





Oct. 3, 1894.

[We have the full name and address of the writer of the above communication, but omit it at her request for prudential reasons.]—Ed. B. or L.

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**Ex.** An instance of heredity in crime is furnished by Elias Phillips, of Freetown, Mass., who recently appeared as a witness in a burglary trial, having turned State's evidence. He is a great-grandson of Maibone Briggs, a notorious criminal, who was in State Prison with him for his sins at the age of 16. His ancestry is traced back to a noted pirate in the time of Earl Beikmant, and his branch of the family has for over a century furnished noted criminals for every generation.—**Ex.**



## Free Thought.

## SPIRITUAL MANIFESTATIONS.

To the Editor of the Banner of Light:

As some of our older Spiritualists, earlier laborers in the cause, honorable and honest persons, are of late opposing séances and spirit-manifestations as odious means of learning the truth, compared with their own superior vision of gaining light and knowledge, it seems to me presumptuous to abandon the greatest means and instrumentalities by which for thirty years Spiritualism has derived mostly its unparalleled growth, and to confine ourselves to means less reliable and far more limited for the purposes of gaining true light and knowledge of spiritual things.

Allow me to refer to some spirit-manifestations of the Bible, of more than eighteen hundred years ago, by which the Christian religion was established and maintained to this day:

**Luke ix: 28:** "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray" (to have a circle or sitting, as we call it).

**29th verse:** "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

**30th verse:** "And behold, there talked with him two men, which were Moses and Elias."

**31st verse:** "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

**32nd verse:** "And there came a voice out of the cloud, saying, This is my beloved son: hear him."

**33rd verse:** "And when the voice was past, Jesus was found alone."

Mr. Editor, this spirit-manifestation recorded in the *Holy Bible*, the foundation of all Christianity the world over, *proves* most conclusively all the fundamentals of Spiritualism: 1st, That man is immortal; 2d, That death is simply of the body only; 3d, That the spirit lives on with all its faculties, and, under favorable circumstances, can and does communicate to mortals through human mediumship.

Now let us see. Moses was a man once, a Hebrew, an Israelite, a Jew, and is known by his personal history in the same Bible, in all the Christian countries. This same Moses led the children of Israel out of Egypt, forty years in the journey, and in the year of the world 1451.

**Deuteronomy, 34th chapter, 1st verse:** "And Moses went up from the plains of Moab unto the mountain of Nabo, to the top of Pisgah, . . . and the Lord showed him all the land of Gilead, unto Dan."

**Verse 5th:** "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he (the Lord) buried him in a valley in the land of Moab."

Now, 2586 years after God had buried Moses's body in the land of Moab, his spirit came and talked with Jesus.

But who is Elias? The Bible gives no history of a man under that name, but theologians generally ascribe the name to John the Baptist, and no doubt correctly. He, John the Baptist, is the one who proclaimed the coming of Jesus Christ, crying in the wilderness, "Prepare ye the way of the Lord, and make his paths straight."

See Matthew xiv: 6:

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."

**Verse 7:** "Whereupon he promised with an oath to give her whatsoever she would ask."

**10th verse:** "And he sent, and beheaded John in the prison" (because she asked for it).

This is the Elias who two years later in the spirit with Moses came and talked with Christ. See now, as though intended for proof of return of spirits, one who had died (so called), more than twenty-five hundred years before, came with one who had been beheaded and buried but two years before, both very prominent religious characters as living men.

There was a little circle or séance of four persons, and all mediums. This circle, apart by themselves, was opened by prayer, as are our family circles or séances quite generally. Now is this spirit-manifestation creditable to the parties or not? It is one of the most interesting spirit manifestations of the Bible.

Is it true that Moses and Elias appeared at all? All Christendom affirms its truth. Then how did they come—as naked spirits, or did they materialize? They must have done one of these ways. If they materialized, Peter, James and John saw and heard them in their own natural state with natural eyes and ears, and could not be mistaken. But if they came only in their spirit garb and talked, then Peter, James and John were clairvoyant and clairaudient mediums; like thousands of the present day they both saw and heard. This is modern mediumship.

Now what is proved by this Bible manifestation? First, the immortality of the soul! Second, that they, Moses and Elias, were living men once! Third, that only the flesh body died, leaving the living, intelligent, spiritual being with all its faculties intact! Fourth, that living spirits can and do come back to earth, and manifest in word and deed through human mediumship! Fifth, that Peter, James and John were mediums, like multitudes nowadays, and but for human mediumship that manifestation would never have gone on record in the Bible.

How did Moses and Elias come to them? This little circle of four, all of one mind, intent upon the one grand theme, the messiahship of Jesus, of one heart and one mind, made conditions so they might come; the circle expected some manifestations. What was their object in coming? It was to talk with Jesus, and inform him of his trial and crucifixion at Jerusalem, which was to occur, and to strengthen him for the occasion.

This sublime manifestation has glowed like a brilliant star amidst the many spirit-manifestations of the Bible, and contributed wonderfully to the faith of Christianity. No one can measure its value to the Christian faith of more than eighteen hundred years' time. Notwithstanding, no one but an intelligent Spiritualist, nor any system of ethics or religion but Spiritualism, has ever been able to fully comprehend that manifestation. Spiritualism reveals it in all its glory and brilliancy by constant repetitions of similar manifestations from the invisible spirit-world.

Woodstock, Vt.

## "DELUSIONS OF CLAIRVOYANCE."

To the Editor of the Banner of Light:

A humble inquirer for truth, hungering and thirsting for what is right and just, I notice in the July number of *Scribner's Monthly* an article on the "Delusions of Clairvoyance," which I doubt not is from the pen of the editor, Dr. Holland, and it may be presumed, embraces the strongest points of the "Faculty," so called, against this delusion *per se*, and all others, including of course the delusions of Christianity as laid down originally in the Bible, and more especially in the New Testament thereof, and which are contrary to Science "falsely so called."

