

Then he made the same request of my mother, and again and again she soothed him with the soft tones of her cooling hand, the musical accents of her soothing words.

She said to me toward noon of that day:

"His mind is burdened with a weight of doubts and fears concerning his future destiny. Be thou to him a priestess of the true faith, my child. Speak to him words of holy consolation; reveal to him the peace, the blessedness and progression of the eternal life awaiting him."

"I am unfitted for the task. I cannot find the fitting words to address him. Oh, mother, I am a good, not loving, forbearing, and all-forgiving as yet! I shrink appalled from the great mystery death!"

with the real death. Hence, those cases recorded of Elias and Jesus, though within the posthumous barrier of the Bible, must be received with the necessary allowances.

PSYCHOMETRY AND PSYCHOLOGY.

BY MRS. JANE M. JACKSON.

'T is true that through the magnetic process a number of the Ancients were skilled in reading the minds of others. The Jews formed a society for that purpose, and kept it so secret that it was thought to be a gift of the gods, and held up as a terror to the masses. Caves, nearly hidden by rocks and trees, were used to receive the oracles from the gods. In these lonely, dark, hidden retreats the priests practiced magnetism. Fasting, prayer and solitude brought on fits of inspiration, which enabled them to prophesy, and they thought themselves the sole objects of divine favor. But as knowledge increased, the magnetic process became better understood. People did not depend upon their priests for inspiration. Temples, founded eighteen centuries ago, now lie in ruins, overgrown with weeds. In crypts arched out of the fragments, we find altars raised, and the sacred lamps of spiritual truths perennially burning thereon.

Psychometry is seen in that untutored enthusiasm which but a few earnest words to men would create with manifestations of a magnetic power on man over man, as by a simple wave of his hand a general can renew the energies of discouraged men when a victory is doubtful. Watch a congregation listening to the soul-stirring eloquence of a talented preacher. He seems to weave a magic wand over the minds of his whole audience. He lashes them to fury by his gestures, and by his burning words creates a magnetic fire drawn from the brains of his hearers, as their spiritual aura mingles with the elements, to return in a new, subtle form with which he can psychologize the audience. Immense power has his illuminated mind over the masses. When gifted clergymen shall cease to follow the oracles of ancient mythology and study human nature, read deeply of the book of life, learn man's interior development, and bend all their energies to emancipate and disenchant him from the rusted chains of past ages, obliterate the lines drawn between religious sects, preach and practice the laws of brotherhood and righteousness, then, and then only, will his inspiration be a blessing.

How much good can a talented speaker do, if he devotes his powers to harmonize the discords of society and the world. Let the politician use his magnetic gifts for commercial interests of the nation, think less of self and more of the interests of his brother man; then will war cease, and its demon who has bathed in the blood of man for ages, sink to rise no more, and the flag of universal freedom wave over the whole world. War in all its appliances bears on its front brutishness and severe despotism.

Also that psychometry should be used for the captivation of the bad, as well as of the good. Unfortunately men in power, like Napoleon, whose eloquence can sway the minds of people as the bosom of the deep is tossed by the winds of heaven—such men are habituated to regard a soldier's life and heroic deeds as the most certain of winning admiration and applause, under the stirring appeals of men engaged in battles. Woman has offered her sweetest smiles to the hero, has taught his sons the history of a father's glory, told of deeds of bravery, where banners were flying, trumpets pealing, regardless of the facts that human hearts were poured out their life streams, as they told of brave deeds, that they should imitate. Poets have sung to them, psychologized by the example of others. Were the laws of affinity and magnetism spiritually understood and obeyed, then society would be recognized on its true and natural basis, the higher rising above the lower, sending down a spiritual influence upon them; but as it is, the pure in mind are often surrounded by the undeveloped to sadly mar their comfort. Many, born with good organizations, are injured by contact of uncivilized, harsh natures, destroying their spiritual strength, for antagonism begets the like in youthful minds. Educational prejudices have enslaved the majority of minds. We must do away with false teachings, and suffer the standard of a true life to be planted on the earth; and as the advocates of an inner, purer life, become fearless, and by a life of usefulness more harmonious, it will stand in all its glorious beauty, until mankind shall have become one common brotherhood. Surely it is a great consoling truth that spirits have power on earth; nothing greater to the despairing soul than this knowledge. Call it electricity or magnetism, it will be the truth, for spirits are both to influence mediums.

Although the law has existed for ages, there are few on earth that can fully appreciate the law by which spirits communicate, or are prepared to see its harmonious workings. Then again, there are the diviner spirits, for whom there is kindness and common with everything exalted and holy in heaven and earth. Their souls are saturated with the mysteries of the universal spirit, which the philosophy of the olden times believed to be the words of God himself. The believer in Spiritualism must be able to psychologize every one by the truths he holds forth. He must apply his sacred characters to his daily life, to politics, to all business relations, to all evils which demand redress. The slave is to be freed, peace restored, and on the spiritual banner is to be inscribed Liberty, Equality and Brotherhood. He must stand forth in his identity, and pass the world's mistaken sneers without annoyance, give to the world many glorious instances of intellect peacefully governing its own kingdom, and purifying the heart by its ministrations of pure truth. The liberty to stand up for so great a truth is no mean distinction, and it takes wisdom to bring it to bear upon all minds. The world is too much imbued with past things, and too negligent of the present, to grow rapidly. Children will shortly be born with their spiritual perceptions opened, as the path of knowledge will be opened to parents developed by the direct influence and power of spirits. Through them the world will be taught to live aright, made to understand the laws by which they are governed. A mankind must be elevated physically, they must have a knowledge of the nature of life, of its laws and relations.

Mediums are often astonished that spiritual development is attended with suffering; but if they understood the nature and magnetic power of the influence that has to be brought to bear on the human constitution before the brain can be illuminated, they would cease to wonder. The influence from the brain runs its course along all the branches of the nerves, thus throughout the whole system, for spirit influence in its nature is highly electric. It causes a shock more or less severe at every obstruction it meets in its course. If it meets disease, it causes pain in causing mediums to write. Sometimes acute pain is occasioned. The spirits say that it is caused by the human race being in a pitiable condition mentally, physically, and thus spiritually; but if they lived in obedience to the laws of God, the human race would be elevated to the scale which God ever designed for it.

The obstacles to be removed to prepare the way for these changes, are the errors of all religions, and all uncharitable feelings which it creates against the members of all other religions. These obstacles are not to be removed by any violence or abusive language, or in an unkind spirit, but by example, forbearance, perseverance and love toward all mankind, regardless of color, creed, or party, by removing the errors of existing governments, and by maintaining the natural faculties of man to duty, charity, truth and love, from birth to death. No pioneer in the world of Spiritualism who fearlessly faces its opponents and encounters

the sneers and frowns of unbelievers, will lose their reward. No faithful medium who has labored in this vineyard will be lost during the seed-time and harvest. Oh, what a joyful reward will be theirs when they have fulfilled the designs of the great Master Builder. Then rest not, then who art chosen for this part of the field. Awaken thy latent faculties, which may lie dormant; use the psychometric powers that God has bestowed upon thee; feel that a deep and solemn responsibility rests upon every medium used to develop truth and lead the despairing soul through inspiration to God. Whatever is the cause of spirit influence—let it be odyle force, or phosporus, or vapor, as our friend over the water "chemically" explains it—enough for us to know, that spirits can and do influence us, and that we do receive communications, and that it explodes the whole theory of infidelity, establishes the sublime truth of an everlasting and a merciful God.

Lessoning Avenue, 2d house above 52d St., N. Y.

MATERIALITY.

BY JEROME DREYER.

If we conceive of spirit at all, it must be through the medium of matter. If not composed of matter, it is naught. All things which exist are material; without matter, nothing exists.—*Arcana of Nature. Introduction, pages 18 and 14, Vol. II.*

The Church and its theologians have lifted their hands in holy horror at the idea advanced by the cold philosophy of the French and German anatomists, that man's mind was wholly dependent upon the organization of the body for its existence, and therefore a conclusion was clearly arrived at by them that when the body was destroyed, as an effect the spirit was annihilated.

The clergy all over this wide world were set to whirling like drunken men on their heels, at this bold and undeniable conclusion. In vain did they turn over the leaves of the Bible for rebutting evidence. In vain did they slander Cuneo, Voltaire and Paine; the fact was before the world; the child could read and understand. The dilemma in which they were placed was painfully apparent, and as a *desperate resort*, they taught that the Christian had an evidence within his own heart sufficiently clear to prove an immortality. Upon this conclusion have they rested while the teachers of materiality, and of the non-existence of the spirit after death, have been held up with derision in the pulpit everywhere.

That the materialists were right, so far as the dependence of mind upon matter for existence, is now only truly appreciated by the intelligent Spiritualists; but that this philosophy is wrong in its ultimate conclusions, that the soul, mind and spirit were annihilated as the body fell in the tomb, is a pardonable error when compared with the mythical traditions upon which the Church have concluded that man was immortal.

