VOL. III.

OOLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 25, 1882.

\$3,00 Per Annum,

NO. 10.

FIRST PAGE. - The Spiritual Rostrum: The Lost Continent, Atlantis.

SECOND PAGE. - Literary Department: No Fiction: Ghost or What? Spiritual Phenomena: The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist. THIRD PAGE. - A Dark Circle. Poetru: Proof Positive

Book Advertisements, etc. FOURTH PAGE. - Message Department: Invocation; Ques tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Georgie Benner Lovett, Charlie Bunnell, Henry C. Dunham,

Carrie Mabel Freeman, Nellie B. Royce, Rosie Bennett, Henry T. Graham, Edgar G. Brier, Rosie Stenglein, Willie Adams, and Lotela, for Roderick A. Morrison, Charles D. Crowe, Lizzle Morton, and Mamle; Controlling Spirit's Appeal for Aid for the Destitute. Verifications of Spirit Messages. Banner Correspondence: Letter from New York.

FIFTH PAGE. - Letters from District of Columbia, Missouri, Rhode Island, Iowa, Mnine, Massachusetts, Canada, Ohio, Wisconsin, and California. Obituary Notices, etc.

SIXTH PAGE .- "The Reign of the Dead," A Fire in the Rear, Dr. Brittan as an Art Critic, Good Work against the Regulars, Portable Electricity, Boston Spiritual Temple, Investigating the Insane Asylums, etc.

SEVENTH PAGE.—The Dawning Light. Was Hawthorne a Spiritual Medium? Movements of Lecturers and Mediums. New Advertisements, etc.

EIGHTH PAGE.—Pearls. Form-Materializations: A First Experience with Materialization. "A Remarkable Case, 'Report of a Mass Convention held at Essex Junction, Vt. November Magazines, etc. NINTH PAGE .- Postry: Who is the Richest Man? Spirit

of the Press: The Pastand Future of Ocean Telegraphy. New Publications. To the Spiritualistic Public. Book Advertisements, etc. TENTH PAGE.—Prof. Kiddle on the Situation. The Madhouse. Appearance and Recognition of a Spirit. Dr.

Newman a Spiritualist. List of Spiritualist Lecturers Business Cards, etc. ELEVENTH PAGE .- "Mediums in Boston," Book and

Miscellaneous Advertisements. TWELFTH PAGE, -Brief Paragraphs. Spiritualist Meet

ings in Boston. Spiritualist Mactings in New York: American Spiritualist Alliance; The Ladies' Spiritualist Aid Society. Be Sure and Read This. Meetings at

The Spiritual Rostrum.

The Lost Continent, Atlantis.

A Lecture Delivered through the Organism of MRS. CORA L. V. RICHMOND, Before the First Society of Spiritualists of Chicago, Ill., Sunday, Oct. 22d, 1882.

[Reported expressly for the Banner of Light.]

INVOCATION.

Infinite God! Thou Ancient of Days! Thou Eternal Splendor! Thou whose malesty and love rule the universe, alike that which is visible and that which is invisible! Thou whose glory is the glory of eternity, but who, pervading time and sense and space, filleth them with thyself, which is light! oh, thou Glory Unspeakable i upon the altar of thine infinite love thy children would lay their offerings of praise, as upon yon splendid altar of the universe the stars that move in their spheres, the suns that light them on their way, lay their offerings of light; as upon the earth governed by the majesty of the sun's rays, the leaf and tree and flower respond to the all-pervading presence, and the harvest time lays its golden grain upon the altar of the world; or as, through the ages, time yields forever unto Thee, merged in eternity. The greatness of the achievements of time are as naught: and he who with hoary hair, with shoulders bent with the sorrows of many ages, still bends, giving tribute unto Thee, yields before the surpassing splendor of that Eternal Name, and time is lost in infulty.

Oh, God i from the nations of the past we gather the hoarded treasures of time, and these are as new-born babes compared to Thee. From the ancient splendor of nations, guarded over by the angels of thy care, we reach out and gather the treasures of thy kingdoms, and these are as naught compared to the future. Upon the lap of the present, past time lays all the offerings that the world can give, and these melt and fade before the glory and grandeur of thine eternal presence. So do these hearts leap up to catch glimpses of that future; so do the clinging sorrows and joys of earth fade before the mysterious yet palpable splendor of thy love-the infinite, the eternal love that links their spirits together and unto Thee. By the light of that love may we tread the pathway of past and future time and of eternity; by its presence, ever more conscious of its brightness, made more glad because of the praise that is perpetual from within. And may the nations of the earth, rising from their greatness, follow with a loftier and grander future in the great-

ness of that unspeakable love. Amen. DISCOURSE.

Our subject for this evening is, "The Lost Continent, Atlantis, and its Inhabitants." The prehistoric time of the earth has been the subject not only of great speculation but of much that partakes of the nature of actual revelation, since that which is termed prehistoric time before the Adamic period already is antedated in the history of China, in the revelations from Egypt, and there is geological evidence that man inhabited the earth many thousands of ages before the Biblical period, and evidences continue to accumulate that these habitations were upon portions of the earth that are now comparatively new in history, and of which you gather nothing from the classical history of the world.

It is positively certain that prehistoric Egypt was greater than the Egypt of history. Evidences continually accumulate to show that most of the ancient splendor of Egypt must have been far antecedent to any dates to be derived even from hieroglyphic readings, or from the disentombing of the records of the pyramids, borrowing her most ancient streams of life from the far sources of the Nile. Down from Africa the stream of civilization must have swept, where the waters of the Nile inundated the earth and made it fertile, and that spreading out by many ramifications into En rope, across Phonician civilization into Greece and into modern Europe. You trace the lines of learning by my hard and thought after than by the lines of the

known. And of the lost continent, of which Plato must certainly have had some knowledge through secret tradition or history, held in keeping by ancient scholars (for it must be remembered that Plato, through his scholarship, had access to the most mystic and mysterious secrets of the East), there is absolutely nothing known that can be termed authentic. Yet there is no doubt that this tradition of Atlantis came through Egypt down from Africa.

Picture to yourselves a geography of the earth widely differing from its present conformation, three principal continents instead of two, the larger portion of the land south instead of north of the equatorial line; picture to yourselves the southern portion of Africa, larger than the northern portion of Asia, merging by islands further out into the sea toward the Atlantic; picture to yourself in the midst of the Atlantic Ocean, its point extending north across the equatorial line, the bulk of the continent lying southward toward the antarctic instead of northward toward the arctic circle, and you have the continent Atlantis. Then western Europe (geologically new) was unknown, the eastern and northern parts of America were unknown, and the western portion of America was joined to the eastern shore of what is now Asia; Australia extending far toward the south, formed another continent. The three principal continents, the bulk of them occupying the space now occupied by the southern Atlantic Ocean and the south Pacific Ocean—perceive all this mentally, as we have pictured, and you have the ancient geography.

The Atlanteans dwelt in the midst of a clihighest civilization; and just as North America extends southward touching the tropics, so Atlantis extended northward beyond the tropics, including not only all of the south temperate zone, but the region lying across the tropical zone, thereby giving the greatest varieties of climate, and situated with reference to the winds and tempests, so that violent storms rarely came to her most favored latitudes. This continent was capable of producing the highest form of civilization. In actual measurement there is no doubt that she far exceeded the measurement of North America, perhaps also the northern half of South America would were joined to the western part of America, making another continent south of the most western portion, which held communication with Atlantis by various islands, by ships, and by aerial navigation, which will one day be restored. All mechanical science and art known to civilization that are historic, or within the range of your historical epoch, must have been known there, since you have never yet reached the height (and will not, until the present cycle of civilization is completed, reach the cycle) and apex attained by prehistoric nations.

According to the belief or knowledge that we entertain, there are cycles of twenty-five thousand years, during which time the phenomena known as the precession of equinoxes indicate a gradual change in the axis or position of the earth, not only with reference to the sun. but with reference to all the constellations. This proves that the axis of the earth gradually changes; that geographically that which is known as Greenland now, was once really green land. The tendency is for the north pole to creep toward you on this side of the earth, and the south pole to creep the other way, showing that there is a gradual change in the axis, the polar axis of the earth. Time was when after gradual changes suddenly there was produced the submersion of a continent whose proper width was, as we before said, south of the equatorial line; also releasing from obscurity, from the depths of the ocean, the continents that are now known as North America. the northern and western portion of Europe. and parts of Asia. Thus showing that that process, going on for a period of twenty five thousand years, produces, after a while, a counice around the north pole at the present time is an indication that when the change again takes the southern seas south of the antarctic circle, will be released, the southern tropical oceans, and all lines south of the equatorial line, will be released, until the continents once submerged will have been found again, as North America, having been once submerged, is now restored.

At the same time volcanic and other disturb ances occurring, produce in mid ocean, in the mid tropical region, such changes as cause continents to be divided, or cause them to unite, and thus the union, formerly of the westernmost portion of America and the eastern most portion of Asia. We speak of this because it is nent to which we have referred, whose area far Egyptians concerning astronomy, as well as the wonders of his mighty cosmos: Picture this, certainty of a more distant central sun than the said you have the civilization of a continent solar luminary of your system as well as the that not only could understand the meaning of vaster periods of astronomical cycles and the selectric and magnetic forces that you now so smaller periods to which we have referred as clumsily understand, but also held what you twenty-five thousand years; all of these were are advancing to, the Solar Light, its thronging understood in the culminating civilisation of images and splendor of the sun, showing that

Atlantis. Jeremonear adamin aleman and a

portion of North America and the northern portion of South America, of all the revelations that lie veiled in the mysterious record of Central America, of what the geologist shall reveal in the more ancient structure of the continent of America itself, there is very little known. And of the lost continent, of which between the Navajoe Indiany and some portions of the Japanese. The Chinese differ from the Japanese; they are singled out as a higher type than the Chinese because their civilization in its culmination has been more recent. But the Chinese are distinctly descended from the ancient remnants of the Eductions, who in themselves were contemporaneous with the Atlantean nations. The distinct Egyptian type is almost extinct, and what with overflowings from Abyssinia and other approximate sources in Africa, and the various invasions of wandering tribes, the early type in Egypt is scarcely distinguishable, yet it comes down with a given line of features, a rather slender aquiline nose, with well-defined, high cheek bones, with rather thin, narrow face, with a wide forehead, the height of it indicating a degree of civilization incident to the highest types of the Angle Saxon races of to-day, not a race coincident either with the African or with the races in the Orient who have degenerated. The highest type of the Egyptian race had a nervous, flexible temperament. This traced back to its source must have had its origin in a climate that produced not a sluggish temperament, nor even a flery temperament, but a highly nervous, finely strung organism, altogether a different race from those to which you are accustomed to look as types of Egyptian civilization.