The whole article is a special plea that none others but "experts" should be allowed to decide what is true and what is false. That is to say, what is delusive and absurd in the "eyes of science," and what is acceptable as true and conformable to the "laws of Nature," as determined by these self-constituted "experts." The "experts," as intimated in several places throughout the article, are "established physicians of character and education." And everybody knows that the only persons meant by such language from such a source are those who have regularly graduated at some popular institution of medicine of the allopathic school.

If the truth (a candid and honest expression) could be gotten out of this writer, who so much deprecates "popular belief in scientific matters," it would appear that, in his profound judgment, none but physicians of his school, in good standing, should be even consulted in regard to scientific matters. And from what we already know of the spirit of persecution and gross injustice manifested by that school in many instances during the past, we should soon be brought under a despotism and a terrorism far transcending the horrors of the Spanish Inquisition. For, notwithstanding their love of fat fees and constant pandering to popular prejudice with a view to enhance their power and influence and make fat fees, it would not be long before their "scientific matters" would include all politics and all religion, and undoubtedly would engulf all the rights of man as well. The article shows, also, a holy horror of lying, as well as "human testimony," and popular beliefs in scientific matters.

My experience of the deception and trickery and lying of clairvoyants is exceedingly limited, if not altogether wanting; but as a plain man who has not been entirely unobservant of the ways of human nature, I can say in all soberness and truth that the deportment of established physicians of character and education is oftentimes justly to be classed in the category of "unmitigated deception, trickery and lying." For instance, call on these experts to attend some one stricken with paralysis, heart disease, rheumatism, or some of those occult severe ills that flesh is heir to, and concerning the cure of which in reality they know but little or nothing. Observe how *wise* they look, and with what an air of confidence and self-complacency they write out a prescription in Latin. Observe the patient after he has taken the nostrum prescribed, and an intelligent and close observer must inevitably be forced to the conclusion that these self-assured, complacent actions of the expert have been assumed to deceive the patient and his friends into a feeling of false security, for the sake of the power and influence and the fees aforesaid.

When I consider to what an unlimited extent this system of deception and fraud is practiced by the "Faculty" (with honorable exceptions, of course), I am constrained to believe that Shakespeare must have had in his mind's eye these "established physicians of character and education" when he wrote:

"There are a sort of men whose visages  
Do cream and mantle like a standing pond;  
With purpose to be dressed in an opinion  
Of wisdom, gravity, profound conceit;  
As who should say, 'I am Sir Oracle,  
When I ope my lips let no dog bark!'"

Nothing that I ever saw so completely realizes these few lines as these "experts" in scientific matters" when they are called upon for help in extreme cases. It is hardly possible for any delusions of clairvoyance, witchcraft, jugglery or anything under heaven known among men to surpass the rank "empiricism, fraud and deception" of these self-made, self-constituted experts in scientific matters. CARL.

Written for the Banner of Light.

## LIFE.

BY M. THIERIAUX-SHILLAMBER.

Thou thy spark, whose wondrous ray  
Expression gives to senseless clay,  
And powers unfold!  
Concentric force, that through the land  
Makes every thy bud expand,  
Each leaf unfold.

Oh Life! from whence all beings spring,  
From whence all forms and actions bring,  
Thy mystic power;  
Thou who hast tinged with colors fair,  
And scented with sweet odors rare,  
The opening flower;

Man cannot sense thy secret power,  
Thy boundless strength, thy matchless dower,  
Thy tireless will,  
He sees thy works, yet cannot tell  
The source from which thine actions well,  
So calm and still!

Beyond the heat and snows of time,  
Within the land of Truth sublime,  
Great Wisdom reigns;  
There Love's supernal, mystic lyre,  
And sympathy's resounding wire,  
Voice sweetest strains.

There, in that land of endless light,  
Beyond the clouds of earthly night,  
The crystal font  
Is found whence forms created gush,  
And onward in their grandeur rush  
Down Being's mount.

Shines in that land of endless bloom,  
Beyond the shadows of the tomb,  
Th' eternal power  
Whence comes all forms of life or will,  
The purposes of good or ill,  
From hour to hour.

Though far beyond this earthly land,  
These laws so great, so good and grand,  
Hold central place,  
Yet from the mountain to the sea  
Is felt their orb'd immensity  
Through time and space.

Waked by these powers so vast and deep,  
The crimson currents flow and leap  
Through every vein;  
Beneath their touch man's soul grows strong  
To fence the truth, to smite the wrong,  
Mid joy or pain.

Oh Life! thine is the statute grand  
Which planneth broadcast o'er the land  
Causation's vine;  
Which ever stamps the human soul  
As part of that most wondrous whole:  
Wisdom divine!

THOMAS RICHMOND.

"There is no loss through that change called death. . . . I seem to have new hands, new feet, a new body, without weight or ponderability. This has been a grand and beautiful lesson to me. . . . Oh, let ignorance and bigotry be wiped away, let reason and common sense come in their places. Never accept, though men teach it, that God is a personality, that he is partial in his dealings, that he sends some to the right hand and some to the left, but believe that you are a part of himself, and if you be lost he also will be lost, for without you his power cannot exist any more than you can exist without him."—*Spirit Million Western*.

It was Irving who said of a conceited man that whenever he walked toward the west he expected the east to tip up.

## Banner Correspondence.

## Illinois.

ROCKFORD.—Warren Boynton writes: "The *Banner of Light* comes to me again freighted heavily with choice fruits from the spirit-land. Some of the fruits and 'goodies' I had not tasted of before from other sources, but have received, in a private way from my good angels, very similar teachings. My appetite is sometimes almost ravenous, although, you will be able to get all the delicacies of the spirit-land simply, yet being so hungry I devour your report and soon hunger and thirst for more. I want to whisper a word in your ear in a most private way: *There are a great many publishers of papers but very few natural editors.* That makes all the difference in the world. And I want to say one more thing—your paper comes fully up to my ideal of a true and perfect one. This is no boastful flattery. It is the result of my own personal experience, and a perfect paper must abound in them—and yours does. Our private experiences are also the experiences of others, with variations. We do not live alone. Seeing, then, we are encompassed about with the thoughts and words of others, let us lay aside every weight. See, I know when I am writing or reading that there are many from the spirit-land who look over the sheet and read through my mind whatever is written or printed. We are serving two masters. Do you realize to its full extent that you have more readers in the angel-world than you have in this? That you are dropping a pebble (maybe) into the great ocean of life that shall ripple with endless thoughts? I have been employed by friends as a writer for the past few months, and I find myself very much interested in the movement, and quite an amount of mediumistic development was at Bradford on Sunday, Oct. 12th, and a deep interest was manifested in regard to the state organization.

