disembodied mind from what they are in the physical life.

the physical life. This question, however, of the materiality of spirit is of little practical importance to us in our present state of being; though I will not say that the discussion of any question may not be profitable, if it is carried on in a proper manner, and with a due regard to logical prin-ciples. The great object, as conducive to cor-rect reasoning and the discovery of truth, is, that we should analyze our conceptions and de-fine our terms, so that we may not waste our strength in a fruitless logomachy, or battle of word

What does the word matter designate? It is plied to whatever is conceived to occupy ace, being impenetrable, that is, excluding applied to whatever all other matter from the space which it occur ples. It is applied to everything that affect our physical senses, possessing certain sensible properties by which we cognize it, such as hardproperties by which we cognize it, such as hard-ness, softness, size, form, color, smell, etc. Through the exercise of the senses upon these properties of matter, we are enabled to per-cive the existence of the external or material world. We have a conviction that these objects are external to the mind, the source of perception and consciousness, because they produce oprtain effects upon it. The mind does not,

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"The real question to be investigated in this matter is not. By what strange agency are these spiritualistic marvels brought about?" but How is it that appar-ently same persons believe that the Spiritualists' tricks are marvels due to a strange agency?"

While Lankester was writing that impudent sentence, he must have known that among the sentence, he must have known that among the persons whom he stigmatized as "apparently sane" were Lord Lyndhurst, Lord Lytton, Lord Brougham, Archbishop Whateley, W. M. Thackeray, Robert Chambers, and many other of the brightest names in the English history of

or the origination names in the English history of this century; and to these may now be added the Premier, W. E. Gladstone. In his recent pamphlet on "Spiritism," the eminent German philosopher, Edward von Hartmann, administers a severe rebuke to this mode of treating the subject. He remarks: Hartmann, administers a severe rebuke to this mode of treating the subject. He remarks: "The present Spiritism is nothing but the re-appearance and revival of a phenomenal region known to all peoples and in all times, and which has been, in this time of asserted mental illu-mination, vehemently denied. The represent-atives of that illumination have had no respect whatever for facts, but from the rationality of that illumination have decided a priori what should and might be, and what not. At pres-ent this shallow rationalistic mode of thinking is in conflict with the reiwakened regard for

at the statement of Franklin's experiments; the College of Physicians disdalnfully rejected the discoveries of Harvey and Jenner; the French Academic de Science pronounced the idea of steam navigation a "ridiculous notion"; and all the scientific engineers of England scoffed at Stephenson's idea of the locomotive. These are but a few illustrative cases in a very long category. The recognition of the spirit side of the uni-

verse involves no conflict with real science-that is, with science based upon a logical induction of the facts established by physical obser-vation-but only with those hypotheses which belong to the realm of speculation, not to that of verified truth. Such is the hypothesis of a universal ether, the undulatory theory of light, the nebular hypothesis, the atomic theory of the constitution of matter, and the general atomo-mechanical theory of the universe. These may have their value in their legitimate place, but to make use of them as a basis o place, but to make use of them as a basis of truth or argumentation is a mockery of logic. Uertainly, they cannot be made to justify an à priori condemnation of facts which fail to sup-port them, for this is an inversion of the principles of logic. The scientist, for example, has no right to say, I know that the atomo-me-chanical theory is a true exposition of the uni-variant of the strue exposition of the universe, and therefore nothing exists but matter and motion; consequently, spirit is a thing "I will never give in to," for it cannot exist, and will, present what evidence you please, let you witnesses be who they may, your so-called spiritual facts are nothing more than delusions or frauds, or illusions of the senses. This was the position of Sir David Brewster, as it has been of the majority of modern scientists. One would suppose that the events of the last thirty years, since Brewster made, such a pitiable spectacle of his bigotry, logical incapacity, and spiritual ignorance, would have served to pene-trate the intellectual integuments of men claiming to be scientific, yet the same mental condi-tion is constantly cropping out, and language is indulged in such as the following, which I met The set of a link in a source of perception of the set of the se with a short time ago in a communication from a distinguished materialist of the ultra school,

need of methods and apparatus to demonstrate unequivocally the existence of this independent intelligence to which I have especially referred.

In more recent years it would seem that the spirit-intelligences who are directing this great movement have apprehended the need of employing a method of communication that, unit-ing the physical marvel with the display of disembodied mind, would defy more effectually the "psychological subterfuges" of conceited and arrogant mortals, puffed up with the pride of scientific honors and accomplishments. That method is independent writing, or psychog-raphy. Between the years 1803 and 1872, how-ever, Baron Guidenstube's researches most emphatically and copiously illustrated this powemphatically and copiously illustrated this pow-er of spiritual intelligences. Here again we have testimony to the actual occurrence of the facts as alleged that no logical or same mind would attempt to dispute. The names of the persons who took part in his experiments—a vast number—include some of the most illus-trious in science, art, literature, and social rank. The published work of the Baron contains more than two thousand specimens of this The published work of the laron contains more than two thousand specimens of this spirit-writing, illustrated by a large number of fac similes. They were written in twenty dif-ferent languages, and some were of considera-ble length. The process of the Baron consisted in placing blank paper on the table of his room, in public buildings, on tombstones in churches and cemeteries, or upon the statues of distin-guished personages; and on this paper the writ-ing was executed by spirit-power. Many, if not all the originals, are said to be still extant, some in the possession of well-known Spir-itualists. The powerful mediumship of the Baron himself seems to have supplied the psy-chic power requisite to produce the writing. The following sentence, bearing some relation to the subject of this lecture, I will give as a specimen of these wonderful writings: specimen of these wonderful writings:

"The science of the ancients treated of the rapport of the world of spirits with the world of bodies, while our academics reduce all to the meanest and narrowest limits-to matter alone."

The eminent English scientist, Wm. Crookes, records the following as having occurred at a sitting with Miss Fox : "A luminous hand came down from the upper part of the room, and af-ter hovering near metors few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into dark-ness." Here was, evidently, a complex act of up over our heads, gradually fading into dark-ness." Here was, evidently, a complex act of personality without the material organism, which physical scientists claim is essential to the production of vital and mental phenomena. How can the "unconsolous secondary self" of Mr. Myers (of the London Psychical Research Society), or the action of the "middle brain," according to Dr. Von Hartmann's theory, ac-count for such phenomena as these? And the annals of Modern Spiritualism overflow with such cases.

such cases. Zöllner's researches with Slade ought to have

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ferred. They contradict our scientific theories; herce they cannot be true. This is the logic of modern physical scientists; this illustrates their love of truth. The experiments of Prof. Zöllner demonstrated the exercise of volition and intelligence without the physical organism. Zöllner demonstrated the exercise of volition and intelligence without the physical organism. Take a single example: He purchases a book-slate, the parts fitting so tightly that not even a sheet of paper could be inserted between them when closed. He takes the slate to one of his associate professors, who examines it, closes it, and aflixes six seals upon it. He then takes it to another and submits it to his inspection. Subsequently he sits with the medium, and taking a folded sheet of paper with a small piece of lead-pencil between the folds, he tears off two of the corners, placing carefully in his purse the pieces torn off, so as to identify the paper, which is then pinced under the sealed book slate on the table. In a few minutes a message is written on another slate by direct spirit agency, stating that the paper has been placed within the closed slate, with an inscrip-tion upon it. On taking up the slate, the pro-fessor finds that the paper has disappeared; and the slate being opened in the presence of the three professors, the paper is found within, bearing an inscription in three different han-guages, one unknown to all present, supposed to be Javanese. Can this fact, thus carefully ascertained and guarded against all possible error, delusion, or chance of collusion, be one of those " Bottom Facts of the Science of Spirascertained and guirated against an possible error, delusion, or chance of collusion, be one of those "Bottom Facts of the Science of Spir-itanlism" which the Syracuse trickster de-scribes, and into which the positivist philoso-pher alleges all spiritual facts are reducible? Only the effrontery of ignorance could date to Say so. We may expect such wild allegations from a Rev. Talmage, but from a man who claims to be a scientific student, they are shock-

It is a very remarkable, but positive fact, that in the investigation of spiritual tuth, the researches and conclusions of the most eminent scientist meet with no more respect from the positivists of physical science than those of the positivists of physical science than those of the most ignorant, uncultured observers. Zöllner's statements have been treated with ineffable disdain by such scientists as Virchow, Helm-holtz and Wundt, Carpenter and Huxley, Spen-cor and Tyndall. Alexander Aksakof, the illus-trious Russian Spiritualist, proposed to Virchow an investigation of the spirit phenomena. Yes, he would undertake it, if Dr. Slade would sub-mit to all the conditions he would impose, the first of which was that the medium must be bound hand and foot. Prof. Zöllner remarks: "Slade did well to decline Herr Virchow's con-ditions: for in imposing them the latter had given proof of an utter ignorance of the subject which he professed his willingness to en-gage in." And he adds: "The history of all the systems of fastening by which mediums gage in." And he adds: "The history of an the systems of fastening by which mediums have been tortured would alone fill a thick volume. The martyrology of mediums is a book of the future." "Slade's great merit," he re-marks, "is to have simplified the conditions of his scances in such a manner that it is sufficient for any one to come to him armed only with his sound senses, and with his sound reason to be convinced—if he will be convinced." All of us who have had sittings with Dr. Slade know who have had sittings with Dr. Slade know that this is true—that the manifestations, bear-ing their own tests of genuineness, are incon-ceivably above what are called "fraud-proof conditions." And yet let it be borne in mind that this man, whose mediumship has stood the test of the severest scientific investigation, con-ducted upon correct principles, has been sev-eral times "exposed," in the technical sense, and has been proclaimed a trickstor. This is a part of the "marty rology of mediums" to which Zöllner refers. Mrs. Sawyer, who, even accord-ing to the secular papers, has lately given over-wheiming proof of what is called spirit materi-alization, complying with the severest condi-tions, has been "oxposed" and denounced as a trickster and fraudulent medium by some who pose before the public as "scientific Spiritu-alists." Spiritual truth has its own principles, and it

cannot be investigated by an exclusive applica-tion of those which belong to physical science The professors of the latter sometimes profess modesty in regard to their knowledge of the modesty in regard to their knowledge of the nature. Virchow, who refused to investigate spiritual truth, unless as a dictator of the man-ner in which it should appear, yet, with admi-rable humility, said in a scientific discourse: "That which I pride myself on is just the knowledge of my ignorance. I always say to myself, when I have to enter upon a province as yet closed to me, 'Now must thou begin again to learn." What a wonderful difference there is between practice and profession 1. The there is between practice and profession 1 The same man who professes so great a degree of ing. I was told by friends I met there, whom I humility in regard to the unexplored provinces of physical science will, with as great a degree of arrogance, proclaim the dictum that the do-main of spirit is a mythical region of supersti-tion--that spirit is not a "legitimate subject of inquiry." The phenomena of life and con-sciences an only became such with the pre-casions have so often been described as to have secome such with the pre determined, unalterable object of tracing them back, through the reversed processes of evolution, to protoplasm, a material substance of a peculiar molecular constitution. From this, through constant changes of environing condition, all forms of life, intelligence and con-sciousness, it is asserted, are evolved from the sciousness, it is asserted, are evolved from the lowest organism up to the nervous and cerebral organization of self conscious man; and yet physical science, while setting forth these pre-tensions, has failed to discover any evidence of the spontaneous generation of life. The life-principle has ever evaded its search. As a sep-narate element it is, however, sometimes recog-nized by scientific students, as in that suggest-ive little work, recently published under the title of *Biogen*, the term employed by the au-thor to denote the spirit entity which underlies all living organisms, and gives them their pow-ers of life and intelligence. In the few unimpeachable facts to which I have referred, I have endeavored to present In the few unimpeachable facts to which 1 have referred, 1 have endeavored to present some evidence that mind may exist independ-ently of the material organizations with which we are acquainted in this state of being. This is, indeed, only an elementary proposition, but it is pregnant with significance, and out of it, when universally accepted, will spring a scien-tific system before which many of the most cherished theories of modern physical science will pass into silent oblivion. Not that the proud fabric which patient observers and logi-cal thinkers have built up, stone by stone, un-der the great law of inductive generalization. future visits. der the great law of inductive generalization, can ever perish; or that it can be less secure or less glorious when lit up by the brilliant efful-gence of spiritual truth; but the sirv castles, and moonshine structures of speculation, false-ly called science, will dissolve, and "Like the baseless fabric of a vision

# Spiritual Phenomena.

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### MRS. FAIRCHILD'S MATERIALIZA-TIONS. BY JOHN WETHERBEE.

To the Editor of the Banner of Light: I was present lately at a materialization séance at No. 314 Shawmut Avenue. Mrs. Fairchild was the medium. The occasion was a very interesting one, and a brief report of it will interest the reader. I think I am considered, at least by some, as one not apt to lose his head when witnessing materializations, and thus overstate them; at any rate, I am not considered a very strong defender of this phase of the manifestations. I have, however, never been backward in defending the fact, or principle, not merely as a possibility, but as an actuality, for of that I have proof beyond all question. I am as sure of it as a fact as I am of the fact of the raps, and on that point.I am solid.

There are, however, so many suspicious conditions connected with the materialization of forms, that I am quite charitable to the skeptioal mind that does not see it as I do. I do not wonder there are so many doubters of the phase, even among Spiritualists. The spirits themselves must see the disabilities, probably they do the best they can as yet, and on our part we are thankful for even such as we get ; a half a loaf is better than no bread when one is hungry, and I think the world is very hungry for proofs palpable of a future life; the pulpit has supplied it with very poor nutriment on that point. The cabinet condition itself, which seems to be a necessity, is a suspicious one; the location of them also, in many cases, is suggestive of surmises; grabbing the form has proved it sometimes to have been a deception, or a transfiguration instead of a materialization The skeptical mind is slow to admit of a spiritual explanation for such an occurrence, when fraud, collusion or confederacy is a more reasonable conclusion. Can I blame one for that i If I had not had irrefragible proof of a spiritworld surrounding this, and permeating it. I should come to the same conclusion. The recognitions in the dim light, and unusual surroundings, seem to me to be strained, and are oftener due to an announced name, or a nod from the spirit, than from any true inwardness of feeling. I am not interested in these recognitions under the circumstances, and they are no evidence to me. I want to be sure the apparition is a spirit manifestation. I do not care whether it claims to be my brother or my aunt; whether it is St. Paul, the Queen of Sheba, or Capt. Kidd, the pirate; I want to be sure it is a spirit ; if so, that settles the principle; I can wait for recognitions, there is ample time. I am so sure of the fact of materialization, as I have already said, that a human taint is not an essential drawback; a flavor of whisky, or a fetid breath, or even a cuticle aroma (as my friend Eben Cobb once complained of), does not despiritualize the apparition, for we know the spirits use the materials at hand, the medium and the elements of the circle. These materialized forms, even if they are spirits, are not made out of nothing, any more than this world was.

I trust I will be excused for these "shadowy remarks. I make them to show that 1 am thoughtful, and to show also to Brother Cobb But this infroduction will, in a measure, show my reasons for being charitable to the outsider, and will also accent a little my statement when an occasion of the kind interests me-and the séance of which I am now speaking certainly did

If Mrs. Fairchild's séances are as good generally as this one was, they are worth patronizing. I was told by friends I met there, whom I become monotonous, and so merely saying that I was favorably impressed, will be as well as if I wrote a column of details. I will, however, mention a feature or two in this scance that were different from those of other mediums. I do not, by this remark, propose to draw any comparisons, for the others in this city have also interesting features; and all that I have attended have their good circles and their poor ones, and the quality depends upon conditions. and those as much upon the constituents of the circle as upon anything else, and it will not surprise me if Mrs. Fairchild should have her "off" manifestations as well as her "superb" ones, and I am writing now under the influence of one of the latter; when I have seen more of them I can strike an average. Finding, as I have said, some well-known people who have had more experience than I have had with her. and who seem to be satisfied, I do not expect any drop down into the commonplace in my

what it claimed to be, and was an ocular demonstration. An elderly female spirit came out into the room, passing by me, and fully three or four feet from the cabinet; the room was tolerably light; I could see distinctly the fig-

ures on the carpet, and recognized some of the faces on the other side of the room. This spirit was for Mr. Bailey; he will be remembered as once having been the publisher of the Herald. The spirit was his mother. He embraced her. I watched them very closely, not so much interested in their relationship as in the materialized fact before mo. There had been some dematerializations during the session, both downward and upward, generally pretty close to the curtain. While looking at this spirit in the centre of the room and in the close embrace of Mr. Bailey, it vanished instantly, as quick as a flash or the dissolution of a soap-bubble. The disappearance was downward, I should say, but it was so instantaneous that I would not be sure; a movement, any way does not express it; it was instantly invisible, and the son of the mother was standing alone, the spirit had vanished into the circumambient

I have long wanted to see one good, square unmistakable vanishing of one of these forms in the centre of the room, with light enough for me to be positive, and I have now had that privilege. It is to me a satisfaction that quite eclipses all the recognitions I have ever had or that others have testified to. I want to be understood in all honesty that I saw what looked and I think was a solid form, human in figure a few minutes the curtain was again opened, and appearance, vanish into invisible air, in a sufficiently lighted room for my testimony to toward the cabinet or mix with the friends in the room.

I have rather lengthened out this article, but I think some of the unusual features in this scance, particularly this visible dissolution of a palpable materialized form, will be a sufficient excuse for it.

### MRS. M. E. WILLIAMS IN LONDON.

At the solicitation of a number of friends, Mrs. M. E. Williams, of New York, held a séance in London on the evening of August 31st, a detailed report of which appears in the Medium and Daybreak of Sept. 4th. After giving some particulars, with which our readers are already familiar, respecting Mrs. Williams and her mediumship, and facts to show that all the most skeptical would demand in point of conditions was provided, the account goes on to say that the rear part of a drawing room was used as a cabinet, curtains being suspended at the opening of the folding doors between that and the front part in which the company was seated. Very soon after Mrs. Williams entered this rear apartment, the sound of bells and voices were heard; the curtains were drawn aside and the graceful form of "Priscilla" appeared clothed in white, indicating by her gestures that she was invoking a blessing on the circle. "Bright Eyes," Mr. Holland and other of the cabinet controls appeared, but, says the report, the most important of the manifestations was the coming of spirits who were identified by the sitters.

"The first of these was 'Euchemia Dickson,' who came to Mrs. Slater. The interview was most affecting. The spirit spoke audibly and with great euction, and referred to matters of which Mrs. Slater seemed to be fully cognizant." which Mrs. Slater seemed to be fully cognizant. relative, therapirit the wing his arms round her-neck and caressing her. Graceful, active fe-malo spirits came gliding into the space in front of the circle, extending a long white scarf, and playlog with it with graceful emphasis. These females were of very different build, and of striking individuality. One of them seemed to be for Sig. Rondi, and another for Sig. Damiani. The latter gentleman was called up on one oc-casion and the spirit addressed him in Italian, and there was a considerable manifestation of and there was a considerable manifestation of affectionate regard, but the spirit was not recog-nized. Frequently two spirits would appear at the aperture, and of various sizes and styles of individuality. Major and Mrs. Megrew had several manifestations, and of quite an unlooked. character. . . for character, ... The name of Robert Bruce was given, and soon after Mrs. Burns was called up to the table. She recognized the spirit named, but he could not come to the front. There was standing at one side a spirit who said, 'Can you see me?' giving his name in reply to her inquiry. This she did not hear distinctly, when 'Bright Eyes' said, 'It is Geordy, who knows Mr. Burns.' On looking again, 'Geordy' was distinctly seen as he appears on the photograph taken at Edinlooking again, 'Geordy' was distinctly seen as he appears on the photograph taken at Edin-burgh, through the mediumship of Mrs. Mellon of Newcastle. A little spirit then addressed Mrs. Burns, giving her name, and asking if her little shoe was still kept. This was a sister who died when quite young, and so diminutive was she that when two and a half years old her shoe was no larger than that of a baby a few months old, and her mother had kept one of her shoes as a relic. Here were striking features of identity: the personal appearance, the charac-teristic ringlets, the name, and the historical allusion to the shoe. Mrs. Burns says that looking into the back room it resembled the studio of a statuary. There were forms innu-merable in various degrees of development; or, as 'Bright Eyes' put it, there were 'bushels of spirits.' The medium was visible in her chair in the trance state. ... In the trance state... During the evening a spirit came to the table and wrote on two sheets of paper, which she tossed into the circle. At the close, words were found written, but no sentence could be made out. The spirit seemed in a state of nervous excitement, and the letters were not all legibly formed. One female spirit appeared with a lu-minous coronet, and another with a luminous At the close, and another with a luminous orescent on the breast. At the close, all expressed much satisfaction at what had taken plays. There could be no mistake as to the gamineness of the manifesta-tions. The spirite speared simultaneously, and in such diverse forms that no doubt could have arisen; but when they declared their individu-ality as any human they declared their individuarisch; but when they declared their individu-ality as any human being would, there was no ground left for entivocation. Mrs. Williams is evidently a medium of great power. She sat at much disadvantage in many ways. The back room was very large for a cabi-net, and the influence was dissipated. The front room is also large and very lofty, which tended in the same direction. The influence was of good quality apart from all disadvantages, and gives promise of most gratifying results, if un-der the best possible conditions." A correspondent of the Medium adds the following items of interest to the above : "I feel a few words on the scance some of us were privileged to attend, per kindness of Mrs. M. E. Williams and her companion, Mrs. Ander-son, may not be out of place. I for one can tes-tily to the loving proof, given me by a call twice from my beloved friend 'Angela,' now departed five. months, and five years. There were some features in that manifestation which struck me as peculiar : One was the hysterical manner my dear one evinced. She called me 'Ada,' as was ever her wont, and with obediently and trem-blingly from the joy within me I approached, she cagerly patted my fight observe was re-grading dittle. Bright irss.' For three years prior to any friend's fleath, and subsequent theretes it fails of the flow of ten-deretes it with be interest with a glow of ten-diget sympathy break are through her individ-ual messages to my state continued her work at my first structure ince that period her coming cessed. She was he had other work at my first structure ince that bened ther work at my first structure ince the dother work at my first structure ince the dother work at my first structure ince that bened ther work at my first structure ince the dother work at my first structure ince the dother work is mad and much to teal through her individ-tes roice clairantiant and most distinctly; it was axactly the same and a side are listened to from ' lowing items of interest to the above : was exactly the same !