Picture to yourself the earth in its geographical formations as we have pictured it. Now consider a climate that combines essentially the best qualities of California in its extensive range of territory; the best portions of France mate and surroundings most favorable to the and Italy and of those islands of the sea, in tropical latitudes, like the West Indies, where, with proper exaltation of mountains, an altitude is reached which must have been considered high; here was a climate and temperature adapted to almost every variety of race. Then picture a southern temperate zone in which existed not only the widest breadth of this continent, but also the greatest number of its inhabitants, and you have a committion of what the nation's abode must have been that for the previous twenty-five thousand years had grown up, inhabited and carried forward the arts and inventions of civilization, held intercourse with and populated portions of Egypt and Africa, represent her entire area. Then the North- and gave to you the only links through Egypt, eastern portions of Asia, you must remember, and finally down through Greece, by which you could trace their existence and civilization; Egypt, finally he course and into Greece poured all that could be poured from that ancient splendor, and at last gathering in the nations of Northern Asia, Western Europe, and South and Central America, has brought you not to the apex of its civilization, but only about a quarter of the way.

We picture to you now the Atlanteans in their highest type of civilization-borrowing from the southern, as you have from the northern temperate and semi-arctic regions a crystalline transparent complexion: borrowing also from the same climate, from the high altitudes of the same mountains in the extreme northern portion a highly strung nervous organization: Picture to yourselves a face clear, rather darker than the typical Anglo-Saxon, with full eyes, varying from dark blue to extreme light blue, from grey to varying shades of brown (scarcely ever very black); picture to yourselves a form whose stature resembles those which you are accustomed to suppose belonged to the ancient Spartans-full of athletic vigor, full of muscular strength and nervous energy, and intellect not overweening in its power to destroy the physical form, but rather lending the grace of intellectual activity: The average height being from six feet to six feet six inches with the men-the women being from five feet to five feet three inches in height: scarcely ever less, but all well formed, all with preponderating nervous and yet not excitable temperaments, all with energy of character, beautiful children, and scarcely a disease known in the highest age of their civilization: and you have the typical Atlantean race in its highest state of perfection. Anteterbalancing influence. The accumulation of dating this you have all the types of life, as you have upon the present inhabitable portions of the globe; following it you have the decadence place, the continents that are now submerged in of this race, as you now witness in some portions of the Chinese empire; in the races that are decaying in North and Central America, in the decline of nations of more recent birth, whose existence has been separated, and forms the new waves of civilization that have rolled over the earth. Picture to yourselves the foundation of learning from which the ancient Hermes and the Sons of the Morning drew their typical illustrations; picture a race from which the ancient Egyptians seemed to borrow their highest type, the splendid beings, deities and gods of antiquity, being many of them Atlanteans, as the actual inhabitants of the earth from coincident with the familiar glacial theory that | whom Osiris might have borrowed his name, is perhaps known by some of you, perhaps not and Isis her veiled splendor-from whom Maia believed in by many, and scarcely thought of and Jove may have been derived, and Minerva, by the large bulk of the inhabitants of the the goddess of wisdom in Greece; from whom earth. But to those who inhabited the conti- the gods and goddesses of Olympus might have borrowed their terms and titles, and their origexceeded the area of North America, this | inal qualities; from whom Plato, by actual tratheory was as well known as the theories of the dition, either of spirit or of earth, gathered the

into Egypt, their civilization almost encircled the globe. Theirs, therefore, were the examples that you finally will follow; theirs the language that, descending the Nile through Egypt in the form of hieroglyphs to be interpreted at last, was made known by the splendors of Memnon, by the wonders of Cadmus, by historical Greeks or Delites whose name, handed down from or Delities, whose names, handed down from generation to generation, from century to century, from cycle to cycle, have at last reached the scholarship of the nineteenth century of the Christian or

the Christian era.

Imagine Egypt before the building of the pyramids; before the historical city of the temple of the Sun; before the worship of Osiris and Isis was made temporal, and Egypt filled with the splendors of the morning; tracing the civilization down through the ramifications and sources of the Nile, and then out upon the waters sources of the Nile, and then out upon the waters to the mysterious regions of Atlantis—imagine Egypt drawing her store of knowledge from that ancient source, filling up the treasure-houses of her learning with the treasures that were there in existence, preparing for the catastrophe that finally was to deprive the earth of the records and splendor of that ancient race. For twenty-five thousand years the beginnings and endings of its civilization there and upon contemporaneous continents kent pace with these temporaneous continents kept pace with these that you are recording; for twenty-five thou-sand years the rise and fall of these mighty na-tions kept the pulsations of the southern hem-isphere alive, as now the northern hemisphere is kept alive by the civilization of the nation of the northern temperate zone; for twenty five thousand years, kings, rulers, priests, po-tentates and the powers that rise and fall in accordance with human passion or human ambition, held their place among those people: And for fully eight thousand of these twentyfive thousand years there seemed a culmina-tion of civilization such as that which wil come to the earth when the people who build the nations in the borders that are defined by the nations in the norders that are defined by the arctic circle on the north and by the tropics on the south—shall have filled their present ideals: when all shall have been merged into one circle of nations, all nations of modern Europe, all redeemable nations of Asia and Egypt; when every tradition out of the past has been restored, and the future made glorious by new prophers and invention. Then it is expected. prophecy and invention: Then it is expected that this northern circle of nations will encircle the globe like a line of light; and you trace in prophecy the expectation that freedom and loveliness and purity and grander hope and the grander rapture of the nations will then belong to earth.

What that hope will be in its fulfillment to the present cycle of the world's unfoldment, which is of course one degree in advance of that which the Atlanteans possessed, what that is on will be to the arrangement. that which the Atlanteans possessed, what that is or will be to the present cycle of the world's for the broken sentences and words resulting from the southern hemisphere to the world of that period! And as step by step you march in the progress of history and find that the inventions you prize, the treasures you covet, were not only dreamed of but belonged to past history, when you discover that there must history when you discover that there must history when you discover that there must history when you will see the parallel history when you discover that there must history when you discover the broken sentences and words resulting from the modern system of translation would transmit to you a chapter in human history. One day, borrowing the key from that which is revealed in Egypt and traversing the Nile to its source, traversing Central America, following southward you will see the parallel history: when you discover that there must have been mechanical appliances more potent than any known to earth to-day, motors more swift than any belonging to the civilization of to-day-when you understand that there must be secrets in chemistry that you have not yet learned, secrets in astronomy that are beyond your grasp and but wait the progress of the nations to fulfill, you will then appreciate what the Atlanteans knew, in correspondence to their cycle of time upon the earth.

The people in the highest state of civilization there were ruled by what is known as the parental—we do not mean the patriarchal method of ancient Israel and the wandering tribes of the East, but that which enjoined upon the government the duties of the parent of the house-hold; that which considers every inhabitant of the country a child to be protected, the weak-est to be the most defended, the strongest to est to be the most defended, the strongest to do the most labor, performing the most active service. In the cycles to which we refer when Atlantis had reached her greatest grandeur, her citizens were conserved, not as did ancient Rome, who protected her citizens as a matter of pride and power, nor yet like ancient Egypt as material for warfare against the nations of the earth for aggression; but they were protected as a matter of humanity, of a civilization that sought to inculcate the principles of dealing justly, lovingly and kindly among all the people under its control. The Atlantean system was that wherein cocqually man and woman shared the government of the race. Among the Navajoes on the westernmost coast of America were recently found a people civilized and enlightened, weaving the choicest blankers, and attending to peaceful pursuits, inhabiting the mountains of the San Juan range: a pastoral people, whose form of government you perhaps know was that of election, the office of chief was appointed not by councils of the braves and warriors of the nation, but by the women, and he who was chosen chief of the tribe was elected because of his worthiness and kindness—for these were not a warlike people. Thus within the present half century has been a discovery made by the United States Govern ment in its trespass and aggression against the peaceful tribes of North America. In the highest types of nations of Atlantis, the appointment of the chiefs of the people was by the people for the loving kindness that they bore; the chiefs of the people were the men and women who could best fill the office of parent to all the nation, the office of kindly government, and render proper adjudication and decision upon all points having the interests and welfare of the people; and such, we must say, was the moral standard among them, that every little interference was recorded, since the people desiring so capable a form of government could rarely transcend the laws, could seldom indulge in violence, and this was not a warlike period among the Atlanteans.

Like all races or succession of races, there was a period of the birth of those nations; there was a period of growth, aggression and war-fare, and it was during some of these periods of fare, and it was during some of these periods of aggression that the ancient Atlanteans became acquainted with the adjoining or adjacent continents; in violating the laws which in a later period were held sacred, they infused into ancient Africa and ancient Egypt and ancient America some portion of their aggressive spirit, but during the eight thousand years when there was peace, when every inhabitant had a suitable habitation, when there were no paupers, when there were but few diseases, there was little aggression or orime. During that was little aggression or crime. During that eight thousand years a succession of peaceful smaller periods to which we have referred as clumsily understand, but also held what you twenty-five thousand years; all of these were advancing to, the Solar Light, its thronging understood in the culminating civilisation of the sun, showing that the culminating civilisation of the sun in their primal days in the children of the sun in their primal days in the children of the sun in their primal days in the children of the sun in their primal days in the children of the sun in their primal days in the children of the sun in their primal days in the children of the sun in their primal days in the children of the sun in the overall, and put also held what you leight thousand years a succession of peaceful measures were adopted, like those that are suggested now for the nations advancing in civilisation—the sun in the future shall be revealed.