The Association has been in a lethargic condition for the past two years, having called no Convention, consequently some believed the organization had ceased to exist by default. The matter was considered by the friends assembled at the Lake Simcoe Camp-Meeting in an informal meeting, and in harmony with that a Convention was called at Bradford, Oct. 12th, to reorganize. The matter was considered by the friends assembled at the Lake Simcoe Camp-Meeting in an informal meeting, and in harmony with that a Convention was called at Bradford, Oct. 12th, to reorganize.

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## Massachusetts.

LYNN.—L. B. Booth writes: "In looking over the good old *Banner of Light*, I find much interest manifested in Spiritualism in very many places, and I wish to say a word for Lynn. Meetings are held every Tuesday afternoon and evening at Temple's Hall, Market street, under the direction of Mrs. A. E. Cunningham, who is a faithful worker in the field. C. F. Farnham, Maggie Folsom and Miss Lizzie J. Thompson, of Boston, a very fine eloquent, have been with us; our meetings are largely attended, and much interest is manifested. Next month, November, we are to be favored with the services of Mrs. Sarah A. Ryan, and I trust many others, before our meetings close."

## Michigan.

FLINT.—Harrison Parker, in renewing subscription to the *Banner of Light*, says: "Our cause is progressing in Flint; never was there a time when there was such interest manifested as at present. The great call is for a good text medium, and it such a one will come to Flint we will pay him or her well. But we want a good one, who will find plenty of work. Address Harrison Parker, Flint, Genesee Co., Mich., Box 115."

## Ohio.

KINGSVILLE.—J. Jones writes: "Spiritualism is alive in this section. Miss E. M. Gleason, of Geneva, spoke at North Kingdon, Oct. 19th, followed the next Sunday by O. P. Kellogg."

## A Spiritualistic Wedding in Chicago.

Bro. Z. T. Griffen, 161 La Salle street, Chicago, Ill., forwards the following account of what he announces as "the first wedding that has occurred at our church," and hopes that as Mrs. Richmond is a licensed minister of the gospel, according to the laws of the State, other Spiritualists intending marriage in that city will have the moral courage to bear witness to the depth and sincerity of their convictions by coming out boldly and being united by one of their own teachers rather than seeking the services of the evangelical priesthood. His report of the occasion proceeds as follows:

"Mr. Charles H. Koehler and Mrs. Frances Bon-ton were united in marriage Sunday evening, Oct. 12th, 1879, at the Third Unitarian Church, at the close of Mrs. Richmond's address, the spirit guides of Mrs. Richmond conducting the ceremonies. They said, by way of introduction:

"We have now to call your attention to a very pleasant duty. In the ancient times—indeed, the first sacred record of the marriage ceremony, at the altar of the gods, the gods and graces presided, and the most delicate of these beings were selected as angels and ministering powers over the altar and shrine of Marriage. The highest office of society at this day is that it sanctions and sanctifies and blesses the union of the couple, and sanctifies itself; if it be not, the thought of it uplifts the world from the despair of the darker ages.

At the Hymeneal altar we have this night Mr. Charles H. Koehler and Mrs. Frances Bon-ton.

The bride and groom then advanced, and the Controlling Spirit continued:

If there is any one present who knows aught why this marriage should not proceed, let them speak now or remain silent ever after.

Understanding the nature of that step you are about to take, and fully conscious of the sacredness of that which has already been formed in your spirits—or you would not be present here—be united by the spirit to call your attention to its solemn import, to the binding nature of that step and pledge. Life itself will do that for you, as your hearts have already done it.

The couple then joined their hands, and answered in the affirmative to the following:

Do you, Charles, take this woman to be your wedded wife, sustaining her in sickness and in health, in joy and sorrow, sharing her burdens alike with the joys, uplifting and striving in all possible ways to be the faithful companion, the loving husband, the devoted friend?

And do you, Frank, take this man to be your loving husband, sustaining him in sickness and in health, in joy and sorrow, sharing his burdens alike with the joys, uplifting and striving in all possible ways to be the faithful companion, the loving husband, the devoted friend?

And do you, Charles, take this man to be your loving husband, sustaining him in sickness and in health, in joy and sorrow, sharing his burdens alike with the joys, uplifting and striving in all possible ways to be the faithful companion, the loving husband, the devoted friend?

Under the light of his love, oh Heavenly Father, visit thou with angelic blessings those who come before thee.

May thy children thus allied in the ties of heavenly love, reveal through all their lives that light that is born above.

May their thoughts and feelings flow as a blended stream together, As they stand in its glow in the bright, clear, sunny weather.

Or as the stars that move forever in their places, Lighted by thine own love and the spirits' perfect graces.

As beacons are the rays from one eternal sun, So be their wedded days, their lives and spirits one.

May the blessings of the Infinite rest upon you both, and upon you all forevermore.

A reception at the residence of the bride's mother took place after the marriage, at which many prominent Spiritualists of Chicago were present."

Dickens said, in *Little Dorrit*: "There is no playing fast and loose with the truth in any game, without growing the worse for it."

## Resolutions Passed at Everett Hall.

## Spiritual Conference, Oct. 15.

Whereas, Henry Kiddle, Esq., in the exercise of his private judgment, and in obedience to conscientious convictions, has endeavored to bring before the public the state of the laws on which his judgment as to the genuineness of certain spiritual phenomena were based, and in doing this simply exercised a right recognized in both our State and national constitution to be the bearer of true and honest opinions; therefore,

Resolved, That the better and more profitable denunciation of Mr. Kiddle by a large majority of the metropolitan press, and the prospective course pursued by several members of the New York Board of Education—reflected in their assault upon Mr. Kiddle—the spirit of religious bigotry and intolerance against the rising spiritual faith—are acts of outrageous injustice which should not, and we are certain will not, be sanctioned or submitted to without protest by fair-minded or impartial persons.