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her last evening. Ere the manifestations closed she called out, 'Ada I will show you far more than this when you come to New York, to our house.' ADA S. SLATER."

### MATERIALIZATIONS AT MRS. SAWYER'S.

### To the Editor of the Banner of Light: Mrs. Carrie M. Sawyer, whose séances have

attracted general attention in Washington and New York, has taken the house formerly occupied by the late Mrs. Hardy, No. 4 Concord Square, this city, and is creating much interest in this phase of spiritual phenomena. A short time since I visited her rooms, which are elegantly furnished, and cannot fail of being appreciated by both spirits and mortals. What came under my observation at that visit convinced me that this medium is destined to open a new era in spirit materialization. Spirit after spirit came from the cabinet, and often two or three at one time, glided noiselessly to theirfriends, spoke to them in distinct voices, and embraced them with every demonstration of joy. Some would rise from the floor, and after speaking enter the cabinet.

One evening when I was present a lady, a near friend of mine, was requested to go into the cabinet. - As she rose to do so a spirit child of hers came out of the cabinet, and led her to the curtain, which was drawn open by invisible hands, when at the very instant little 'Mandie," known as the child control, stepped to the lady, and led her within the cabinet. In and the lady returned, escorted by a male form, leading by one hand the medium. The spirit be depended upon. The form did not retreat | led the lady to her seat, and returned to the front of the cabinet, where he'stood for a few moments kissing his hand to the company, and dematerialized in full view of all. The lady stated to the company that when she entered the cabinet the medium was seated, and beside her stood the beautiful child control "Maudie." who asked the medium to rise and let the lady occupy the seat. As the medium did this the lady said she saw the form of a man materialize, and when fully formed he took her hand, as also the medium's, and led them out, as we had witnessed.

> My spirit-children almost always visit me at these séances, expressing great satisfaction at meeting me. One afternoon I was sitting near the organ, when I was surprised by having loving arms thrown around my neck, and on looking up I saw the form of my spirit-daughter, 'Sweet-Brier," hovering over the organ, floating in the air. There was no visible support for the form. As soon as I looked and lovingly saluted the angel visitor, she said, in a voice heard by all: "My dear papa forever !"

One feature connected with all forms that appear is the strangely beautiful dresses in which they are clothed. We are allowed to handle the garments; they appear to be of a heavy white silken fabric.

At times forms will come, and asking for paper, upon receiving it, write messages to their friends. I examined one written in the dark, and was surprised to see how accurately the lines on the paper were followed. After writing, the spirit will often take it to the person for whom it was intended; in one case the spirit said to the person receiving it: "What I have written is for you exclusively."

The manifestations at this place, are of a very high order; they evidently give full satisfaction to visitors, and should attract the at-

### HIRAM E. FELCH. 16 Brattle Square, Boston.

### The International Vaccination Congress.

The Fourth Annual Meeting of the above, held at Charleroi, Belgium, in July, passed off very successfully. Its chief purpose is stated by the Inquirer to have been to establish an acquaintanceship between the workers in various countries, to compare methods of action, to

reckon up successes, to acquire information,

## Banner Correspondence.

### Verment.

LEICESTER .- Warren Chase writes Sept. 11th : " I spent the first week of September on the beautiful Queen City Park camping ground, and a more beautiful place for such purpose I have not seen. The prospective scenery is not surpassed by any I have seen, and only nearly equalled by the location at Temple Heights, on the Penobscot, in Maine. I reached there Monday evening, Aug. 31st, and that evening Dr. Smith, the President, returned from Lake Pleasant with a delegation from there and Sunapee of about fifty, among them several mediums and prominent workers in the cause from both places.

The improvements are new and slight when com-pared to the older grounds at Onset, Lake Pleasant and Etna, but they are good, and in the right direction, showing a spirit of enterprise and interest in the good work they are doing. The cottages are substantial and tasty, and well arranged, and the locations of public buildings are very wisely arranged. The week I was there was rainy and cold, but the interest was kept up by meetings in the large hall, and by circles where mediums were constantly doing a good work. Among them Dr. Mansfield and Joseph D. Silles, Mrs. J. J. Clark, Carrie Twing, and a dozen others, who, J hope, will not feel slighted because I do not name them, for I assure them I appreciate their good work as much as those I name, and their names come in my mind as I write. Among the active workers outside of mediumship are Dr. Smith and wife (she one of the ablest of speakers, and a medlum, as all know who know of the grand work she has done), Mr. Bugby, Mr. Budington, Mr. Stanley, Mrs. Melvie Clayton, Mrs. Sylvester, Mrs. Huntoon (also a grand medium), Mrs. Dr. Mills, of Saratoga, Mr. and Mrs. Lamb, of Bellows Falls, and many others equally faithful in the good cause, all of whom are greeted and blessed by this lingering old ploneer, who has seen, as old Bamuel did, the fruition of his hopes, and is ready to go when called.

Sunday, the 6th, was a fair and pleasant day, and although too cold for the outdoor rostrum, we had a crowd in and around the large hall, and a grand time, in which Jennie B. Hagan, the favored and beloved daughter of Vermont, brought in some of her inspira-tional bouquets culled from the beautiful gardens of inspiration and poesy, followed by the solid facts of spirit-life and presence by Joseph D. Stilles, who astonishes every thoughtful skeptic, and confounds the agnostics. In the afternoon Mrs. F. O. Hyzer, another of Vermont's beloved and inspired daughters, well and extensively known, gave us an overflowing and overwhelming wase of flowers, ferns and branches of inspiration, intelligence, reflection and wisdom culled from the whole world, instead of the gardens, and awakening thoughts that can never die out of many minds. It was a treat to me to hear her after so many years since I first coaxed her to appear on a platform at Burlington to sing for me at one of my lectures.

Closing my interesting week there I came to Leicester, where an open church stands ready for me on the 13th, and where I am enjoying a delightful visit among old friends in a century old homestead on a seven hundred acre farm, one of the best in the State, and from the old and pleasant house I have the grandest prospect of farming country, villages, and hills peeping over hills, till the Adirondacks in the west and the Green Mountains in the east limit the grandest view that I have ever seen from a farm-house in my life. Here my week will soon run out, and so shall I."

### Massachusetts.

BOSTON .-- A. S. Hayward writes concerning Mrs. A. F. S. Dockum, of 667 Carrol street, Brooklyn, N. Y., who was formerly a Shakeress, but who, becoming a Spiritualist, has been unfolded for a unique phase of mediumship, among the fruits of which may be noted the reception by her from invisible counselors of medical formulæ for the benefit of the hair, also for the complexion, which have been found on trial to be of special merit-particulars concerning which may be gained by addressing her : ." L learn that the spirits olaim that, they guve her these recipes as a means of

BROOKFIELD. - O. B. Fletoher makes an earnest appeal to all who are interested in or desire to know the truth, to subscribe for and read the BANNER OF LIGHT. ("We cannot," he says, "study and fully un-derstand the teachings and moral principles, the science and the laws of Modern Spiritualism, in one year. It takes a long lifetime for us to acquire our needed experience here, and even then we shall have much to learn and to do when we have our abode in the great spiritual beyond."

### Michigan.

'DETROIT .- A correspondent writes, speaking in commendation igh : terms, of

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Like the baseless fabric of a vision Leave not a wrack behind."

Written for the Banner of Light. DYING.

BY WILLIAM G. BROWN.

The hills of autumn run red with wine. " The maples blaze in the subset's glow, Ripe fruits in the orchard swing and shine While beauty and gladness reign below: And she lay watching, a pale young girl, Through the open window the hues of even ;

'Oh i beautiful, beautiful world." she said. "Lay me there with the flowers when I am dead. With the flowers and the dews of heaven."

Then a mantle of glory flushed her cheek, White as the marble, cold and wan ; Her voice grew tremulous, low and sweet, Like the notes of the dying swan ; And then in a moment a rapturous strain Rang out on the air of even ; And we knew by her glazed eye's upward look She was sluging then from an angel's book, And her songs were the songs of heaven i Stevens Point, Wis.

The roses bloom not until the thorns are matured. M. A. D. H.

No lady need be without Mrs. Pinkham's Vege table Compound because she is far distant from drug stores. The proprietors send it postage paid by mail from Lynn, Mass, in the form of lozenges or of pills rice \$1 per box, or six for \$5. Send for the Guide to Health," which gives fall particulars. 

I will not speak of examinations of cabinet. surroundings, etc., for if I was not reasonably satisfied as to honesty, I would not trouble myself to write upon the subject. I always take it for granted that the reader of my pen-work does not consider me a fool, and if he does, a volume would not make me wise in his estimation. The medium remained out in the room all the session, did not go into the cabinet brcept once near the close of the seance. As soon as I had come out of the cabinet, leaving it empty, and taken my seat, which was very near one side of the cabinet, the medium, who is quite a large woman, stood close by my side facing those present, without a word being said, when to my surprise, a spirit-form, clothed in white, came out of that empty cabinet into the centre of the room. I said to Mrs. Whitlock, who was sitting next to me, "Why, there is the medium, who has not entered the cabinet.". "Oh yes," she replied, "she often stays outside." While saying this, the first spirit had gone back into the cabinet, and in a second or two out came another form, and then another, and so on, un. til there were five adult forms out in the room. moving about like things of life-the medium had not moved. I do not think more than one minute, or certainly not two, had elapsed since I, had had ocular proof that the cabinet was empty. The medium, who had not moved, was now entranced and remained so during the se. ance, and in that condition acted as the manager of theseance, or the apparitions. Thirty or forty forms appeared during the session: most of them were for persons in the room, and who were more or less affectionately recognized. As I have said, recognitions are a secondary matter/with me, and if the parties are satisfied, matter with ne, and it the har new second se anaurel tore

ceive incitement and courage for renewed labor.

Some account of the proceedings of the first day was given in the BANNER columns Aug. 22d. On the second day, July 27th, Mr. Aubrey Stan-hope of the New York Herald related his expenope of the New York Herald related his expe-rience of being subjected to inoculation for cholera at Valencia. The virus was said to be "cholera attenuated." It was inserted in each arm. Malaise followed, a sense of burning in both arms, an erysipelatous appearance ex-tending to the neck, severe pains in the head, fever, chills and diarrhoa. At the end of the week he began to recover, and was soon well. He then went to London to report what he had witnessed and undergone. He say Dr. Andrew witnessed and undergone. He saw Dr. Andrew Clark, Sir William Gull, Sir Oscar Clayton, and Dr. George Buchanan. None of them approved of Ferran's procedure—especially in the ab-sence of complete details requisite for judgment.

Madame Huot, responding to an invitation of Madame Huot, responding to an invitation of the Chairman, Dr. Boëns, addressed the meet-ing on vivisection. A spirited discussion fol-lowed upon the policy of enacting laws regard-ing vaccination, some arguing that even if the State thought vaccination beneficial it had no right to compel its practice by the people. Mr. Tebb enumerated the letters addressed to the Congress reading from them massages of spe-Congress, reading from them passages of spe-

Congress, reading from them passages of spe-cial interest. Tuesday, July 28th, Dr. Boëns passed in re-view the objects of the Congress. The discus-sion of the preceding day was revived. Dr. Haughton maintained that vaccination should be forbidden as variolation was forbidden. Dr. Vogt argued that the State had no right to im-pose a medical prescription, a proposition to which there was general assent. Mr.-H. N. Mozley condemned the exaction of certificates of vaccination and re-vaccination from those employed in the service of the State and from employed in the service of the State, and from children attending school. The compulsory vaccination of emigrants was also discussed, and the following resolution was passed :

"Considering that the Congress has received many reports of the injurious effects of vaccination upon emigrants to the United States of America, this Con-gress protests to the United States against the laws which enforce the practice, and respectfully asks for their repeal."

which enforce the practice, and respectivity asks for their repeal." Wednesday, July 29th, Dr. Boëns said, as re-ported in the Vaccination Inquirer, to whose columns we are indebted for these items, he had welcomed the delegates on Saturday, and it was now his duty to pronounce the Congress at an end. They had that in a prosperous and hospitable town, which had a Spanish origin and a remarkable history. The inhabitants were of a cosmopolitan obaracter, serious and strenuous, with an earnest concern for the world and its affairs; and on this particular question of vaccination they possessed clear and decided convictions. He hoped the dele-gates would bear with them pleasant memories of the time they had spent together in Charle-rol, and would return to their homes more re-solved than ever to achieve the deliverance of solved than ever to achieve the deliverance of their fellow-men from the vaccine superstition. It was decided, to hold the next Congress in Berlin.

"What makes the popular girl?" asks an exchange, We know what ought to make her popular. Respect for her lather and a faculty for sharing the household work with her mother. Philadelphia Call.

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continued, her work noe that period her This had other work. German Cern Heney the great cough cute, 25c., 50c and \$1. German Cern Heney heals and beautifies, 25 cis, file had other work. German Cern Heney heals and beautifies, 25 cis, file had other work. German Cern Heney heals and beautifies, 25 cis, file had other work. German Cern Heney heals and beautifies, 25 cis, file had other work. German Cern Heney relief and Brown, 500. File a Teedanche Dreps cure in One Minist, 350. Heneys Heneys Heneys cure in One Minist, 350. Pike's Testinghe Drops cure in One Minute Me Denn's Rhoumatie Pills are a pur cure So.

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Thompson of that place, " who has recently developed into a powerful medium in several different phases-rapping, writing, etc. He has known his power for two years, and has at last allowed his glits to become known to a few of his immediate friends, who pronounce them wonderful. Mr. Thompson is engaged in business, but is; however, willing to devote a portion of his time to any who desire to consult him. Any person wishing to obtain more information concerning Mr. Thompson's powers, can do so by addressing him at 164 Howard street, Detroit, Mich."

Ohto. AMIIERST .- A correspondent writes, Sept. 14th: The BANNER OF LIGHT is a regular visitor here, and is welcomed by many."

### September Magazines.

THE VACCINATION INQUIRER contains William Tebb's speech at the International Congress in Belgium, and excerpts from letters addressed to him excusingattendance. Editorially it is stated that the result of a determination on the part of, the people of Lelcester that their offspring shall not have polson infused through their systems, was that in 1884 more than half the children born during the year were preserved from vaccination. E. W. Allen, 4 Ave Maria-lane, London.

THE TRUTHSEEKER. The editor, Rev. John Page Hopps, gives a sermon on "Evolution into the Unseen," that is both eloquent and instructive, and replete with the truths of another life. Of the remain-ing contents the chief are, " The Parsis and their. Faith," by H. M. Baynes, and Chapter IX. of "Andlent and Modern Ideas of a Future Life." London : Williams & Norgate.

THE MIND-CURE .- Dr. W. F. Evans gives his views upon "The Mental Remedy for Pain "; Charles Dawbarn the closing chapter of his treatise upon "The Manufacture of Success," and "Metaphysics" is the subject of the opening article by Mrs. E. P. Billings. Other contributors are H. H. Brown, W. J. Atkinson, Ed. R. Knowles and the editor, A. J. Swarts. Published at 425 West Madison street, Chicago, 111.

FLORAL CABINET .- A variety of Passifiora (Passlou Flower) is the subject of a fine engraving. An address upon " The Labors and Pleasures of Floriculture," by John Thorpe, President of the Society of American Florists, will interest and instruct, as also will many other articles in this number. 22 Vesey street, New York.

BABYHOOD, with its articles on "Nursery Cooking." "Dangers to be Avoided," and other matters, is of great practical value to those for whom it is published at 18 Spruce street, New York.

THE ELECTRICIAN contains its usual large amount and variety of information invaluable to persons interested in the growing branch of science to which it is devoted. Elec. Pub/ Col, New York.

Take a slip of paper and place thereon, in figures, your age in years, dropping months, weeks and days. Multiply the sum by two; then aid to the result ob-tained the figures 5, 765, and two, and then divide by two. Subtract from the result obtained the number of your years on earth, and see if you do not obtain fig-ures you will not be likely to forget.

If the Derman Anthropological Society is correct, more than the courts of the school children of Central Burope Live same blondes, about one sixth branettes, and the yest of salited types.

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### SEPTEMBER 26, 1885.

### TRUE KINSHIP.

Is true kinship a matter of birth, A component part of muscle and bone? Or is it above the bondage of earth, A spirit untrammeled, a kingdom alone?

May we not live in the presence for years Of those whose bodies are close to our own, Who still are as strange to our feelings and fears As if we were living alone?

Foreign they are to all in our hearts; Foreign to want and to need ; Allen to life, in all of its parts ; Allen to thought and to deed.

Like a breath of cold, wintry air, They touch us with tension and pain, They freeze the soul's flow'rets there. They soil our pure motives with stain.

And others may come, strangers, unknown, That sway us with unspoken grace, Whose spirit and gesture, greeting and tone Reveal the real kinship of race.

From the spring on the height streamlets divide, Some to the east and some to the west, Whilst all on their missions peacefully glide, As each in itself deemeth best.

There's a kinship that passeth the earth, That soareth above the portals of clay, The soul centred kinship of worth, That planteth its feet in one chosen way.

The Camp-Meetings.

-N. O. Picanna

### Queen City Park.

To the Editor of the Banner of Light : On Thursday afternoon Dr. Storer gave an address upon "The Power of Ideas." ideas being defined by him as the royal messengers of the Infinite Intelligence. Precious as it is to receive the influx of thought and

him as the royal messengers of the Infinite Intelligence. Preclous as it is to receive the influx of thought and feeling from the blest residents of the Summer-Land, 'is far more glorious to stand in the very pathway of Divine Ideas as they sweep through the ages and transmit their power, purity and blesseduess to others. It is the privilege of congenial souls to share ideas with others. A healthful soul or body affects all with whom we come in contact. Cultivate virtue within and you will reach the mind and hearts of others. We may not see the method, but there is a great confidence in my soul that there is a path to higher and better conditions. I am most thankful that I have come into being at all, that I am to continue on. *Friday.* - Capt. Brown gave the morning lecture, basing his remarks upon the declaration "Man is a Spirit." Man is a spirit to day, or he will never be. Practical steps should be taken to rouse the God with-in us and thus develop our power. The first demand of the soul is liberty. Act from the soul and uot from policy. Ask not what the public says, but ask of the spirit. The great curse of the world is fear, and the inspiration of the world is love, Cultivate sympathy. The larger our sympathy the greater our joy. Culit vate the sentiment of the beautiful. Why cannot all see spirit? Way not all improvise poetry? Why are not all clairvoyant? The answer to these questions in dicts our eivilization and our ancestry. Our parents fell from the place of spirituality and neglected to cultivate the soni. *Saturday.*-At 10:30 Miss Jennie B. Hagan spoke upon " Bellef and Unbellet." Preceding the lecture she gave.a fine invocation in verse. In speaking of belief Miss Hagan said: " It is a glorious privilege to use our own good sense. If we do not want to believe the Spiritual Philosophy we better not inversing the four-she gave.a fine invocation in verse in speaking of belief has the are subborn things. Spiritualism needs not the support of unbellevers, but th

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littleness and the meanness of a low plane of living into a broader and nobler sphere of being. To Spiritualists, and to all others who listen to him, Mr. Howe endears himself more and more as the years go on, and the work he has done, and will do, will be an imperishable monument to the honesty, and nobility, and strength of his character. Following Mr. Howe came Mrs. Bishop, whose voice stirs the people like a trumpet, and whose faculty of presenting facts and the conclusions which follow them never fails to make an imperession as lasting as the mind which receives it. Personally and professionally Mrs. Bishop attracts the hearts of the people wherever she goes, and no better evidence can be given of the wisdom and segacity of the managers of the Vicksburg and Cassadara. Camp-Meetings than that this highly endowed and spiritually glited lady was one of the most prointnent speakers on their plat forms during the season just closed. Of Mr. A. B. French, whose services were secured for the last three days nothing can be as id that is new. Recognized as he is as an orator who has no superior in the secular or religious ranks, it would be impossible to extol his merits beyond their value, and if Spiritualism had him alone as its advocate and representative, it would command the respect and aftern to fail like hirts, has an dision to accomplish, and is bound to surmount all obstacles, and work out its predeting the intelligent classes, who would see that a cause which attracted to itself and developed a heart and brain like his, has an dision to accomplish, and is bound to surmount all obstacles, and work out its predeting. To those whose bereaved and broken hearts long for comforting words and assuring hope of a bleysed and never-ending refunda to matchless eloguence; to those whose bereaved and broken hearts long for comforting words and assuring hope of a bleysed and never-ending refunda to matchless eloguence.

and light which they know exist, but know not where; to those whose whose being responds to matchless elo-quence; to those whose bereaved and broken hearts long for comforting words and assuring hope of a blessed and never-ending refluion in the spiritual realms; to all these Mr. French course with a replete-ness and an affluence which bring conviction to the wavering, strength to the languishing, and a sacred cheer to souls strugging in the bitterness and anguish which death orings, sooner or later, to every home. At the conference on the last Sunday Mrs. Lols Waisbrooker talked directly to the point on subjects very evidently luteresting to the hearers. Mrs. Bist-op, et al., also pattlepated. To hear the morning discourse of Mr. Hull a farge crowd assembled in front of the speakers' stand, num-bering representatives of towns and villages scores of miles away. Proving the facts and phenomena of Spiritualism from the Bible, and logically interpreting scriptural texts as he does, it is impossible for any churchman, however creed-bound he may be, to listen to Mr. Hull and not be compelled to think. And as thinking is the forerunner of doubt, so doubt is the precursor of investigation. In the afternoon Dr. Spinney of Detroit gave a lengthy address relating to medical, social and spirit-ual subjects. The attendance had now increased, until every seat was filled, and huurdeds were stand-ing under the protecting branches of the noble oaks, engerly drinking, in the great weath of physiological and psychological facts, which poured forth from the speaker like the volume of some great crystal stream. The oencluding speech, brief, but of unapproachable downed on the grounds, and like the one held at Cas-sadaga a week before, was a loy long to be remem-bered. Those who were at both these meetlings-and there were a number-were like links binding the two together, and bringing from one to the other khul work in haimony and union for a cause now entering on a period of success and triumpin grand and gloitous in its r

tor, daughter of E. V. Wilson, gave exhibitions of her marvelous psychometric powers, and was well sus-tained in her work by an appreciative throng at all her circles. Other mediums were present during the whole or most of the meeting, whose pecuniary suc-cess corresponded with the degree of satisfaction re-celved by their patrons. The Vicksburg Camp-Meeting is to be permanent, and next year, and in the years to come, the platform will be occupied, as it was this year, by the best talent in the land and this will be a nuclens which will de-velop an influence to spread and bless the furthermost parts of the land. Truly yours, L. S. DEZENDORF. Schoolcraft, Mich., Sept. 6th, 1885.

regret of the camp that Royal Calendar of Waterbury could not spend more time with us. Though not a public medium, his phases of test giving, speaking in a foreign tongue, etc., are quite enjoyable. He is a rare medium. All receive a cordial welcome at his cottage by his estimable wife and himself. Mirs. Lawrence of Westerly, R. T., an old established medium, cast her lot with us. She treats magnetically and preseribes. Her daughter possesses the same phase of medium-ship.