The one depended upon the wild, chimerical fancyings of an age of barbarism; the other attempted to tread the road to the spiritual mansion by the light of reason, but stumbled for awhile upon outward manifestations; but at last clairvoyance came to the rescue, and solved the beautiful problem, that there are two bodies, a physical and a spiritual, and that the mind depends upon each in turn for its existence.

To prove all things are material, is shown by the laws set down in natural philosophy. The law of impenetrability teaches that no two particles of matter can occupy the same space at the same time. Then, as a sequence, two particles of matter approaching each other until the distance between them was imperceptible, would lie in juxtaposition, unless the force of their approach was sufficient to cause a rebound. If sound, for instance, is a thing, then sound must be material.

Vibrations in the sounding body are the immediate cause of sound; so we are taught in our schools. But let us see if the law of material bodies will apply to sound. The forcible expulsion of air from the lungs through the trachea and mouth, or through a tube, produces sound, which passes through the air with a velocity of 1130 feet per second. If a feather is thrown into the air, it follows the current of air whither it may go. So does sound. The air, then, serves as a conductor. Tubes are better to convey sound than the open air; so will they convey water and oil. Sound, when coming in contact with solid substances, is reflected as a ball or marble; hence as the phenomena exhibited by material substances can be traced to sound, may we not conclude that sound is an ethereal, invisible substance, not to be seen by the common eye.

Light can be analyzed as any material in chemistry; transmitted through glass, reflected and drawn to such a focus as to cause heat, the same as any other dry material when rubbed to produce friction; yet the particles of matter of which it is composed, cannot be defined or isolated. Still the phenomena natural to matter is there, and who will prove it not to be matter?

Divisibility of matter is such that it may be divided into so small particles that the naked eye fails to discover any trace of them. The film of gold upon gold lace is so attenuated, that a foot of the thread contains only one sixteen thousandth of a grain. An inch, therefore, would contain only one seventy-two thousandth; and since five hundredth part of an inch can be seen by a good microscope, such a particle containing only one thirty-six millionth of a grain can be seen without a microscope. Now imagine for one moment that ten millions of these minute particles were flying in the air of the room you may occupy. Do you suppose for one moment that you could see them? Impossible. Yet an instrument may be constructed that will exhibit them. But now suppose that one of these minute particles were divided infinitely small; would not one of these infinitesimal particles be matter, as much as a solid pound? Most assuredly.

May not the sweet fragrance rising from the rose, coming in contact with the pavilion of nerves in the nose, and producing a pleasant sensation upon the mind, be undefinable matter? Then may there not be eliminated or resurrected from the human body at the time of the change called death, matter organized into a body similar to the one from which it rises? What other rational conclusion can we deduce when we have passed over and examined the many forms matter assumes, than that there is a spiritual body, likened unto the corporeal composed of pure matter, which bears such a relation to light that the physical eye is not affected by it?

Coming to the conclusion through the channels of science, that the spirit lives, moves and has a being after the anublime change, we learn that mind operates through matter always, and is dependent upon it, we no longer are humiliated by looking back to the primitive days of mental darkness for our wisdom in spiritual truths, for our knowledge of immortality. We have no occasion to refer to Peter, Paul or Josephus for texts to preach from. We have the 'illimitable space of the universe wherein to search for the footprints of the Wise Director of all things. And as we grow older and more mature, we learn to be more humble and meek, and when we have spent our three score years and ten upon this phenomenal plane, we shall be ready to exclaim, How infinitely little do we know, since we have hardly commenced gathering pebbles on the seashore of existence, while the boundless shore is unexplored.

Nature, foreseeing that her children would be famishing with minerals, hid them in the earth and covered them with herbs and plants as litter for their use.

INSANE MEDIUMS—NO. 2.

BY O. E. WILLINGTON, M. D.

In our last we spoke of persons who believed that spirits can influence and control those yet in the body, and who, from peculiar susceptibility, are themselves more easily influenced than others, and therefore they are called "Mediums."

But precisely the same phenomena occur among those who do not admit the claims of Spiritualists. It is a common thing for the converts at camp-meetings to see visions, and to have communications from spirit friends and angels. Instances of this class abound in the Catholic Church, and in the past have been regarded as evidence of peculiar worth and more highly developed spiritual life. Often the "communications" of these Catholics "Mediums" have been trusted as having peculiar authority. Visions of dying Christians have always been reported. And when the raptures of a new convert result in the phenomena of a "seeing Medium," the faithful rejoice and conversions are more frequent.

But at times the new convert loses self-control, and soon does not return at all to the natural state. The kindness of friends and the prayers of the most devoted bring no relief. All the "manifestations" partake of the earnestness of the "revival," and the patient goes to the asylum, a case of "Religious Insanity." In other words, the individual was a "Medium," and the conversion was promoted by the influence of some "guardian spirits," as well as of God's holy spirit. If the convert and his friends had admitted the former, the influence of the latter would have been permanent and orderly. But as they do not recognize that the convert is a medium, and have no idea that inharmonious spirits can hang round and obtain "possession" of this person's mind and control all his movements, there is nothing to prevent such influence. By the same law that "Guardian Spirits" could do him good, disorderly spirits can influence him to his own injury, and finally obtain entire control. This, however, will seldom be the case until the convert is exhausted by too much religious excitement.

About two years ago, during a period of peculiar religious interest in the society of Rev. Mr. Kirk, a case occurred illustrating the above. The patient had continued some days in a state of insanity, battling all efforts to calm her. A mutual friend, who knew something of our methods and success, insisted on our visiting the patient without conferring with the friends. We went, much against our will, and only expecting to advise the friends. But to our surprise we were immediately summoned to the room of the patient, and as soon as we entered three attendants left. The maniacal calling on God and Jesus to interpose, did not disturb us. We knew that the spirit controlling would not attempt violence or continue long to control in this disorderly manner in the presence of one who "KNEW IT WAS A SPIRIT," and who had faith that Jesus was also a living spirit, and ready to throw power wherever it was possible to promote an orderly and divine mediumship.

We addressed a few kind words to the spirit, and then to the medium, and explained the relation of the spirit to her, and the power of Jesus and all good spirits to control both. As there was no attempt to continue the disorderly control, we talked the husband, and repeating the explanation, left her "in her right mind." Two days afterward the spirit attempted to control again. I was with her not more than twenty minutes at this time when the influence left, never to return. The "insanity" was cured in these two short interviews, and it was a very severe attack.

At this moment hundreds of persons are confined in the asylums who are simply mediums, and from some of whom the influence might be lifted in an hour. But in most of these cases the physical is so feeble that spirits more easily control, and though they can be compelled to leave, the patient is not resolute to prevent their return, and hence the insanity.

ALL THESE CASES ARE CURABLE. Often great improvement in physical health will result, and patients will find that what seemed physical disease, is also, in a great measure, the result of inharmonious and disorderly spirit influence. We feel sure that any one who will carefully investigate, will easily find proof that spirits can effect either the mind or the body, and in both cases as well in a disorderly as an orderly manner.

Milton Hill Remedial Institute.

From the Springfield Republican.

SINGULAR PSYCHOLOGICAL STATE.

BY JULIA BELL.

In the town of Rindge, New Hampshire, October, 1882, died, at the advanced age of ninety years, a relative of the writer of this article. A few months before her death she passed into a singular psychological state, which was so sudden, so surprising and so little to be expected in a person of her quiet and equable temperament, that a minute account of it was immediately committed to writing by her daughter. From the manuscript before me I give the story without embellishment. But here let me premise she had no sympathy, neither had her daughter or any of her family, with the people called "Spiritualists." I doubt if she knew, advanced in years and numbed in sense, that there existed any such persons. Moreover, she came of a stock not given to credulity, not believers in what is popularly called "the supernatural," and she had become old before the marvelous developments of the past twenty years had obtained much attention from the public. She was far from poetic or enthusiastic in her nature, and at the time of which we speak had lost her memory, become very obtuse in perception, and was nearly deaf. She was however still amiable and cheerful, greatly attached to friends and family, and for some years had strongly desired to revisit her native town, thirty miles away on the Connecticut river in this State. The infirmities of her age prevented this.

One morning in the March of the year previous to that on which her death occurred, Mrs. H., the daughter with whom she resided, went into her room, according to her custom, to tell her the breakfast hour had arrived. She found her still in bed, awake, and in her usual frame of mind. She had slept beautifully all night, did not wish to rise then; and her daughter left her. Between nine and ten o'clock she came out of her room and sat down to her breakfast.