Resolved, That the members of the Brooklyn Spiritual Conference feel honored with their acquaintance and association with Henry Kiddle; that we were gratified with his open, honest and straightforward exposure, and, furthering us, as that occasion did, with the opportunity of listening to the learned and able address delivered; that the dignified, uncompromising and manly attitude manifested by Mr. Kiddle toward Spiritualism, following the course of the metropolitan press, and the prospective course pursued by several members of the New York Board of Education—reflected in their assault upon Mr. Kiddle—the spirit of religious bigotry and intolerance against the rising spiritual faith—are acts of outrageous injustice which should not, and we are certain will not, be sanctioned or submitted to without protest by fair-minded or impartial persons.

Resolved, That the frequent occasions of persecution and oppression, and the exhibition and maintenance of a public office of prominent Spiritualists on account of their religious faith—constitute an alarming and dangerous departure from the hitherto unchallenged authority of the religious, civil and political authorities for the better defense of their private and public rights, now so recklessly and systematically assailed, Spiritualists and liberty-loving citizens should unite and cooperate for the enforcement of constitutional rights, and thus stand as a bulwark to any of the sectarian religions, Protestant or Catholic.

Resolved, That the virtual expulsion, a few years since, of Judge John W. Edmonds from the New York Judiciary, solely on the ground that he was an avowed Spiritualist, following the course of the metropolitan press, and the prospective course pursued by several members of the New York Board of Education—reflected in their assault upon Mr. Kiddle—the spirit of religious bigotry and intolerance against the rising spiritual faith—are acts of outrageous injustice which should not, and we are certain will not, be sanctioned or submitted to without protest by fair-minded or impartial persons.

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New York Correspondence.

THE LONG PRAYER OF HUMANITY.

MRS. BRIGHAM'S LECTURE.

To the Editor of the Banner of Light:

At an early period in our spiritual history—up among the green hills of Vermont—a fair young girl of fifteen summers appeared on a public platform, where for an hour she held the fixed attention of a large assembly. She seemed like a poet's vision, invested with a comely personality, around which were twined the morning-glories of all youthful promise. The bloom of health was on her cheek, the violets blossomed in her eyes, and altogether she looked as clear and fresh

"As morning roses newly washed with dew."

The virgin Evangelist, whose white feet were so long ago seen on the mountains of our Spiritual Zion, was Nellie Temple, last Sunday night, Oct. 19th, in the person of Mrs. ELLEN J. BRIGHAM—crowned with the grace and dignity of a pure and noble womanhood—held the attention of a large and intelligent assembly at Tremor's Hall, in this city.

The audience embraced many of our best people, together with others from the churches, to whom Mrs. Brigham—in her quiet way—was surely imparting the elements of a purer faith and a more spiritual worship. In respect to numbers the audience was such as to leave no vacant seats below, and the gallery was well-filled. The speaker's manner was extremely modest but thoroughly self-possessed; her voice was well modulated and musical, and she seemed the closest attention of the large assembly from the first words of her reverent and appropriate invocation to the close of a discourse which seemed to give entire satisfaction to her hearers.

Mrs. Brigham's theme was "The Long Prayer of Humanity," which she defined to be "the soul's desire to read its title clear" to a higher life hereafter. We have not the space to report in *extenso*, and can only attempt to give the general drift of the speaker's thought. She observed, in substance, that from the earliest developments of the human mind the soul has manifested a disposition to reach out from the material to the spiritual. The various systems of religion have been revelations—often dim and imperfect, to be sure—of the realities beyond the sphere of our visible life. They were significant prophecies of greater events to come on earth and nobler developments in human experience. Even the phenomena of the material world were deeply suggestive. They were and are produced by invisible causes. The external facts pointed the inquirer back to an unseen realm in which contained the subtle forces and laws employed in their production. The germination, growth and decay of everything in the vegetable kingdom; the changing phases of all natural objects, and the fading away of all forms of life, stimulated the desire to look within the material veil to discover the great mysteries of being.

The heathen believed in many gods, naturally enough, because the various aspects of Nature—the seemingly opposite qualities of material elements and things, and the changing dispositions of living beings—all suggested that the same diversified characteristics, phases and aspects of being might be ascribed to the primary cause of their existence. Accordingly, every important attribute was endowed with a distinct personality; hence the mythological systems of the ancients and the polytheistic worship of different ages and countries. If they believed in many gods it was because they thought they discovered such antagonistic qualities as could never be harmoniously blended in the same character. The doctrine of the trinity had its origin in Paganism and in the idea that the Divine Nature possessed opposite qualities. In the Hindu mythology Brahma was represented as the Creator, Vishnu as the Preserver, and Shiva as the Avenger or Destroyer. As the world advanced and men were more enlightened, some came to believe that the apparently irreconcilable attributes of God, as revealed in Nature, might be only the superficial aspects of his character and government, all of which might be traced to one Supreme Divinity.

No single person can be regarded as the recipients of all truth. The conditions of being are such that we must necessarily learn of one another. There is no absolute isolation. We sustain mutual relations and hence must be always giving and receiving. The young learn wisdom of the aged; and even the wisest may find some sweet lessons revealed in childhood which are worth remembering. The heathen world may be satisfied and Christians may claim superior light, but both Paganism and Christianity might be improved if their respective votaries would only acquire a better knowledge of each other.

Life itself is a prophesy of immortality. If life exists and mind is individualized, life may continue and consciousness survive the destruction of the body. The germs and buds in spring prophesy of flowers and fruits in the proper seasons; the little blades that point from the earth to the heavens are promises of golden harvests. Human nature, with its superior endowments, has a still deeper significance. Even the savage conceives of blessed hunting-grounds beyond the setting sun, and expects that in that happy country

"His faithful dog shall bear him company."