 $\mathbf{OF}$ 

lot with us. She treats magnetically and prescribes. Her daughter possesses the same phase of medium-ship. Mr. Alden Jones, belonging to the camp as it were, spent much of his spare time in gathering herbs. "Magnetic Healer," is the sign over the entrance of his cozy little cottage, the flower garden in front of which attracts nuch attention. Mrs. Eager of New Haven occasionally speaks in conference. Mrs. Avery of Hartford fourisde the gates] crossed the line to meet with us and entertain in an unknown tongue, to our ammement if not to our instruction. Mrs. Ran-som of Winsted spent a few days with us. Mrs. Fogg of Southington we saw little of, she being busily en-gaged in erecting a very pretty cottage, thereby add-ing variety and beauty to our fural retreat. There may have been others not coming under our notice whom I havefailed to mention. Our President, E. R. Whiting of New Haven, entertained us one Sun-day evening with an essay, given under finepiration; it was a very fine production. Mr. Burnham of New Britain deserves credit for his unitring efforts to serve the campers in his several capacities. A. W. Bill, "master of transportation," has the thanks of all. The camping season at Niantic has closed for 1855; the parting salutations have beenexchanged. During its continuance harmony and good feeling prevailed, and all feit spiritually and physically inpreved and encouraged. CAMPER.

### Neshaminy Camp-Meeting.

To the Editor of the Banner of Light: Neshaminy Camp-Meeting closed its seventh annual meeting on Sunday, Sept. 7th. The last week we had O. P. Kellogg and J. Clegg Wright as speakers. On

O. P. Kellogg and J. Clegg Wright as speakers. On Friday, J. F. Baxter came into camp and was greeted warmly by his many personal filends of Philadelphia, and in the afternoon gave a lecture. It was replete with thought, and of a practical nature. At the close he gave many extraordinary tests, which were recog-nized as true in every particular. Saturday, Mr. Wright gave a lecture, which was spoken of by all as one of the best, and he is always good. Thursday evening was set apart for a Fancy Dress Party, and had it not been that the skies were shrouded in dark-ness and a heavy rain apparently near at hand, we should have had the largest gathering of any evening during the season. As it was we had a goodly number who had come up earlier in the day. The Pavilion, in addition to our usual lighting, was illuminated with three hundred Chinese lauterns, which produced a fine effect.

addition to our usual lighting, was multihated with three hundred Chinese lauterns, which produced a fine effect. Saturday night rain fell coplously, but Sunday morning the sun came out, though on account of the dampuess we were obliged to hold our meeting in the Pavilion. Mr: Baxter gave a lecture that was a treat to all who heard it. The attendance was good, but not so large as in the atternoon, as then crowds came up in the trains, until teen thousand were on the grounds. The exercises of the alternoon consisted of an address by Mr. Wright, recitation by a lady, solos, etc., closing with a great number of wonderful tests by Mr. Baxter. Sunday evening we had a conference, Mr. Duffy pre-siding, and Mr. Wright, Mr. Baxter and others taking part. The exercises closed with two songs by Mr. Baxter, causing us to feel happy and joyous as we bade one another good bye until another year rolls round and we again meet in camp on the Neshaminy, or some other place not yet determined upon. Mrs. Patterson, the independent slate writing medi-tum, has taken rooms at 713 Fairmount Avenue, Phila. Charles Nelson and others. If we had a good medium for materialization in our city, like Mrs. Ross or the Berry Sisters, we think they would do well, and lead many to investigate the olarins of Splittualism as sub-stanitated by its phenomena.

### Verifications of Spirit-Messages.

Since my last letter to the BANNER OF LIGHT verlfying spirit-messages which I had seen in its columns. I have read several more which I can corroborate as to their identification and truthfulness, as given through the mediumship of that splendid instrument for the spirit-world, Miss Shelhamer, at the Banner of Light Public Free Circles. 1 hope you will long be able to retain her for such noble and soul cheering work. The first I shall mention was from my little niece, BLANCHE, whose statements were all correct. The next is that of

### MRS. SUSAN B. TIDD,

whose message was printed in the BANNER of April 12th, 1884. She was the wife of Deacon John Tidd of Woburn, Mass., and a most exemplary woman. Her statements are all correct. The message from

ISABELLA GOODWIN. printed in the BANNER of April 11th, 1885, is a very satisfactory test to me, as I will show. She lived in this town [Hudson], and passed to the spirit-world about seven years ago, at the age of fifteen years; was an amiable girl, of great promise, and dearly beloved by all her acquaintances. Some time before her message was given at the Banner Circle-Room, a gentleman called on me, with a friend, to spend the evening. Our conversation after a while naturally drifted to the all absorbing topic of Spiritualismwhich is now claiming the attention of almost every intelligent, thinking person-and on my expressing some doubt as to the correctness of some of the state ments made, one of my guests placed his hand over his eyes to shut out the light, and then going into s trance condition, gave me the names of some twenty persons who were then in spirit-life, and among them was that of ISABELLA GOODWIN, who then gave a short message, and requested me to convey it to a party whom she named, which I did shortly after. ward. Soon after this I met with another medium when Isabella at once took control, and thanked me "for complying with her request," and then assured me that I should hear from her again "through a source that you will know for certainty that it is me." And now, after waiting over four years, I find she has truly fulfilled her promise through the Message Department of the BANNER OF LIGHT, for which I return her and you my sincere thanks.

### for in private they are doing a good and lasting work

LIGHT.

### -sowing seed for future unfoldment. Please accept this mite for the columns of the everwelcome BANNER OF LIGHT, and my grateful thanks for the noble work it is doing. S. A. DAVIS.

First Doctor—"Do you know I am beginning to sus-pect Slathers?" Second Doctor—"You surprise me. He seems to be quite a gentleman." First Doctor— "Oh, certainly; but I mean—well, I hate to say it, but I suspect he is not a Regular practitioner." Second Doctor—"You horrity me !" First Doctor—"In fact, I feel certain of it." Second Doctor—"Upon what do you base your opinion?" First Doctor—"Upon facts, sir, facts. All his patients recover."—Goldon Gate.



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Tate are stubborn things. "Gpiritualism needs not morality hourpet of unbeliever, but the support of unbeliever, but support of

The last meeting of all was held on Sunday evening at the cottage of the President, Dr. E. A. Bmith. It was a reception to J. V. Mansfield-the world-re-nowned medium-and a dedication of the President's new and commodious cottage. The exercises consist-ed of remarks by the Chairman, Dr. H. B. Storer, on dedication, and the work of Dr. Mansfield; music by Chas. Sullivan; very appropriate responses by Dr. and Mrs. E. A. Smith; remarks by Geo. A. Fuller, Mr. Hubbard, Mrs. Carrle Twing, Mr. Stevens, of New York; Dr. S. N. Gould, Capt. Brown, Mr. Roscoe, Jennie B. Hagan, Mr. Budington, Mrs. Crosset, Mr. Geo. L. Stafford, of Boston; Mr. Webb and Mr. G. W. Fowler. The meeting was very largely attended, and was enjoyed by all. This morning the campers are saying their adieus. Most sincerely and truly, GEO. DUTTON. Sept. 14th, 1885.

### The Vicksburg (Mich.) Camp-Meeting. To the Editor of the Banner of Light:

The Vicksburg (Mich.) Camp Meeting closed on Sun day, Sept. 6th, after a continuance of ten days. Notwithstanding the weather most of the time was un-

LAKE PLEABANT, MASS., Aug. 30th, 1885. To the Stiftualists of Solomon Valley: Lake Pleasant returns greetings, and wishes you abundant prosperity and spiritual advancement. JOEEPH BEALS, Pres.

roture presence and wishes you bundle to the presence and spiritual advancement. JOSETH BRAIS, Pres. Mrs. Luil then gave a short address upon the "Evo-lution of Thought." The President, Dr. Ballou, then followed with a parting address, bidding the assem-bled multitude good-bye and God speed". This session virtually closed, the camp meeting. Fully five thou-sand people were in attendance during the day. Monday morning the campers on the grounds gath-ered around the rostrum and participated in a parting conference and fraternal hand shaking, renewing vows and pledges of affection and remembrance which shall forge connecting links between the pres-ent and future gatherings of this sort, and blanding all in closer union of spirit, as they radiate from this one common centre, and plunge into the turmoils of daily life. By the middle of the alternoon the tents were all struck, and the busy camp of the day before, with its five thousand people, had dwindled to a " baker's dozen," who were walling for the solomot valley. The utmost harmony prevailed throughout the entire session of ten days. Prof. T. O. Vine and wife of Chi-cago furnished most excellent musie for the occasion, and added greatly to the pleasure of the meetings. J. M. WATERMAN, Sec.

withistanding, the weather most of the dime was unpleasantly chilly, the attendance was good, and larger than could have been expected under the depressing through the state attendance was good, and larger than could have been expected under the depressing through the state attendance was good, and larger than could have been expected under the depressing through the state attendance was good, and larger than could have been expected under the depressing through the state attendance was good, and larger that the state attendance was good, and larger than could have been expected under the depressing through the state attendance whole they imparted through the state attendance whole they imparted through and thirs are the momentary attendance whole they imparted the state attendance whole they imparted the depressing the tenden expected through the and the depressing the tenden expected through the and the depressing the tenden expected through the attendance whole they imparted the depressing the tenden expected through the depressing through the that state and happer life that this. From the gloom the gloom the depressing through the that state and the plerise of the date depression of the date the state attendance whole the gloom the gloom the gloom the gloom through the server the state attendance whole the gloom the gloo

### SIMEON BRAULT.

In the BANNER OF LIGHT of June 13th. I saw the message of SIMEON BRAULT, and taking the paper with me, I called on "Uncle Charles Brigham," who the correspondent of the Boston Globs says, "thinks no more of death than he does of pulling on his Sunday bants," and asked him to read the message. Adjusting his glasses he read it carefully, and then said that a man by that name had worked for him, and that he was an old resident : thus corroborating two essential points in the message.

I have myself often talked with Mr. Brault on the subject of Spiritualism, and his allusion to that fact in his message, is a test that comes home to my heart. In his lifetime he thanked me for the light I had imparted to him respecting the future life, and now I am happy to know he has found those instructions literally correct, and has had the power granted him to return and through the lips of a mortal sensitive to acknowledge it. The manner of his leaving the body was just as he stated in his message, and so also were some other facts he mentions, all which satisfactorily prove its genuineness.

The editors of the Hudson Pioneer (a copy of which paper I send you) considered the message of friend Brault of sufficient interest to transfer entire to the columns of that paper, but had not the independence to state the truth in regard to it ; but they are entitled to thanks for placing the message before their readers. May success continue to attend the BANNER OF LIGHT and its Spirit Message Department ; it is doing better missionary work in spreading spiritualilight and truth among the people than all the pulpits in the land. Fraternally yours, JAMES H. FOSS.

### Hudson, Mass., Sept. 1885.

### ESTELLA SMITH.

The spirit message from ESTELLA SMITH, of East Boston, given on "Children's Day," May 15th, and printed in the BANNER OF LIGHT Sept. 5th, is so much like the dear, bright, intelligent little girl I knew by that name, in East Boston, where I then resided, that I feel it a duty to write a few lines of verification. I am well acquainted with the family, and the circumstances attending Estella's decease-which was brought about by falling on the ice, some three years ago, as stated in her message. Her lively, pleasant, intelligent talk, all through the communication, is so much like her natural, life-like prattle, that no one can question its genuineness. It is all true. I hope she will be able to again prove to mortals the truth of spirit-communion, and thus open the eyes of many who are now spiritually blind to the beauties of the spirit-world. She can but be very efficient in the new "messenger" work she proposes to undertake. Such spirit-communications as this are very convincing, and should not pass unbeeded-nor do they.

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### LIGHT. BANNER OF

### 4

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### SPECIAL NOTICES.

SPECIAL MOTICES. AP In quoting from the BANNER OF LIGHT careshould be taken to distinguiab between editorial at icless and the communications condensed or otherwise) of correspondents. Our columns are open for the expression of imperional free thought, but we cannet undertake to endorse the varied shades of opinion to which correspondents give utterance. AF We do not read anonymous listices and communica-tions, The name and address of the writer are in all cases indisponsable as guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires picality to recommend to



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C B. RICH......BUSINESS MANAGER 

**AF** Business Letters should be addressed to ISAAC B. RIGH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Temble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierponi.

### Still Another Attempt to Explain.

The Seybert Commission, as it is known, appointed by the University of Pennsylvania, under the conditions of a bequest by the late Mr. Seybert, has, it seems, made such progress as to inspire a serious article of considerable length, by Mr. Charles Morris, in Lippincott's Magazine (for September), published in Philadelphia. The article is entitled "A Chapter of Mystery." The writer's intention manifestly is to state the case for and against Spiritualism as nearly as he can, although it is plain enough that he allows more room for a mental inclination against the spiritualistic theory than for one in its favor. He acknowledges that science, as a rule, has avoided the subject of Spiritualism, declaring that "its methods and conditions are usually of a character to set a scientist beside himself with impatience." Yet science, he holds, has not wholly failed to investigate. Spiritualism has, he confesses, "won over many persons of good sense and sound logic, including several prominent scientists, to a belief in the truth of its claims."

"Phenomena," he says, "sufficiently striking to convert such men as Hare, Crookes, Wallace, Zöllner, and the like, are certainly worthy of some attention, and cannot be at once dismissed as results of skillful prestidigitation." He admits, after making all necessary deductions for outside deception and self-delusion, that "there are some private and strictly honest mediums, and many phenomena which no theory of conjuring will explain." But he attempts no theory respecting their cause. What has so far been discovered through the investigations of the Psychical Research Society demonstrates, he thinks, "rather conclusively, that certain hithertounknown and unsuspected powers and laws of nature do exist, and that man's five senses are not the only means by which he gains a knowledge of what is going on in other minds than his own." He thinks that the phenomena, which he is quite ready to call "facts," "seem to indicate clearly that mind can affect influence, and control mind through some other channel than that of the senses." over long as well as short distances; and that "some psychic medium, some ethereal atmosphere, infiltrates our grosser atmosphere, and is capable of conveying waves of thought as the luminiferous ether conveys waves of light." This writer in Lippincott does no more than select some of the more striking instances of spiritualistic phenomena, as they have been recorded by scientific observers. He sweepingly assumes that "those placed on record by the numerous unscientific and unknown investigators are not the kind of material to present to the general public." After a couple of pages more, devoted to prefatory and preparatory observations on the general subject, in the course of which he seeks particularly to impress the necessity of "scientific tests"-even while admitting the results of scientific research are only "hard, visible, tangible facts," thus unconsciously reducing the spiritual to the level of the material-he comes to the investigations of "men of high standing in the scientific world," whose word will readily be taken by all. These men he personally names as follows: "Alfred Russel Wallace, the celebrated naturalist; Dr. William Crookes, whose discoveries in chemistry and physics have been of a remarkable character; and Dr. Huggins, the equally celebrated astronomer." He speaks also of "Dr. Hare of Philadelphia, a chemist of world-wide fame"; Dr. Robert Chambers. Dr. Elliotson and Professor William Gregory of Edinburgh, Dr. Gully, a scientific physician of Malvern, and Judge Edmonds, "one of the best-'known American lawyers." And he adds that "names of similar reputation in the scientific and professional world might be adduced from Germany and France, prominent among them the late Professor Zöllner of Leipsic." He admits that "the results -reached by these men are therefore of great weight, and go far to fix the status of the phenomena examined." Also, that "several of them have become acknowledged converts to the spiritual theory." Only Professor Faraday and Dr. Carpenter, amongst the prominent investigating scientists, "have declared that they [the phenomena] are in toto the result of fraud." But he is forced to admit that their investigations "were too trivial to render their decision of any value." Faraday declared table tipping to be due to involuntary muscular movement; and Carpenter pronounced the mental phenomena to be due to unconscious vices were largely attended.

cerebration, or the action of memories and t ideas long since stored in the mind, when the consciousness is otherwise engaged, and the person is unaware of the activity of his mental stores. The writer asserts for himself that this theory, like that of the involuntary muscular movement, "is utterly inadequate to explain all the phenomena," and applies to the cases adduced by Dr. Carpenter only by a strained interpretation.

After citing a case to which Dr. Carpenter's theory could in no way apply, he quotes from one of the reports of the London Dialectical Society on the subject, the whole of which were published in 1871. Mr. Sergeant Cox, a prominent member of the English bar, was a member of this sub-committee, and his personal experiences in investigating the phenomena are some of them given. But he states that "the most remarkable evidence adduced by scientific observers" was that presented by Professor Crookes. This distinguished chemist undertook the investigation of the phenomena in 1870, "with the full expectation "- says the writer of this article-"of exposing it as a compound of trickery on the one side and of credulity and self deception on the other." In 1874 he published in the Quarterly Journal of Science a brief compand of the notes of his investigations during the four years preceding." The writer is compelled to admit that "some of the phenomena here recorded are so extraordinary that they would not be worthy an instant's attention but for the attestation of a witness of such standing, and one accustomed to the employment of the severest scientific A number of them are given, in quotatests." tion marks, out of Professor Crookes's compand-He says that Prof. Crookes offers no theory as to the producing cause of these manifestations, although he had previously admitted him to be a "convert" to the spiritualistic theory. He evidently forgot, or else was in a hurry about his conclusion. Finally, notice is taken of the experimental investigations of Prof. Hare and Judge Edmonds, which are familiar to all readers of the records of spiritual phenomens. Then this writer in Lippincott proceeds to dispose of the subject by considering the three explanations offered: 1st, that of fraud in the mediums, and self-delusion in the believers; 2d, that of some unknown law and force of nature, the physical manifestations being ascribed to a psychic energy of nervous origin, the mental to unconscious cerebration ; 3d, that of the action of disembodied spirits. He save the first explanation is given by those 'who have reached their opinions by their own inner consciousness, and without troubling themselves to investigate the facts"; but while he holds to the "deception" theory as applying, in his view, to certain of the phenomena, he is constrained to admit that it does not apply to all.

As for the third theory, his opinion is that 'the great body of critical observers are disinclined to accept it"; because many of the scientific class do not believe in an existence beyond this, because many of the religious class question the possibility of freed spirits returning to earth, and because many who are to be classed between the two, "consider the manifestations too puerile, and the mental communications given too unsatisfactory, and too far below the mental calibre of the professed speakers." To this intermediate class, he says, the second explanation is the only tenable one. Still he says it is not easy to admit that the human mind possesses such hitherto unknown powers, or that there is an intangible material outside the body which can penetrate physical objects, and by whose aid the nerve-nower operates to produce sounds and motions of bodies. And yet, he adds reluctantly : "When we consider all the facts bearing upon the case, it becomes equally hard to deny": "All mankind is not blind and gullible," he says, and after sifting all these recorded phenomena there is a considerable residuum "which must be accounted for by another theory than that of delusion." Summing it all up into one view, so to speak, writer h**a**s to acknowledge that ve are yet far from being acquainted with all the nervous organism, despite all the researches of late years"; and that we "do not yet know all the conditions and capacities of the world of matter which surrounds us, or the possibilities of intercommunication of minds without the aid of the senses." As to the assertion of Spiritualists, that we are equally far from knowing all the possibilities of spirit existence or of communication between embodied and disembodied mind, he sets that off against the other in respect to the asserted unexplored mysteries of matter; and concludes that "it is best to remain in a state of suspended decision, and await the results of accurate observation, to settle the question definitely on one side or the other."