Out of the primal days in the future, by God's love, be a guide to you all gested now for the nations advancing in civilisation—the standard of the control of the sun in the future shall be revealed. The races living there yaried in the different their highest civilization must have borrowed.

The races living there yaried in the different their highest civilization must have borrowed.

in a period of enlightenment and culture. It is only the ignorant masses that cannot be trusted; it is only in the violent periods of human history that large numbers cannot be relied upon to legislate properly; so, as we have said, in the middle period of prosperity and greatness Atlantis was governed by a legislature as mild as that which governs the most benign household; a legislation as sweet as that which governs the laws of religious societies among those religions that are sacred and binding—as those religions that are sacred and binding—as sacred as that which is inviolable in Free Masonry, as sacred as the rule of the Angel who will one day govern the nations of the earth when they rise from political ambition and the power of political demagogues to the true consciousness of humanity and the welfare of mankind.
The language which attained the perfection

of sound and the perfection of symbolism was the language of the ancient Atlanteans—combining the best portions of the phonetic system with the best portions of the hieroglyphs of the ancients: a language whose vocal synonyms were synonyms of harmony, whose strokes or touches and points were synonyms of mathematical order and geometrical arrangement, such language as will be spoken and written when the entire races of the present civilized globe shall have combined for harmony of ex-pression, for symphony of sound, for readiness pression, for symphony of sound, for readiness of transcription: Such was the language of the Atlanteans. Through Egypt the clumsy hieroglyphs suggest this more ancient language of splendor; down through the Ayran (Indio-European) races we have some touch of the ancient rhythm; while from the inscriptions on tombs and archives in Central America we have a circles overset overset have a free free from the contral and archives in Central America. tombs and archives in Central America we have a similar suggestion of a language from that lost nation that stretched eastward and westward and stamped itself upon nations that were then in existence, then less prosperous than itself—yielding readily to the hand of ciyilization. So Atlantis, stretching westward and eastward, extended her language until it is traced now in the most ancient records of either continent; until the Occident and Orient yield alike the treasures that hear somewhat of yield alike the treasures that bear somewhat of the imprint and touch of this same hand rudely transcribed, rudely handed down, but still borrowing their master stroke from the ancient Atlanteau language. If lips, tongue and facial expression were all consulted in the pronunciation of words; if the sounds were of vocal harmony, and if there was no hostation in speech (the result of difficult sounds); if the language was so constituted as to be symphonious with the thoughts, you would have some idea of the sound of complete harmony which is represented by a circle, the broken lines of which are the arc of a circle. The language entombed in the pyramids is like this uncient language degenerated, and but for the broken sentences and words result-Nile to its source, traversing Central America, following southward you will see the narallel lines by which this ancient civilization extended: encircling more than one-half the globe, descending to you in mysterious fragments from Persia, China and ancient India, through Egypt, through the nations concealed along the Nile, through Greece, through Rome, through the southern or Latin nations of Europe from the West through the aborigines of America, through those who have borrowed America, through those who have borrowed their light from the Aztecs, through the Toltecs, from the Poncas, through still more remote nations beyond the advancement witnessed even now, you trace records of these mighty monuments of the past. And when at last on the same apex of civilization, reaching upward four or five or six thousand years, the present nations of the earth shall have reached their culmination, and the dreams of the scholar are fulfilled, and science has reached the proudest height that she can reach in this cycle of twenty-five thousand years: when all this is accomplished, you shall stand upon the moun accomplished, you shall stand upon the mountain height that touches in parallel lines that of ancient Atlantis. Down from the bending heavens, thrilling through the arching skies, sneaking up from the great voice of entombed Egypt, swaying and swinging in ships of air across the space that divides your continents, thrilling through the street that the space that the street that the space that the s thrilling through the stars that vibrate in response to yours, the voices of these mighty nations will come.

Then, as now, bending above your earth, until they can link their past history with yours by a golden chain of recognition and light, they will wait and hover; those mighty peoples, those perfected spirits, those souls that have not grown weary watching for your birth, advancement and progress, and achievements in the arts of civilization: They will wait, smiling upon the earth, or upon the nations of the earth; will touch the brow of some calm, wise, benignant-ruler, who, in the name of the people, shall reach out over all parts of the nations of the earth. The wonders of this mighty scroll of history will be linked to the past; the engulfed continents beneath the seas will be revealed to your vision by actual scientific investigation; there will be methods of discovery unknown to you now by which you will see at the bottom of the ocean, and discover the treasures hidden be-neath the most distant depths and mountains; light will shine in the most remote places; the hidden mines of the earth will be lighted up

with rays borrowed from their ancient splendor.

When this is fully restored, and you shall have taken another step on ward, then will these mighty hosts gather strength for further advancement, and pass on to the next planet, and vancement, and pass on to the next planet, and take lessons of the beginnings of life there. Such are the cycles of time in comparison to human years and human days. These vast periods of human history are rolled together as a shining scroll: And one day Atlantis will clasp hands with Asia, with Europe, America and Africa, and Australia, (which is a wandering waif of one of those ancient continents,) in papable restoration by the light of science, understanding where they were, what they were, who were their inhabitants—conveying in reality what we picture to your mind's eye. As science follows slowly in the wake of her prophets; as religion redeems the earth but gradually to the height of her Saviours—so where nations, have stood individually, the whole earth of nahave stood individually, the whole earth of nations will one day stand, and what Atlantis once was, all the nations of the earth will yet, be; while you, pressing forward with swift feet, will welcome the coming of that cycle that shall link you to her most ancient splendor.

BENEDICTION.

Literary Department.

NO FICTION: GHOST, OR WHAT?

[The editor of Macmillan's Magazine is in possession of the name of the author of the following singular narrative, and of the place at which it happened, and has every reason to be satisfied of the entire bona-Ades of the writer, a clergyman of the Church of Eng-

Early in January, 1879, clerical duty called me into the north west of England. In the midst of a heavy fall of snow, my family and I took possession of the official residence provided for us. It was an old, stone house with one story; roofed, in part, with ancient stone slabs, in part with modern slates; and standing in a garden bare of trees. A wide passage ran back from the entrance toward the kitchen, where there were two doors; the one leading into the yard, the other into the larder, which was, in fact, a roomy cellar at the foot of a flight of very old stone steps. The five bed-rooms all opened on a square landing.

"How about the roof?" I asked of a man in

"All right, sir: everything has been carefully seen to; and, when the thaw comes, I'll war-

rant you'll not be troubled anything to matter.' In a few days we had shaken down; and the verdict on our new home was, "Not grand, but decidedly cosy." A tall, solid, fleshy, rosy young woman had undertaken to be our one servant. Sparing of words was she, but not sparing of work.

"The incarnation of stupidity and stolidity," said my son Primus.

"The very thing for us," said his mother.

The girl's name being Stillwell, soon became corrupted into Stillwater; or, for short, Still. It was splendid skating weather. The low-lying meadows were flooded to the depth of a foot or more, and one glided along over acres of smooth, green, transparent ice. Every day we sallied forth, my three boys, their sister and I, to take our fill of enjoyment in this icy paradise. My wife has the weak habit of going to tuck up her boys after they are in bed. One night their voices sounded so angry that she ran up in haste to see what was wrong. On entering their room she found the two elder boys sitting up in bed, hurling injurious and derisive epithets at some person or persons unknown.

"Let me just find out who you are, and you'll get such a good licking as you'll remember,' announced Primus, gazing wrathfully at the

"Oh! you blooming idiot! I wish I'd your boots; I'd throw them at your head! Be off! I'm taking a sight of you," shouted Secundus, nose and fingers upturned in the same direc-

"Are you both mad?" inquired the stern, maternal voice.

"It's that fellow, mother, that I told you about. He's on the roof again. Just listen to the row he makes.'

"Nonsense!" said his mother; but she stood listening for some time.

"Oh! you coward."

"Ah! you funk," proceeded from the two beds. Not a sound above.

"I have heard no row on the roof," remarked mother, with dignified emphasis, and having performed the usual ceremony she departed, and came and told me of the whole affair, concluding with, "I wonder if it can be rats."

"Not a doubt of it." Next morning the boys were full of their nocturnal visitor, and declared that, no sooner had the drawing-room door shut, than the scramng and trampling began again,

"History tells of a certain cat that wore topboots, but I never heard of rats adopting the

fashion," I remarked.

"Rats, father? Why, we know the sound of them well enough; and they run between the ceiling and the roof. But this is unmistakably boots, with plenty of hobnails in them, too, on the outside of the roof. We expected every moment to see the fellow's legs come through plaster and all. I think I may be permitted to speak with authority on the subject of boots and roofs in conjunction."

He certainly might, for he had perambulated the roofs of all the out houses at S-, to the great detriment of the tiles and slates

"Well, then," continued Primus, "I am so sure that it was a boy of my size in hob-nailed boots that I feel as if I had seen them. I could swear to them."

"Come out and have a look," was my reply. There lay the white mantle, smooth and glistening in the sunshine, and untrodden by so much as the foot of a tom-cat. The boys looked at each other in amazement.

'I don't care," said Secundus, defiantly, "I shall always believe it was a boy."

"It's the rummiest thing I ever knew,"

slowly remarked Primus. "If Boots comes again the only thing you

have to do is to wish him a good-night, and to cover up your ears," was my recommendation.