Others look for a paradise of ease and whatever may gratify the senses; others still for a golden city. Through the mists of long ages the spirit has been striving to discover the reality that is beyond. The Bible needed the present spiritual revelations to render it intelligible. The power of transformation in Nature brings delicious fruits and precious grains out from regions of decay. Science has gradually destroyed the old doctrine of the resurrection; it is swept away, and we have a new one, conformed to the laws of Nature, which reason accepts. In the further illustration of her idea the preacher employed the figure of a floating barge on the rising tide, upborne and swept out of sight forever by succeeding waves, or only recognized as a wreck on the open sea of the world's free thought.

We have two great classes among men, who are separated by a difference too great to be overlooked—the Materialists, whose only conception of life is a brief period of sensuous pleasure and pain, to be followed by annihilation, whose exhortation is, "Let us eat and drink, for to-morrow we die." The other class consists of those whose spiritual experience demonstrates the fact that we shall all live hereafter. We all necessarily belong to one or the other of these classes. The true Spiritualist has a rational faith in one God, who is a spirit; in the deathless existence of all the objects of his love; and in a worship which is not merely ceremonial but essentially spiritual. If you are a Materialist you recognize no such spiritual presence; prayer may be a meaningless word to you; all worship the out-spring of superstition, while nothing remains of your departed friends but their graves and the sad memories of a life that has fled forever. Death is no such change as this. It does nothing to limit the powers of the spirit. It comes to the waiting mortal as a gentle nurse might come to the child in the shadows of the evening and the morning, to watch his slumbers or witness his waking in the light in which he may read his

"Title clear"

To mansions in the skies.

We enter the other world mentally and morally as we leave the earth. It is not a life of listless inactivity to which we rise, but a sphere of usefulness suited to our tastes and capacities. Those who have learned to translate emotion into music may continue their earthly work with the advantage of improved conditions. Mrs. Brigham made an appreciative reference to the founder of the "Society for the Prevention of Cruelty to Animals," and observed that the divinest music of heaven comes from hearts in sympathy with all who suffer. Life, she continued, is the "harp of a thousand strings" played upon by "spirits of just men made perfect."

We believe in the power of prayer. God gives fleecy wings to seeds that are scattered by the winds. In our moments of devout aspiration the spirit spreads its pinions for a heavenly flight. The speaker referred in eloquent terms to physical facts and natural laws, by which she illustrated her subject in a felicitous manner. The waves of the sea; the transmission of sound; the vibration of elastic fluids; the wave-motion of light through immeasurable space; these are all suggestive natural phenomena. By a similar law the speaker reasoned that a sign may so move the invisible elements that the effect may reach the uttermost parts of the

earth, and the humblest petition be heard in heaven. If indeed there are dungeon walls so thick that no voice of kindness can penetrate them, and reach the solitary prisoner's ear, surely heaven is in nothing like such a place. No; but its inhabitants are in constant sympathy with those who need relief. All heaven is sensitive to impressions from struggling souls. If you pray in spirit, you will be heard and your prayer will be answered. If you seek for the truth, the search will not be in vain. The angels will come and abide with you. The light will shine into your heart and illuminate your path. Through the clouds and dust of this world you will be able to read your "title clear" beneath the glory of the morning skies.

Mrs. Brigham closed her beautiful discourse by an apostrophe to the LAMP OF LIGHT.

S. R. BRITTON.

80 West Eleventh street, New York, Oct. 20th, 1879.

BRIEF PARAGRAPHS.

If any proof additional were needed in demonstration that the old systems of religious faith have lost their hold on public reverence to an extent which must be beyond all conception among their votaries, it is to be found in the audacious caricature which *Puck*, the New York Illustrated "fun-maker," in its number for Oct. 22d, puts before its patrons. Of course the bitter pill is sugar coated for the sectarian stomach by a little fun regarding Spiritualism as well, but the moral of the engraving remains the same. Any attempt to describe it would do violence to its keen satire. Get the paper, reader, and enjoy it for yourself.

Rev. Dr. Lorimer, late of Tremont Temple, Boston, being accused by Chicago "scribes," if not "Pharisees," of plagiarism, seeks refuge in the statement that his "too retentive memory" is to blame. But the accusative evidence continues to come in, in various forms, *ride* the daily press, and we fear, Doctor, that that plea won't do!

The Parker Memorial is untaxed because it is a church, or was incorporated as such, but the Parker Memorial is heavily taxed because it is not a church. This is the way the unjust law works—a Christian building is exempted from taxation, but a Liberal one must be taxed. Such is Christian legislation and equality, but justice requires that all properties should be taxed, a church not less than a theatre.—*Boston Investigator*.

The youthful Mr. Bishop has visited Boston of late. By his alleged "exposures" he has introduced Spiritualism and its philosophy into the ranks of a class of bigots, both in this country and the old, who would not consider the subject from any other standpoint. Besides, Mr. Bishop has subscribed for the *Banner*, which we sincerely hope will be the means of converting him from a Saul into a Paul, as there is no doubt he possesses to a certain extent genuine medial powers.

Both the Austrian and the Hungarian Governments have accepted war estimates for the maintenance of the imperial army for an effective force of 800,000 men for the next ten years. The Hungarian Government has submitted with this estimate a statement showing that when the military systems now in progress are completed, Italy will have more than 2,000,000 soldiers; that France now has 1,000,000 soldiers, and in 1892 will have 2,200,000; and that Russia already possesses of 2,389,000 soldiers, while Austria-Hungary has 1,000,000.

Let your anger set with the sun, but never rise with it.

The war with the Utes is not yet over. As we go to press it is announced that Gen. Sheridan has sent orders implying that Gen. Merrill will be required at his present post on White River all winter. The Indians—in view of the fact that the matter has already been *nominal*ly at least put in the hands of a Peace Commission by the government at Washington—are very much excited on account of the advance of the troops.

Self-inspection is the only means to preserve us from self-conceit.

Lee & Shepard, Boston, have ready for immediate publication an entertaining juvenile by Mrs. T. W. Higginson, entitled "Room for One More," illustrated by Mrs. Lucy Gibbons Morse. The story vividly portrays the struggles and final magnificent victories of a high-spirited and unworldly boy.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

Moses Hull has a card in the *Investigator* to the effect that he will commence the publication of a Green-back Labor paper in Boston as soon as he shall have obtained subscribers to ensure its success.