### Mrs. Sawyer's Scances in Boston.

The séances of Mrs. C. M. Sawyer, at 4 Concord Square, are attracting the attention of many of the best minds of this city and its suburbs; the accounts given of the remarkable phenomena occurring at those held by her in other cities, notably those in Washington, witnessed and attested to by distinguished professional gentlemen, including several from the Smithsonian Institute, and corroborated by lengthy reports in the Republican and other papers, having stimulated a desire in the minds of our citizens to avail themselves of an opportunity to witness them.

Mrs. Sawyer has been before the public as a medium for nearly twenty years, and probably no one has been subjected to more orucial tests, or submitted to what Prof. Kiddle, in another column, terms "medium martyrology," with greater willingness or a stronger desire to um were held, other hands would affectionately satisfy the public of the genuineness of her mediumship and the reality of the phenomena. The end wall of the parlor in which the seances are held in this city is a solid one of brick, having no door, window or other opening. The simple structure, technically termed a cabinet, is at the centre of this blank wall, with no opening but in front, and that in view of all. At whatever place Mrs. Sawyer has held séances, the cabinet has been left in order that any who had doubts of its being just what it purported that their doubts had no foundation in fact; and at her next locality a new one, as in the present instance, has been made by some mechanic known to be truthful and reliable. To those aware of this no examination of the cabinet seems required, yet before the opening of each séance every one is given an opportunity to examine it and its surroundings to their full satisfaction.

On a recent afternoon a company consisting of Thomas R. Hazard, Mrs. Maggie Folsom Butler, Mrs. W. H. Allen of Providence, and ten or a dozen others familiar with the requirements indispensable for a successful materialization séance, were assembled in the capacious and tastily-furnished parlors of Mrs. Sawyer. While being seated, Mrs. Sawyer at the time in conversation with one of the circle, the voice of the child-control, "Maudie," greeted the company from behind the curtain, and shortly after Mrs. Sawyer had taken her place in the cabinet, the welcome guests from the land of the immortals came rapidly, singly and in groups. Mr. Hazard noticed that a table near which he was seated was being moved, as if by some one trying to pass between it and the wall. He thought it caused by some one of the circle, until hearing a voice and feeling the pressure of hands on his shoulders, he turned and found one of his spirit-daughters standing behind him, she having assumed visible form outside the cabinet and come to him from its extreme left.

"Maudie" is the sprightly, witty and loguaclous spirit child control, and the life of the seance. She talks clearly and distinctly in her own voice, that is, independent of the vocal organs of the medium. She gives the names of spirits who cannot give them themselves, communicates messages from them, and relates incidents by which they may be identified. In this she may be simply the mouthpiece of others, for often after delivering her message, or describing some person or incident, she closes by saying. "Do you know what this is all about? I'm sure I don't." The response to which is-in the majority of cases-that it is all understood by the person addressed, and to whom it is very satisfactory. A few weeks since a gentleman present at a scance was told by "Maudie" that it would not be long before he would know much more of the spirit-world than he then did. At the time be was apparently in good health. Shortly after he was taken sick, and his funeral occurred last week.

A gentleman was called to the cabinet for the purpose of being introduced to the chief control, "Elan," and while cordial greetings were being exchanged, suddenly the child Maudie appeared at his side, and halled him with her fa miliar "holloa." When the greatest degree of powers and mysteries of the human mental and harmony prevailed, the use of the cabinet seemed to be dispensed with. While a male spirit stood at the opening of the cabinet one came from another point, and two others appeared to rise from behind the organ at which Prof. Longley was seated. Whence he came was not apparent, but suddenly a man was seen standing in front of that instrument. He pressed a few of the keys, and evidently was about to do more, when a female spirit emerged from the cabinet, took him by the hand and gently led him back to it. One of the circle was requested to enter the cabinet. Complying, she seated herself in a chair at the side of the medium and conversed with her unseen companions. In a few moments Mrs. Sawyer stood at the entrance, and while standing there a male spirit came from the cabinet leading the lady and accompanied her to her seat ten feet distant. At some of the seances spirit-forms float in the air without any visible support, an instance of which is described by a correspondent in another column. One peculiarity of these materializations is the absence of veils or other coverings of the head and face, and the richness of their apparel, many of the female spirits wearing closely-fitting dresses, formed of what appears to be white satin of the most delicate texture and finish. Mrs. Sawyer's hair is quite short, of a light color, and curly; the by far larger number of the spirits have dark hair, in some instances raven black, long and straight, falling gracefully about their neck and shoulders. We feel assured that none who attend Mrs. Sawyer's seances, with a disposition to be as honest in their investigations and conclusions as they desire the mediums and others to be, will fail to be satisfied to the fullest extent of their wishes.

### Floating Spirit Forms.

Our friend and correspondent, "G. A. B." of Washington, D. C., in a private note to us just at hand makes mention of having attended an harmonious materializing seance on the evening of the 15th inst. at the residence of Mr. and Mrs. Daniel C. Chapman, Capitol Hill, which he says proved to be of a most unusual character, inasmuch as some half dozen of the spirit forms called up as many sitters at various times during the evening; and, while each couple were together, the spirit form would gently rest its hand upon the hand of the friend who had been called to step forward, when it would gracefully assume a horizontal position. The pressure upon his hand, he says, during this extraordinary exhibition, was very slight: A number of the friends present were also in turn called into the cabinet, and while both hands of the medinat one's face. etc.

The medium is a young lady, sixteen or seventeen years old-Miss Virgie Roberts-and though materialized forms have appeared through her medial gifts occasionally for the past two years. she has not until a few months since exercised them as a public medium. Our correspondent avers that she is in the care of judicious friends, who will endeavor to have her seances so conditioned that favorable and satisfactory results will be sure to follow; he also reports that to be might examine it and become satisfied | other private mediums in Washington are sitting regularly for development; and in one particular instance, it is said, marvelous and startling success has resulted.

### Some Suggestive Figures.

The amount of real property exempted from taxation in this city is increasing rapidly, says the New York Tribune: A report from the tax department shows that the assessed value of such property is now \$265,000,000. A similar report a few years ago placed the amount at \$205,-000,000. These statements, of course, include the property of the city, which is valued at \$178,894.060, exclusive of its interest in the Brooklyn bridge. In ten years there has been an increase of \$18,000,000 in the assessed value of exempted church property, while in that owned by schools, asylums, libraries, etc., the increase has been \$19,000,000. It is a good thing for the city to promote intelligence, morality, charity and virtue by exempting property from taxation, but in doing so care should be used to see that no injustice is done to taxpayers. The matter is one that should be governed by general instead of special laws. The Tribune is right. Let us have general laws by all means in every State in regard to taxation. Church property exemption has of late years resulted in immense speculations in real estate.

**137** THE SPIRIT MESSAGE DEPARTMENT opens with an Invocation, asking for the "light and inspiration that will quicken our souls"; a number of questions are then answered by the Controlling Intelligence, bearing on the doctrine of re-incarnation, the power of "fore-knowledge" by advanced spirits, certain mat-ters regarding personal medial development, etc.; after which in the order of delivery are presented the individual messages received: Dexter Barnes of Manton, R. I., expresses his not think we are old people now, jogging along, for we are not, we are growing young and strong, and feel as though there was an etci-nity of work and enjoyment before us"; May-erick Wyman of Arlington, Mass, seeks to give his kindred some conception of the power of spirits to return and bear witness "that there is a real existence higher than the earth-ly life"; John R. Proctor announces that he has been experimenting with mediums in Prov-idence, R. I., and hopes ere long to successfully 13 THE SPIRIT MESSAGE DEPARTMENT idence, R. I., and hopes ere long to successfully manifest himself; Emma Powell wishes to reach her sister, Mrs. Mary J. Anderson, in Boston; Thomas Lindsay of Perry Township announces that he has been visiting various places in Indiana, seeking a medium through whom to speak and has hopes of a young man in Muncle in this regard; William M. Rogers of Newport, R. I., wishes to assure his friends that "if they will take the pains to go privately somewhere, where I can come. I will do my best to satisfy them on any point or question that may arise concerning me in their minds"; Mrs. Addie Fletcher, in a message full of a mother's love for her children on earth, brings gratitude to her friend Annie of San Francisco, whose care has wrought so much to benefit the little ones from whom she was physically separated by death : Mrs. Annie Maria Malcolm of East Boston desires her words to reach G. F. Malcolm of that city; Willard Drury of Natick, Mass., reports that instead of the excarnated being incapable of consciousness, activity or intelligent communication, he finds that "there is more of activity, of reasoning intelligence, on the other side of life, than I ever dreamed it was possible for man to possess," and Elizabeth Carter voices consolation on her own part and that of other spirit relatives to the loved in Baltimore. Md. Jean Paul Richter soliloguizes as pathetically as beautifully : "A bride is indeed for many days, to every one who does not marry her-and especially to me-a poor, meagre shewbread; but I except one hour, the hour on the morning of the wedding day, when the hitherto free girl, trembling in her finery, overgrown with flowers and feathers, soon with like ones to be plucked out by destiny; with anxious, plous eyes, which for the last time. and the lovellest, shed their tears on the mother's bosom; when standing adorned on the scaffolding of joy, she celebrates so many partings and one sole meeting; and when the mother turns away from her and goes to her other children, abandoning the anxious girl to a stranger-this hour, I say, touches me. Thou joyfully-throbbing heart, I then think, not always wilt thou beat thus in the sultry years of married life; but often wilt thou shed thine own blood, that thou mayest more firmly step down the path that leads to old age, even as the chamois-hunters support themselves by the blood of their own heels."

### SEPTEMBER 26, 1885.

### Re-opening of the Banner of Light Free Circle Meetings.

The public free meetings regularly conducted at the Banner of Light Circle Room were commenced at that place for the season of 1885-6. on Tuesday afternoon, Sept. 22d-Lewis B. Wilson presiding.

The hall was crowded with interested listeners; the messages given through the mediumship of Miss M. T. Shelhamer, and recorded by Miss Emily Chace, were of marked character; the fine singing by Mrs. Nellie M. Day added to the harmony of the occasion ; and the floral display -the gift of various appreciative friendsshowed that these seances hold a warm place in the public estimation. Our thanks are returned, for these floral tributes, to Jacob Wright and Mrs. S. R. Duren, Woburn, Mass.; Mrs. S. M. Ingraham, Windsor, Vt., and others. The following spirit-intelligences gave communications on the 22d, which will appear in the Message Department in due time: Benefice, Col. George Ward Nichols, Mrs. Charlotte Crandall, Sarah Bird, Charles Williams, Manning Leonard, Daisy to Jacob Wright of Ohio.

These meetings will be continued weekly on the afternoons of Tuesday and Friday at 3 o'clock. Public invited.

### New Zealand Psychological Society.

At a social gathering of the members of the above Society and their friends, in Auckland, June 16th, Mr. Charles Bright gave a short but eloquent address on Modern Spiritualism, in which as reported by the Harbinger, he presented incontrovertible facts, showing the existence in all ages of a belief in the power of spirits of the departed to communicate with mortals, and the rapid strides the movement was making at the present day. Mr. Bright pictured graphically the efforts made, from the remotest period to the present, to suppress truth; how, in spite of all, the truth only came out stronger than ever, and must eventually prevail and survive when the religious systems of to-day have sunk into decay. He deprecated the idea of making Spiritualism a religion, and preferred to see it a science, as it was the grandest science nature had yet revealed to man.

10 John Wetherbee has in this issue an interesting article strongly endorsing Mrs. Fairohild's materializations. His statements, it will be noticed, are made with care but unusual emphasis. He tells us he has attended another of her seances, where the manifestations were so palpably what they claim to be, that he feels that he ought to have been even more affirmative and emphatic than he was, for the circumstances were such as to come under the head of positive proof - a demonstration that would convince even an obstinate skeptic. The circumstances to which he refers he epitomizes as follows:

### To the Editor of the Banner of Light :

During the few days that I have been in the city I have attended sundry seances with excellent materializing mediums-among others three public ones with Mrs. Fairchild, 314 Shawmut Avenue-each and all of which were so exceptionally good that I really thought which which be observed to the server of the serv he close of the third sé

That is the totally inconclusive conclusion of one who would state the results of investigation, and who simply adds his testimony to that of many others, that he is ready to get on the stronger side as soon as he finds out which it is. The powers are at work, however. Scorn is giving way to seriousness. The tiny rap is in literature, in the church, in society, to stay.

A correspondent of the BANNER, residing in Santa Clara, Cal., sends us a copy of The Leader, published at Melbourne, Australia, in which extended remarks are made upon the subject of vaccination, the closing paragraph of which is well worthy the attentive consideration of our own people, especially at the present time when an incipient smallpox panic has caused an indisoriminate use of the doctor's lancet and the virus of diseased animals. The writer says: "To perform a dangerous operation on any individual merely to avert danger threatened by a remote contingency is a very serious matter, and should not be lightly undertaken, however plausible the theory of its action may be. The prejudice against such operations is an honestone and should be respected."

MRS. H. B. FAY, having announced a reopening of her seance-room, many of her friends assembled therein on an evening of last week, and were gratified in witnessing very interesting phenomena, about sixty materializations, as we are informed by Dr. M. V. Thomas, taking place.

HT We received on Monday last a pleasant call at our office from Dr. R. B. Westbrook, of Philadelphia, who, having passed some time of late in the White Mountain region, in New Hampshire, was then on his way homeward.

B Well done, South Australian Times! We shall revert in a fature lisue to your bold defense of the right of investigation.

FRED H. LYNN passed to the spirit-world from Philadelphis, Sept. 15tb, 1885. The funeral ser-

# The New York State Free!hinkers' Association at its eighth annual Convention held in Albany Friday, Saturday and Sunday, Sept. 11th, 12th and 13th, elected T. B. Wakeman President, and J. J. McCabe and Mrs. F. C. Reynolds, Secretaries. Elizur Wright, Horace Seaver, James Parton, Courtlandt Palmer, Mrs. M. P. Krekel, Miss Helen Gardner, Charles Watts, Joseph McDonough and J. E. Remsburg were among the speakers. The closing address on Sunday evening was by Col. Robert G. Ingersoll.

EF We are in receipt of a printed sheet from New Zealand containing a voluminous array of testimonials to the success attending the labors of Otto Hug, a "Swiss Medical Clairvoyant." in that locality. Many of the instances of healing described are very remarkable.

13 The mediums, Mr. and Mrs. Joseph Uaffray, are now located at 590 7th Avenue, New York City.

STATE VAL

EF The Association for the Advancement of Women has just issued two neat pamphlets covering the proceedings of the twelfth annual Congress held in Baltimore in October, 1884. One of the pamphlets contains the annual reports of the officers and committees, and the other the papers read at the Congress.

The SWEET BROTHERS, who announce themselves as "Inspirational, Musical Artists and Composers," offer to furnish music for circles, lectures, etc. Their address is Taunton, Mass.

"PILGRIM PENCILINGS," by J. J. Morse, will appear in our columns next week. Mr. Morse can be addressed for lecture engagements in CARE BANNER OF LIGHT.

Prior to the departure of Mrs. M. E. Williams and Mrs. Anderson from London, upon their return to this country, a reception was accorded them by a large attendance of representative Spiritualists at 3 Upper Bedford Place, on the evening of Sept. 8th. A number of short addresses were made, interspersed with vocal and instrumental music, by Miss Jessie. Dixon, Mrs. Perry and Mr. J. C. Husk. Among the speakers were Mr. J. Burns, Hensleigh Wedgewood, J. Page and J. C. Street, to whose remarks Mrs. Williams responded for herself and Mrs. Anderson in a very acceptable manner.

FACT MEETINGS, under the management of Mr. L. L. Whitlook, will begin at Horticultural Hall, Boston, the second Sunday in October, and be held every Sunday afternoon during the season. The programme, which embraces good music and the scientific investigation of mental and spiritual phenomena with mediumship, will, it is expected, be very interesting to investigators.

Mrs. H. V. Ross has, in compliance with the urgent solicitations of her many friends, concluded to remain in Providence, R. I., and is preparing to resume her seances, due notice of the opening of which will be given.

15 The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

15 The Smith American Organ and Piano" Company have a notice on our fifth page, to which the attention of the reader is especially directed.

KP- Mrs. J. C. Ewell is located at 755 Tremont street, Boston, and will devote her spiritual gifts largely to the sick, the same as in her first years of mediumship.

Can you let disease strengthen in your sys-tem when afflicted and not seek relief. For all forms of Heart Disease, organic or sympathetic, DR. GRAVES' HEART REGULATOR is a ours. Been before, the public thirty years. | \$1, bottle,

### BANNER LIGHT. OF

### Sad Fulfillment of an Astrological Prophecy.

The BANNEB OF LIGHT for Jan. 10th, 1885, contained an extended reference to the decease (Dec. 31st, 1884) and burial (Jan. 4th) of my beloved wife, Mary E. Rich.

Nov. 12th, 1884, I placed myself in communication with Prof. St. Leon, of New York City, receiving information from him on various points, together with the following "forecast," to which—as my wife was at the time perfectly well to ordinary appearance-I did not attach much credence. The sad fulfillment of the prophecy it contains is now a matter of my personal history-my wife passing to spirit-life on the evening of the very day specified in the Professor's reply:

NEW YORK, 15th Nov., 1884. ISAAC B. RICH, Esq.-Dear Sir: In response to your favor of the 12th inst., stating time of birth of lady, viz., 4 A. M., Saturday, 17th April, 1852, I regret to state that the planets are in a very unfavorable position as regards health, and even safety of life. They are rapidly going into excitement, and the patient requires to be kept very quiet, and free from all excitement, as there is evidence of much trouble about the heart, becoming daily more serious, and pointing to the Sist December as a period which it will be impossible to survive.

I am, dear sir, Yours very respectfully,

PROF. ST. LEON.

1 have had occasion several times to consult Prof. St. Leon on matters of business, and have always found his statements to be in harmony with the facts. I therefore regard him as one of the most reliable astrologers I have ever ISAAC B. RICH. seen.

Boston, Sept. 19th, 1885.

### Horticultural Hall, Boston.

Hon. Warren Chase will give the opening address of the season before the Boston Spiritual Temple at Horticultural Hall, 100 Tremont street, on Sunday morning, Oct. 4th. Bro. Chase is well-known wherever in America Spiritualists have assembled to listen to the voice of an advocate of the New Dispensation. He is a veteran with whom the years have dealt kindly, while they have enriched his store of valuable experience, and believers and inquirers alike will be benefited by attending his ministration on the above occasion. Mr. Chase will also lecture at the same place Sunday, Oct. 11th.

The Society before which he is to speak needs no encomium at our hands. For several years past it has conducted an honorable and valuable work for the cause at this hall, under the faithful presidency of Capt. Richard Holmes; and the flattering prospects for its forthcoming season under the same management leave nothing to be desired.

### Lizzie Doten's Inner Life Poems.

Now is the time to purchase these volumes of magnificent poetry by the well-known author, Miss Lizzie Doten, of Boston. Their fame has extended all over the civilized world. They are sent from this office by mail upon receipt of price.

15 A Maine correspondent in the Boston Evening Record tells a good deal of truth in relation to the fact of too much teaching of youth : that is, too much half-education. The writer's statements remind us of what Daniel Webster once said, namely, that he learned more the first year after he left college than he did the whole time he was there. Here is what the Record correspondent says :

"is what the Record correspondent says: "The sickly colleges scattered around the land are responsible for the very large number of failures in life. Boys have been taken from plow, plane and anvil and sent to the great elites to be poor lawyers, ing in these pursuits they degenerate into lightning red peddlers and book agents, to finally disappear be-ence in the minds of youth. It takes away the spur to which we are indebted for most of our great men. A thorough common school education is an ample basis why, my dear sir, we have men in this town [Saco] who think a boy with all the common school educa-tion in the world a fool, without a smattering of Greek, Latin, French, German, and particularly botany, and these are the men who would demoralize our country by giving children a fancy, fashionable education which at least a least indectable of our young men and street. He is not sure he won't be crippled or killed

### ALL SORTS OF PARAGRAPHS.

THOMAS STOKES. A joly man was Thomas Stokes, Whose face ne'er wore a frown; He was as full of ancient jokes As any circus clown. His hair was gray, his face was round, And he not very tall; His stories always were profound, And well he knew them all.

He always seemed to be in luck. He always seemed to be in luck, He never had the gout; But still he looked much like a duck Whene'er he walked about. He'd talk to all that came to see Him either night or day; His laugh was loud and full of glee, For he was always gay.

His hands and face were darkly tanned.

His nands and face were darkly tanne He worked through sun and shade; And ever had a ready hand For those who needed aid. The tales he told of olden times Were often over long; Much like a rhymer's empty rhymes, Or a poor singer's song.

Of course he had his little flaws,

Of course he had his little flaws, The best of us have sinned; But he obeyed his country's laws, And cracked his jokes and grinned; And when he died his neighbors oried, Their hearts were sad and sore; And it could never be denied A good man's life was o'er. -Howard C. Tripp, in Chicago Sun.