That evening, just as we were about to begin prayers, we were all startled by some tremendous blows on the cellar door. My wife, thinking there must be some one at the back door, told Stillwater to go and see who could be knocking in that outrageous way. The girl did not stir.

After a moment she said, "It's the cellar door."

"Impossible!" said her mistress; "go quickly and see what it is."

We heard the unlocking and relocking of the yard door. When the girl came back, she said there was no one there. Presently, while I was reading, there came more loud blows, as if struck by a heavy fist; and unmistakably against the cellar door. When prayers were ended, we went to make acquaintance with our mysterious captive. On opening the door, there was nothing to be seen but the flight of steps. My wife and I exchanged glances which said very plainly, "A sweetheart." So, as the youth appeared shy, I gave him an encouraging

invitation to come forth and show himself. No reply. "I am determined to know who you are," said I, nobly plunging into the abyss, the boys at my heels. Nothing whatever to be seen, and not a corner in which anything bigger than a mouse could hide. The window? It was tightly closed up for the winter, and was, besides, blocked with snow. I was certainly mystified; but I sent the young ones off to bed with an assurance that wind, in a old house, was capable of making the most extraordinary noises; and, in illustration, we all in turn shook the door; not, however, producing anything like the previous effect.

"It must have been at the back door," said my wife, with a searching look at Stillwater. "No; it's the cellar-door that does it," quiet-

ly replied the girl. How can it make that noise of itself?" " I do n't know." "Did you ever hear it before?"

iano.'

"Yes: this evening, when Miss was at the

We decided that we must watch Stillwater. In the course of the night we were awoke by the agreeable sound of "Drip, drip, drip," in one corner of the room. My wife put a basin beneath, with a towel in it, to deaden the sound. Presently "drip, drip," again, just outside the door, which we always kept open.

There's a sudden thaw, and we're in for it," said I; "let's go to sleep. It won't hurt the floor-cloth." But there was no going to sleep, for the drip came faster than ever, until it increased to a little stream. There were no matches in the room, but I managed to find my bath, and to set it, with a blanket inside it, under the spot whence the sound came.

When, at breakfast, I announced the sad news of the sudden thaw, there was a chorus of exclamations: "Why, everything is as hard as iron!" etc. The mother, meanwhile, was directing her handmalden to dry up the water which had come in during the night. The girl stared. When she came into the room again her mistress asked her what she had done with the wet blanket. She stared more expressively, and was mute.

"Don't you understand?"

"Yes, ma'am. But there is no wet blanket, and no water to wipe up." Up-stairs went mistress and servant; and in two minutes back came my wife, looking quite

bewildered. "There's not a trace of water anywhere," said she; "and yet, after you were asleep, I heard it drip fast upon the counterpane, just at

my feet. Our delighted offspring settled it that mother had been dreaming; and Primus irreverently hinted that I had generously lent my bath in order to escape my morning's shudder. When Tertius was being tucked up that night he asked, "Who was that-person who came and looked at me after I was in bed?"

"Stillwater, I suppose." "Oh, no! It was an old woman, and she had a funny cap on."

"You dreamed her, dear."

"But I had n't been to sleep. And I turned

my head to the wall, and when I looked for her again she had gone away." "You must have been half-asleep. Now go

to sleep quietly, and finish the dream." The next night Primus began, "Mother, I wish you would tell that old party not to come into my room without knocking. I had just got into bed, happened to glance across to the drawers, and there she stood, coolly looking at me. I was disgusted, and turned my back upon her. Presently, I looked out of the till of my eye, to see what she was doing, but she'd cut.'

"You do n't know who it was?" "No. She looked like one of the charwomen -Boots's mother, I dare say. These people are

cool enough for anything.' My wife called to Stillwater, to ask if Mrs. Brown and Mrs. Jones had been in that even-

ing. She was answered that no one had been. "Then you must have been half-asleep, although you did not know it, and have dreamed."

Yes, I suppose so. But it seemed very real. And at any rate I'm half-asleep now," murmured Primus.

Night after night we were roused by the voice of this or that child. Their mother always went to them, and always found them sleeping peacefully; though a minute before there had been sobbing and moaning. It was bitterly cold, and I persuaded her not to go at the first call. Then there was whimpering on the stairs. One night we had both been lying awake for some time, listening to what seemed like cautious steps, first on the landing, and then in our room itself. We had tried to persuade ourselves that it might be mice. But no; there were distinct steps as of a person walking. Yet, though we followed the sound with our eyes, we saw nothing. Suddenly there was a howl of anguish, like the cry of a large animal in pain. It thrilled us with horror, for it came from our daughters' room, though it was not possible for it to be their voices. When we reached their bedside they were calmly sleeping; and were not even roused by our entrance with the light. I made quiet observations next day, both inside and outside of the house.

"If you please, ma'am, may I have my sister to sleep with me?" said Stillwater to her mis-

"Are you afraid to sleep alone?"

"No, I'm not afraid." "Then why do you wish it?"

No answer, only a very earnest look.

"Why! Stillwater, you look as if you had seen ghost," said her mistress, laughingly.

"Yes, ma'am, I have," she replied very quietly. "And what did it look like?"

"Like Mrs. X-, just as she was of after noons."

"Come, come! she ought to have been all in white, you know."

"No, she was not in white. She had on the same sort of cap she always wore, and the same dress and white apron."

"I hope you asked her what she wanted." "No, ma'am; I lay still and looked at her; and then I sat up and looked at her hard; and

presently I could not see her." "It was no doubt a dream, and you will prob-

ably never have such another." "No: I am sure it was not a dream. Besides. I have seen her twice before, when I was walking about." "Out of doors ?"

"No, ma'am; in the house. One afternoon, toward dusk, she came and looked at me through the window. I wondered how she could be there, and I looked at her for a good little time." "And then?"

"And then she was not there. And I went to the window and looked out, but she was

"What was the use of going to the window, when you knew she was dead?" "I don't know. She looked just as if she was alive. The other time I was kneeling down on the rug, making your fire burn up. She passed straight before me."

"Oh! nonsense. She would have set fire to her clothes." Still looked injured; but quietly persisted-

'She did, ma'am. She passed straight between me and the fire." "How could she do that? Really, Still, for a sensible young woman, you are very full of

fancies." "It was not fancy, either of the times, ma'am did see her, I did indeed. I hope you will believe me."

"Yes; I quite believe that you think you saw Mrs. X- You may have your sister to sleep with you." Now it is not a pleasant thing for any man

still less for one of my profession, to confess that he has been "creepy" on account of certain inexplicable things. But as this is a perfectly true account, I am compelled to acknowledge that it happened to me again and again, during the time of my dwelling in the Old Lodge. And I also declare that my wife and I were perfectly well in health, and that we had never before been the victims of similar terrors. Furthermore, though we spoke of the noises, we at first abstained from mentioning our sensations to each other. After an hour's sleep I would be aroused; as if at the command of some person, unseen indeed, but certainly in the room. Then a small thing, say a marble, would be gently dropped, more than once, on the carpet, close at my bedside; sometimes on the floorcloth just outside the open door. Then the marble would be gently rolled on the boards of the room and up against the skirting board. It was an immense relief when, one night, we encountered each other's eyes as we lay listening, and both made a clean breast of our terrors. Yes, nothing short of that word will do. We agreed that the first sufferer should wake the other. But my wife found it not always possible to carry out this determination.

"What did you hear?" I asked her once. "The chest of drawers was dragged over the floor," she replied; "I am thankful you spoke to me, for I have for some time been trying to wake you, but was not allowed. In fact, I have

been kept perfectly motionless." I had heard precisely the same sound, yet the drawers did not appear to have been actually moved. The sounds were so distinct that we always connected them with some special article.) Of course I tried in every way to account for the mystery; but, after a time, I could only resign myself to lie awake and wonder. The

nights were bitterly cold. On one occasion, when there had been a persistent dropping of nuts in a corner of the room, I jumped up, in desperation, and held the light close to the spot. In a second the sound was behind me. I whisked round, but—tapping to right of me, tapping to left of me, tapping in every direction, without a second's intermission. No sooner did I look toward one spot than the dropping of nuts was at the other end of the room. It was as if some mischievous elf were enjoying himself at my expense.

Our boys had gone to spend a day or two with some friends; and their mother, not liking the look of the empty room, had closed the door in passing; giving it a push to make sure that it was fast. . That night we heard the door shut with a tremendous bang. Even had it been left open there was no wind to move it.

Another night, when we had been awoke in the usual way, there was an agreeable variety in the entertaiment. A delicate, flute-like sound proceeded from the closed dining-room. Again and again, a distinct and long-sustained musical note, as of some small pipe. Then the fifth of that note, then the octave, repeated many times; then the seventh and octave, over and over again. We were greatly puzzled. The piano was not in that room. And the sound certainly suggested a wind instrument of sweet

I went down early next morning, and found, to my surprise, a concertina lying on a table. I lifted the handle, and there came forth a long-drawn note, the very note I had heard in the night. My wife called out to me from up-

stairs: "That's it! that's it! What is it?" Without attempting to disentangle her

speech, I held up the concertina. "Oh! that is Phil's. He must have left it

behind. But it was the very note; there is no doubt of it." We locked the thing up in its box, and put it

inside a bookcase; and next night we were treated to a repetition of the musical notes, only muffled. It was not only during the night that the noises were heard. For instance: I was read-

ing by the fading afternoon light, when a chair on the other side of the room seemed to be moved from its place; so that I instinctively turned my head to see who had entered the Again, I was about to go down the cellar

steps, in the afternoon, when I heard a heavy pickling pan dragged along the stone floor below. I quite thought some one was down there; but, as usual, there was no one to be seen, and the pan was in its place.

At eleven o'clock A. M., my wife and Still were on the landing. The girl was telling her mistress that she had heard Mrs. X-'s voice the evening before. Her mistress told her she was giving way to fancies.