Oct. 24th they had nineteen inches of snow in Canada.

Bro. Seaver thinks that a favorite cat he once owned possessed more intelligence than some mortals he has often come in contact with, and asks us in a brotherly way if we suppose the soul of his "excellent cat," *i. e.*, "if the soul is any part of an organized material being, whether biped or quadruped," exists. We answer in the affirmative. Why not? We hold that all matter is immortal through which "the soul" expresses itself, and that as Bro. Seaver's cat was an "excellent" creature, we believe his pet will meet him when he, too, passes to the more refined material world.

It is one of the most mysterious of the many mysterious dispensations of Providence, says a contemporary, that the postal service of this country should have in it much more than its fair share of the jackasses of the nation.

W. J. Colville's Meetings.

On Sunday last, Oct. 26th, a very large congregation assembled in Berkeley Hall, Boston, to listen to an inspirational discourse from the lips of W. J. Colville, on the previously announced subject, "Inspiration, Past, Present and Future." The musical portion of the service was well rendered, and the discourse frequently elicited hearty signals of approval and appreciation from the audience, the members of which were remarkably attentive throughout the service.

The speaker, in discussing the question of Inspiration, took the ground that everything is an inspiration which impels us forward and gives us strength to battle with the difficulties of life. We must not regard anything as truly inspired simply because it is venerable with age or because it comes from the spirit-world. Inspiration is a divine in-breathing, an inward respiration, the soul taking in truths intuitively which cannot be discovered by men of science in their researches. Those poets, authors, painters, musicians and inventors are the truly inspired ones who make their art a channel for divine truth to flow through and reach the best part of human nature. If to-day we cannot agree with the views of life taken by Jewish prophets, we have not proved that they were not inspired, but their inspirations were simply adapted to the age in which they lived. Jesus abrogated the old Jewish laws, and yet fulfilled the spirit which animates all true law by living and teaching a life of love. Those who look to the past and try to prove everything by the Bible and reduce the religion of to-day to the level of primitive Christianity, should bear in mind that the law of evolution works in religion and morals as well as in physical things; and as the result of the development of flowers from seeds sown in the ground in past ages, our forms of thought and modes of expression are different from those of our ancestors. There is a temporal and an eternal aspect of every truth, and we should carefully discriminate between that which appeals to our best nature and that which refers to a certain state of partially developed society. The inspirations of to-day meet the needs of to-day. God has not bestowed his last gift on man, or unfolded a final revelation of his purpose, because man has not been and is not yet prepared for it; the inspirations of the future will be as much in advance of those of to-day as the New Testament is in advance of the old. Progression is the law of being in everything. An impromptu poem concluded the service.

Next Sunday the subject of Inspiration will be pursued further in a discourse entitled "What is the Word of God?" The service will commence at 10:30 A. M.

On Thursday, Nov. 6th, a musical and literary entertainment will be given in Berkeley Hall, consisting of high-class music and singing by eminent artists, readings and recitations by well-known eloquentists, and an inspirational discourse by W. J. Colville, on "The Great Musical Composers." W. J. Colville will preside. Doors open at 7:30; proceedings to commence at 8:00.

promptly at 8 P. M. Admission 25 cents, no extra charge for reserved seats, to be secured at the hall next Sunday.

On Sunday evening last, Kennedy Hall, Warren street, was the scene of a very successful meeting. Mr. Colville's guides delivered an opening address on the question, "Is Universal Tolerance Possible?" They then betook themselves to the task of answering quite a number of questions presented in writing by members of the audience. Two beautiful songs composed by Mr. Robert Cooper were sung as solos during the evening by Mr. Thornton, Mr. Cooper kindly officiating as accompanist. Winona's poem was on "The Inspiration of Jesus," "Secret Influence," and "The Riches." Service as usual next Sunday, Nov. 24, at 7:30 P. M. The public cordially invited.

On Monday, Nov. 24, Mr. Colville lectures in Needham, Tuesday, Nov. 25, at 210 Broadway, Chelsea; and on Thursday, Nov. 26th, in Berkeley Hall, Boston; and on Wednesday, Nov. 27th, he will again visit Rockland. All letters for him should be addressed to 2 Davis street, Boston.

First Society of Boston Spiritualists.

HOLD FREE MEETINGS.

EVERY SUNDAY AFTERNOON

AT

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the program will be completed by the well-known and popular lecturer,

MRS. R. SHEPARD, of Minnesota.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2 o'clock.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

C. Fannie Allyn, the extremely sensitive trance medium and excellent speaker under spirit-influence, we meet greatly interested in, she is so fully identified with the cause, having worked for it so disinterestedly and for so many years. Keep her engaged.

Mrs. H. Morse has been speaking in Worcester, Mass., before the new society of Spiritualists for two weeks. From thence she went to Oxford, where she will labor for awhile. She would like to make engagements for January, somewhere in the East. Address her at No. 4 North Pearl street, Albany, N. Y.

The lecturers, Dumont C. Dake, M. D., and Della E. Dake, are meeting with good success in New York City, and are located for the winter at 11 West 45th street.

Mrs. S. A. Byrnes having returned from the West, will lecture at Worcester, Mass., Nov. 24 and 25th, and at Lynn, Mass., Nov. 16th and 20th. She will be pleased to make further engagements.

W. H. Powell, the slate-writing medium of Philadelphia, will visit Bristol, Conn., Nov. 24.

Dr. A. H. Richardson, magnetic physician, has removed his office and residence from Monument Avenue to No. 42 Winthrop street, opposite Soldiers' Monument, Charlestown District, Mass.

J. Frank Baxter, on Sunday, Oct. 26th, closed the first of a two months' engagement with the Brooklyn Society of Spiritualists. Sunday, Nov. 24, he will exchange with Mrs. Nellie J. T. Brigham, and speak morning and evening in Tremor Hall, New York, for the First Society of Spiritualists of that city. The four other Sundays of the month he continues at Brooklyn Institute, L. I. He speaks in Worcester, Mass., Thursday evening, Oct. 26th, and in East Hartford, Ct., on Friday evening, Oct. 27th. Tuesday evening, Nov. 4th, he lectures for the fifth time in Rockland, Mass. Negotiations are now pending for November week evenings. Address, J. Frank Baxter, 13 Walnut street, Chelsea, Mass.