Boston people just now refuse to shake hands with their Montreal friends.

Look out for counterfeit silver dollars. Plenty in circulation, it is said.

As we go to press a war-cloud is rising on the horizon of Europe in the form of the Roumelian emeute, which seems to threaten the integrity of Turkey primarily, and the authority of the great powers signa-tory to the treaty of Berlin next. Fifty thousand men are ranged under the Bulgarian-Roumelian colors, and the Turkish forces are being massed for action. The famous Balkan passes are already in the hands of the Bulgarians.

It is at last found out that the President went off a fishing just to show Secretary Whitney that he could land something better than Roaches and Dolphins.

A SIGN THAT MEANS BUSINESS.—"We're going to move again." said the boy to the grocer on the corner. "No, you're not. When I called with the bill your father said he was going to stay all winter." "Well, we aint. Ma's throwing the ashes and sweepings down cellar, and that means business every time."— New York Sun.

The French Academy of Medicine, Sept. 16th, discussed at Paris the report of Drs. Chauternesse and Rummo on the analysis made by them of Dr. Ferran's cholera vaccine matter. The conclusions arrived at in the report, which was adopted by the Academy, are that the so-called vaccine matter cannot afford protection against cholera.

Louis Riel has been respited for awhile; his lieutenant, Big Bear, has been sentenced to three years' imprisonment for his participation in the recent rebellion in the Northwest territory.

The 250th anniversary of the incorporation of Concord, Mass., was celebrated at that town Sept. 12th with appropriate exercises. Among the orators were James Russell Lowell, William M. Evarts, and George William Curtis.

All day long, remarks the venerable Jo Cose, the compositor stood at his case, and set type with both hands, and so steadily that at night he found he had but one left. The next morning, however, he found his other hand right.

Almost every railroad professes to be a trunk line at this season.

"Letme write the songs of a nation," is being worked into many of the autumnal speeches we read. There will not be so much objection to it as there would be to their singing what they have written.

With the land grabbers evicted from the Indian reservation, and contractors for Indian supplies mulcted of a heavy penalty for furnishing shoddy blankets, the numerous class of men who seem to think that the government exists for the purpose of giving them "soft things," will begin to conclude that the change has changed something.—Boston Record.

street. He is not sure he won't be crippled or killed the moment he attempts it. And herdics are even worse than the cars-if that be possible. The latter are a noisy nuisance under any circumstances-more especially as they are run all night, thus keeping people from rest. This is especially the case on Tremont Row, where the vehicles are allowed to stand. The authorities should abate this nuisance forthwith.

### Spiritualist Meetings in Boston:

Banner of Light Circle Room, No. 9 Boswerth Street-Every Tuesday and Friday attornoon at so'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Tempie, Horticultural Hall. Locturesevery Hunday at 10% A.M. and 7% P.M. H. Holmes, Fresident; W. A. Dunklee, Treasurer. To commence Oct. 4th.

Oct. sth. Union Park Hall.-The Shawmut Spiritual Lyceum meets in this ball, corner Union Park and Washington Streets, every Sunday at 104 A. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

are invited to visit us. J. B. Hatch, Conductor. Paine Elemorial Hall, Appleten Mircet, mear Trement.--Uhidren's frogressive Lyceum No. 1, Bea-tions Bundays, at 10% o'clock. Beats free, and aliare cor-dially invited. Benj. P. Weaver, Conductor, Francis B. Woodbury, Cor, Sec., 117 Devonshire street. 1031 Wmahington Street.-First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College. Hall. 28 Ensex Street.-Bundays, at 10% A. M., 3% and 7% P. M., and Wednesday at 2% P. M. Ense Hall, 615 Weablurton Street.corner of

Engle Hall, Gle Washington Street, corner of Engle Hall, Gle Washington Street, corner of Essex,-Bunisys, at 10% A.N., 2% and 7% F.M.; also Thurndrys at 3 P.A. Able speakers and test modiums, Ex-cellent music, Prescott Bobinson, Chairman,

Cellent music. Presont Econson, Chairman. Langham Hall, 4 Borkeley Sirect and Sig Tre-mont Street, Ladies' Benevolent Union. Meetings ov-ory Mouday, 23% r.M. White Cross Fraternity, 19 Pemberidan Square, Boom 9.-Meeting every Bunday evening at 7% o'clock. "Service of Blience's every Saturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give informa-tion concerning the Order.

Chelses... TheBpiritual Association meetsevery Sunday in Odd Fellows' Building, Hawthorn street, opposite Bei-lingham Car Bistion, at and 7% F. M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday atternoon. Buainess meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

PAINE HALL .- At the regular session of the Lycoum last Sunday morning there were gathered in the various groups eighty children ; one hundred and fifty various groups eighty children; one hundred and fify of their friends occupied the seats reserved for their use. After a prelude by Barrows's Orchestra, Banner March, and Instructor and other spiritual lessons, Miss May Waters entertained all with a song, Miss Maria Falls gave an excellent rendering of "Genevra," Miss Helen M. Dill read charmingly "Brier Rose," Miss Jennie Bmith (having just returned from a well-earned and much-enjoyed vacation) was prevailed upon to sing, and little Eva Morrison was pleasing as usual. Readings and recitations were also given by Alice Russell, Martha Hammelberg, Marion Cooper, Julia Vaz. Good Father Rich appeared with his big basket of flowers, and made the little ones' hearts giad.

Next Sunday Miss Edith Hatch, a celebrated vocal-Next Sunday Miss Edith Hatch, a celebrated vocal-ist, will be with us, and ald in services commemora-tive of our beloved friend, Father Hinckley, who has been one year in spirit-life; of Uncle John Churchill, another friend of the little ones, who only a short time since entered spirit-life; Mira Martha Pratt, an honor-ary member of our Association, called to join the host innumerable early last summer; and Prof. A. P. Barnes, another member, who also has passed beyond the gates. A cordial invitation is extended to all to attend the special memorial services next Sunday. The Annual Fatr, held by the leaders of the Ly-ceum, will open Nov. 16th, to continue six days. FRANCIS B. WOODBURY, Cor. Sec.

603 TREMONT STREET.-James R. Cocke held a reception at his parlors Saturday afternoon, Sept. 19th. There were present eighty five persons besides the There were present eighty five persons besides the mediums who participated in the exercises. Well-timed introductory remarks were made by Mr. Rhen Cobb, the Conductor of College Hall Meetings, after which the controls of Mr. Cocke gave through him a song entitled, "Purity," the subject of which was sug-gested by Mr. Cobb's remarks, also an exquisitely rendered plano selection from "Lucretia Borgia." Then followed a short and interesting address by his medical and developing guide. The controls of Mrs. A. E. King next spoke in an earnest and appreciative manner of the assistance they had received through the developing power of Mr. Cocke. An exquisite poem was given through the medium-ship of Mr. Chas. Burrell, of Micbigan. The controls of Mr. Jas. C. Robinson brought their greeting to the friends gathered. One of the most interesting fea-tures of the occasion was the distribution of some beautiful orayon drawings by the spirit artist, Mrs. The entertainment closed with some entertain

Stearns. The entertainment closed with some spirited re-The entertainment closed with some spirited re-marks and a vocal selection through the mediumship of Mrs. I. H. Frost. Others were introduced from whom it would have been a pleasure to hear, but want of time prevented. It is a noticeable fact that all the mediums who contributed to the entertainment were developed by Mr. Cocke. All testified to the success and enjoyment of the occasion, and hearty expres-sions of good will were extended to the medium in whose honor the reception was held.

EAGLE HALL, 616 WASHINGTON STREET,-Sunday last the morning exercises spend with an invocation by Dr. Thomas, followed by peculiar remarks and tests, by the Doctor's calling upon entire strangers to stand up and receive what their spirit-friends gave

them. Col. Balley followed with an excellent address, and Col. Bailey followed with an excellent address, and appropriate and interesting remarks were made by Mr. Honigbaum, Mr. David Wilder, Mrs. Cutting, Mrs. Leslie, Jennie Rhind and Mr. Rauney, and several clear tests were given by Mrs. Leslie and Miss Rhind. In the afternoon unnistakable evidences of the nearness of the spirit world were given by Mrs. L. W. Litch, Mrs. M. Carlisle Ireland, Mrs. J. E. Davis, Mrs. M. W. Leslie, Mrs. Newell, Mrs. J. E. Davis, Mrs. M. W. Leslie, Mrs. Newell, Mrs. J. L. Davis, Mrs. M. W. Leslie, Mrs. Newell, Mrs. J. L. Davis, Mrs. Huson and Dr. Richardson. The evening was profitably spent in listening to Col. Bailey, Dr. Hopkins, Dr. Richardson, Mrs. H. Dean Chapman, Dr. Mayo and John Wetherbee, who was frequently applauded. A few psychometric and char-acter readings, given by Dr. Hopkins and Dr. Richard-son, were pronounced correct in every particular.

H., and in Keene in the evening. He is at Reading, VL, and vicinity, from the 23d to 23th; speaks Oct. 4th and 11th for the society at Springfield, Mass., and can accept a fow week-day engagements between Oct. 1st and 30th in New Korgland. After that he weeto Weat-ern New York. Address, 57 West State street, Spring-field, Mass.

W. N. Smith writes from New London, Conn., Sept. 20th: "Through the efforts of Mr. George Richards, Mr. A. R. Tisdale, the blind medium, of Norwich, de-livered two inspirational lectures here last Sunday, which proved to be very acceptable to his auditors. It is learned that Mr. R. proposes to keep on the work he has begun through the winter."

has begun through the winter." Mr. J. W. Fletcher will open the lectures in Provi-dence, R. I., the first Sunday in October, and also speak in Horticultural Hall later in the month, before the Spiritual Temple Boclety. In November he lec-tures in Cincinnati, O.; December in Washington, D. O.; January and February in Brooklyn, N. Y. All letters addressed care BANNER OF LIGHT. Mrs. A. H. Colby's address for September and Octo-ber will be 245 York street, Portland, Me.

Sept. 26, ----18w\*

Mrs. M. W. Leslie addressed fine audiences at Port-land, Me., Bept. 5th and 13th. Parties wishing to en-gage her for speaking and platform tests, please ad-dress at 13 Davis street, Boston, Mass.

Mrs. Addle L. Hallou of San Francisco arrived at Auckland, New Zealand, Sunday, June 28th, and on the evening of that day delivered a lecture before the Psychological Society, her subject being, "From Mole-cule to Man; from Man to Angel." He lectured in the same place the Sabbath following. Both lectures were fully reported in the Bell, and highly spoken of. From thence she was to go to Sydney and Melbourne.

### The First Spiritual Temple Dedication.

The First Spiritual Temple of Boston, corner of Newbury and Exeter streets, will be dedicated on Sunday evening, Sept. 27th, exercises commencing at 7 o'clock. Organ recital at 6 o'clock. The public are WILLIAM II. BANKS, Secretary. invited. No. 77 State street, Boston.

### Special Notice.

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

Address J. W. FLETCHER for lectures, etc., care BANNEB OF LIGHT.

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manity, Noith Here and Hereafter, London, Eug. Price §3,00 per year. THE MEDIUM AND DAYBHRAK: A Weekly Journal de-voted to Bpiritualism. London, Eug. Price \$2,00 per year, postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in Indis, and sent direct to subscribers from India. \$5,00 per

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gle copy, 15 cents. MISCRLLANEOUS NOTES AND QUENIES, with Answers in all Departments of Literature. Monthly. Single copy,

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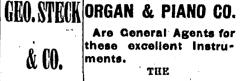
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THE SHARER MANIFESTO, Fublished monthly in Car-kers, N. 40 conta per snnum. Single copy 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 5 cents.

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CARLYLE PETERSILEA, Director. idention this paper. induv-Sept. 5. Mention this paper.



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A LARGE SIZED PICTURE of Boston Tem-ple, for framing, card 14x16 inches, with FACTS, \$1,25. Picture alono, \$1,00. Sept. 12.

# DR. H. B. STORER, OFFICE 29 Indiana Place, having returned from the Camp-bleetings, will now send his Natrifive Com-pound, price \$1,00, and Anti-Hillions Fowder, 50 cent, by mail everywhere. All fluid medicines by express. Sept. 28, -4w

Mr. and Mrs. Joseph Caffray

Will hold a select Séance for independent Siato-Writ-ing and Fuil-Form Materialization on Tuesday even-ings at their residence, 500 Beventh Avenue, New York City. Seats secured in advance, personally or by letter. Bopt. 26, -3w

Sept. 23,-3w\* **L'HE Finest Picture of THE BOSTON TEMPLE** yet published as a Premium for FACTS, size 5x10 inch-is, Picture alone, 75 cents, Only one dollar for FACTS inc year and a picture of The Hoston Splittual Temple, see contents in another column. Sept. 12.

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READ contents of September FACTS in Sept. 12,

Bept. 12.

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MRS. M. W. LESLIE,

TEST MEDIUM. No. 13 Davis street, Boston, Mass, Will answer calls for Sunday moetings. Sept. 26.-1w\*

Prof. 25. - 18° PROF. BEARSE, Astrologer, 259 Meridian st. East Boston, Mass. Your whole life written, horoscope thereof free of charge, Reliable on Business, Marriage, Biease, and all Financial and Social Affairs. Hend age, stamp, and hour of birth if possible. 18°-Sept, 2).

READ contents of September FACTS in Bept. 12. Mr. and Mrs. Jos. Caffray,

Latin, French, German, and particularly botany, and these are the men who would demoralize our country by giving children a fancy, fashionable education which unfits at least hine-tenths of our young men and maidens to get an honest living. It is as plain as the nooudary in this town and Biddeford, that the free high school is a curse to the rising generations. It fits them only for consumers. Our grammar schools are excellent, and if it were not for the high school tempta-tion we should have some first-rate farmers and me-chanles and finkermen. The result of this kind of education in these two towns is that the Yankee is becoming almost helpless in the way of getting an homest livelihood, while the French and Irish are living on what we waste on or-namentation, and laying up half their wages, and bo-coming possessors of a large amount of our real es-tate which formerly belonged to native citizens. A distinguished citizen remarked : 'Yankees must in-evitably become fashionable dudes, educated sharp-ers, and a disgrace to their hardworking fathers and mothers.' But our most intelligent men and deepest thinkers are waking up to the great evil that a free fashionable education is a curse, and that labor is an honor and not a disgrace to a Christian people."

Mrs. L. A. Coffin, the well-known psychometrist, who has been summering at Gannett Cottage, North Scituate, has returned to her home in Somerville, Mass. (as will be seen by her card), and is ready to resume business in her specialty-in which line she has few equals.

COMPLIMENTARY TO PROF. LONGLEY .- We are informed that Mrs. Helen Fairchild-appreciating the services rendered by Prof. C. P. Longley as musician at her scances for form materialization, since the commencement of her public work in Boston-has tendered him a complimentary benefit, to be given Friday evening, Oct. 2d, at 314 Shawmut Avenue. The Professor is richly deserving this recognition, and the benefit should not be forgotten by his friends.

Mrs. H. W. Cushman, the veteran musical and test-medium, as will be seen by her card on fifth page-can now be found by her friends and the public at 212 Main street; Charlestown District. She desires to return her sincere thanks to those at the Lake Pleasant and Onset Bay Camps who did so much to make her stay at these places gladdening and restful.

A. S. Hayward, magnetic physician, will be at his rooms, 443 Shawmut Avenue, Boston, Oct. 1st. where he will exercise his healing gift (Sundays excepted). He states that since 1869 he has made it his tion to utilize the natural forces in cases of sick

EF A. H. Webster, Esq., of, Lawrence, Mass .father of Mrs. J. William Fletcher-who has been se-riously ill for some weeks, is slowly recovering. His life was despaired of by the M. Ds., but we are informed the spirit guardians have succeeded in staying if not wholly conquering the disease.

Dr. A. H. Richardson, after a tour to some six different Spiritualist camp-meetings, has returned to Boston, and can be found at his old office, in the Waverly House, Charlestown District.

Mr. J. W. Fletcher can be consulted during October at his former office, 2 Hamilton Place, Boom 6.

Attention is called this week to the ad-vertisement of the BANNER OF LIGHT, pub-lished at Boston, which is the acknowledged leader of all papers that advocate the Spiritual Philosophy.—The Advocate, Crestline, O.

WHITTHE PLANCHETTES for sale by Col-by & Rich. Price 60 cents.

A discussion has been caused about electing school committees on theological issues, which is every way to be deprecated. Sectarian preferences should have no weight in selecting officials to direct our common school system.-Boston Transcript.

A RECEPTION TO J. W. FLETCHER. - Dr. E. S. Walker of West Fourth street gave a reception last evening to J. W. Fletcher, the renowned Spiritualist. His guests included Dr. and Mrs. Dennis, Mrs., Thos. Best, Mrs. Sherwood, Miss Sherwood, Mrs. Page, Dr. and Mrs. Jackson, Dr. and Mrs. J. D. Buck, and Mr. and Mrs. Crigler. A very handsome supper supplemented the affair .- Cincinnati Enquirer, Sept. 18th.

On the evening of Sept. 15th, Jumbo, the \$30,000 elephant, so well known on both sides of the Atlantic was killed on the Grand Trunk air-line track, half a mile east of St. Thomas, Ont. His keeper was leading him along the track to load him, when a freight train came up behind unnoticed and ran blin down. He was injured so badly that he died in thirty minutes. The little trick elephant, Tom Thumb, also had his leg broken.

Four French soldiers, while crossing a field at Fon tainbleau recently, found a bomb-shell. They attempted to unload it and it burst, and the fragments cut two of the men in pieces and tore the arm off another.

The first Hindu lady who ever went into trade has opened a bookstore in Bombay.

The tens of thousands in both France and England who are on the verge of starvation, while willing to work, and who are dependent upon the charitable and the authorities for their daily bread, goes to show the terrible condition into which these countries have come. It is no wonder that the rich tremble while the poor grumble.

In Japan, where cremation has been practiced for ages, the quantity of wood consumed in the cheapes cremation is so small that European doctors doubted the evidence of the witnesses. Cremation of the lowest class costs only two sbillings sterling, on accoun of the small quantity of wood used.

The grocer's son, a good, dutiful boy, had never been away from home much, but stuck close to the shop all his life. His father was going to put up a new house, and one day the youth went to see how the workmen were getting along with the collar. He came back breathless, white, excited. "Father 1" the poor lad cried feebiy, "Father 1 Father 1 Our everlasting for-tune is made 1 The mes digging the cellar have struck a sugar mine 1" And he fell fainting to the floor.--Brookiyn Eagle.

COLLEGE HALL, 34 ESSEX STREET .- The many who were obliged to turn away from this hall on Sunday last for want of room, hope that a still larger place of meeting may be soon opened to them. Those who were fortunate enough to gain admission listened to eloquent discourses from Dr. H. B. Btorer, John Weth-erbee, Dr. A. H. Richardson, and the worthy Chair-man. Mrs. Hattle Mason, of Troy, N. Y., with her soul stirring song and fervent speech called forth fro-quent applause. Mrs. Tracy's control, "Moses," formerly a slave at the Bouth, has made a host of friends by his genial presence and his rendering of old plantation songs through his medium, who is gifted with a fine contraito voice. Excellent remarks were made and acknowledged tests and psychometric readings given by Mrs. M. A. Obandler, Mrs. A. L. Pennell, Mrs. A. E. Cunningham, Dr. O. H. Harding, Miss L. Barnicoat. Dr. H. F. Tripp, Mrs. L. W. Litch, and Mr. O. H. Johnson. VINDEX. day last for want of room, hope that a still larger place

SHAWMUT LYCEUM.-Nolice is hereby given that Shawmut Lyceum will open its sessions in Union Park Hall, 1371 Washington street, on Sunday, Oct. 4th, 1885. J. A. SHELHAMER, Treasurer S. S. Lyceum.

HARMONY HALL. -A series of meetings will be held in Harmony Hall, 34 Essex street, on Tuesday and Friday evenings. Subjects of vital importance will be discussed by visible and invisible speakers. M. H. P.

### Movements of Mediums and Lecturers.

Matter for this Department must reach our office by nday's mail to insure insertion the same week.]

Aug. 30th the Spiritualists held a Grove-Meeting at Aug. 30th the Spiritualists held a Grove-Meeting at Stewart's Corners, Oswego Co., N. Y., which was ad-dressed by Miss Carrie Downer of Baldwinsville with great acceptance. She expects to go West the first of October, and would like to make engagements for the next three months in Northern Ohlo and Michigan. Those wishing to engage her services can address her at Kingaville, Asttabula Co., O.

as Aingavine, Asstaudis Co., O. Dr. Déan Olarke will speak in Mechanics' Hail, East Princeton, Mass., Sunday, Sept. 27th, at 11 and 1:30 O'clock. Subject: "Scientific Evidences of Immortality.