Her daughter immediately observed in her countenance an unusual appearance of intelligence and vivacity; then she discovered that her difficulty of hearing was entirely gone, and there was a quickness of apprehension, an apparent rejuvenation of her mental faculties, which was very wonderful. When she rose from the table she was found to be lost to her locality. She could not go about the house alone, recognized nothing around her, and had no idea where any one of the several doors in the breakfast room led. She knew the immediate family, but the neighbors had suddenly become strange to her. Mrs. H. presently perceived that she imagined she was on a journey to her native town, supposing herself accompanied by her daughter; that the objects before her brain were not doors and walls and furniture, but the parts of a changing rural landscape. She for a time attempted to arouse her, to dispel the hallucination, but finding her efforts ineffectual, settled herself with great interest to watch and enjoy this rekindling of intellect, and this strange vagary of the imagination. For although she conversed but little on the journey, her companionship was perfectly delightful, her whole manner being changed back to that of early womanhood. It was as though the soul going back to its youth had carried the body as far as might be with it. She was never better society in the earliest days in which her daughter could remember her.

This was on Wednesday. On Thursday morning she came from her room, and remarked how very pleasant it was to sleep once more in the old house where brother-in-law lived. Yes, she had slept up stairs in the old house; it was pleasant to meet her father and mother, brothers and sisters, again with their families. This day, in her imagination, she spent, under her father's roof, in the old house with a company of fifty years before, among whom were mixed elderly people still

alive. She spoke of the manner in which they were dressed, of the furniture in different rooms of the house, especially the room in which she thought she slept. It might be said she did not converse audibly with the persons before her mental vision; but at proper intervals talked of them and described them to her daughter. To this daughter it was strangely enjoyable, giving her the sense of having been set down in the midst of a dead and gloomy generation. During this visit, Mrs. H. asked her mother to sing. She instantly complied, singing to the old tune as learned in her childhood, the "Cradle Hymn" of Watts.

The next day, Friday, she started for home in floodgate. Arriving there she was met, as she feared, by the old friends and acquaintances formerly living in that locality, but now passed away for years. She named one after another in joyful surprise, remarking how glad they were to see her once more. She spoke continually through the day of the enjoyment of seeing these old friends again, as though surrounded by them. "I have not seen these people for a long time," she said. "I thought they had all died many years ago, but now I am visiting with them all again." She named her deceased husband, and numbers of the old inhabitants of Rindge. Evening came and she named one of Mrs. H.'s daughters, who had died some years before, asking with housekeeping interest where she was to sleep.

"Do you not know that Eveline is not alive?" said Mrs. H.

"Oh yes, she is," replied her mother, "for I have seen her; she is now up stairs."

"Have you seen others of my children?" inquired Mrs. H., naming those who were gone.

"Yes," she replied, "I saw them all," was the reply. "Mr. and Mrs. Gilbert are now in the city, and I saw them. They will all be in soon and you will see them. They were all glad to see me, but Eveline was very glad."

The manuscript before me goes on to say: "Saturday morning she rose in good health, and happy as ever. She was very much afraid of making me trouble in waiting upon her, but was still a perfect stranger in the house and could scarcely find the least thing that belonged to her. She said but little through the day, but at night told me what she had seen that day also. She said she had been with a crowd of persons out of doors, the largest company she ever met and the happiest. It was made up of old friends and acquaintances, many of them long since dead, and my children among them. 'While standing there,' she said, 'I looked about them and saw Christ looking down on me. He did not speak to me, but he looked beautiful! Oh, how I did enjoy it! It seems as though I never enjoyed anything like it before!'

Sabbath morning she rose in season to breakfast with us. I soon perceived she was coming out of this peculiar state. I did not dare to leave her to attend church. At 10 o'clock she appeared perfectly calm. At 11, as she had done for some years, she recovered her acquaintance with the house, was again deaf, dull of apprehension, forgetful, repeating her questions, and sunk as before into a half childlike state. Still she remembered perfectly the imaginary scenes through which she had been passing during the four past days, and believed them real. At ten, I said, 'You have come home again, and everything has come round right, has it not?'

"Yes," she replied, "everything has come round right, and I have got home again. How pleasant it seems that I have been on this journey and seen all my friends once more. I never expect to see sister Fanny again. How she seems to think we will never see each other again!"

During the evening she spoke again of her very pleasant visit, when I asked her:

"What would you think if I were to tell you that you have not, to my certain knowledge, stepped out of the house for a week?"

"How can you talk so," she said, "when you went with me and was at G—'s all the time. You rode over with me, and I can think just how it looked all the way. After I got there I saw all my friends and talked with them, so I know I have been there."

I said: "You have not been out of the house for a week, but have been walking around in these rooms all the time."

"What does it mean?" she asked.

I told her I was sorry to be obliged to tell her it was not a reality.

Singularly enough, the old lady was convinced by her daughter that the whole journey was an illusion, but said it would "answer just as well," and went on enjoying the memory with the same satisfaction with which she would have returned to the reality. Her eighty-ninth birthday occurred on the next September, and she lived to complete her ninetieth year, dying in an apoplectic sleep.

Written for the Banner of Light.

ELLIE.

BY GILBERT THAYER.

Why am I sad? This summer breeze
Breathes only joy through earth and air;
The birds sing sweetly in the trees,
The garden flowers bloom fresh and fair;
But yet from Nature's sweetest smile
That over land and sea is spread,
My heart turns sadly all the while
To one who sleeps among the dead!

Yes, in the field or busy streets
Turned sadly to my little boy,
Whose pleasant voice no longer greets
My coming home with childish joy—
Whose little feet no longer tread
Our garden walk and hill-side steep—
Whose lips, forever sealed, have said
His last, "I lay me down to sleep!"

They tell me to forget my woe,
My thoughts on other scenes employ;
How can I? Everywhere I go
Something reminds me of my boy!
Here stands his fishing-rod and spade,
And there his cap and coat and store;
The uniform in which he played
The soldier, hangs behind the door!

Forget I oh, who would seek relief
At such a dreadful cost as this?
My soul would share an endless grief,
Sooner than pay that price for bliss!
No, little dear, forever mine,
Not thus will I blot out the past;
Each word and deed and thought of thine,
Shall live in memory till the last.

And oh, my boy, one thought is sweet:
Amid the gloom one comfort yet
Remains: 'Tis that thy little feet
Are free from sorrow by devil set!
Thy heart, so still, shall never share
Life's disappointments here below;
Nor shall thy head ache with the care
Which we, who still live on, must know.

Oh, friends of mine, in words of joy,
Whose names such pleasant scenes recall,
Take to your homes my precious boy—
Homes in which tears shall never fall.
And there, amid the heavenly throng,
Oh, guard him tenderly from harm,
And lead him lovingly along—
Beneath the AN Protecting Arm!

Windsor, Vt. Aug., 1883.

Passed to Spirit Life!

From Virgil, Kane Co., Ill., Sept. 17th, Cynthia, wife of Edwin Clark, aged 56 years.

She left us for a better land, after bearing the afflictions of a painful disease, for several years.

Also from Geneva, Kane Co., Ill., Oct. 22, Matilda, wife of Oliver Coleman, in the 48th year of her age.

The above mentioned are sisters. Both have left families of children to lament their loss. Both families have been for years firm believers in the Harmonical Philosophy. And oh of what inestimable value to those dear children is the knowledge that their mothers can return to them with loving words and counsel. Their memories will ever be kept green, and in years to come, when contact with the world shall have brought care and hardness about them, the magic name of Mother, the fond remembrance of the mother's face, the loving words, the loving hands, the loving arms, the loving hearts, the loving souls with the great memories of their angel-mothers in that glorious land toward which we are all hastening.

That angel hands may guide, sustain and show their pathway with flowers, is the prayer of
GEORGE C. BUNKER.

From West Milton, N. Y., in March last, Mr. L. Bartholomew. He left three orphaned children—his companion having gone to the summer land some two years before. He was a firm believer in the truths of Spiritualism, and passed away so quietly and peacefully, that his attendants scarcely recognized that the angel death had come and borne his spirit away from the mortal casing.

LECTURERS' APPOINTMENTS.

[We desire to keep this list perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecturers Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

Miss LIZZIE DORRIS will speak in Boston, Nov. 22 and 23. Address: Pavilion, 57 Tremont street, Boston, Mass.

Mrs. LAURA COOPER will speak in New York, Nov. 22 and 23. Address: P. O. Box, 100, New York, N. Y.

Mrs. M. B. TOWNSEND will speak in Troy, N. Y., during December, in January, in Chicago, during February, in Boston, March 20 and 21. Address as above, or Bridge-water, Vermont.

Mrs. SOFIA L. ORRILL of New York, speaks in Charleston, Dec. 12; in Quincy, Dec. 20 and 21. Is at liberty to engage elsewhere, at convenient distances, after the above. Address immediately at the Banner of Light office.

Mrs. ANNE M. BRADSHAW will lecture in Portland, Dec. 6 and 12; in Charleston, Dec. 20 and 21. Address, New York City, N. Y.

Mrs. AUGUSTA A. GERRIER will speak in Buffalo, N. Y., November; in Philadelphia, Pa., Dec. in Troy, N. Y., Jan. Address, Box 615, Lowell, Mass.