J. Wm. Van Namee, M. D., after a month's severe illness, is again able to attend to business and answer calls to lecture; and he will be pleased to see or hear from all desiring his services, at his new quarters, 139 Third Avenue, N. Y. His illness was caused by overwork.

C. B. Lynn will lecture in Rand's Opera House, Troy, N. Y., the Sunday evenings of November address No. 5 1/2th street; in Springfield, Mass., during December; in Worcester, Mass., Jan. 4th, 18th and 25th; in Philadelphia during April. Address per appointments, or Sturgis, Mich.

Mrs. Nellie J. Kenyon is to speak in the Spiritualists' Hall in Barre, Vt., Sunday, Nov. 24, at the usual hours. Will give tests after each service.

Capt. H. H. Brown will speak at Springfield, Mass., the last three Sundays of November. He can be engaged for week-day lectures anywhere in Massachusetts, Connecticut, Vermont or New Jersey during that time. Address him at 232 Steuben street, Brooklyn, or care of Mrs. F. A. Cook, 625 Main street, Brooklyn, N. Y.

Frank T. Ripley's present address is Indianapolis, Ind.

Mrs. J. F. Coles, who, with her (now ascended) husband, has been so long and favorably known to the Spiritualist public, has been in this city for a week or so, working in her quiet way as a medium and speaker, returned to her home, No. 735 Broadway, New York, on Tuesday.

Dr. H. P. Fairbairn will lecture Sunday, Nov. 24, in West Duxbury, Mass. He would like to make other engagements wherever his services may be required. The doctor has just returned from a successful lecturing tour in Vermont, where he finds that the prevailing views of the people are spiritual. He gave five lectures in Mount Holly and vicinity which attracted large audiences, many coming from ten to fifteen miles to see and hear of the truths of the Spiritual Philosophy. He would like to make engagements now to lecture in any part of the States. Address him at Green-Village, Mass. He is a worthy laborer, and should be kept busy.

Geo. C. Walte's address is now Sandy Point, Me.

Dr. Isaac P. Greenleaf has removed to 70 Walnut street, Chelsea, Mass. The doctor is one of the best platform inspirational speakers in our ranks, and all his spare time should be demanded in the lecturing field.

On Sunday morning next, at 11 o'clock A. M., George Dillingham will inaugurate a test and developing circle at Mechanics' Hall, No. 100 Market street, Lynn, Mass., to which all mediums are cordially invited. Mrs. M. A. Carnes, of Boston, will be present to assist. The holding of these circles will be continued every Sunday morning at 11 o'clock A. M., until further notice.

The *Banner of Light*, the oldest and ablest Spiritualist paper published in the world, has just entered upon its forty-sixth volume the latter half of the twenty-third year. Its contributors are from the ablest writers of the day, and its gathering of the spiritual news of the world the most complete of any of the papers of its class. It is published by Colby & Rich, No. 5 Montgomery place, Boston. It is an eight-page journal, printed on fine paper and in the best mechanical style. Price \$3.00 a year.—*The Chronicle, Auburn, Me.*

No SAFER REMEDY can be had for Coughs and Colds or any trouble of the throat, than "Brown's Bronchial Troches." Inhalations are offered for sale, many of which are in injuries. The genuine Bronchial Troches are sold only in boxes.

Ever since 1780.

Walter Baker & Co.'s Chocolate and Cocoa preparations have been the standard of purity and excellence, and may be had from all grocers.

The great success in the sale of the well-known Model Printing Press, manufactured by J. W. Daugherty & Co., of Philadelphia, is due to the fact that it is not only a money-saver, but a money-earner, wherever it is used. There is no trouble in its operation, and when once in use, there is no getting along without it. The attention of our readers is called to the Manufacturers' advertisement in this paper.

That low, nervous fever, want of sleep and weakness calls for Hop Bitters.

For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy, \$2.00 per year.

VOICES OF ANGELS: A Semi-Monthly Spiritualist Journal. Published in North Weymouth, Mass. Price 10 cents per copy, \$2.00 per year.

MIND AND MATTER: Published weekly in Philadelphia, Pa. Price 10 cents per copy, \$2.00 per year.

THE HERALD OF THE SPIRIT: A Journal of Spiritual Science. Published monthly in New York. Price 10 cents.

THE SHAKER MASTER: A political monthly published by the United Societies at Shaker, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH: A Monthly. Price 10 cents.

THE PSYCHOLOGICAL REVIEW: Published monthly in London, Eng. Single copies 20 cents.

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MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 10 cents per copy, \$2.00 per year.

THE RELIGIOUS-PHILOSOPHICAL JOURNAL: A Weekly Journal of Psychological Science. London, Eng. Price \$1.00 per year, postage 50c.

THE MEDIUM AND DIVERGENT: A Weekly Journal devoted to Spiritualism. Price 10 cents per copy, \$2.00 per year.

HUMAN NATURE: A Monthly Journal of Zoölogical Science and Intelligence. Published in London. Price 10 cents per year, postage 50c.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Price 10 cents per year, postage 50c.

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ATKIN & ABRAHAMSON, southwest corner 24th street and 6th avenue also at Grand Hotel, Broadway and 43rd street, New York City.

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W. H. MORTON, 162 Vine street, Cincinnati, Ohio.

S. M. HOWARD, 1 East 12th street, New York City.

GEORGE H. LEE, west end Iron Bridge, Oswego, N. Y.

J. B. ADAMS, 327 Seventh street, and 511 F street, Washington, D. C.

WILLIAM ELLIS, 12 Wisconsin street, Milwaukee, Wis.

WILLIAM WADDE, 22 Market street, Philadelphia, Pa.

E. M. ROSE, 36 Trumbull street, Hartford, Conn.

BRINTONS LITERARY EMPORIUM, 24 Union street, New York City.