"But Mary Jones heard it too. She had just brought in the eggs, and stood listening to the singing in the drawing-room. Then I heard Mrs. X-'s angry voice again on the stairs, and Mary said, 'Who's shouting?' I said I didn't know, and she said, 'It must be the missis. Lor! how angry she is to holler like that; does n't she like 'em to sing?""

"In an old house like this," began my wife, there may be many noises caused by -Suddenly, a noise, as if a shower of small pieces of the ceiling came down sharply on the floor cloth, caused mistress and maid to start back in affright, and involuntarily to look up. There was not a crack to be seen. Then the two pairs of eyes searched the floor in every direction; their owners cautiously standing within the shelter of two doorways. Not a

morsel of any kind could they discover. "What was that, ma'am?" inquired Stillwater, fixing her sleepy gaze on her mistress. "I cannot tell," was the only reply that oc-

curred to that intelligent lady. One morning, the post brought me orders to move on." Instead of grumbling, I hailed them with delight. For we seldom got a decent night's rest, and my wife's nerves were beginning to be weakened by the constant strain

upon them. " The Old Lodge had been for many years in the charge of Mrs. X-, who had borne the character of a highly respectable old lady, with the drawbacks of being somewhat misanthropical and very avaricious. I am perfectly aware of the ridicule with which some stories of this nature are generally received. I can only repeat that I have related an absolutely true experience, for which I am utterly unable to account.—Macmillan's Magazine.

Coleridge, when lecturing as a young man, was once violently hissed. He immediately retorted: "When a cold strain of truth is poured on red hot prejudices; no wonder they hiss.

* It is impossible to disguise the fact that the Vegetable Compound, prepared under the personal direction of Mrs. Lydia E. Pinkham, with the superior science and art of modern pharmacy, is the most successful medicine for female debility and diseases hitherto known.

Spiritual Phenomena.

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

NUMBER ELEVEN.

Prepared expressly for the Banner of Light.

I gave my first public séance in the city of Boston with H. G. Eddy, on Sunday evening, Oct. 17th, 1869, under the auspices of the Children's Progressive Lyceum, in Mercantile Hall, on Summer street. This hall was used by the Spiritualists for lectures and the Lyceum, previous to its being destroyed in the great fire that laid a large part of the business portion of the city in ruins. The entire receipts of the evening were given to the Lyceum; it afforded a good opportunity for the children, who were admitted free, to witness experiments in mesmerism and spiritual manifestations; and as there was a very large audience of ladies and gentlemen present, it enabled me to advertise for the ensuing week better than could have been done in any other way. A reporter of the Evening Traveller attended, and gave a favorable notice of the entertainment of nearly half a column in the next day's issue. The same and all the other dailies gave many highly complimentary notices also, before I closed my public and private séances in Boston. On our opening night there was a Mr. Wolcott present, who had been a very active Spiritualist and a firm believer in physical manifestations until he attended one of H. Melville Fay's scances and detected fraud in some part of his performance. Having seen one fraudulent person who claimed to be a medium, he, like many others, supposed, therefore, that all mediums were impostors; and he loudly condemned us before witnessing the phenomena, much more than afterward As he found fault with the way the committee tied the medium, I invited him to perform the service, and tie Eddy still more securely if possible. When he had done so, some one announced that a well-known sailor was present, and asked if he might be allowed to assist in the tying; and I invited him up to do the best he knew how with some pieces of rope which were yet unused. He came on the platform with a self-assured air that he could tie firmer knots than any one else. After the committee, Wolcott, and the sailor, had tied to their heart's content, I closed the door, and instantly a hand appeared at the cabinet window, and manifestations, nearly like those described in the last number, took place. After the cabinet seance I found a number of good mesmeric subjects among the volunteers that came forward, and entertained the appreciative audience with interesting experiments in mesmerism until a late hour.

I had intended to commence in Boston a week earlier, but some one had made a mistake in the date when I engaged the hall; and while waiting for it I gave several private scances in the parlor of "The Spiritualists' Home," 54 Hudson street, kept by Mrs. Weston. As I boarded there for many weeks, I came in contact with several highly-developed mediums for various phases of manifestations, some of whom will mention in a future number.

The Sunday night before commencing my séances at the Spiritualists' Home, I attended one at the house of Mrs. Mary Hardy, who then lived on Poplar street. There were some thirty to forty persons present, most of whom, myself included, received wonderful tests of the presence of our spirit friends through the lips of Mrs. Hardy, who was one of the best trance mediums I ever had the pleasure of meeting. T. W. Lincoln; and it was scances of this kind, I was assured by those present, and many others afterward, that he and his friends invaded at every opportunity, for the sole purpose of breaking them up; and I was advised by those who knew that I intended to give private scances during the

week, to keep him out if possible. I gave three or four scances in Mrs. Weston's parlor before I saw Lincoln; but there was more or less talk about him every evening, by the thirty or forty people who attended. Hewith three or four of his companions-came in one night, and was pointed out to me by some one who knew him. I was called aside on some pretence and advised not to allow him to act as the committee. I was more anxious to have him as the committee than any other person, for I was certain that no honest skeptic could act as such without being convinced of the fact that there was a reality in spirit phe-

nomena. I called on those assembled, as I had on previous evenings, to nominate some one to tie the medium, and Lincoln's name was at once called by one of his comrades. He was a dark-complexioned, short, thick set man, of about twenty-five, and he came forward and tied Eddy as tightly as I had ever seen him, with I think only two or three exceptions. As soon as he finished tying he returned to his seat, and as I was closing the cabinet door I asked the usual question as on previous evenings-if the committee had tied the medium so that he could not untie himself or slip his hands out of the ropes. I was so confident that no one could, that I threw Lincoln off his guard for a moment, and he replied that any child five years old could untie himself if tied in that way. I had nearly closed the cabinet door, and I opened it wide at once, saying that was not the kind of tying we wanted; and I demanded that Lincoln should untie the ropes. He then declared that Eddy was tied securely; and was anxious that we go on with the scance. I gave him his choice, to untie the medium

or leave the room, and he reluctantly untied him. I was not sorry, for it cut him off from all right to interfere again. Although I did not close the cabinet door, and although Lincoln said that a boy five years old could untie himself from similar tying, he exhibited his true animus by boasting afterward that he had to untie the ropes, as the spirits could not (?)! He. with some of his friends, attended the seances in Mercantile Hall several evenings, and so annoyed the people that I was obliged to employ a policeman, at one dollar per night, to keep order; and as I was there twenty-five nights after the annoyance commenced, I had to pay that number of dollars, for no other reason than that we might not be disturbed by him.

H. Melville Fay had been in Boston a short time previous, holding "scances" at the residence of Mrs. Wm. Beals, at No. 225; Washington street, and find, as I subsequently learned. taught Mrs. Beals's son-in-law,'s young English man by the name of E. T. Carbonell, how to tie and untile slip-knots; and he had gained quite and untile ellip-knots; and he had gained quite would great him to see a reputation for being a partially developed in Rollford 111 in ollowing mig physical medium. Carbonell dame to me one were engaged to a seame that day, and wanted me to hire him to sit with in Boaton Thion or mutual dimensions. Eddy in the cabinet. I asked if he would allow me to test him. He reluctantly consented, and tending

I accompanied him to his room at the residence of Mrs. Beals. I used only one short rope, and in less than forty-five seconds by the watch, tied him in the manner I have described in a previous number for tying mediums. I said that if he got out in as many minutes as I was seconds in tying, I would engage him.

After over twenty minutes of fruitless effort in trying to untie himself, he came out of his cabinet with badly inflamed wrists, and 1 pronounced him-no medium for me!

Carbonell, as before stated, had learned of Fay some slip-knots (which I will explain in good time), and when I refused to engage him, himself and Lincoln commenced practicing in Carbonell's room, for the express purpose of becoming exposers of spiritual phenomena. My 'experience" in the tying of Carbonell can be found in an article from me in the Banner of Light of Dec. 4th, 1869.

About this time I closed up my private and public engagements of nearly six weeks in Boston, and advertised for three nights in Waltham, Mass. One day I called at the residence of Mrs. M. A. French, a well known test medium, who asked me where I was going when I left Boston, and I answered that I should commence a series of entertainments in Waltham on the next-day evening. She was instantly controlled by a spirit, who asked how long I was going to stay there; and I answered, three nights, and possibly a week. "I know how long you will stay," said the spirit; and I asked, "How long?" She spread out the fingers and thumbs of both hands and held them up before me, and after lowering them held up one hand, with the fingers and thumb still spread apart. "That long," she said, and the controlling spirit left her in a moment. I will pass over a few weeks' time, to say that when I again met Mrs. French-who I understand is now (1882) doing a successful business as a test medium in Washington, D. C .- she was immediately entranced by what claimed to be the same disembodied spirit; and he asked me how many entertainments I had given in Waltham. As the hall was previously engaged, I had to lose one or two nights each week, and I could not answer correctly at once, and I replied, "Ten or a dozen." "I know how many," said the spirit; "it was just as many as I said you would." I had forgotten that she, or the spirit, had ever told me. The same movement of the hands was made as on the previous interview, and I then remembered it distinctly. Taking out my diary I counted up the number, and to my surprise I had given just fifteen séances in Waltham. A spirit, or an intelligence which claimed to be a human spirit, that had survived the death of the body, must have known how many, for there was no probability then that I should remain in that town more than a week at most. I have had too many predictions of future events come true to believe for a moment that it was merely guessing; and sufficient evidence to convince me that in the life to come, there is a degree of knowledge attainable far beyond that possessed by those who are yet in the form. Truly mortal eye hath not seen, nor ear heard, all that awaits us in the immortal life.