Mrs. JANE DAVIS SMITH will lecture in Worcester, Nov. 22. Address, Milford, Mass.

UNION CLARK lectures in Charlestown, Mass., Nov. 22; in Bangor, Me., Nov. 29. Address: Banner of Light office.

Mrs. SARAH A. HEATON will speak in Lowell, Mass., Nov. 22 and 23, and during March. Address: Brandon, Vt.

Mrs. FANNY HOBBS, will lecture in Williamstown, Conn., during Nov. in Taunton, Mass., and Danversville, Ct., during Dec. in Stamford, Conn., Jan. 3 and 10; in Worcester, Mass., Jan. 17, 24 and 31; in Bangor, Me., from Feb. 7 to July 31. Address as above, or East Houghton, Mass.

Mrs. MARY H. WOOD will speak in Somers, Ct., the third and fourth Sundays in January; in Stamford, the month of August. Address, West Hingham, Conn. She will make her fall and winter engagements immediately.

Mrs. CORA L. V. HARRIS will speak in Clinton Hall, New York, during November; in Boston, at Lyceum Hall, during December. She will receive calls to lecture week evenings in the vicinity of Boston during that month. Present address, New York. In the evening, lecture, care of Banner of Light.

Mrs. LAURA DEBON OGDON will speak in Taunton, Mass., Nov. 22 and 23; in Bangor, Me., during December; in Old Westbury and Bradley, during Jan. and Feb. in Worcester, Mass., as above, or at Providence, R. I., care of Capt. C. H. Gordon.

Miss MARTHA L. BUCKWITZ, trance speaker, will lecture in Philadelphia, Pa., during Nov.; in Lowell, during Dec.; in Springfield, Mass., during January; in Hartford, Ct., during Feb. Address as above, or care of George Beakwith, Providence, R. I., or Boston, Boston.

Mrs. H. M. MILLER will speak in New York, N. Y., Nov. 22; thence to Concord and Elgin. Will engage for other lectures in the vicinity of the above places, if applied to very early.

J. M. PARABLES will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

Mrs. ANNA M. MIDDLEBROUGH, Box 493, Bridgeport, Conn., will lecture in Buffalo, N. Y., in Feb. in Bridgeport, Conn., Jan. and Feb. in Danversville, Ct., during March, and will receive proposals to lecture in that State during the month.

Miss NELSON J. TAYLOR, inspirational speaker, Jacksonville, Fla., is engaged to speak on Sundays, one half the time the present year, at Asheville, N.C. She will speak in those vicinities on week days, if required.

WALTER GUNN is lecturing in Southern and Central Illinois, and Missouri. His address will be in the BANNER OF LIGHT. He will receive subscriptions for the Banner of Light.

Dr. JAMES COOPER will speak in Charleston, Ind., Nov. 22 and 23; in Anderson, Nov. 30; in Manchester, Dec. 1 and 2; in Cairo, Dec. 3 and 4; in Greencastle, Dec. 6 and 7; in New Madison, Ind., Dec. 8.

Mrs. F. M. BROWN's present address is Cleveland, O., where she is engaged to speak for the present.

N. B. GARDNER, trance speaker, Lowell, will speak in Worcester, Dec. 9.

ISAAC F. GARDNER will speak in Exeter, Me., Nov. 22; in Dover, Nov. 29 and Dec. 6; in Portland, Dec. 20 and 21. Will speak in Massachusetts or New Hampshire the month of January, if desired. Address, Exeter, Me. or Bangor, Me.

Mrs. M. O. TUCKER will lecture in Hamburg, Cal., Nov. 22; in East Lake, Nov. 29.

W. R. RIPLEY will speak in Somerville, Conn., Nov. 22. Will receive engagements for February and March in Massachusetts and Connecticut. Address as above, or know's Falls, Me.

Mrs. E. M. WILSON will spend the early weeks of winter in Northern Vermont. Those wishing her services should write soon. Will speak in Windsor, Vt., Jan. 10. Address, Rochester, Vt.

Mrs. A. B. RICE, Springfield, Mass., will speak in Quincy, Mass., Nov. 27; in Worcester, Dec. 13, 20 and 27.

J. H. WELLS will speak in Troy, N. Y., through Nov. Address, New York, care of Banner of Light.

AUSTIN E. RICHMOND will speak in East Bethel, Vt., on the second Sunday of every month during the coming year. Address, Woodstock, Vt.

LEO MILLER will speak in Providence, R. I., Nov. 22. Letters addressed to Worcester, Mass., at any time, will be duly received.

Our Cause in Washington.

In the BANNER of last week Warren Chase queries as to the whereabouts of former advocates of Spiritualism. This leads me to fulfill a promise I have made to myself a number of times lately, to give the readers of the BANNER an inkling of what we are doing in Washington. I trust we have established permanent meetings, and now ask the cooperation of all lecturers and mediums. The meetings are held every Sunday evening at Sneed's Hall, on 9th street. Rev. John Pierpont gave the first lecture. The next Sunday the desk was occupied by T. Gates Foster. This was the first opportunity I have ever had to hear him, and I think I can say that he gave the very best trance lecture I have ever heard. His good fortune to hear. The two past Sundays our Bro. A. E. Newton has lectured. Of his lectures I do not need to speak. He fully sustained the honorable reputation he has won in past years as a faithful, earnest and able advocate. He will continue to lecture during the month of November. In December we shall probably have a continued course through the organization of Bro. T. U. Forster.

The foregoing, I think, will satisfy Bro. Chase that two at least of whom he inquires are doing their duty. They are engaged in the War Department, but find time to advocate the cause so near the heart of all. In addition to those of whom I have previously spoken, I have recently found that Dr. Dresser, of New York, has taken his abode with us.

Spiritualism has a great many earnest inquirers among us, yet it is in the infancy, and demands the rudimentary phases. Mediums for physical manifestations are called for. We hope here long to see the famous Davenport Brothers, Chas. H. Foster, Mrs. A. J. Chamberlain, or any other medium who can give such evidence as to cause the reflecting mind thought enough to investigate. I think there is no field calling for manifestations equal to Washington, and no place from which more good can result. Any medium or lecturer desirous of visiting us can address Dr. H. C. Champlin, or Dr. E. B. Hay, the President and Secretary of the Association of Spiritualists of Washington, or myself.

I have recently heard of a young man in this city, in whose presence physical manifestations of a surprising nature take place. They occur in the light. I have been unable to meet with him as yet, for he is afraid of becoming public. The first he knew of his power was while lying in bed; his umbrella was deliberately passed from one side of the room to the other. The next manifestation was, his large traveling trunk was carried with great force the same distance, and other equally unwieldy bodies moved in a similar manner.

Yours for the truth.

ALFRED BORTON.

Washington, D. C., Nov. 9, 1868.

COMMONWEALTH OF MASSACHUSETTS.

[OFFICIAL.]

By His Excellency,
JOHN A. ANDREW,
GOVERNOR.

A PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAISE.

By the advice and consent of the Council, I do hereby appoint THURSDAY, the 26th day of November next, to be observed by the people of Massachusetts, as a day of Public Thanksgiving and Praise. And I respectfully, but earnestly exhort all the people of this Commonwealth, whom this Proclamation shall reach, wherever they may be, whether on sea or land, within our quiet borders, or abroad on distant fields of war, to consecrate that day, in the sight of Almighty God, our Heavenly Father, by heartfelt works of charity, by devout thanksgiving, and by joyful praise. "O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name. For the Lord God is gracious, his mercy is everlasting."

For all the innumerable mercies, for the infinitude of blessings by which the year has been crowned; for health and prosperous industry, for peaceful homes, for waving fields of grain, for harvest rich with all the food of man, for all the bounties of the sea, the wealth of mines, the skill and thrift of every handicraft; for the great agencies of Nature herself, working as kindly helpers to the hands of men, and for all the fruits of their gigantic toil; for intellectual activity, and moral life; for every gift and fruit of reason, of conscience and religion, bless ye the Lord, and him only; praise him and magnify him forever.

Let us reverently contemplate the wonderful Providence which has led and guided the hearts and minds of this people, and is shaping and working out the destiny of this Nation. Even in time of war we are rejoicing in the growth of the arts of Peace. Subjected to its temptations and demoralizing influence, yet the virtues of forbearance, patience and charity, are daily illustrating the social life of our people no less conspicuously than the loyal patriotism, the pride by side with the march of armies, and the destructive engines of war, move the messengers of love, with every voice for the body or the mind, to soften the soldier's lot or alleviate the travail of mortality. Sometimes slowly, and with hesitating tide, but always surely; sometimes with a receding ebb, but always on an undercurrent of steady and majestic power, has been borne the symbol of our Nationality. The moral sight has been quickened, duty has grown clearer to the mind, and faith has grown warmer in the heart, as the revelations of trial and the discipline of a great suffering have done their appointed work.