Gerald Massey is now on his homeward way to Eng Geraid Massey is now on his homeward way to Eng-land from the antipodes. He expects to arrive in San Francisco, Cal., about Oct. 7th. He will deliver loc-tures on his way eastward through the United States, if applied to soon-for which purpose he can be ad-dressed till the end of October at 320 Mason street, as above. We trust the Spiritualists of America situate on the route of his homeward journey will make due efforts to secure his services.

efforts to secure his services. P. O. Mills spoke on Sunday afternoon, Sept. 20th, at a temperance meeting at West Union; in the evening on Spiritualism at Jefferson schoolhouse. Sunday, the 27th, he speaks at Esterville; on the 28th, 29th, 30th and Oct. 1sthe will hold a discussion with Rev. E. D. Kubank at Douglas Grove-all in Nebraska. He can be addressed, Bargent, Neb. Annie Lord Chamberlain has returned from the Cas-sadaga Camp, and will soon advertise her intentions for the fail and winter. Wrs. A. E. Consumerlain has returned to Boston, and

were getting along with the cellar. He came back breathless, white, excited. "Father 1" the poor lad or the fail and winter. Mrs. A. E. Conuingham has returned to Boston, and tune is made 1. The mea digging the cellar have struck a sugar mine 1" And he fell fainting to the floor.-Brooking Eagle. The Gardiser (Me.) Home Journal says with great truth : "The new postal cards have finade their ap-pearance. Perhaps they were issued because some body wanted a change-there can be nothing else in their favor. The design is not so pretty as the old one, and it is n't printed so well." "We are looking today through dim shadows; hence, we only get partial views of cach other. To morrow we shall see in a clearer light - a more sfor-bus sumshine-yes; in the white light of charity, wh thinketh no evil."-d. B. France.

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page, and fifteen cents for each subsequent in-serion on the seventh page. Mpecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

# 47 For PROSPECTUS and BUSINESS CARDS, see third page.

AT Advertisements to be renewed at continued rates must be loft at our Office before 19 M, on Saturday, a week in advance of the date where-on they are to appear.

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SEPTEMBER 26, 1885.

### BANNER $\mathbf{OF}$ LIGHT.

# Message Department.

Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE. 9 Bosworth street (formerly Montgounery Fiace), every TURBAY and YHIDAY AFTERNOON. The Hall (which is used only for these sciences) will be open at 2 o'clock, and services com-becauce at 3 o'clock processly, at which time the dears will be closed, allowing no egreas until the conclusion of the science, stept in case of absolute necessity. The public are cordially institut. The Moscages published under the above heading indi-cato that spirites carry with them the characteristics of their orth-lift to that beyond -whether for good or evil; that those who has a from the earthly sphere in a undeveloped state, eventually progress to higher conditions. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her ma-bon. All express as much of truth as they perceive—ho mare.

All express as much of truth as they perceive-1.0
 more.
 a it is our carnest desire that these who may recognize the massages of their spirit-friends will varify them by informing us of the fact for publication.
 A natural flowers apon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas ire to place upon the altar of Spirituality their flowers and parts of the country.
 (Miss Sheless from all parts of the country.
 (Miss Sheless for an all parts of the country.
 (Miss Sheless for any weine share to the solution of answer at the visitors on Tuesdays, Weineslays or Fridays.)
 For iters of inquiry in regard to this department of the BANNER should not be addressed to the motium in any Lawre B. WILSON, Chairman.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

### Report of Public Seance held May 29th, 1885. Invocation.

Invocation. Oh t thou Beneficent Being, whose glory doth illumi-nate the world, whose rays are streaming forth to bless mankind, we would come into nearness with thee for light and inspiration that will quicken our souls. Oh i may we become receptive to thy teach-ings, and come into communion one with another through love and sympathy and kindly dealing, and thus gain a greater impetus to press on in our search for thee and thy truths. We would this day open the gateway of spirit-communion for returning souls, for those who desire to reach their friends of earth. May the occasion and the hour be sanctified, and blest by thy holy presence and benediction.

### **Questions and Answers.**

Questions and Answers. CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman. Ques.—[By D. L., Paris.] Do the spirits con-trolling at the Banner of Light Circles teach the same doctrine of re-incarnation as taught by those in Allan Katdee's "Book of Spirits"? If they do, why do we hear so little of what is considered so important in that book? And if they do not teach the same, why? ANS.—The spirits who have an interest in the Banner of Light Circles, and who may be said to form a band for the transmission of knowl-edge through this department, are composed of

banner of Light Circles, and who may be said to form a band for the transmission of knowl-edge through this department, are composed of a largo number of intelligences, many of whom take no interest in the subject of re-incarna-tion; others of the band are students of that that way on the other side. I think that is good therefore we can say that certain members of the Banner of Light spirit-band do believe in the Banner of Light spirit-band do believe in the subject, they do teach re incarnation some-what after the manner taught and expounded by Allan Kardec. But while these spirits be-lieve in reëmbodiment, they do not accept all the sous and the thoughts which stir within us the conclusions of Kardec. We do not consider it wise to bring up any subject or theory of life or discussion unless we find that those to whom we come take an interest in the theme. whom we come take an interest in the theme, and not only desire information such as spirits can give, but also wish to investigate its laws more fully themselves. Re-incarnation is a sub-ject which we cannot explain clearly to your understanding while you are in the mortal: your minds become confused with the perplex-ing questions, which we cannot illustrate to you satisfactorily, consequently we prefer to leave such subjects and confine our attention to those

which can be simplified and brought to a gen-eral comprehension. Q.-[By G. V. W.] If spirits are sometimes re-incarnated, and live another earth-life, as was answered in the affirmative at your circle was answered in the animinative at your circle of Feb. 27th, 1885, do they lose their identity? i. e., their connection with and their remem-brance of their former earth-life and friends? A.—A spirit can never lose his personal identi-ty. Through the experiences, the conflicting changes of life, it may for a time lose hold of its remembrance concerning certain people and events. One who passes through an experience on earth may, upon reaching the spirit life, find that he has missed very much of the ex-perionce and discipline which his soul requires for its unfoldment—such experience as is only to be gained upon the earth in connection with physical conditions—and he feels that he must return and undergo such experiences before he will be qualified to adead man for three years. I have been called a dead man for three years. I do not exactly relish that, because the facts of the case do not fit t. I am not a dead man, for we come to think of anything dead as with-out feeling or sensibility, or power of any kind, and I, like the reat of those who throw off their and feeling and sensibility than I ever dreamed belonged to me when in the body. I have tried to come to you before, but always found the door closed for some reason—perhaps I was not fit to speak, or the time had not come when i twould be well for me to do so. I cannot tell. I want my friends to know I have not from necessity. of Feb. 27th, 1885, do they lose their identity ? f. e., their connection with and their remem-brance of their former earth-life and friends ? will be qualified to advance to a higher plane of existence. After passing through various experiences in the spirit world, he finds an opexperiences in the spirit world, he inds an op-portunity of again entering upon and express-ing himself in physical life, and is born upon the mundane sphere as another being, exter-nally speaking. Owing to the new impressions made upon his brain, pre-natal and otherwise, he loses for a time the remembrance of his past career. But in reality nothing is lost for upon he loses for a time the remembrance of his past career. But in reality nothing is lost, for upon the inner sensorium of the brain-guarded by the soul-power itself — all that he has ever known or experienced is expressed, there to remain and to be gathered up again by-and-bye. It is well for a spirit to let go of the past while he is again passing through materiality. for did he hold on to it closely it would retard the new upfoldment through the fact of the past for did he hold on to it closely it would retard -the new unfoldment through which he is to pass, and provent him from receiving those grand experiences which his soul requires. In time he passes again from earth and enters the spirit-world. As he frees himself from the lim-itations of matter, he begins to review the old scenes and associations of the past as they fit across lis memory, and thus he findshis life enlarged, and understands that he is in-deed developing in spiritual and mental power. deed developing in spiritual and mental power. A spirit never loses its identity, even though it changes its form of expression and manifesta-tion on the earth. As the soul never forgets experiences and events through which it has passed, it can never forget friends it has nand loved; and when that soul arrives upon a higher spiritual plane, it will recall all the friends of the past, remember and love them still, and greet them with the warmth of true

ly associates; our opinion is distinct from that of any mortal with whom we come in contact. Dexter Barnes.

I am glad to come and say a few words. I know that I am a spirit outside of a mortal body, but I want my friends to understand that I am not deprived of a body, but have one which is very well suited to me, and that I can get about without any trouble. We take an interest in earthly matters, and want to know if our friends are well and happy. It does us good to see them when they are prosperous and moving along without any trouble, and when we find them in affliction it makes us sad, and we wish to help them. I don't want people here to think that their friends who die go far away and have no more thought for them; it is not so. At first things appear very strange tous; sometimes it seems as though there was a vapor of cloud be-I am glad to come and say a few words. fore our vision when we leave the body; we cannot see far ahead, or distinctly what is around us; but after a while we find the blur is in our own eyes, because we have formed opin-

in our own cycs, because we have formed of a ions of things that were not just right; but when the darkness is dispelled we find that ev-erything is bright, beautiful and pleasant; there are no more shadows; we can see straight enough then, and know just what path to take. enough then, and know just what path to take. I would like to assure those who know me that I am well, and that Polly, too, sends greet-ings. She came to me a few years ago. I met her on the other side of life, and had, many strange things to tell her. She could not at first understand them, and thought it was be-cause she had grown so old and feelle that she could not comprehend: but in 2 little while she

could not comprehend; but in a little while she was convinced it was the truth, and rejolced. I am glad I learned all these things first, be-cause I needed them, and when she came I was able to guide her over the road that I had traveled. We are happy in the spirit-life, and we want

We are happy in the spirit-ine, and we want all the dear ones of earth to know that there is such a life, and that it is broad and free to all mankind; that in the spirit-world a bright home is awaiting those who are weary and sad here, and who sometimes feel as though they must drop along the way of life. I think that friends in Manton, R. I., will be

glad to know I have reported from the other country, and perhaps they will feel a little pleased to think Polly has come along too, with her love; but they must not think we are old people now, Jogging along, for we are not, we are growing young and strong, and feel as though there was an eternity of work and enjoyment before us. Dexter Barres.

### Maverick Wyman.

[To the Chairman :] Will you let another old man in, sir? Well, now, that is very good of you; and as the other old gentleman had his companion with him, I want to say mine is here with me, and we join in sending a mes-

will find expression in some way, and even those who could not make themselves clearly understood here, and were obliged to keep their ideas to themselves, can express them there and be understood, and I think we all reap benefit

be understood, and I think we all reap benefit from such association. I stepped in here just to bring my greetings, and those of Nancy, and to say we are well, and that there are many good friends with us who join in sending love, and who want to find an opportunity of giving a private message to earthly friends. My message will probably reach friends in Arlington, Mass., and it may give them a little thought about spiritual things. I am Maverick Wyman.

### John R. Proctor.

I have been called a dead man for three years.

from necessity. from necessity. I have not taken my interest off the many things belonging to mortal life. I have had cer-tain interests of my own here, which drew my attention, and after passing from the body I found that I could take a hand in settling up er of speech, and I used my influence as far as I could. I would like to talk with my friends in pri-I would like to talk with my friends in pri-vate about their earthly concerns. I know I could give them something that would be of benefit to them. Perhaps they will ask if I am satisfied with the change and with the life that I have found, and so I will answer them as though it had been asked, and say: Yes; I am very well satisfied. I found many things that were very strange, but we always do that when we go to a new country. Even though we have read a description of the place we are going to, and feel fairly familiar with it, when we get there many things strike us as new and strange in regard to its people and its localities, and we in regard to its people and its localities, and we go to work and study them up, become ac-quainted, with them. That is what I have been doing for the last few years, and I feel very much at home now, and can express myself satisfied with what is mine on the spirit-side. I have been interesting myself in these spiritual affairs, coming in contact with mediums, trying to make use of them, for it seems to me that I can be engaged in no better work. I have that I can be engaged in no better work. I have been experimenting with some two or three mer-diums in Providence, where I lived, trying to see if I could not manifest myself. One lady is a writing medium—her hand is moved to trace messages for the splits. I think I will be able to give something marked through her medi-umship by and-bye. Another lady, whose cir-cles I have attended, is a materializing me-dium, and I am certain that if my friends will visit her, I can show myself so that they will recognizeme. I do not know that I can do this at the first or second trial, but I am satisfied I can do it before long, and I hope I will have the opportunity. I am John R. Proctor.

which he thinks will develop her powers, so that they may be used after a while, and I think, too, we can bring her impressions and teachings from the spirit side, which will be of benefit. I trust that she will not feel that life has been too hard to her, that there has been no sunshine, no gladness in it, for she must not forget the dear little ones who make music in her home, and who brighten her daily pathway —they have been sent to her by the powers of life for a good work, and we know that she is trying faithfully to do her duty by them. I wish to say that while giveng over the burdens of life we trust she will not forget its blessings. She is under the guardianship of dear friends, who will protect and care for her as best they can under the conditions supplied. They know that they will be able to lead her into quiet ways, where she will have more peace and pleasure than she has had in the past ten years, and after a while she will join those friends on the other side, and find a sweet and beautiful home awaiting her. beautiful home awaiting her.

### Thomas Lindsay.

• Thomas Lindsay. [To the Chairman:] How do you do, stranger? I don't know you or any one around these parts, but I have been sent here, what for I can hardly tell. I am a plain man, and I do not come here to make a speech. I have heard that your paper goes to all parts, and carries letters from the dead to their friends. I have been studying into this thing, and I like what I learn of it; and I thought if I could get a letter to my friends it might do some good. I know that one who remembers me very well reads your paper, and he will see my message if you put it in. I hope he will take it or send it to my friends, that they may know I have come back to send them a woid. I come with love and remembrance to tell them I have a good home, a nice snug little farm, on the other side of life. That is just what I want, and I am doing all I can to im-prove it and make a bright and beautiful place. I will be very glad to welcome any one of them there when they come over; they will find the latch-string out, and they can come into the home without ceremony. I think that is all I can do for them. 'I would like to come here and help them along over the rough places, but I suppose we all have to stumble over them, do the best we can, and get as much strength out of it as we know how. I was a simple farmer. I went ont suddenly; that is, I lingered a very little while: but what

the best we can, and get as much strength out of it as we know how. I was a simple farmer. I went ont suddenly; that is, I lingered a very little while; but what I mean to say is that I was not sick; I had no warning of what was to take place. I left my home with the intention of cutting down some trees, and took my gun along with me. When about to return I accidentally exploded the gun, hurting me so much that I lived but a lit-tle while. Strange that I should feel the same as I did then, for I know I have n't that body. I know I am not anywhere near the place where this thing happened; and I know some time has gone by since it did occur. Two years have passed, and yet I feel as I did then; it cannot last, and so I do n't mind. I belonged to? Perry township, Ind. I have been visiting various places in the State, trying to see how I could come nearest home-what line I could take that would bring me nearest, and I found people at different points whom I could touch. There is a young man at Muncio that I think I can make talk for me by-and-bye. I am going to keep on trying and see if I can't succeed. My name is Thomas Lindsny. William M. Rogers.

### William M. Rogers.

William M. Rogers. Ever since I realized my position as a spirit, I have sought to speak to my friends of earth. I wish to refer to the last few days of my life on earth, and the experiences which pressed upon me. For a little while before I found myself a spirit I did not know, hardly, what I was do-ing, or my surroundings; there were moments when I seemed to know nothing at all, and again, I would catch myself and realize where I was. I did not feel well, the physical seemed to lose something of vital force, and I could not maintain my strong hold upon it, but I did not pass out from the effects of any sickness. I do not remember one circumstance connected with the last few hours of my life. I do remember taking with friends, or seeing them. I knew very well where I was at the time, but after that there seems to have been a blank, until I suddenly aroused myself as from a deep sleep or stupor, and found that I was surrounded by strange faces-for they appeared strange at first-but soon I discovered that I had seen some of them before, had known them on earth, in social relations, and also in business life; but I had thought of them as dead. They were looking at me, and greeting me with gentle words and friendly attention. I could not un-derstand it for a while, but it dawned upon me at last that I, too, was dead, or had parted from the physical body, and that these were disem-bodied beings who had come to give me wel-come. These friends were very kind to me, they did Ever since I realized my position as a spirit, I

and loves them from her spirit home; make them familiar with her name and her presence; have them understand that she is not far away, have them understand that she is not far away. taking no interest in them; but let them grow up with the thought that a mother's affection and influence are ever about them. I will be so grateful if they will do this, for I want my dar-lings to realize these things while here, so that when they come to me I will not be as a stran-ger to them, but one whom they have anxiously desired to meet.

desired to meet. I wish my dear friends to know that I am now happy, and fael satisfied about those things which formerly puzzled and annoyed me. I also see that they were all planned and ar-ranged rightly, and that I could not have pre-pared them as I wished to, but that the way was made for me and others, in spite of my protestations to the contrary. I can say that all is well, with a feeling of thankfulness that I was not permitted to act and to move as I once was not permitted to act and to move as I once desired.

I bring a token of love to the dear friend who is a mother to my children. She will under-stand and recognize it. I hold it up before her as a symbol of beauty and light. It is a cres-cent, formed of white lilles. She knew the sig-nificance of that floral emblem, and she will know that no one but myself would bring it to know that no one but myself would bring it to her. In the days when we had our quiet inter-change of thoughts, we promised each other that whoever should be taken first would look after and care for each other's little ones—sho had three, and I had two. Two of hers have been taken to the spirit-world. She has two of mine; and, dear Annie, I am caring for your two bright little blossons in the Summer-Land. I shall guard them as I would jewels of my own, and when you join me in that bright and beautiful country, you will find them radiant and sweet, fitting trensures of such a mother as I know you to be.

I know you to be. My friend Annie lives in San Francisco. She will see my message, and I know she will un-derstand it all.

### Report of Public Séance held June 2d, 1885. **Questions and Answers.**

QUES.--[By H. Ingraham. Augusta, Me.] Do advanced spirits have a foreknowledge of events?

ndvanced spirits have a foreknowledge of events? If so, what are the principles governing it? ANS.--Spirits who are advanced in the attain-ment of spiritual knowledge, who study the laws of cause and effect, and trace their opera-tions throughout the various sequences, have a foreknowledge of human events; the laws gov-erning this knowledge are those of which we great It is not any mysterious or subtle now-

foreknowledge of human events; the laws gov-erning this knowledge are those of which we speak. It is not any mysterious or subtle pow-er of penetration that these spirits possess which enables them to foretell the future, but it is be-cause they are closely observant of the opera-tions of natural laws such as govern human life, and in tracing the operation of these laws through one event after another, they can cal-culate with almost positive certainty just what the outcome of these events will be and their results in the future. Q.--[By the same.] What does my ability to occasionally see lights upon the ceiling of my room, when no earthly light is visible, indicate? A.-- The ability to occasionally perceive lights in an apartment when no material light is visi-ble, indicates a clairvoyant power, or rather perception. It is evident that your correspond-ent possesses clairvoyant vision partially un-folded, which may be even now under a process of development. If the questioner can see lights, it is to be presumed that under proper conditions his vision would be so expanded as to enable him to perceive not only lights but other objects, flowers, and even the faces of spirits. We would advise him to sit for the development of his peculiar phase of mediumship. Q.--[By "B.," Oakland, Cal.] Why is it that in my sittings with trance mediums I fail to re-ceive the full name of a communicating spirit, and when I ask a question in German my Ger-man friends do not respond ?

ceive the full name of a communicating spirit, and when I ask a question in German my Ger-man friends do not respond? A. — Probably because the mediums with whom the questioner sits are not fully adapted to the control of his spirit-friends. No doubt that when the question is asked in German the spirit friend present understands not only the import but the purseelour of the question. Import but the phraseology of the question; but it is the inability to express an answer through the medial organism at command that occasions the perplexity in the mind of the questioner. It is often the case that spirits coming into con-nection with mediums are unable to give their full names, not because they have for otten them, but because they are unable to hold such a positive control over mediums as to impress those names upon the sensorium of the brain. We know this to be a fact, because at every sé-ance in this circle room there gather a large number of spirits, even hundreds, who are anxiques to communicate to their friends. Who are anx-iques to communicate to their friends. They come into contact with the medium and find themselves enabled to control her to a certain extent, and can give a communication as far as general ideas are concerned: they can even reoncerned late some circumstance or event in their lives which of itself would prove a test to their friends could they but come in contact with them; but when they come to impressing their names upon the medium's brain they find them names upon the medium's brain they find themnames upon the medium's brain they lind them-selves unable to do so, for just at that moment the most positive, arbitrary control of the me-dium by the spirit is required, which many fail to possess. It does not therefore follow that your spirit friends are not competent to speak their names, or that they have forgotten some details by which they were known on earth, or that the medium with whom you sit is an im-postor or unreliable; it only means that there must be adaptation between the medium and the controlling spirit. Until these necessary conditions are found and fully complied with, and the laws governing them are understood and acted upon, you will in some measure fail to find that for which you seek.

done. I had possessed for some time the confidence of my fellow-men so far as to have been placed by them in a high position; and while filling that office, I sought to do my, duty the best could. I felt that as L had been placed the for the benefit of the community, it was my duty to devote my best efforts to the work, and see that it did not suffer by any act of mine, I mention this fact, because some of my friends. might say: "Why did he not speak of some work he has performed, of some office be has filled, or mention something; by which we might know him ?"

might know him ?? A fail to child a state of the spirit when here, As I maintained my individuality when here, I am privileged to do so in the spirit world, I am not obliged to remain idle, or sit still and take no active part in the concerns of men, for

I do. I am here to give greeting to friends, and tell them that there is a mighty truth 'in this thing called Spiritualism, and to assure them that we called Spiritualism, and to assure them that we have long been mistaken concerning the lives of those who pass from the body; we have but little idea here of the occupations, the condi-tions and surroundings of spirits. Mortals are too apt to think of them as beiogs incapable of consciousness, activity, or of holding intelligent communication; yet I find that there is more of activity, of reasoning intelligence, on these other side of life, than I ever dreamed it was possible for man to possess; so they have to re-model their ideas of the soul when they pass from the body. I want to tell my friends that they can dis-

from the body. I want to tell my friends that they can dis-cover many truths while yet on earth, if they only seek to do so. I will be happy to come to any one of them, at any time, when the way is open, and give them what I feal they may need. or respond to any request they may mike. I cannot bring them material treasures, but I can give them an idea of spiritual life, that will by and-bye proven great blessing to their souls. I resided in Natick, Mass. I have many friends there, as I was well known in that. vicinity. Willard Drury.