Death is not the end of man. The body may go down into the grave, and the earth may cover it from mortal sight; but all that is worth preserving will live on with new, or at present andeveloped powers. Through the golden gates ajar we can catch glimpses now and then of the possibilities that await every disconsolate child of earth. I have just returned to my hotel from a revival meeting here in Valatie, N. Y., which I am told has been running for five long weeks. And on this blessed Sabbath-day evening, of Wrath of Almighty God." A large congregation filled the Opera House, where I am to lecture this week, and they were assured by the preacher of "a gospel of glad tidings" that every man, woman and child who did not believe on the Lord Jesus Christ would soon be in the fiery flames of hell, companions of drunkards and devils, from which there would be noescape. If those who are redeemed through faith in Christ sing while their children wail, forever lost, then mortals lose instead of gain by the change from earth to heaven. Affection, love, sympathy-all that is worth preservingis to wither at the touch of the hand of death and vanish on the brink of the grave. The bare thought of such a her venshould fill every good man's soul with sorrow. If what I have to offer does not fill some soul with loftier aspirations, it were far better that I write not at all.

During my second week in Waltham, I saw an advertisement in one of the Boston dailies that "Carbonell and Lincoln" were to give "A Grand Expose of Cadwell and Eddy" on the evening of Nov. 23d, at Mercantile Hall, for the benefit of the editors and reporters of the daily and weekly papers of that city. I went to Boston and called on Carbonell, and asked if I would be allowed to attend and take a friend with me. He said it was to be given under the management of the Clerk of the Mercantile Library Association-the one who had charge of the hall—and he gave me a note requesting him to let me have two tickets. As Carbonell expressed some doubt about my getting them, and as I wished to have some evidence of the fact if they were refused, I called on a prominent Spiritualist and well known physician, Dr. Dillingham, who at present (1882) resides on Indiana Place, to accompany me, and he willingly agreed to do so. In the Doctor's presence I presented the note, and was told that I could not have the tickets. I maintained that as it was to be an "expose" of myself, or so advertised, I had a right to be present to defend my reputation; but he declared that he would not give me any. In the presence of Dr. Dillingham I offered him five dollars apiece for two, but I could not get them. The Doctor tried in vain to convince the man that I ought to be allowed to attend but he was immovable, and we left the billion? without the tickets. The "expose" was fiven as announced in Mercantile Hall. So that of the dallies of Nov. 24th, 1869, contained on one-fourth to one half column describing in performance; none of them, however, saying anything that harmed me in any way. Most of them frankly admitted that the mystery attending our cabinet manifestations had not been ex-plained nor in any sense exposed. The Banner of Light of Dec. 4th contained a full report, pronouncing the expose a complete failure.

My first seances in Waltham were given in Rumford Hall, the largest half in town, but as it was engaged for the immediate future, 1 changed to Union Hall. On the day preceding mylast seance in that place. It was thoroughly filled, abnouncing that Carbonell and Incoln would styling the Carbonell and Incoln would styling toos of "Cadwell and Rady"

Uniledated in real control of the

a majority of the people were willing to be convinced of the truth, whenever there should be a good opportunity for deciding whether Spiritualism was true or false; but I then learned I had been very much mistaken. I had no idea how large a proportion would make every possible effort to prevent a careful investigation.

At my request a number of well-known Boston Spiritualists attended. The committee at our last séance was a well-known constable. that it was an utter impossibility for him to touch one of the knots with his fingers; and as it was one inch and three-quarters further by actual measurement around his closely compressed hand than around his wrist, he could never get out unaided while tied in that way, and to his seat in the cabinet. While being tied that night Eddy remarked that if Carbonell or Lincoln would be tied the same way, by the same man, on the following night, and get out unaided by spirits or mortals, he would willingly give him one hundred dollars. Rumford Hall was crowded by men and boys on the night of the "expose," and probably nine-tenths of them had never attended one of our seances. Carbonell had been informed of the offer made by Eddy, and had been told how he had been tied.

During the evening the constable was called for, and went upon the platform in the wildest confusion, where a number of the most bitter opponents of Spiritualism were doing all they could to assist the "exposers." The constable tied a rope around each of Carbonell's legs, as Railroad depôt in Boston. He was carried to he had previously around Eddy's; and I hoped his home in East Boston, and a physician and he would complete the tying in the same way and as thoroughly as he had tied Eddy the night before. I was as anxious to know the truth as any one present. If there was a way that any mortal could get loose from such tying, I wanted to know it. Carbonell watched the tying of the ropes around his legs with the utmost care, and as soon as the constable was ready to tie the wrists to those ropes, he drew his arms up into his coat-sleeves sufficiently to grasp the lower ends tightly between the ends of his fingers and the palm of the hands. The constable commenced tying the rope around the coat-sleeve instead of the bare wrist, and I | der proper conditions, can aid us mortals. Permade a fruitless effort to call his attention to haps I ought to say that the same Dr. Atwood the fact that he was not tying Carbonell as he | is now located on Tremontstreet, Boston, nearly had tied Eddy. I had barely time to get up and say a word before some one on the second seat | seum. I hope the time may come when every back of me thrust the end of his umbrella against one of my ribs with a force that almost took my breath away; I turned to see who it was, only to meet the gaze of a middle-aged, spare man, who was glaring at me with all the ferocity of a hungry tiger. With an oath he -commanded me to sit down and keep quiet, "or," said he, "we'll put you out."

From all parts of the hall came cries "Put him out!" "Put him out!" I made another effort to call the attention of the constable, but the intense excitement prevented him from hearing a word I said. The other friends who were near me made an effort to call his attention to the way he was tying, but their voices manager called for order. When quiet was replaced the rope that was tied around his right that he would now call on Prof. Cadwell to hand over to Carbonell the hundred dollars he had offered the night before. As I had not, I made an effort to speak, only to be greeted from all parts of the hall with the most insolent taunts and hisses.

A faithful report of this "exposé" (?) appeared in the next number of the Banner of things were done by the invisibles usual on Light—the uproarious bigots of Waltham being

shown up in their true colors. Modern Christians know not the meaning of "taking up the cross daily." But few if any of the early martyrs suffered more for maintaining what they believed to be the truth, than many of the early pioneers of our glorious Spiritual Philosophy, in their efforts to prove to the world the positive fact that all men are immortal. In the Boston Daily Herald of Feb. 15th, 22d and 27th, March 1st, 5th and 14th, 1872, and other dates, can be found letters from me in relation to this and other so-called "exposés," one or more of which I may copy in a future number. Carbonell and Lincoln made a great effort to "expose" Spiritualism in places where I had been with mediums, but soon learned that it did not pay. Believing that they could make more money while pretending that they were aided by spirits, they changed their bills and announced themselves as genuine mediums, promising a hundred times more than they expected to be able to perform; pianos were to float over the heads of the audience while being played upon by invisible beings, with many other equally wonderful manifestations. A small admission fee was to be taken to pay the expense of hall, etc., and when the expectant crowd gathered they were required to pay from twenty-five to fifty cents each. Planos -did not float over the heads of the people, and indignant audiences in many cases left the hall

before the "seance" ended. The Charlestown (Mass.) Chronicle, of April 8th, 1871, contained a long article concerning their performance in that city, rather favorable sons, and I suppose I was, but they were not to them as mediums. Being in Charlestown on business I called at the Chronicle office and informed the editor that they had performed the same things in other places as an expose of Spir- vation. It certainly to me was a very pleasant itualism. In his next issue of April 15th it was stated that they denied at first, but finally acknowledged that they had been engaged in proving to be a fraud what they now proposed to prove to be genuine.

Carbonell soon disappeared, and it is supposed that he, with his wife, went down with a steamship that was lost while on its voyage to England.

Lincoln, under various names, has continued giving exhibitions, sometimes claiming to have some of "the best materializing mediums on earth" with him.

When I commenced giving seances in Boston, Mrs. Weston, the lady who kept the Spiritualists' Home, was just recovering from a severationse of poisoning. While picking over some dry codfish a sharp bone entered her hand, and her arm to near the elbow because of had her co have it taken off. He stayed her hat if she waited another day it is an advance guard—do n't wait to get the mixture and her had not been another day it in the stayed her had not been day the later of above the elbow, and two down sick. Read advertisement.

or three days' delay would send the disease to the body, after which there would be no hope for her.

She finally consented to have her arm amputated, and the attending physician ordered a surgeon to come and assist in the operation. When they came they called for sheets, and tied them on to keep their clothing from being soiled by blood, and the diseased matter of the arm; and they were ready to commence their work He first tied a rope tightly around each leg of as Mrs. Weston heard some one coming up stairs the medium on a level with the wrists, both of on the run. The door opened, and a young, which he secured to the ropes in such a way healthy, stout man by the name of Dr. Atwood came in, deeply entranced. He had become so while in his office, some four blocks away, and, unconsciously to himself, had ran a part or all of the way, and came into Mrs. Weston's room panting for breath. As soon as he could speak he, or the spirit that controlled him, said: "Me big Injun; me save your arm." The men ordered him out, and tried to put him out, but could not. The doctor put on his coat to go for a policeman, but Mrs. Weston decided to let the spirit try his powers; and the disappointed doctor and surgeon departed.

Without medicine, and "without money and without price," by the same power that Jesus and the apostles exercised, the arm was cured in a few days, and, with the exception of a slight crook in the little finger, that hand and

arm are well and perfect. The brother of one of the best lady subjects I mesmerized in Mercantile Hall was accidentally caught between a moving freight car and a post in the freight yard of the Eastern surgeon summoned. They informed the man's wife that her husband could not be helped, and that it was useless for them to try. As I had mesmerized his sister, the wife did not know but that I might be of some help, and as she knew I was boarding at Mrs. Weston's house she sent for me. Luckily I was out of the city that day, and Mrs. Weston sent the messenger for Dr. Atwood, who hurried to East Boston as speedily as possible, and by help of his spirit guides restored the man to health. These are not all the cases to which I could refer, but they are enough to prove to me that spirits, unopposite the north entrance of the Boston Muman and woman, in every part of this free country, will have the same liberty of choice as is allowed the citizens of old Massachusetts, and not be compelled by law, as they are in some States, to employ a "Regular" physician, or be deprived of the service of any.