Blending the temper of forgiveness with an unflinching integrity of purpose; weeping with the bereaved who mourn the beauty of our land; slain upon our high places; but casting the sublime spirit of those who sealed their testimony with their blood, may we fail not to implore on this, our annual festival, strength from above to exercise ourselves also in every heroic virtue for the vindication of right and the overthrow of wrong.

Let us trust that Peace soon return to our borders, and a union of hearts and hands revive on the ruins of that injustice and humanity which bred our sorrows; when all the inhabitants of the land will unite to sing, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."

Given at the Council Chamber, in Boston, this first day of October, in the year one thousand eight hundred and sixty-eight, and the eighty-eighth of the independence of the United States of America.

JOHN A. ANDREW,
By His Excellency the Governor, with the advice of the Council.
OLIVER WARREN, Secretary.

Correspondence in Brief.

APPROPRIATE.—A friend in the West, in a note inclosing the amount for a renewal of his subscription, says:

"You have reason to be proud of the beautiful appearance of the BANNER. The spiritual and intellectual feast which it contains each week is all the more palatable for the neat and tasty manner in which it is served up to the thousands. Those who miss the BANNER are deprived of a luxury indeed."

A lady correspondent writes:

"I wish to procure homes for my two little girls, aged respectively 8 and 9 years. It is very hard to part with them; none but a mother knows how hard; but I must! I wish to procure them homes in families of Spiritualists, where they would be treated as their own. They are bright and intelligent."

For further information apply at this office.

Bowdoin, Wis., Nov. 10, 1868.
This thriving town lies thirty-five miles east of Prairie du Chien and McGregor, on the railroad, and the majority of its citizens are liberals, and yet there are but a few Spiritualists here. No lecturer has ever visited this point, and this item is to call the attention of some laborer in the vineyard, who may pass near us to the fact. I am urged by the friends here to write direct to some medium, and secure their services; but I prefer to address the BANNER on the subject, with faith that it will be responded to in due time. Truly the harvest is plenty, but the laborers are few.

L. R. TRAIN.

Why is a woman in love like a man of profound knowledge? Because she understands the arts and

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 21, 1868

OFFICE, 158 WASHINGTON STREET.

Room No. 2, 2d Floor.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLLET, EDITOR.

"I cannot believe that civilization in its journey with the sun will sink into endless night, and that the ambition of the leaders of this revolt, who seek to

"Wade through slaughter to a throne
And shut the gates of mercy on mankind!"
but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calm waters of the Pacific, and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Conspiracies against Society.

An exchange is led to say, from seeing the extortions which are practiced upon the community by one and another, that "conspiracies to raise the market value of necessities are punished in Turkey, and, we believe, in Russia, with the lash and the pillory. There is something very wholesome, sometimes, in the sharp policy of absolute power." We accept the remark as an apt one for the present times; for, of the many evils which are set down in the calendar, not one but has some sort of an excuse or apology likewise set down for it, save only the heinous sin of conspiring to keep provisions, fuel, and the several necessities of life, at a price where the poorer classes cannot by any possibility reach them. We read of tigers in the jungles, of gorillas in the African wilds, and of Arab lying in wait for the unsuspecting traveler near the springs in the desert, and our flesh creeps, while our souls shrink with horror at the blood-thirstiness depicted in their mein; yet they are all positively human, and even Christian, by the side of the men who forestall prices in coal just as the severe weather approaches, or combine to put the price of flour above the reach of the means of the ordinarily poor.

We are frequently told that this is the fact, however, and that it is so common an one as to excite no special attention; and we may be told, too, as we often are, that it is like trying to whistle down the wind to attempt the reformation of this great evil by discouraging against it. It may be even so, though we do not believe it; we know it never would be so, were all those who are sure of its wickedness to refuse to be quiet concerning it whenever a fit occasion offered for them to express themselves. It is by this very system of ducking and dodging that so many evils still hold their place in the social system; were we all to speak out, a common sentiment would soon be formed and combined, against which resistance would be vain. We have learned that the poorest way of curing an evil is to stop talking about it. Rogues and knaves ask no better chance than that which silence furnishes them. Burglars choose night for their nefarious operations, on the same principle. The only way to cure a social evil is to work a change of the social sentiment respecting it; and, with that irresistible lever in hand, we have something like a chance to accomplish the result aimed at.

In time of peace this great evil is bad enough; in time of war it is too bad to be properly characterized. Our common tongue falters and fails for lack of words strong enough to denounce it as it deserves. When every commodity is as high as common reason will positively allow, then to have a class of men, who call themselves human, combine to put prices higher, to place the very necessities of life out of the reach of those who chiefly want them because upon them society is chiefly dependent, is a practice which not only convicts the laws tolerating it of even greater guilt than its authors, but brings the heaviest reproach upon those customs of society which are generally thought to belong to a state of civilization. We could wish, on beholding these wicked practices of a considerable class of our people, that they were indeed compelled to submit to the lash and the pillory in requital of their crimes. For it is crime which they practice upon the community, and by no other name may it be fitly spoken of.

Because meanness and wickedness are the custom, because the money they too often secure bribes the body of society into a show of respect for those who possess it through such practices, because people tolerate what in fact they despise and condemn, and men of evil ways are not dragged up to a felon's trial at the bar of strict and equal justice—that is no reason at all why these evil ways should be slightly passed over on the other hand, that is the very reason why they should be all the more thoroughly and persistently blown upon. Let in the light, as strong as possible, upon vice, and its horrid deformity will be all the sooner seen. Conceal evil ways, and the community soon corrupts from the false habit, at its very core. It is not only better, it is absolutely necessary, that this corruption should be exposed to the light, laid open to the air, that purification may be wrought at the earliest moment.

No community that permits its poor and, comparatively speaking, dependent class to be made poorer by extortions, oppressions and thieves, ought to expect that existence in a state of health and wholesomeness is at all possible for itself. No society that allows one class of men to combine, merely because they have the power and facility, against the prime wants and the bare necessities of another and a helpless class, can well expect for a long time to stand. The poor must be provided for even before all the rest. The laborer is at the bottom of all our civilized possibilities; take him out of the scale, and the whole system will come down for want of support. And if the controlling powers, or conditions, or laws, of society do not permit the poor member to take the rich one's money, neither ought it to permit the rich member to take the poor one's bread in order to make himself still more rich by the transfer. It all resolves itself into nothing more than this simple matter of Give and Take. What belongs equally to all, no one class has a right to appropriate and deny to the remainder, for no better reason than because it has the power. The society that tolerates the practice is not wholly civilized—for barbarians set us a better example than that—it is not able long to exist. It will soon be stung to death by its own scorpion vices.

We cannot speak to one another too plainly, or too often, about these vital matters. They concern the life-blood of our social existence. We cannot tolerate them and live. We must either break out in open and destroying revolt, or a class of Shylocks will put their gripe to our throats and choke us to death. All these things call for legislation. If our law-makers regard not the morals of a community primarily, but its material interests rather, then here is every reason why they should reform an evil which will, if unchecked, surely smother us all. If our public agents legislate for the people alone, here is a chance for them to do some substantial work. They should visit with severe pen-

alties all combinations which can be shown to exist, whether by the aid of direct or circumstantial proof, for the purpose of forcing the names to pay more than a fair price, all things considered, for coal and flour, or for the other articles which go to the support of human life. Such legislation is needed a good deal more in these times than any proclamations of emancipation; and we have never yet been able to see how the cause of genuine freedom is helped on, by putting the yoke on the necks of one class even more heavily than it was ever laid on those whom it is proposed to relieve. No such philanthropy will stand. It is a stretch in the nostrils of all pure men, and should forthwith be cast out. Let our reforms be thorough, or they fall of their work entirely.

A National Bankrupt Law.

The needs of the country have long demanded some general law of the above description, that shall deal justice to both debtor and creditor, yet release the former from bonds which are of no practical service in the cause of right, and are of decided damage to the interests of the nation. A National Bankrupt Association has been organized in New York City, of which Mr. George L. Cannon is secretary; having for its object the "speedy passage of a bill to provide for the relief of honest, but unfortunate debtors, and the equal and just distribution of their property among their creditors, to whom it justly belongs, and allow the debtor to commence business again free from the claims he could not pay." This object is to be most speedily and permanently secured by a uniform system of Bankruptcy through the United States. Every part of the country, and every class of society, is interested in the passage of some such measure. It is perfectly fair for the creditor, for he understands the effects of giving credit beforehand; and it is no more than common justice to the debtor, for it unties his hands when it would otherwise be in the power of a grinding creditor to keep him bound in servitude, permitting him to go at business again and retrieve his fortune if he can. On no other plan than this can the industry and commercial genius of a great nation like ours be made of any value.