### Elizabeth Carter.

Fifteen years have gone by since I lived on earth, and those years have been full of changes and experiences to the friends whom I changes and experiences to the friends whom I loft. They know but little of the immortant life; they cannot realize that I am with them at times, or that it is possible for me to give them a word or sign of my presence, yet I have been with them many times during the last few years. I have seen the changes that have come to them. I have watched the struggles in the lives of some who are very dear to me, and I have known that the discipline has been bene-ficial, though hard, because of its stimulating effect upon their natures. My friends live in Baltimore and, its sur-roundings. I know that they are not situated now as when I was with them. I know that what is counted as material wealth and gran-

what is counted as material wealth and gran-deur has passed away from those most dear to me, and that only the hardness of comparative-want has taken its place, yet I have realized that this has brought a strength of character and a power of endurance which they would not possess had their experiences been otherwise, so I do not deplore what to them seems so bitter, because I look at this from the spirit-

side, and watch and know just what the re-sults have been. I come, bringing my love, and hoping to arry the attention of my friends to the splitting. They have not accepted the truths of Splitting. They have not accepted the traths of Spiriti-alism, but rejected them, and have sneered at the statements of certain persons who glaim to have heard from their departed loved ones, and I have been sad, because I have been watch-ing and waiting, and hoping to come to them with a communication, and have felt that they have put me away from them in their bitter-skepticism and scorn. To-day I find the way open, and because I love my friends, and know that they loved me

To-day I find the way open, and because I love my friends, and know that they loved me-when I was here, and that they cherish tender-memories and affection for me in their hearts, I come through a stranger to speak loving words-or remembrance. Through all the years that, have passed I have watched over and guarded them. I have tried to bring them blessings from the immortal world. I have sought to give light to their minds, that they might learn of these blings so precious to my soul. Oh I dear friends, do not grieve and repine-over the inevitable; let the past go with its losses. It has not all been loss; you have gained much, you have put forth your efforts in other

much, you have put forth your efforts in other directions, and have succeeded in making your way in paths that would not have been opened why in paths that would not have been opened to you under the conditions of the past; there-fore, while you have parted with some things-that are valuable, you have gained others not less so, and in reviewing your past life, try to-sum up the blessings as well as the disappoint-ments and failures and you will find that they sum up the blessings as well as the disappoint-ments and failures, and you will find that they really balance each other. Those dear friends who are with me, Sarah and Henry and Uncle Al., all send love and greeting, and wish you to know that we are a-united band on the other shore. Together we awalt the time when you will lay down the burdens of material existence and come to us-in our own sweat home. Elizabeth Claiter. in our own sweet home. Elizabeth Carter.

affection Q.-[B [By the same.] Does a spirit re-incarnated, and living a second earth-life, remember any of his former earth-life experiences, and benefit by the same? And does he remember any of his experiences in the spirit-world previous to his rc-incarnation?

A.-It is seldom that a spirit, during his period of reëmbodiment, remembers his previous existence, either upon the earth or in the spiritual world. Those who are highly suscep-tible and sensitive, who are intuitive in their natures, or rather whose spiritual natures are highly unfolded, will occasionally find memories of the past flashing across their brains, gnunpses, so to speak, of what they have seen and underso to speak, of what they have seen and under-stood, and become convinced that they have lived a prior life, either as a spirit in an immor-tal world, or as a human being upon the earth. It is not often, however, that these memories recur to the reëmbodied soul, nor, as we have said, is it well that they abould, for they would mingle and conflict with the experiences and memories of the present life. Each life that a soul has to live is given for its own special pur-pose, the outworking of some particular mission, therefore it is well that it should stamp itself distinctly upon the present, and not in any de-gree mingle with the past. By and bye, when the spirit is cleared from all entanglements of -the flesh, it will have the power to recall, renonset the outwork fine of some particular mission, it is chered for all the past. By and by expected non her. She does not know that the past. By and by expected non her. She does not know that the past. By and by expected non her some and the past of the some to her were brought by applic fitteds; she does not know that the past. By and by expected non her some and the past of the some to her were brought by applic fitteds; she does not know that the past. By and by expected non her some and the past of the some to her were brought by applic fitteds; she does not know that the past. By and that fitteds; she does not know that the past of the some to her were brought by applic fitteds; she does not know that the past. By and that fitteds is chered form all erapion and give me welcome terms of the bound to her by those numeer ones who grand is an order of the past form all the past form all the past of the better is the some times to her were thered and waited i now they have and the better is the were thered and waited i now that the better is the were thered and waited i now the past form all they were thered and waited i now the past form all they were thered and waited i now they have and the past of the better is and it as the were thered and waited is the wore the some there and the past of the better is the were thered and waited i now they have and the better is the were thered on the past of the past form all the some the past of the better is the were thered in the were thered on the past of the better is the were thered in the were thered is the were thered in the were thered on the past the better is the were thered in the were thered in the the were thered in the were thered on the past of the better is the were thered in the were thered is the were thered in the were thered in the were thered is the were the

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### Emma Powell.

My name is Emma Powell. I have a married sister in Boston; her name is Mary J. Andersister in Boston; her name is Mary J. Ander-son. I wish to reach her if I can. Our parents are with me in the spirit world, and they send their love to Mary, and want her to know that they are watching over her, trying to protect and guard her and her little ones. She has seen much sorrow in life; the prospects which were so bright and alluring to her in her girl-hood have not met her anticipations. She has passed through many trials, but we have known and sympathized, with her in them all. We have, at times, been able to make the dark places light, to ease her of the burdens that pressed upon her. She does not know that the pressed upon her. She does not know that the pressed upon her. She does not know that the rays of light that came to her were brought by spirit friends; she does not know that the friends who were raised up to help her were brought to her by those unseen ones who guard her life, but she sometimes thinks: "How strange, that just at the very moment when it was most need and light and subtance

come.

bodied beinzs who had come to give me wel-come. These friends were very kind to me, they did not tell me what I discovered myself, and what I was very much pained to learn. I felt some-thing drawing or pulling me in a certain direc-tion, and I could not resist obeying the impulse to move forward and follow that attraction, and suddenly I found myself standing by the body which had been mine. I heard voices speaking; they were not very clear to me, it seemed as though a wall separated them from me, yet I could gather up the drift or the idea of their conversation, and I learned that I had, by my own act, sent myself from the body. I could not believe it at first. I had not rational-ly contemplated such a deed; I did not intend to commit suicide; but yet what I saw before me proved that such had been the fact. I heard it said: "It musthave been done dur-ing a fit of brief insanity." Certainly, for I could not remember doing the deed; I had been confused and perplexed, as I feel to day in speaking to you; but I wish my friends to know that I had not long contemplated such an act. I do not wish to recall the past and take upon myself the old mortal form argin and engage

I do not wish to recall the past and take upon myself the old mortal form again, and engage in business or to enjoy pleasant social relations with friends, because I feel that my place can be well filled by others, and that it is for me now to move on, gaining new experience; yet I want them to know that I think of them with affection, and take an interest in their welfare, and would be pleased to enter into private com-munication with them for purpose which must

and would be pleased to enter into private com-munication with them for purposes which must be unexplained to the public. Mr. Chairman, you will pardon me if I am halting in my speech; such a numbhess comes over me I can hardly express myself as I desire or perhaps as my friends would wish, in order to identify myself. I wish to assure them, how-ever, that if they will take the pains to go pri-vately somewhere, where I can come, I will do my best to satisfy them on any point or ques-tion that may arise concerning me in their tion that may arise concerning me in their minda

minds. I was well-known in Newport. I was former-ly a business man in that place, and wielded a certain influence in my business-relations, which perhaps will very readily recall me to the minds of those who knew-me. It is not so long since I went away that they can truly sny I have passed out from their minds as yet-al-though I know very well that when one is sur-rounded by the importunities of a business life, his attention to the duties of the hour crowd out many thoughts and remembrances which

out many thoughts and remembrances which otherwise might be more stable. I did not pass on from Newport. I was in Florida, visiting Jacksonville and the near places, at the time of my departure from the body. I am William M. Rogers.

### Mrs. Addie Fletcher.

### Mrs. Annie Maria Malcolm.

I am happy to come, for I wish to tell my friends, those dear ones that hold a claim upon friends, those dear ones that hold a claim upon me, of my spirit home, of its beautiful condi-tions, and how satisfied I have grown with them all. When I passed out of the body—over five years ago—I was somewhat surprised at all that I saw around me; it was like stepping into a new country, strange and unfamiliar, and I could not at first understand my surround-ings, but dear ones met me and kindly ex-plained all that was so puzzling, and led me along, step after step, showing me the way and pointing out the beauties of my new condition, until I realized it all and could rejoice at the change that had come to me.

change that had come to ne. I am no longer weak and feeble, or hampered' by an aged body that had grown old under the frosts of age and experience, but am strong, and well in the spirit-world, and I perform the and well in the spirit-world, and I perform the duties required of me, never feeling weary, sad or discouraged. I think that is a good story to tell, and I tell it with joy. I wish to repeat it to all my dear ones, that they may know that death is a beautiful deliverer for the human soul, taking it out of the bondage of earth; freeing it from the cares and perplexities of mortal life, and guiding it, into, a world where all thinks seem calculated to impress and bless the spirit. I bring them all my love. Oh I dear friends, seek to know of these truths while you are here, on earth; gain all the

truths while you are here on earth; gain all the understanding of the mortal life that you can, because every lesson, learned, every truth re-ceived, will be of great advantage to you when you pass to the higher life. I am happy to come, and would be pleased to speak of the things I have seen, if I can do so in more quiet

thing's I have seen, if I can do so in more quiet and private ways than this. I lived in East Boston: T passed, away from the home of my dear son, on Webster street. It will give me great pleasure to have my few words of love received by my friends. I hope they will respond and give me welcome, feeling that it is I, and that I am watching over them, trying to guide them toward the better land. When they pass from earthly scores I will be most happy to receive and welcome them to my spirit home. I would like my message sent to Mr. George F. Malcolm, of East Boston. I am Mrs. Annie Maria Malcolm.

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. June 2. -John A. Whittaker; Annie Horan; Charles-Morgan; Mary Agnes, to Charles M. June 5. - Nolle, Butter; Joseph Craio; Abbie Marsht, Charle Graham Stewart; Lucy Holt; William Smith, June 0. - George Griswold; Mrs. Ira Hayden; Capt. S. A. Gardner; Mary Ann Fisher; J. B. Macke; Olivo Hateman, June 2. - Mis. Lydia Bird; George Birggar, Elzsjo Morse; Charles E. Dulton; Mrs. Ellen Slator, Mina-Johnson, June 16. - Charles Jessup; Mrs. Ellen Bobert, Human

Johnson. Johnson. Johnson. June 16. – Charles Jessup: Mirs, Ellen Biatory Monins-Goodwin; Mary Hobis; Thomas Pickett: Janof June Juwe 10. – George Glover; C. K. Mason; Ballmar, John Carter; Jimmie Morris. June 23. – Bimeon Stone; Jrhn I. Hastings, Jan & Trolinger, Mary Hunter; Miranda G. Woodwardt Bessieskand; Splitter Violet. June 28. – Dr. Samuel Maxwell; Mary Jane Theor Jered mial, Van Reed; Charlie Warren; Kolla; Closing Address; by John Florport.

### A Memorial.

To the Editor of the Banner of Light in Market Market Henry H. Carr passed to the higher life on Monday, Sopt...

Henry H. Carr passed to the higher life on Monday, Sopt.
 7th, 1855, after a brief illness.
 Mr. Carr wis born in Boston—where he has always lived.
 July 25th, 1634, and was, at the time of his decease, 62 years of age. He was a man of noble and generous impulses, and became endeared to a large circle of friends.
 His attachments were strong, and nothing was too good for those with whom he associated: His memory is a blessed one, and the generous spirit of earth will not case its beinger influences: ay by day, although the form 'may not be seen.' The sympathy of a large circle is with the 'widew and the fatherless in this hour of triats indicated in the subsect. Boston, on Wednesday afternooil, 'Bept, 3th, Tdev. Dr. Milner of Bringing messares of gladness.' Filling messares of gladness.' Filling messares of gladness.' Filling arth-hearts with its cher.' I with the spirit with spirit.' Tween the yonder and the form.' Though the form we hold so dearther the state of the content of the content'.' The weap the content of so dearther is the content of the content of the content'.' The content of the content'.' The content of the content of the content'.' The content's and the content'.' The content's and the content'.' The content's and the content'.' The content's content's content'.' The content's content's content'.

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Cambridge, Sept. 14th, 1885. D. GILBERT DEXTER.

Annual Convention The Vermont State Spiritualist Association will hold its Eighteenth Annual Convention at Roxbury Oct. 2d, 4d and 4th. 1885. in Union Ohnroh. In Alta Walth Control of the

Annual Convention, I is appended the Will be a sub-ance. Good ministervill be turnished for the occasion: - Orod busit at the Bunnis Ebones, (1,0) per Gay - Hanse E resping 80 centres per day; single. Gent, 20 centres Hansame Insetting (or the visc tion of onders, theid to bota) halt, betterdays (or to be set of onders, theid to bota) halt, betterdays (or to be 10 centres) of a set of respin to the present of other will be a set of information of the present of other will be a set of information of the present of other will be a set of information of the present of other will be a set of information of the present of other will be a set of information of the present of other will be a set of information of the present of other of other will be a set of information of the present of other of other will be a set of information of the present of other of other of other will be of information of the present of other of other of other other will descent of the present of the present of other of the set of the set of the set of the present of the present of other of the set of the set of the other other other other other of the present of the set of the set of the set of the other other other other other other other of the set of the set of the set of the other othe

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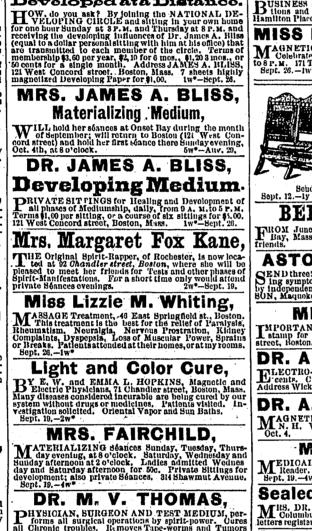
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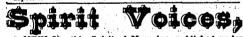
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8

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La Revue Spirite prints the following extract from the discourse of M. August Dide: "Although VicroB Hudo was not very constant in attending our scances, he was as interested as any of us. You know that since his return from exile, he was in the habit of traveling over Paris on the top of an omnibus; it was there he talked most freely-while in his own parlor be was often tactium. Those who have visited him either at rusde Citchy or at avenue d'Eglaw have observed him often silent, absorbed in his meditations. The way to make him talk was to speak of death; then his eye took on a singular bright-ness. It was the eye of an old man, but it was full of resurrection, and with entuylasm, of immortality. Those i deas would move him in such a manner as to will give it to you. At the moment, or near approach of death, he raised himself in his bed; there was pres-ent by his side Mme. Lockroy and bis granddaughter; he clothed himself in his shroud and said to the young woman and the child: 'It is a corpse who speaks to you. I return from the grave to angouse to you good news,' and then fell back again exhausted upon his bed."

The Monitcur, noticing the reception of the first number of La Vie Posthume, a magazine started in Marseilles, very favorably says: "We observe accidentally in it a truth that all Spir-itualists ought to meditate upon: 'that Spirit-ualism is not a school, nor is it a church; it is a truth that enlightons and settles many moral a truth that enlightens and settles many moral and social questions remaining hitherto unsettled.

The Moniteur pays its respects to Material-ism thus: "What practical advantage, of what utility to man is a doctrine that closes the door to all expectation, or experience, and that refuses an expectation, or experience, and chart is used him with orusi coldness every consolation? In the bitterest sufferings of life, in the most crit-ical moments of a sorrowful existence, how does Materialism fill its mission? what evil does it remedy? what affliction does it soften? does it remedy? what affliction does it soften? what pain does it reach? what grief does it caim? A Materialist can have compassion, but where is the consolation? In the presence of death, what consolation can it bring to cheer a vanishing soul, or the sorrowing friends to soften the bitter grief? And hope, the pre-clous sustainer of human life—where is that?" *Le Messager* has an article on "Spiritualism and the Press," a criticism on *Le Petit Parisien*, which had three columns on the subject. con-

which had three columns on the subject, containing many false statements and absurdities that have been a thousand times victoriously that have been a thousand times victoriously refuted. In the article it gives briefly the facts of the beginning of Spiritualism in the Fox family at Hydesville in 1848. Le Messager says the circumstances of that beginning are cor-rectly stated, but it takes exception to its ex-planation of the facts—which was that the lit-tle Fox child was a ventriloquist, and also that the spiritual claim was at first doubted by the family and the neighbors, and in fact by all America. America

Ventriloquism, says Le Messager, is a very simple explanation, but that is not it, nor has all America doubted it; since that time there are millions of believers there and many thouare millions of believers there and many thou-sand mediums. It has passed the ocean and spread itself all over Europe: in France, in Germany, in England, in Russia, in Austria, Spain and Italy. Le Petit Parisien makes that statement, which is correct; and all naturally ought to be ventriloquists, if the editor is logi-cal; certainly ventriloquist has made rapid and immense progress 1 and immense progress i Le Messager goes on and states that there are

over forty papers and periodicals in America, Europe and Australia, advocating the subject; It mentions also some of the distinguished scholarly names identified with the belief, and among others speaks of Prof. Crookes as being among others speaks of Prof. Crookes as being vanguished by the evidence of the facts (spir-itual manifestations), quoting the following words from that eminent scientist: "Nothing is more certain than the reality of these facts," and then added: "I do not say that they are possible, but I say that they are." We think the reading public in Europe must be a decade or two behind in the knowledge of current matter to warrant such an ignorant dissertation as that printed in Le Pelit Parisien which has called out Le Messager's crushing

hich has called out Le Messager's crushing

reply. Le Messager says further : "At Jumet-Gohissart (Belgium) the Spiritualists have had a pleasant visit from Mme. Lucie Grange, editress of La Lumicre of Paris. The fraternal welcome which has been given our sister, the enthusi-asm which was manifested on her entrance in the hall of reception, the air of satisfaction and have given this social gathering of some twelve hundred or thirteen hundred people a special character, that will leave durable traces in the heart of all the participants. There were pleasant addresses made by some of the leading Spiritualists, and Mme. Grange gave a remarkable and interesting discourse on the duties of Spiritualists, which the editor of Le Messager, wishes he was able to reproduce. Our sister in quitting Gohissart carries with her the good wishes and the benedictions of the Spiritualist population, who will preserve for a long time the remembrance of her visit."

the medium, and unthought of by the sitter, on to the Charybdis of conscious or unconscious fraudulent manipulations, which would require the medium to be like the fabled Briarcus, having a hundred hands; for the palpable touchings, slappings, pattings, pushings, and pullings, by what were, most obviously to the feeling, human hands or fingers, on the heads, faces, breasts, backs, or limbs of the sitters, and simultaneously on several of them at widely different parts of the circle, would have compelled even the rev. editor of the New York Herald to admit that there is some-thing in Spiritualism and mediumship besides "delusion and fraud." The names of relatives-names very unusual or peculiar, such as Mehitabel and Ezekieldescriptions of personal appearance and character. delineations of death conditions, felt by the medium, and statements of facts which the individuals whom they concerned were obliged to ponder upon before admitting their truth-all formed a combination that would strain the theories of Carpenter and Hartmann

far beyond the breaking point. Such are the "signs" that for nearly forty years have been presented to this "wicked and adulterous generation "; and yet, " seeing, they do not perceive, and hearing, they do not understand." How true it is that there are persons whose mental (perhaps I should say also moral) integuments are so pachydermatous, that no logical rifle has yet been constructed that is able to penetrate them. I doubt not, however, that in the course of time the spirits will find in their armory an instrument by means of which this feat will be accomplished. Let us hope so. HENRY KIDDLE. New York, Sept. 9th, 1885.

### Letter from London-Mrs. Richmond

### and the Cause in the English Metropolis.

To the Editor of the Banner of Light:

Many of your readers who have heard Mrs. Richmond speak, will no doubt be glad to learn something of the progress of the work she has undertaken over here. Mrs. Richmond has just terminated a series of discourses given in the Kensington Town Hall on Sunday evenings. Though delivered in the most Orthodox and conventional district of London, and during the height of the London season, these meetings were invariably full to overflowing. Considering the attractions in the way of fashionable preachers; of revival missions; of meetings of positivists, of agnostics; of secularists; of liberal club addresses; of democratio aud socialistic speeches, which the Saturday papers advertise in the programme for Sundays, Mrs. Richmond had every reason to be satisfied with the support her discourses obtained. The interest displayed by London Spiritualists has

for many years past taken the direction of investigations of phenomena. The London Spiritual Alliance gives no support to inspirational speakers. Perhaps this is to be accounted for by the fact that we have scarcely any physical mediums here. The public runs, therefore, where it may hear of some new sensation, some fresh marvel, rather than to inspirational discourses on Spiritual Philosophy. I believe that if we had more physical mediums in London, we would find a greater number of people interest themselves in trance speaking ; that is to say, if we had more physical mediums, a greater number of people would be led from their investigations of phenomena to a desire to learn something about the forces which produce these manifestations. A greater supply of phenomena would lead to a larger demand for spiritual science and phi-

losophy. As it is, there is certainly a dearth of physical mediums in London, and I have no doubt that if some materializing medium like Mrs. Fay, whose scances I have witnessed in Boston, were to come here, not only a good barvest could be made by the medium, but also, as above explained, a good work would be done by leading the public interest a step further. Apropos, Mrs. Williams, of New York, who has made a short visit here, on a holiday tour, kindly gave some private séances. by invitation, to a few friends. She has, in consequence, been besieged with requests, I hear, to make a professional visit.