W. H. DENT, 150 Bedford avenue, Brooklyn, N. Y.

G. B. JOHNSON, 1 North Main street, Fall River, Mass.

J. H. KEANE, 200 Broadway, New York City.

A. PEASE, 100 D. B. street, Mobile, Mo.

D. R. LOONEY, New London, Conn.

E. J. CAMPBELL, Hartford, Ct.

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For all advertisements printed on the 5th page, 20 cents per line for each insertion.

For all advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Aug. 9.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh st., between 5th and 6th ave., New York City, Jan. 4.

Special Notice.

On and after June 23d, Dr. F. L. H. WILLS may be addressed for the summer at Glenora, Yates Co., N. Y.

J. V. Munshell, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four recent stamps. REGISTER YOUR LETTERS. O. L.

Mrs. LENZBERG, Business and Test Medium, 88 1/2th avenue, New York. Hours 9 to 5. O. L. S. W.

S. B. BRITTON, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of *patented methods*, and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as the work of the Spiritualists, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Moise at his residence, Elm Pro Terrace, Grosvenor Road, London, England. Mr. Moise also keeps for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

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**DR. J. R. NEWTON**  
Cures all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Rheumatism, neuralgia, sciatica, and all the ills of the system, in most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Three letters for \$3.00. Address: WASH. A. DANKIN, Baltimore, Md. March 31.

**The American Lung Healer,**  
Prepared and Magnetized by Mrs. DANKIN.  
Is an unfailing remedy for all diseases of the Throat and Lungs. PERFECTLY CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address: WASH. A. DANKIN, Baltimore, Md. March 31.

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May be Addressed till further notice  
Clonora, Yates Co., N. Y.  
Dr. WILIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that his powers in this line are unequalled, and that he can cure all the ills of the system, in most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Three letters for \$3.00. Address: WASH. A. DANKIN, Baltimore, Md. March 31.

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Medicines in Boston.

**Dr. Main's Health Institute,**  
AT NO. 10 DOVER STREET, BOSTON.  
THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.  
July 19.

**DR. H. B. STORER.**  
Office 29 Indiana Place, Boston.  
My specialty is the preparation of *New Organic Remedies* for the cure of all forms of disease and debility. Send leading symptoms, and if medicine seems ever failing, to benefit the patient, money will be refunded. Enclose \$2 for medicine only. No charge for consultation. Nov. 31.

**DR. B. B. DRAKE,**  
MAGNETIC PHYSICIAN, of Athol, has taken rooms at No. 4 Davis street, Boston, where he can be consulted from 9 A. M. to 5 P. M.  
The Doctor has on file at his office a number of testimonials of remarkable cures he has performed. Nov. 1.

**MRS. L. INGRAHAM,**  
Writing, Test and Business Medium.  
WRITING REVEREND, 21 Winter street, (ad. right) Boston. Office hours, from 9 A. M. to 5 P. M.  
Nov. 1-10.

**Psychometrical Reading of Character.**  
By sending name and address to MISS LONGLEY, 21 Penn. street, Boston, Mass., with \$1.00 enclosed, you will get in return a written communication, with full delineation of character.  
Nov. 1-10.

**A. P. WEBBER,**  
MAGNETIC PHYSICIAN,  
OFFICE, 85 MONTGOMERY PLACE, Hours from 10 A. M. to 4 P. M. Will visit patients. 10-11 Nov. 1.

**Miss Nellie B. Lochan,**  
TRANCE MEDIUM, 35 Westminster street, Boston. Personal and Trance Mediums, to Windsor, Mass. Charges for private parties.  
Nov. 1-10.

**Mrs. M. J. Folsom,**  
MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours, from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00.  
Sept. 6.

**A. HAYWARD'S MAGNETIZED PAPER**  
Cures all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Rheumatism, neuralgia, sciatica, and all the ills of the system, in most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Three letters for \$3.00. Address: WASH. A. DANKIN, Baltimore, Md. March 31.

**CLARA A. FIELD,**  
BUSINESS MEDIUM and Clairvoyant Physician, No. 23 Boylston street, Boston, Mass.  
Oct. 1.

**Susie Nickerson-White,**  
TRANCE MEDIUM, 18 West New street, Boston, Mass.  
Nov. 1-10.

**MRS. W. H. HILL,**  
BLIND Medical Business Medium and Magnetic Physician, 21 Winter street, Boston, Mass. (ad. up one flight). Hours, from 9 A. M. to 5 P. M.  
Nov. 1-10.

**DR. E. A. PRATT, Clairvoyant Physician,**  
of Athol, Mass., can be consulted every Saturday at 45 Green street, Boston, from 9 A. M. to 4 P. M.  
Oct. 1-10.

**DR. A. H. RICHARDSON,** one of the oldest local Magnetic Healers in Boston. No medicine used. Office, No. 42 Winthrop street, Charlestown.  
Oct. 1-10.

**MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium.** 383 questions by mail, 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 70 Kendall street, Boston.  
Nov. 1.

**SAMUEL GROVER, Healing Medium, 162 West Concord street.** Dr. G. will attend funerals if requested. Aug. 30-31.

**MRS. IDA RANDOLPH, Tests and Magnetic Healer.** 3 Tremont Row, Boston.  
Oct. 1-10.

**FRANCES M. REMICK, Trance Medium, Spiritualist and Physical Healer.** 46 Clarendon street, Boston.  
Oct. 1-10.

**MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium.** 28 Winter street, Boston.  
Oct. 25-31.

**FREE GIFT!** To all who subscribe to this **BEST ILLUSTRATED MAGAZINE** for the year 1880. By sending name and address to Dr. F. L. H. WILIS, 21 Penn. street, Boston, Mass., with \$1.00 enclosed, you will get in return a written communication, with full delineation of character.  
Nov. 1-10.

**DR. TOWNSEND'S**  
OXYGENATED AIR CURE.  
For particulars, call or send for large and beautiful 11-page illustrated Paper, containing 46 Engravings. Office 225 Tremont street, Boston, Mass.  
Treatment to all parts of the world by express.  
Oct. 25-31.

**ORGAN BEATTY PIANO**  
NEW ORGANS 1830's, Set Golden Tongue Reeds, 5 Oct. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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Oct. 1.