It behooves Congress to look after a legislative plan of this sort, as soon as possible. Here are thousands of active minds, all ready for business, with valuable experience and discipline already at their command, who are no better than so many dead men to the nation, because they cannot be allowed to bring their powers into play again. Their faculties are locked up, hidden away. They are made of no further use to the nation. If this is the way to develop the resources of a community, or a State, or a federation of States, then it is an altogether novel nation in political economy. We are to-day engaged in resisting the assaults of another organized form of Slavery, and it would go hard but we are just as much bound to attack the same institution in this form also. For that is but a new form of servitude which weighs men down beneath the load of pecuniary obligations, when they ought to be released as soon as possible in order to recover themselves again and become active producers of national wealth.

Any information on this most important topic can be had by addressing Geo. L. Cannon, Box 848, New York Post Office.

Marshal Forey in New York.

The great French General who has been for the past year industriously carrying out the instructions of his imperial master, Louis Napoleon, in Mexico, landed in New York, the 15th inst., on his way back to France. There he was going to give an account of what he had done in the neighboring republic, and, no doubt, to put into the imperial ear a suggestion relative to new movements or combinations. The frigate in which he sailed from Vera Cruz touched at New York for coal, and while delayed for that purpose, the Marshal took a brief run over to Niagara Falls. There was more or less talk of a shy character, in the New York papers, over a project to tender Napoleon's new Marshal a public dinner, and some went so far as to suggest that what was left of the Russian affair would be plenty good for him. We cannot think Napoleon directed his military agent to come to New York just at this time, when the Russians were in such high feather, with a view to see what sort of treatment he would receive from the merchants and people of the great metropolis, and still, if he had done so, he could not have fallen upon a more lucky, or unlucky, time to obtain the information he was in quest of.

The Russian Serfs.

Russia keeps up with the movements of the age. The Czar undertook emancipation in earnest, and he is carrying it out in good faith. A gentleman now traveling in the Russian Empire writes home that there is no sham about this business, but that it is a great and noble reality, carried out with a combined courage and caution that do equal honor to the head and heart of its imperial author. We can scarcely comprehend the extent of this magnificent revolution. In its progress some forty millions of people are raised from a condition closely akin to slavery, to the level of free men of other civilized States. The act is commensured with little suffering or inconvenience, and with large prospect of future advantage to the nobles and proprietors of land. The emancipated serfs already betray a most encouraging degree of intelligence and industry, which surprises none more than their former owners. Schools are established, and money which had been hoarded in laid out on lands and tenements, and in many other ways the raised dependents show symptoms of an intelligence and sagacity which are of the greatest promise for them in the future.

The Maryland Election.

It strikes the ordinary reader with surprise to find that the recent election in Maryland, a slave State, has gone with such an emphatic voice for Emancipation. It is true that the success of the unconditional Union Party there, is equivalent to the triumph of the cause of Emancipation. What are we to think of the progress of events, when we behold a State like Maryland, settled by the proudest blood that ever flowed in the veins of cavaliers, and sensitive to its pet institutions beyond almost every other State, except, perhaps, South Carolina, now turning its back deliberately upon all its old traditions, and agreeing to let them all go for the sake of Union with progress, and the great movements of the age? What other conclusions can we draw, than that Emancipation has been practically set on foot by the operations of the war, and that it will not stop until the end designed of Heaven, shall have been successfully reached? Maryland will find herself an entirely new State, redeemed and regenerated, when divested of her slavery system; and it is certain that Kentucky, Tennessee, Virginia, and Missouri, will soon follow her shining example, thus putting it out of the power of slavery ever again to overturn the settled order of the affairs of a continent.

Spiritualism in Australia.

We have received No. 4, Vol. 1, of the *Australian Spiritualist*, dated August 15th, 1868. It is published by F. Sinclair. We shall copy from it hereafter. So it seems the good cause is spreading to all parts of the earth. First in America, then France, Germany, England, the East Indies, China. A general breaking up of the Old, to give place to New, is being inaugurated everywhere. What man of reflection can look calmly on current events, and not see the hand of Divine Providence in all these things? Men are to be made wiser and better by tribulation.

Fraternity Lecture.

The third lecture before the Parker Fraternity was announced to be delivered by Gen. Butler, says the Post, but he was summoned to active service, and Theodore D. Weld was selected to fill his place. Mr. Weld's lecture was delivered November 10th, and was attended by a large audience, though not quite so numerous as have attended the previous lectures. Mr. Lang played upon the organ for half an hour before the lecturer came upon the platform, and his efforts were loudly applauded. These introductory performances form one of the attractions of the course of lectures, and are always well attended, and are listened to with much attention.

Mr. Weld announced that he should speak of the "Higher Law," a phrase which had been coined at and scorned since it was first uttered by Mr. Seward in a speech in Western New York ten or fifteen years ago. The laws of God are open to all, and the rage and the boor may study them with equal freedom. And the latter often learns more from his observation and natural tact than the former can glean with the assistance of his books. Even the fool knows that the fire burns, that it hardens clay and softens wax; that water will freeze, run down hill, float ships, tons and wreck them. He needs no teacher to learn him these and a thousand other similar things, but is at home in them all. He calls them natural and him a natural fool who says they are otherwise. The words law, cause and effect he never speaks and never will, but the things they stand for he has mastered, and he always acts upon his knowledge. He understands in the same way the operations of mental and moral laws, and without knowing it, has scaled to the heights of the higher law; indeed he was born there, and has never left the spot and never will. Every step from barbarism to civilization, from heathenism to Christianity, from despotism to democracy, has been a victory of the higher law, or rather of the one only law. The laws of Moses, Draco, Solon, Lycurgus, and the Justinian code were all founded upon this, and it was the only lamp that lighted up the dark ages till Luther re-illuminated them. In that light Hampden, Sydney and Milton stood revealed, and Mandefield, Sharpe and Blackstone broke the clouds that surrounded it, and it burst in full light upon our Declaration of Independence. The perfect day will come when the proclamation of President Lincoln has accomplished its work. Having thus considered what the higher law is, the lecturer proceeded to consider what it does. If the soul receives it willingly, it showers down blessings, but if it is received with scorn, its reaction. To illustrate this Mr. Weld desired to select some great crime, which had been fostered and assisted in its growth, until a reaction had come with terrible force upon its friends. He thought the history of slavery in this country was such an instance, and went on at some length to describe the evil of slavery, and the punishment which it brought upon the nation where it exists.

The next lecture will be by Rev. Henry Ward Beecher.

Strikes.

The frequency and extent of the strikes which are occurring at this time, stretching through all the cities from Boston to Washington, compel the attention of reflecting men. It is plain enough that they are the result of necessity, in the first place—the prices of necessities rising much faster than wages. To make the matter as equal as possible, and in order that the laborer shall have as much hire as he once did, proportioned to what it will buy for him in provisions, fuel, clothing, and the like—it is fair that an advance should be made in his pay. Hence the present combinations, extending from our eastern navy yards to the public offices in Washington. The men seem to have selected the present as the time when their demands would be most likely to prove successful. Indeed, some of their speakers frankly announce as much. That is all very natural. But even though their demand is a just one—as it certainly is, if wages have not been increased for two years, as some of them claim—it is to be borne in mind that by forcing their employers, who are under contract to the Government, to lie idle, they are directly blinding the operations of the Government itself, and at a time when it needs the whole services of all its men, to put to death this wicked rebellion. There is a rational limit even to the demands for justice. They should be made at the right time, and in the right way, or they fall through want of sympathy and cooperation on the part of the community. Both Labor and Capital have rights, and we believe that the proper adjustment of their rights and relations is to form one of the great questions of the years which are just before us. Let the poor mechanic have every cent that belongs to him, however. The wrong is rarely done on that side of the question.

Rev. Charles Beecher.

This gentleman, it appears, has been forced to resign his pastoral charge at Georgetown, in this State, owing to the very rank opposition to him entertained by the minority of his parish. The Essex County Conference of Churches has suspended the Georgetown Church from fellowship, because that Church insisted on retaining a pastor of their own choice. That pastor (Mr. Beecher) had been tried for "heresy," and duly convicted; but his congregation stuck to him still, and there was no way of driving him out of his parish, if not out of the Orthodox ministry, but by the step which the Essex Conference has finally taken. We trust that body is now easy in its mind. It must feel a little consoled, too, to reflect that the people of Georgetown have elected Mr. Beecher to the Legislature, and that their confidence in him is unimpaired, whatever these heated sectaries may think of him. What will these loving Christians (I) do when they meet in Heaven? We should not wonder if they actually quarreled for their privileges before the Throne. Their carry-on here, at any rate, are ridiculously childish and malicious. No wonder they hate Spiritualism so badly.

Louis Napoleon's Case.

This gentleman is afflicted with another trouble than that of Mexico—personal and boisterous. The Basileus bear does not plague him one half so much. Correspondents of London and New York papers, writing from Paris, say that he is not able to disguise any longer the fact that his old disease has laid its hand on him again, and this time heavily. It is openly stated that he is in imminent danger of being taken off at any time, and very suddenly. What he will leave behind him for a legacy, any of us can see for ourselves. His empire will be worth little enough, as an inheritance, to his boy, or to his wife; in fact, there is little fear of the French people troubling themselves with thoughts about his family, or their future. The next wave of war that sweeps over Europe, is likely to submerge them all.