Meanwhile, as already said, the support given to inspirational speaking is very weak among Spiritualists here. Mr. Colville gathered an audience on severa Sundays recently, having the assistance of the veteran Mr. Burns. Some other addresses have been delivered at intervals. It must therefore, under such circumstances, be very satisfactory to Mrs. Richmond to find herself invited to resume her discourses at Kensington, after her return from a tour in the Provinces.

The discourses given in the last series were a con secutive exposé, under different headings, of the New Dispensation and its incoming. Great satisfaction was manifested, and a number of ladies and gentlemen volunteered support if the discourses could be resumed. It would appear, therefore, that a centre of may result from this effor Yours respectfully,

All truth is sacred; and as far as the bible is true it may be considered sacred. Byritualism abounds in errors and absurdities, yet it has its sacred side. We should make distinctions, and neither approve nor condemn by wholesale. Can a lump of gold ore, full of rubbish, be called precious? Yes, as far as it is golden. He also asks: "Why may not Shakspeare's works be called sacred?" Truly, why not? They are sacred in their inspirational poetry-like the Book of Job-in their sublimity, their truthuiness to nature, and the admirable lessons they teach; but they contain abun-dant errors and absurdities-putting Bahemia by the scashore, for example. Because we respect Shak-speare's works and reverence his memory, does it follow that we must consecrate a "priesthood" to offi-ciate at his shrine and to point out the good and true in his works? This is what "Argos" seems to think, or what he plainly says. What an absurd non sequitur. -evidently born of an hermaphrodite combination of materialistic bigotry and spiritual bilandeess, and swad died in the dirty linen of the shallowest kind of Spirit-ism i

ism i Let those who boast that they have no creeds, and want none, refrain from the absurd inconsistency of such intolerance—an intolerance as bad as that which they charge upon the church people, and a great deal more discussion.

Notwithstanding these views, I shall presume to sign myself, without qualification, New York, Sept. 19th, 1855. A SPIRITUALIST.

### Verona Park (Me.) Camp-Meeting.

To the Editor of the Banner of Light: The attendance on the meetings, conferences and circles was good, and the discourses from the stand were much above the average. The cottages and tents were full to overflowing, and at the two Sabbath ses-

were much above the average. The cottages and tents were full to overflowing, and at the two Sabbath ses-slons the audionces were large, and more than com-monly quiet and attractive. Dr. Ware, the President, is a good presiding officer; he exhibits much common-sense and tact in preserving order, and introduces his speakers without surplusage of words. One day we were visited by a small excursion party from Fort Point, a summer resort some six miles down the bay. The party expressed a desire to hear some-thing of the tenets of Spiritualism. The bell was rung, and an extra meeting convened, at which Prof. Car-penter, of Massachusetts, in a quiet and able manner, presented the sailent points of Spiritualism. The party courteously thanked the President and the Pro-fessor for the favor, and departed with the best of feeling. This party represented in its ranks New York. New Orleans, St. Louis, and many other of tiles, and we feel hopeful that the candid and pleasing half hour's talk of the Professor may bear an abundant fruitage sometime. The speakers of the week were Mrs. Thompson, of Rockland, Me.; Mrs. Morso. of Monroe, Me.; H. H. Brown, of Brooklyn, N. Y.; Prof. Carpenter, of Massachusetts; Mrs. Glading, of Philadelphia; Dr. Fali-field, Massachusetts; and others, whom your corre-spondent does not now call to mind. The hours spent at the circles were very pleasant, and many a hungry soul was fed. A social dance at the dining hall, and a band concert at the stand, were among the outside recreations, both of which were successful in pleasing and entertaining the young people.

of which were successful in pleasing and entertaining the young people. Dr. Ware and R. H. Emery of Bucksport, F. W. Smith of Rockland and their co laborers, are quietly but persistently working up a grand and attractive place for their meetings, and it is so attractive now that some of the cottages have been occupied by guests from the West and South from June to September. It is probable that there is not another camp ground in the United States upon whose wharf a person can stand and see pass, within a hundred and fifty feet of him, five thousand water oraft, from the size of a gun-plog float on its mission of recreation. to an ocean ning float on its mission of recreation, to an ocean steamer and full rigged ship, bound to foreign countries— all within six months. Yet this can be done at Varone Park erona Park.

Verona Park. Go with me through the woods for three-fourths of a mile back of the grounds, and I will show you, from the top of MoLeod's Mountain, Malne's big Katahdin, the whole of Penobscot Bay, with its undertow heav-ing upon a hundred islands, Mt. Desert, with the hotel perohed upon its beight, Decham Hills, only eleven miles away, a view from which sweeps a radius of a hundred miles. Then, if you are not satisfied with being taken up into an "exceeding high mountain and shown about all the kingdoms." why, call on Dr. Ware, and he will

into an "sceeding high mountain and shown about all the kingdoms," why, call on Dr. Ware, and he will introduce you to some of the nicest people, in the body and out, that ever lived. E. S. WARDWELL. Bucksport, Me.

F. W. Smith, Secretary, also speaks enthusiastically of the future of Verona Park, and records the fact that T. P. Beal (President of the Portland Spiritual Asso-clation) and his lady, Prof. L. D. Smith of Hartford, Ct., Capt. David Rider, wife and daughter of Provincetown, Mass., Herbert Ellis of Portland, Dr. W. E. Clayton of Bangor, Dr. S. I. Emery of Glenburn, and many oth-ers from different localities, have visited the grounds the present season-some of them for the purpose of selecting building lots.

### Marblehead, Mass.

To the Editor of the Banner of Light: On Sunday last Rechabite Hall, efter thorough reno vation and ornamentation, was again opened for the use of spiritualistic lectures, the same having been secured for this purpose by the Marblehead Society of Spiritualistic Jerge audiences convened on that, the opening Sunday, to listen to two discourses, ac-companied by singing and spirit delineations, by J. Frank Baxter. The lectures were timely pointed and tellina; that of the afternoon, on Infidelity and Unbe-lief, in view of the "revivais" to be inaugurated the following week in the vicinity, and that of the even-ing, on the Dawn of Victory, so well calculated for the promiscuous yet thoughtful audience, many never having attended meetings of previous seasons. The seed sown by Mr. Baxter this day fell in rich soil, and we shall anxiously await their rooting, growing and fruit-bearing. The evening delineations were numer-ous, most interesting, and some strikingly convincing. Strict tests were they, beyond the sole mention of names, and most wonderful and unaccountable to the greatest skeptics. A glorious beginning, surely, for our course of the coming fail, winter and spring. Mr. Edgar W. Emerson will follow Mr. Baxter, and will be present next Sunday, Sept. 27th. Mr. Baxter has other dates in Marbiehead in January and March of 1886. Within the bast few years may unexpected conversecured for this purpose by the Marblehead Society be present next Sanday, Sept. 2712. Mr. Baxter has other dates in Marbichead in January and March of 1886. Within the past few years many unexpected conver-sions to Spiritualism have been made, among them the prime mover of these present meetings himself, who is now most entunisatic and ready with his hands and purse to advance the good work. Several young men who, a few years since, entered meetings and circles "to scoff," are now deeply interested. It is only a question of time in Marbichead as to when its intellectual and solid men and women are enlisted in the cause of Spiritualism, for the interest and consid-eration of many of them are already secured. They only wait. And what with lectures and spirit demon-strations such as on one side or the other are offered by Baxter, Emerson, Stiles, Dillingham and others who have been before us, the wait will not be long. Last Sunday Mr. Baxter used levers which easily and favorably moved his auditors. May I advise that the services of Mr. Baxter and such men as he be con-stantly utilized, and our cause thereby receive, as it always will, greater benefits?

### The Cleveland (O.) Lycenm.

We are in receipt of a letter by our correspondent, T. Lees, wherein are given several items of information, the publication of which we are obliged to defer till our next number. Mr. Lees announces the reopening of Lyceum No. 1 in the following paragraph:

No. 1 in the following paragraph : "Thesday, Sept. 13th, Weisgerber's Hall was well filled with happy children and adults at the redpening of the Lyceum after its usual two months' vacation. All seemed delighted at the opportunity of meeting each other after so long a separation. The officers and Lead-ers were at their posts excepting the Musical Director, Mrs. Heywood; but her poslition was opportunely filled by Mr. Chas, W. Palmer and his friend, M. Mclirath. The Conductor, in his opening remarks, urged all to a more active interest in the work, and suggested some few changes likely to take place in the near future. The exercises were made more interesting than usual by the presence of Mrs. Lawrence Lord of Savannah, Ga., who entertained and greatly amused the children with one or two choice recitations. Mrs. L. Isan apoe-tie of Temperance, and a recent graduate from Free-byterianism to Spiritualism; a fluent speaker, and casious in the field of reform. Reports were read by the Secretary, Mr. Samuel Russell, and the Watchman, Mrs. L. A. Martin, giving a flattering statement of the finances and attendance the past six months."

### Resolutions in Honor of Mr. J. W. Fletcher.

At the close of Mr. J. W. Fletcher's lecture on Sunday evening, Sept. 13th, in Cincinnati, O., in the presence of the largest audience yet assembled under the auspices of the "Union," the following resolutions were unanimously adopted:

adopted : Whereas, Mr. J. Wm. Fletcher has come amongst us a stranger, and has lectured for our Society for the past three Sundays, calling together highly interested audiences; and Whereas, This is his last lecture for the present be it Resolved. That we cousider Mr. Fletcher and his guides coninently fitted to carry forward the great work of Bpirli-unit-in in a most acceptable manner. Resolved, That the test mediumship of our young friend has served to show the great power of the spirit-world to demonstrate their presence, and is a powerful adjunct in at-tracting attention to Spiritualism. Resolved, That dignified bearing such as is calculated to reflect credit on our cause. Resolved, That we part with Mr. Fletcher to night with great regret, and shall welcome him back in November in accordance with the unanimous vote of our Committee.

### English Notes.

Mrs. Emma Hardinge Britten has inaugurated at Newcastle-on-Tyne a weekly convention for the purpose of developing speakers. The first meeting was held on the evening of Sept. 1st, and was addressed by Mrs. Britten, and others.

Mr. Eglinton has returned to London, and is located at 6 Nottingham Place, W.

We regret to learn that "A. T. T. P.," known to English Spiritualists as "The Recorder," has met with a severe temporal loss by the sudden departure of his daughter to the spirit-world. The sympathies of all whom he has benefited by his labors to make known the truth that "there are no dead," will be extended to him.

The subjects of Mrs. Richmond's five discourses at the Assembly Room, in London, are announced to be: "The Preparation for the New Era of Spiritual Truth," "The New Social State," "The New Political State," "The New Religious State," "The Angel of the New Dispensation." They are to be delivered on consecu. tive Sunday evenings.

### Clinton, Mass.

The subjoined is a list of the officers chosen Sept 20th by the Spiritualist Society of Clinton, at its semi annual business meeting: President, P. B. Southwick Vice President, J. D. Walte; Scoretary, and Treasurer, R. F. Jermain; Executive Committee, P. B. South-wick, R. F. Jermain, A. Helmoid, Mrs. Emma Miner, Thomas Belcher; Collector, L. H. Wiggin; Janitor, G. W. Johnson. J. D. W.

### Providence, R. I.

The regular course of lectures before the Providence Spiritualists' Association for this season will commence at Blackstone Hall the first Sunday of October. Mr. J. William Fietcher will lecture, and Mr. Edgar W. Emerson will give a descriptive soance morning and evening. L. L. WHITLOCK.

### To Correspondents.

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

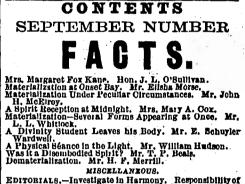
A. S. J. G., NORFOLK, VA.-You can only develop me-diumship by sitting quictly alone in a well-ventilated apartment two or three evenings weekly, not less than one hour at a time. Invoke or request the spirits to be present, and to make themselves known. You may have to sittor months before there is any result; but if medial powers exist, they

EVERYTHING that is purifying, beautifying, and cura-Et tive for the Skin, Scalp and Blood, the CUTICURA REMEDING will do. Nothing in medicine so agreeable, so speedy and so wholesome. Guaranteed absolutely pure by the analytical chemistsof the State of Massachusetta, whose the analytical chemists of the State of Massachusetts, whose certificates accompany every package. For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Infammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited akin and blood diseases. OUTIOUMA, the great Skin Cure, and CUTICUMA SOAF, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVERS, the new Blood Purifier, internally, are infallible. Sold every-

where. Price: CUTICUBA, 50c.; SOAP, 25c.; RESOLVERT. \$1. FOTTEE DRUG AND CHEMICAL CO., BOSTON. AG" Bend for "How to Cure Skin Diseases. 12 Peb. 14. EFFICACIOUS, BCONOMICAL, Portable.



Affords immediate and permanent relief in cases of Constipation, Billousness, Headache, Heartburn, Flatulency and Stomach Complaint. Usoful in Fevers, Rheumatism, Dropsy and Piles. As readily taken by the smallest child as by the strongest man. Sold BY DRUGGISTS EVERYWHERE. Sept. 26.



EDITORIALS.-Investigate in Harmony. Responsibility of Spiritualism for the Acts of Mediums We Told You Bo. My Visiou (poem). Miss M. T. Sheihamer.

Single copies 10 cents. \$1,00 per year. For sale by COLBY & RICH. 19-Sept. 11.

MANUAL OF

# **PSYCHOMETRY:**

### THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D.

Author of "Anthropology," "Therapoutic Sarcognomy" and "Moral Education"-Professor of Physiology an Institutes of Medicine in four Medical Colleges suc-cessively, from 1845 to 1881-and for five years Dean of the Eciccite Medical Institute, the parent school of A merican Me lical Ecico-ticism - Discoverer of the Inspressi-bility of the brain-of Psychometry and of Barcognomy.

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SEPTEMBER 26, 1885.

"See What

CUTICURA

Does

For Me."

### Convincing Spirit-Manifestations. To the Editor of the Banner of Light :

The union of physical, sensuous demonstrations with manifested intelligence, has been the most effective means employed by the spirits to obtain a recornition. It is this that has made so many converts, because, in the presence of the facts, the alleged spiritual source of the phenomena cannot be explained away upon any principles or any hypothesis known to ordinary observers.

Those who have never been confronted with manifestations of this character, but have simply learned of them by the statements of others, can scarcely realize the force of the evidence, and are prone to satisfy themselves with some untenable theory; and ignorant people who, in the fullness of their conceit, think themselves too sagacious to believe in spirits or "ghosts," will, even at this time, allege vaguely that all such phenomena are due to electricity, albeit they know no more of what that strange agent is, or of its modes of action, than a cow does of mathematics.

Philosophers, overshadowed by their own material istic concepts and theories, which they cannot bring themselves to renounce, either wildly deny the genu ineness of the phenomena, or exhaust the resources of their intellectual subtlety in explaining them away, usually upon some apparently learned hypothesis (generally set forth as a fact), which only the glamonr of a scientific reputation and the fraternal applause of the coogenial disciples of unreason, save from instant ridicule and reprobation, owing to its inherent and obvious absurdity, in face of the actual facts. Such, in my opinion, is the "unconscious secondary self" hypothesis, set up recently by the London Psychical Research Scolety, and the middle brain theory of the acute Dr. You Hartmann, lately proposed in his pam, phiet on "Spiritism"--a work that, in many respects, just the bigoted scientists to shame by its honest and ritical admission of the facts of Spiritualism, but which, in other particulars, calls for keen and critical as well as unsparing analysis from the intelligent ad-wocates of the truth of spiritual truth -to a faw of the indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indidents of a scance, entirely private, held at the resi-indident by worke to prove a demonstration of her pow in the scance of optimus the spirit scance. "Mith the scance of privation. The circle privation." If this is bipirof a scientific reputation and the fraternal applause of the congenial disciples of unreason, save from instant

Inquirers; because it unites so satisfactorily the physi-cal and the menial, and drives the puzzled akeptic from the Boylis of mind-reading or thought transference by the presentation of facts wholly unknown to

"A MEMBER OF THE COMMITTEE FORMED TO SUPPORT MRS. RICHMOND'S WORK."

London, Sept. 2d, 1885.

### Answer to "Serious Inquiries." To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I notice that a person, over the signature of "Ar-gus," in a letter published in your columns, makes an attack upon the "Theodore Farker Spiritual Frater-nity," of this city, and sneers at its Scoretary—her "accomplishments" and what he sees fit to call her "qualified Spiritualism." Will he have the goodness to define what, in his judgment, is unqualified Spirit-ualism? What he is pleased to call the "creedal manifesto" of the Parker Spiritual Society has evi-dently excited his ire, as an offence against true Spir-lualistic principles. Will he kindly lay down those principles, and without anything like a "creedal man-liesto"; so that we may know what we must believe, and disbelieve, to be unqualified, or orthodox, Spirit-ualists?

and disbelleve, to be *unqualified*, or orthodox, Spirit-ualists? The "serious inquiries" proposed in this ill-natured letter seem to me to be serious only in the lamentable fact that there should exist among professing Spirit-ualists a condition of mind that could originate them. Still, as that mental state evidentiy exists, it may, perhaps, be worth while to endeavor to remove it. Were the vision of your correspondent as comprehen-sive as his assumed name would seem to indicate, he would earrely have presented the partowert ide of a would scarcely have presented the narrowest side of a many-sided question. He says :

"No earnest and enlightened Spiritualist can afford to take the position laid down by the Theodore Parker So-

take the position laid down by the Theodore Parker So-clety." Of course, this means, "no such Spiritualist as I am"; and he evidently thinks that not to be a Spirit-ualist after bis pattern is to be sadly wanting in earn-estness and enlightenment. He sees no inconsistency in promulgating bis sectarian shibboleth. or "creedal manifesto." "No church, no creed, no priesthood for me"; while presuming to draw the line between what is and what is not genuine Spiritualism, as he does when he sneers at the Secretary as a "very recent convert to a qualified that he is entitled to pro-nounce, ex cathedra, like a Romish pope, his decisions as to what is infalibly true doctrine, and perhaps is-sue his buil of excommunication against those who rebel against them? This is a most childish and ridiculous inconsistency that is continually cropping out among those who are loudest in their deaunciation of "creeds." Orceds, in the church sense, are indeed abominations; became, estimation formulations of when a for a for the formed.

Vision. He asks: "Can a book which abounds in errors and absurdities he called sacred in any reasonable sense?"

J.W. FLETCHER, TRANCE SITTINGS, NO.2 HAMILION PLACE.

### Queen City Park.

A letter from G. W. Fowler, regarding this fine camp ground, and certain movements now on foot to increase its usefulness, will appear next week. Mean while we announce, on his information, that at the an-While We announce, on his information, that at the an-nual meeting the following officers were elected for the ensuing year: President, Dr. E. A. Smith, of Brandon, Vt.; Vice-Presidents, Lucius Webb, of Bast Granville, Vt.; Dr. S. N. Gould, West Randolph; William Gardiner, Troy, N. Y.; Treasurer, A. F. Hub-bard, Tyson, Vt.; Secretary, E. A. Stanley, Leicester, Vt. Board of Directors, all of the above but Mr. Stan-ley; F. A. Boutelle, Boston; G. W. Fowler, Lynn, Mass.; A. E. Lamb, Bellows Fails; Caleb Smith, A. E. Manum of Bristol, Vt.

### **Onset** Bay.

"Indian Day !" "Harvest Moon !" These words bring up pleasant recollections in the minds of all resident Onset-cers, and a multitude of others who can but "come and go" to this pleasant retreat. Exer-cises appropriate to this pleasant retreat. Exer-cises appropriate to this season will take place at On-set Camp ground on Saturday and Sunday next. Union Villa-Frank L. Union, proprietor-will, we understand, keep open the year round. Hotel Bijou-C. G. Williams, manager-will remain open until November 1st.

**Religion** and **O** With Glossary of

excellent magazine contains the opening chapter of The Web and Wool of an Eventful Life," a continuation of the Tiaskan annals, an article by James A. Bliss, arguing that mediamship is the "Key of the Kingdom of Heaven," a report of the Convention of the National Developing Circle at Sunapee, and a variety of other entertaining and instructive reading. Its Message, Department, a new feature, gives com munications from David O Densmore, Lucille Western, and others. Publicatiff office, 121 West Donbord. street, Boston.

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NIANTIO (UT.) CAMP. - On our third page will be found an account of the meeting just closed at this popular resort. Since the forms containing this article went to press, we have received from the writer thereof the additional information that Dr. Fish (and family) of Norwich, and Mr. Kenyon of New Haven, were also among the valued attendants at Niantic.

"SPIRIT VOICES."-The September number of this