Agency.

Dr. J. K. Cooley is authorized to take subscriptions for the BANNER OF LIGHT. Mr. C. is doing good service in the lecturing field, and also in the healing art he is not behind many of larger pretensions. We want ANTHONY to subscribe for the BANNER, and Bro. Cooley will be always ready to take the gold pieces.

Miss Lizette Doten at Lyceum Hall.

Miss Doten will speak in Lyceum Hall next Sunday, afternoon and evening. Those who were unable to gain admission to the hall when she last spoke here, will now have an opportunity to listen to this popular speaker.

New Publications.

PECULIAR. A TALE OF THE GREAT TRANSITION. By Spes Sargent. 1 vol., 12mo., 300 pp. New York, G. W. Carleton.

In this remarkable novel we have been agreeably surprised to find the author boldly declaring his belief in the spiritual phenomena. The story derives its singular title from one of the principal characters, an escaped negro slave, who has received from his master, half in jest and half in earnest, the name of "Peculiar Institution." The fact is founded on facts communicated by General Butler, showing that at the time of the occupation of New Orleans by the United States forces, it was not an uncommon thing to find among the female slaves, women so white as to be indistinguishable, both in features and in complexion, from the fairest Anglo Saxons. There is still displayed at the store of Williams & Everett, on Washington street, an iron instrument of torture taken from the neck of one of these suffering creatures. From the materials thus furnished—materials abounding in all the elements of the most passionate and engrossing drama—the author has constructed a novel, which, in profound and well sustained interest, and in that earnestness of purpose and sincerity of style which produce upon the reader the effect of literal truth, has been seldom equalled. The character-painting is excellent; and the grouping of the various scenes is executed with rare fidelity and skill. The description of a slave-auction in New Orleans has the vividness and splendor of one of Hogarth's pictures; and the dramatic scene at the St. Charles Hotel, in which Senator Wigfall and the notorious George Saunders are introduced, would do credit to any modern dramatist. Perhaps one of the finest comic scenes in the book is that between Pompland and Maloney, the Irish tailor, in the chapter entitled "Making the best of it." Of the feminine portraits we will say nothing, except that we believe every woman's heart will recognize their truthfulness.

We will not detract by any analysis of the plot or exposure of the leading incidents from the cordality with which the whole story will be read. Suffice it to say it is a book which is not likely to be confounded with the thousand and one fictions that are pouring from the press. It must be read by all who would keep pace with the highest literature of the day, for it is a work not only of the most engaging and delightful character as a novel, but one worthy of being preserved and often referred to for its passages replete with a stirring eloquence and lofty spiritual wisdom; for its patriotic teachings, its words of consolation to the bereaved, its cheering views of life, and of the "great transition" to which we are all hastening. Joined to its thrilling interest as a story, "Peculiar" carries in its eloquence and glowing style the unimpaired impress of genius. The author of the work is a gentleman of the highest literary reputation, and so well and favorably known in the world of letters, that the mere announcement of a work from his pen is sufficient to secure thousands of readers. We commend this work to our readers as one which will especially interest them.

STRANGE STORIES OF A DETECTIVE OFFICER; or, Confessions of Crime. By an Ex-Detective, Dick & Fitzgerald, publishers, 18 Ann street, New York. For sale by A. Williams & Co., 100 Washington street, Boston.

The above is the title of a book of near two hundred pages, made up of collections of stories, all of which have a strong personal interest, and some of them are extraordinary in their details, without being extravagant or improbable. An expert detective is called on to play a game of fence with men whose wits are sharpened by need, fear and practice; and the contests between skill and roguery in which he engages are attractive to all conditions of people. A perusal of the work will give the reader a pretty good idea of the annals of crime in large cities. The price of the work is fifty cents, sent by mail postage free.

BALLOON'S DOLLAR MONTHLY MAGAZINE for December is well filled with interesting stories and illustrations.

Miss Doten's Lecture.

Unintentionally we last week omitted to speak of Miss Doten's visit and lecture in this city. In obedience to the long-ago and most urgent request of Edgar A. Poe—whose spirit had many times communicated poetry to mankind through her adapted melodies—she entered upon her engagement with him at Clinton Hall last Monday evening.

Under the exalted auspices she delivered a peculiarly excellent discourse on the "Mysteries of Godliness." Her graceful manner and eloquent speaking attracted and lifted the audience. They listened with profound attention to her truthful and original exposition of the familiar text. Our reporter was present, and we shall, therefore, soon give her lecture to our readers.

Succeeding the lecture came the promised poem from the spirit of Poe. His influence seemed to overwhelm her in a flood of power. It was his "Farewell to Earth"—a poem of unusual measure and merit. It was fully reported, and will be incorporated in her new book of poems about to be issued.

The New York friends with warm hearts welcomed Miss Doten to the platform, the "Harmonical Choir" greeted her with harmonious strains, and the audience thanked her for mediocrity so complete and convincing.—*Herald of Progress*, Nov. 14.

Mrs. Laura Cuppy.

This lady occupied the platform of the Lyceum Society in this city on Sunday, Nov. 8th. She is from Dayton, Ohio, and this was her first appearance in the New England States. Her personal appearance is much in her favor, giving unmistakable evidence of refinement and culture. She was greeted with intelligent audiences, which crowded the hall.

In the afternoon she spoke upon "Sin and Sorrow, and their Lessons to the Human Family," in which she made a noble plea for fallen humanity; gave a touching and sympathetic picture of life's sorrow, and closed with a cheering view of the benefits and rewards which await all as the result of earthly suffering.

Her evening theme was: "The Present Crisis—its causes and probable results." A photographic report of which will be found on our eighth page.

Mrs. C. speaks in Dodworth's Hall, New York, the next two Sabbaths.

A National Academy.

In New York has recently been laid the corner-stone of a new National Academy of Design. With the elegance of the architecture and the cost of the general undertaking we are not about to speak; but simply of the rapid growth which the spirit of Beauty, which is the spirit of Truth, is making in this country. There are to be several Schools of Art taught within this Academy, to each of which appropriate rooms will be devoted; and there will likewise be a lecture room, a library and council-room, and magnificent picture galleries. This is the first Academy of Fine Arts on this side of the Atlantic.

Chelms Meetings.

The Spiritualists in Chelms opened meetings in the Chelms Hall last Sunday, U. Clark lecturing in the afternoon and evening. Many friends in that place will gladly cooperate in establishing regular Sunday assemblies.

A Quiet Hint.

As the long evenings have come, now is just the right season to subscribe for the BANNER OF LIGHT, one of the most interesting papers within our knowledge. Friends, tell your neighbors to take it. Don't be difficult in a good cause.

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BANNER OF LIGHT

Peter Doherty.

Ah, well, there's trouble this side as well as on ~~your~~
 side. The rebels ~~is~~ in trouble, and the Yankees ~~is~~
 in trouble, and myself, too, ~~is~~ in trouble, else what ~~else~~
 brings me here! Faith, I come to this place because
 I want to clear up something. Faith, I stood listen-
 ing to hear that lady tell her story. Now, ah, ~~my~~ a
 child ~~was~~ 'kicked about among strangers. Faith,
 and I got fear, that's little better off. They ~~was~~
 mother to be sure, but she finds it hard work to pro-
 vide for four children, and one's a little ~~was~~ thing
 that can't help himself.

So you see I'm in trouble, and I got leave to come to this workabop—post-office, or whatever you call it, to send some word to my family. It's selfishness, the whole of it. We all come back for self. When I see my family in trouble on the earth, it makes me feel bad, and I want to get them out.

Now about the praying out business, or prayers, that the Catholics have said for the soul, when one dies. My wife and brother is in trouble. She's feeling very bad, and my brother, too, because they think I want

be very unhappy because I wasn't decently prayed out at the time I died. You see when people can't afford it, there's no much money put into the treasury of the Catholic Church for prayers to be said for the soul of the one that dies. But, if the money is put into the treasury, the prayers is not said; if they have no money to pay for them, you see.

Now the money was n't to be had with my folks, so I did n't get it prayed out, and they think I must be unhappy, because I wa's n't. [They're mistaken, ain't they?] Faith, they are that, for I'm only unhappy because I see them so afraid.

happy because I see that so. Good but I would
not give a whit for all the prayers the priest could
make from now to eternity. The prayers amount to
nothing at all. Faith, I've learned since I came to
the spirit-world, that it's not the prayers, but it is the
works, that's all. And if I want to get out, I'll have
to pray myself out. So they needn't trouble themselves
any more on my account, for I'm just as much on as
ever I'll be, I am thinking... [The priest can't help
you, can he?] Not at all, nor the Church either, but
only myself. If I've not got money, I've got brains
to help me out; not what I got here, but my own spiritual
brains that, I got when I'm away, from this
place

Now the next thing is about—well, I'm something like the Western chap, something as he was, for some how the money that's due is not coming. But I like to tell them this, that when they have done all they can do, then leave it to me. I'll see they have it, and pretty soon, too. Faith, I'm not going to appeal to Abraham Lincoln, but to my own strength, and I expect to get good returns for it pretty soon, because I know I'm on the right track.

Well, now, this is Boston. I suppose? [It is.] I suppose what you said to that Western chap will do for me; that you do n't lend bodies. [We can't, because you could n't control them long enough.] That's so; very well; then I can't take one to New York? [You will find somebody there to crush them.]

"I hear something about it. If a poor Irish woman goes to one of them, and says, 'I like my old man to come and talk with me,' what would they say? [Sit down and wait.] And how long? [Till you can come; or at least they ought to.] Yes, that 's what they ought to do. But do they always know just what they ought to do? [No, they do n't.]

IF I knew any of 'em, I could make some sort of an appeal to them. [You can now.] If I make sort of a general appeal, will that do? If I give my wife's name, which was Mary Ann Doherty, and my own, Peter Doherty? What way will I make an appeal to them, if not in a general way? [We will do so for you.] Ah, that's it. Now you talk like something. Faith, it's a capital idea. You'll pay them yourself! [Yes, if they require pay.] Ah, that's good. Well, I want one I can come through, and say, faith, what can't now—a sort of a one like this I can use very well. [They are not all alike.] I suppose so.

Then I must ask my wife to never fear anything about the Church, but to go to some medium in New York, and tell her name. Faith, that's it—oh, that's a capital idea. Sometimes a Yankee's brain is better than an Irishman's. Well, I'm much obliged; then I will tell my story as well as I can, and what it is necessary for her to do, to get the pension that's due her, and many things I cannot speak over here, because my wife's not present.

As for me, I'm very well off--didn't suffer much. I was wounded pretty badly, [in what battle.] How--before Richmond. [Were you in the seven days fight?] Oh, damn it, I was. Was it seven days? I didn't know anything about seven days. I was there three days. God! I think the Army would be pretty well chewed up, I didn't know anything about seven days. What about that?

Faith. I see men die all around me with fever and rheumatiz; more die in camp than in battle. Oh, the

swamps of the Chickahomley! But never mind, I suppose they know their own business best. Well, be much obliged for all you can do for me. Good morning sir.

[Will some medium in New York City please give the wife of this spirit a chance to communicate with her husband?]

Oct. 18.

Written for the Banner of Light.
LOOK ON THE SHINY SIDE.

It is beautiful, as the "shade and sheen"
Of our life glides by, like a cloud and star.
To look on the cloud as a passing cloud,
On the star as a light Time cannot war.

There are high old towers that Nature reared,
And bold and broad, undulating plains,
And hilly seas of majestic pride,
And brilliant skies and bejeweled fances;

For Nature's hand has lavishly strown
Her jewels and stars, her rivers and rocks;
And they laugh in the face of corroding Time,
His boasted power and his death knell mock.

But what are these when compared to me?
With his proud, and enduring, lofty mind.
That has gathered from God's exhaustless stores:
The jewels that only man can find?

His piercing vision can count the stars—
His bold endurance can shame despair.
While Hope, his staff and his "beacon light,"
Builds him a home in the upper air.

Whose soul through misfortune, is buoyant
And I ask of Nature, or Nature's God,
A fairer picture my frame to fill
Oh, what of the beautiful scenes of earth.

When approbation of man hath fled !
Well might the sky dispute for stars.
When his soul to hope and light is dead !

The mighty grandeur of God's expanse
The greatness of his love hath filled ev'ry

And he stood in council with His sphere.

And walks erect, though the clouds obscure
For a while the light of eternal day.

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

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Mrs. L. has had remarkable success in the communication of a Vital Magnetism or Life Substance, under the effect of

While it heats the body, it also cools and equalizes the
Mind, hastening by many years the possession of those su-
perior Powers that lie buried within. If April 23.

MRS. J. S. FORREST,
PRACTICAL
MAGNETIC AND CLAIRVOYANT PHYSICIAN.

Dr. Wynn monitors diseases of every description; continues examining and prescribes for the sick, and administers the Medicinal Vapor Bath in connection with her treatment.

Mrs. A. M. Smith, 100 N. Main St., Boston, Mass. Office hours
 from 9 A. M. until 9 P. M. Mrs. F. will visit the sick at their
 residences from 8 to 9 P. M. 3mo. Nov. 7.
 MRS. T. H. PEABODY,
 CLAIRVOYANT PHYSICIAN,
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 No. 149 COUTH STREET, BOSTON.
 Clairvoyant Examinations every day in the week from
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 "Write before test," guaranteed in every instance, or
 no charge. June 30. Sole Agent for Mrs. M. A. F. & Mrs. M. L.

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CLAIRVOYANT PHYSICIAN, has removed to No. 6 Pine
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Nervous and Rheumatic affections, Croup, Whooping
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Well known Clairvoyant Physician and Test Medium
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doors from Washington street), office hours, 9 to 12 noon
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MRS. N. J. WILLIS,
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CLAIRVOYANCE, 116m. 116m. 116m. 116m. 116m. 116m.

Mass. _____ 17 _____ Aug. 22

MRS. KIRKHAM.

JOHN T. H. PEABODY,
CLAIRVOYANT PSICIAN, at home from 4 to 9 o'clock
p. m. No. 10, Doris street. June 27.

MARY E. D. STURKWEATHER, Writing, Sealing and
Tying Medium, No. 77 Indiana street, Bureau
6. A. M. 6 to 7 p. m. Terms, 50 cents an hour. Public (free)
Thursday evenings, 11 to 12 o'clock. Sign Aug 29

Mrs. M. W. HENKICH, Clairvoyant and Trance Medium
at No. 13 1/2 1st Place, (opposite Harvard street) Boston
hours from 10 to 12 and 2 to 6. Wednesday excepted. Jy. 1

MRS. W. BROWN, M. D. CLAIRVOYANT

MASS. 17 JUNE 6.

INDIAN REMEDY

1. Its roots are employed internally in hematuria.
2. Juveny urine, venery hemorrhage, immolatoric menses, uterine discharge, blood-spitting, hectic fever, in women, catarrhs of the bladder, profusus, etc., either in *pavor* or in *infantia*.
3. In female gonorrhea, it is used in the menorrhagia, and also after parturition, they act as good antispasmodics, and increase the value thus much as such, both in Canada and Missouri.
4. It is also very palliative for Consumption. Externally they are very beneficial, may, a certain cure for Infantal cartilaginous vesicles and ulcers—after a purge, it is said, they operate on the venous ganglione and the need of cutting off mortified limbs.

“The Lord hath created medicines out of the earth: and he that is wise will not abhor them—and he hath given unto us the herb of life, that he may deliver us from death.”

with such duct to head men and induce away their pains.
—*ECCEASTASTICUS*, in *Apoc. chaps. xxi.*

By the structure and pling of the roots. Nature seems to have indicated it as her peculiar remedy for a certain class of female complaints. Its shape is a perfect fac simile of the uterus and its Fallopian tubes—hence its power to the promotion and arrest of parturient and other floodings, and its cures of the complaints mentioned in the extract above.

For a female, this medicine as a preventive, and remedy for all the above has a place in the bottle or cabinet of the physician, and the mother.

For the condition of the female, the bottle or cabinet of the physician, and the mother.

This medicine cured my cough, healed my sore throat, cooled my inflammation, and restored me to health. It can

my life and I cannot speak of it too highly. Quantities of
Scientist for cure or relief, with advice and directions, sent
mail or express, subject to charges, on receiving \$10.
BONACE DREBACH, M. D.
Washington, D. C. Aug. 8

**A MAN OF A THOUSAND
A CONSUMPTIVE CURED.**

ence discovered while in the East Indies, a certain cure
Consumption, Asthma, Bronchitis, Coughs, Colds, and Gen-
eral Debility. The remedy was discovered by him when his

and a conqueror, and will be the first of bestowing his life on mortals, he will send to those who wish it the recipe, outlining full directions for making, and successfully using it, to remedy, free on receipt of their names, with two stamps to expense. There is not a single case of Consumption that it does not at once take hold of and dislodge. Nightmares, perspiration, irritation of the nerves, failure of memory, dizziness, expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of bowels, wasting away of the muscles.

June 27. By 225 North Second st., Philadelphia, P

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
 Located in Norristown, Pennsylvania Co., Pa., will com-
 mence the Winter Term on Tuesday, October 15th, con-
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 tion beautiful and healthy; the mode of instruction thor-
 oughly adapted to the principles usually taught in our first
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MRS. B. DUB, Patuxent
 Norristown, Pa., Sept. 26. Smt

N^O. 534 Wash- on street, may be procured every var-
of pure and fresh Medicinal Roots, Herbs, Oils,

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July 6

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