[To be continued.]

A DARK CIRCLE.

To the Editor of the Banner of Light: A friend asked me Sunday if I had ever heard of Miss Helen C. Berry, a medium for spiritual manifestations, living at No. 18 Arnold street. I said no. The friend said he was going that were drowned in cries from all parts of the evening; that the manifestations were in the hall, "Put them out." During the confusion dark, but were remarkably good, and in some Carbonell was being tied around his coat respects quite different from others of the sleeves; and when the work was completed the kind. His remarks quite interested me, and I thought I would attend; did so, and was well stored, Carbonell sat down in a chair in full paid. I, of course, prefer manifestations that view of the audience, and by leaning over are in the light; but if darkness is requisite in certain phases, do not propose to stay away on coat sleeve beneath the edge of his chair, and | that account. I have been highly pleased with, commenced working it off the end of the and have had remarkable tests when sitting in sleeve. After eight minutes and a half he suc- Mrs. Maud E. Lord's dark circles, and the circles ceeded, and without further difficulty took his of Miss Berry proved very interesting, also, and hand out and quickly untied the other wrist; so perfectly fair, that deception was impossible. and Rumford Hall fairly trembled with the | The phenomena, of course, was spiritual, and in stamping and shouts of applause. The house | that fact alone was my interest in the maniagain called to order, and the manager said | festations, and why I am led now to write this notice for others who may desire to witness them. I did not, and I do not think any one would consider an evening wasted spent in this

It is hardly worth while to write out in detail what was done. The manifestations were continuous; there were no dull moments, and many such occasions, supplemented with messages written on slates and on paper, to several who sat at the table; phosphoric lights were very numerous, and in some respects unusually significant. The persons present sat around a long extension table, and when the manifestations were being wrought the circle was connected by all taking hands. It was my privilege to sit next to the medium, and to hold her hand, and a friend of mine sat the other side of her; so she had no chance to manipulate anybody or any thing. Most of the people present had touches, and when the conditions are good, sometimes one of the party is lifted, chair and all, and the light being turned on, the person is seen sitting in his chair upon the table.

It was proposed to try and lift a lad who was one of the circle on this evening, but as the spirits began to handle him he became frightened and resisted. I was at the time sitting next to the boy, who was between the medium and myself, and I proposed they put me on; that I was at their service. I sat next the medium then and had hold of the medium's hand, and also with my other hand held the hand of the person on the other side of me. The spirits attempted it, but took the chair from under me, put that on the table and I sat on the floor, holding my right and left neighbors' hands with mine, and without releasing them I was lifted and laid upon the table, and from there raised to the chair in which I sat, I rather aiding their last effort from the table to the chair.

There was evidently great strength; it seemed as if I was being humanly lifted by two perpersons in the form, unless extemporized or materialized for the purpose. I am sure no one in the circle or out of it assisted in my elephenomenon, far more convincing to me than if some one else had been thus lifted, and I had heard the circumstances from him. I ought to say, Miss Berry has a sister with her who is a medium, also, and is quite a help, and sometimes two sets of manifestations are going on at the same time. I understand neither this lady nor her sister have had these manifestations for a very long period; that they began somewhat suddenly and have grown to be what they are during the past ten or twelve months. John Wetherbee. Boston, Mass.

"Evil dispositions are early shown."
Refil tendencies in our systems are to be watched and guarded against. If you find yourself getting bilious, head heavy, mouth foul, eyes hollow, kidneys disordered, symptoms of

Written for the Banner of Light. PROOF POSITIVE.

- I stood beside the wide, wide waste Of ocean's boundless blue. And watched the ships with snowy wings As they went sailing through.
- I oft had read of sunny lands That in the distance lie. Beyond our vision's utmost bound, Where ocean meets the sky;
- Have pressed kind friends, who left my side To seek that far-off shore. To send me back some loving word, Should they return no more
- From some came back the welcome note, Traced by a well-known hand, Assuring me beyond a doubt There is such sunny land.
- Some have returned, and, face to face, Have told where they have been; Describing lands and life abroad, And wonders they have seen;
- While other friends, as warm and true, Who sailed across the sea, Though years have fled, have never sent
- One message back to me. 'T is taught, for man, beyond the grave, When earthly tasks are done

There is a land all pure and bright

- In realms beyond the sun. I've pressed the hands of dying friends, And said the word "Good-bye," And begged they would some message send
- From lands beyond the sky. I've gazed upon the azure sky, Like one vast ocean spread Between the shores, 'tis said, divide
- The living and the dead; Have watched the clouds that come and go, Like ships across the sea, And wondered why no message came
- From dearest friends to me. Without some proof I cannot know About that land above, Nor say for truth beyond the grave
- They ever live and love. Oh! could I once but lift the veil That hides our future state. Then I might know beyond a doubt The stern decrees of fate.
- But, hark! I hear a gentle rap, Most strange to human ears! May it not be some message sent From those bright, shining spheres?
- To questions put, the answers come, As plain as "A, B, C," Which tell me that departed friends Are coming back to me.
- No voice I hear, no form behold, And yet I feel impressed The loving message surely comes From loved ones gone to rest.
- I question still with patient care, And ask the unseen hand To write some message plain and clear, That I may understand.
- And lo! upon the spotless page. Clear as the light of day, Are words a sainted father spake Ere he had passed away.
- This is not all, for, face to face, Our loved ones now appear, And tell us of their happy home In yonder shining sphere.
- They tell us that no creed or priest Can our salvation seal: That in the realm where spirits dwell Life there as here is real.
- They tell us that the wealth we win '/ Of noble manhood here, We still retain to help us on Through each succeeding sphere.
- Then let us labor while we may To make our lives sublime; For we are laying treasures up That last us through all time.
- And when the sun at length shall set To close our mortal day, We may lie down to pleasant rest And gently pass away. A. B. PRATT. Albanu, N. Y.

Diamond Dyes will color anything any

color, and never fail. The easiest and best way to economize. 10 cents, at all druggists'.

Hew Books.

EDUCATION ITS LAWS AND METHODS.

JOSEPH RODES BUCHANAN, M.D.,

Author of "System of Anthropology," Editor of Buchan-an's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, suc-cessively from 1846 to 1831; Discoverer of Cerebral Impressibility, and of the Sciences of Psychometry and Sarcognomy,

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity!

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will ald in their diffusion by circulating this volume?"

CONTENTS.

- 1. The Essential Elements of a Liberal Education.
- II. Moral Education. III. Evolution of Genius.
- IV. Ethical Culture.
 V. Ethical Principles and Training.
- VI. Relation of Ethical to Religious Education. VII. Relations of Ethical to Intellectual Education.
- VIII. Relations of Ethical to Practical Education. IX. Sphere and Education of Woman.
- X. Moral Education and Peace.
- A. Education and Peace.

 XI. The Educational Crisis.

 XII. Ventilation and Health.

 The Pantological University.

 The Management of Children—by Mrs. Elizabeth
 Thompson.

Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

TIPPING HIS TABLES: Ramblings after a Rambler; Exposures of an Exposer, Elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872." By ALLEN PUTNAM. In response to a general demand, this able production is issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

"Paper, 25 cents, postage free." For sale by COLBY & BIOH.

Dialogues and Recitations, Adapted to the Children's Progressive Lycenms, and other forms of Useful and Liberal Instruction, By Mrs. other forms of Useful and Liberal Instruction. By MRS LOUISA SHEPARD.
This Work is particularly adapted to Children's Progressive Lyceums, and will be found to contain a variety of pieces suitable for all grades and classes in the Lyceum. Cloth, 50 cents, postage 3 cents.
For sale by COLBY & RICH.

New Books.

FOURTH EDITION.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Mait, or God?" "Comflet between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 800 pages, 8vo, -rich in descriptive phenomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, Sc England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

This volume contains twenty-one chapters, and treats of The Nature of Life.

The Attributes of Force. The Origin of the Soul. The Nature of Death. The Lucidity of the Dying.

The Spiritual Body.

The Garments that Spirits Wear. Visits in the Spirit-World. The Hells crammed with hypocrites. Sights Seen in Horror's Camp. Velocity of Spirit Locomotion.

Other planets and their people. Experiences of Spirits High and Low. John Jacob Astor's Deep Lament. Stewart Exploring the Hells.

Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds. The Apostle John's Home. Brahmans in Spirit-Life. Clergymen's Sad Disappointments. Fountain-of-Light City.

Fountains, Fields and Cities. The Heaven of Little Children. Immortality of the Unborn. The Soul's Glorious Destiny.

The General Teachings of Spirits in all Lands. Large 8vo, cloth, beveled boards, gilt sides and back. Price \$1,50; postage 10 cents.
For sale by COLBY & RICH

THE

A NEW COLLECTION OF

WORDS AND MUSIC

FOR THE Choir, Congregation, and Social Circle.

Combining "GOLDEN MELODIES" and "SPIRIT-UAL ECHOES," with the addition of Thirty Pages of New Music.

BY S. W. TUCKER.

INDEX.

Angel Care.
A little while longer.
Angel Yisitants.
Angel Friends,
And He will make it plain.
A Fragment.
A day's march nearer home.
Asconded,
Beautiful angels are waiting,
Bethany.

Recommerchases are waiting.
Bethany. Beautiful City. Beautiful Land.

Beyond the mortal. By love we arise. Come up thither. Come, gentle spirits. Consolation. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraternity.
Flowers in heaven.
Gathered Home.

Gone before. Gentle words. Gratitude. Golden shore. Gathered home beyond the

sea. Home of rest. Home of rest.
He's gone.
Here and there.
Here and there.
I shall know his angel name.
I'm called to the better land.
I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.

Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving Homeward.
My guardian Angel.
Not yet.
No weeping there.
No death.
Not yet for me No death.
Not yet for me.
Never lost.
Only waiting.
Over there.
One woe is past.
Outside.

Outside.
Over the river I 'm going.
Oh, bear me away.
One by one.
Pasved on.
Passing away.
Parting hymn.
Passing the vell.
Repose.

Summer days are coming. They'll welcome us home. There's a land of fadeless

beauty. They're calling us over the sea. Tenting nearer home. Trust in God. The land of rest. The Sabbath morn.

The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The lappy time to come.
The happy by-and-by.
The other side.
The Eden of bilss.
The region of light.
The shining shore.
The harvest.
Time is bearing us on.
The happy spirit-land.
The by-and-by.
The beden above.
The angel ferry.
Voices from the better land.
We shall meet on the bright,
etc.

We shall meet on the bright, etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We'll meet them by-and-by,
Where shadows fall not, etc.
We'll gather at the portal.
We shall know each other there.
We'll dwell beyond them all.
Waiting to go. there.
We'll dwell beyond themall.
Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there.
Where we'll weary nevermore.
Whisper us of spirit-life,
Waiting at the river.

CHANTS. Come to me. How long. I have reared a castle often. Invocation chant.

Repose.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PACKS OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-named books. The author has tried to comply with the wishes of friends by writing easy and pleasing pleces, that all may be enabled to sing them without difficulty.

Boards, 50 cents; postage free. 12 copies, \$4,50 postage free.
Paper, 35 cents; postage free. 12 copies, \$3,50; postage free. For sale by COLBY & RICH.

THE RELIGION OF SPIRITUALISM Its Phenomena and Philosophy.

BY SAMUEL WATSON, Author of "The Clock Struck One, Two, and Three,

Thirty-Six Years a Methodist Minister.

Thirty-Six Years a Mchodist Minister.

Mr. Watson's long connection with one of the largest and most inducatial religious organizations in this country, together with his well-known character for integrity of purpose and faithfulness in the discharge of every known duty, combine to render this a book that will attract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a period of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humburgs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to mankind. The book here presented will prove one of inestimable worth, not only to Spiritualists but to those who, not having witnessed the phenomena, have no information of the facts which form the immorable foundation on which Spiritualists been on merely a belief but a knowledge of the reality of a tuture life. It is eminently well adapted to place in the hands of those whose attachment to the faiths and forms of the Church incline them to have nothing o do with the subject upon which treats.

New edition, twenty pages added, also applitit-picture as frontiabless.

New edition, twenty pages added, also appirit-picture as frontispiece.
Cloth, 399 pp., 12mc. Price \$1,25, postage 10 cents,
For sale by COLBY & RICH.

Natty, a Spirit:

His Portrait and his Life. By ALLEN PUTNAM, ESQ. Cloth, 75 cents, postage 6 cents; paper 50 cents, postage cents. For mie by COLBY & BIOH.

New Books.

Great Reduction!!

\$1.00---Price---\$1.00

Former Price, \$1.50.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astronomy at the University of Leipsic, etc., etc.

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY,

Uf Lincoln's Inn, London, England, Barrister-at-Law

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S. CHAP. I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Slade. True Knots produced upon a Cord with its ends in view and sealed together.

CHAP. 2.—Magnetic Experiments. Physical Phenomena. Blate-Writing under Test Conditions.

CHAP. 8.-Permanent Impressions Obtained of Hands and Feet. Proposed Chemical Experiment. Slade's Ab-normal Vision. Impressions in a Closed Space. Enclosed Space of Three Dimensions open to Four-Dimensional Be-

CHAP, 4. - Conditions of Investigation. Unscientific Men of Science. Stade's Answer to Professor Barrett. CHAP. 5 .- Production of Knots in an Endless String. Further Experiments. Materialization of Hands. Disappearance and Reappearance of Solid Objects. A Table Van-

ishes, and afterwards Descends from the Ceiling in Full CHAP. 6.—Theoretical Considerations, Projected Experiments for Proof of the Fourth Dimension. The Unexcted in Nature and Life. Schopenhauer's "Transcend-

ent Fate." CHAP. 7.-Various Instances of the so-called Passage of Matter through Matter.

CHAP. 8.—The Phenomena suitable for Scientific Research. Their Reproduction at Different Times and Places. Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's. CHAP. 9.-Theoretical; "The Fourth Dimension." Pro-

fessor Hare's Experiments. Further Experimen of the Author with Slade. Coins Transferred from Closed and Fastened Boxes. Clairvoyance. CHAP, 10 .- An Experiment for Skeptics. A Wager. Slade's Scruples. A Rebuke by the Spirits. An Unexpect-

ed Result. Captious Objections. CHAP. 11.-Writing through a Table. A Test in Slate-Writing Conclusively Disproving Blade's Agency. CHAP, 12 .- A "Fault" in the Cable, A Jet of Water. Smoke, "Fire Everywhere," Abnormal Shadows, Explanation upon th Hypothesis of the Fourth Dimension.

A Béance in Dim Light. Mevement of Objects. A Luminous Body.

CHAP, 13.-Phenomena Described by Others. APPENDICES.

APPENDIX A .- The Value of Testimony in Matters Extraordinary. APPENDIX B .- Evidence of Samuel Bellachini Court Conjurer at Berlin.

APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers. APPENDIX D.-Plate X. LIST OF ILLUSTRATIONS.

FRONTISPIECE.—The Room at Leipsic in which most the Experiments were Conducted.

PLATE I.—Experiment with an Endless String.

II.—Leather Bands Interlined and Knotted under

Professor Zöllner's Hands.

Wooden Rings.

" IV.-Result of the Experiment. V .- Ditto, on an Enlarged Scale " VI.-Experiment with Coins in a Secured Box.

"VII.-The Representation of Conditions under which Slate-Writing was Obtained. "VIII.—Slate-Writing Extraordinary. " IX .- Slate-Writing in Five Different Languages

X.-Details of the Experiment with an Endless Band and Wooden Rings.

Large 12mo. Illustrated. Cloth, tinted paper. Price \$1.00, postage free.

IN ENGLAND THIS WORK SELLS FOR \$4,00. We have received a few copies of the English edition of the above work, which we will send by mail for \$4,00 per

For sale by COLBY & RICH. FULL AND COMPREHENSIVE

INSTRUCTIONS

TO MESMERIZE.

Ancient and Hodern Miracles by Mesmerism. ALSO

IS SPIRITUALISM TRUE? BY PROF. J. W. CADWELL,

For Thirty-five years the most successful Mesmerist in America. Contains as Full Instructions as Ever Given to my

Pupils for Ten Dollars Each. Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every

It is the only work ever published giving full instruction how to mesmerize, and the connection this science has with

read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 50 cents. For sale by COLBY & RICH.

THE

OCCULT WORLD.

BY A. P. SINNETT.

CONTENTS.

INTRODUCTION. OCCULTISM AND ITS ADEPTS THE THEOSOPHICAL SOCIETY. RECENT OCCULT PHENOMENA

TEACHINGS OF OCCULT PHILOSOPHY. The Boston Commonwealth says of this work that it "is a strange story from that land of wonder—India. It introduces us to marvels that we, like Hamlet, could not believe without seeing. It disclaims any connection with spiritism, but holds that there is a science of soul that surpasses all the gains of our material science. It is soakrouded in mystery—the light gleams through the cracks in the wall to this secret chamber. It whets the appetite to know more about this terra theografica."

Price \$1,00, postage free. For sale by COLBY & RICH.

Sabbatarian Laws, Considered from a Christian Standpoint. By BYRON BOARDMAN. Four-page Tract. Frice 1 cent per copy; ten copies, 5 cents; one hundred copies, 40 cents; one thousand copies, 42 75, postage 45 cents.

For sale by COLEY & RICH.

now nd I the held hem ımb and . I hat leriess

and

tied

-**i**vo

at if

onds

fort

l his

pro-

d of

ilm,

g in

e of

My

n be

r of

and

s in

in

'esi-

test

oing

s in

was.

how

red.

War be mo roaid

the ent tertly. ier, een Mihat ave lity

ore

iny

beng; in lge 986 8ye ny 79V ren-

tes the ild om ich ks. of 'lio gniat

be-

in 1kno igh ıil. ain on, are bo fer 18,

D.W ies ''A he ho ily àld ne. geıry

he to. ed g I:

вy alm, he an B.

im ret : ĊO. of

Message Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every Tursday and Friday Aftennoon. The Hall (which is used only for these séances) will be open at 20 clock and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially incited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether fur good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or hor reacon. All express as much of truth as they perceive no more.

bo more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Satural lowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral offerlogs.

The We invite written questions for answer at these stances.

Sances.

(Miss Shelhamer wishes it distinctly understood that sho gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

For Letters of impury in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Séance held Oct. 20th, 1882.— Children's Day.] Invocation.

Children's Day.

Invocation.

Our Father who art everywhere, we invoke thy plessing at this hour; we also would invoke the presence of thy ministering angels, that those who are here and those whose thoughts are attracted to this place may receive some ministration of love, some word of tenderness, or some influence of peace. Oh! our Father, blessed Farent of all good, we would have its influence and the results of its labors spread outward, flow forth, until they reach the sorrowing and the distressed wherever they may be found. Oh! may the work of the hour be productive of gram results, the influence of which shall be seen and felt in future time. May the angelle ones who gather here at this moment, desiring to send forth some expressions of their tenderness, be given power and strength to do thy will and to perform their mission; may it be truly said that "out of the mouths of babes and suchlings" may be perfected praise, may be work performed, may be words given that will fall upon good ground and produce fruitful results for the harvest time. And oh! our Father, may those Isdividuals of the mortal who are sad and sorrowful because of the loved ones gone before, be quickened with new life and power; may their hearts become touched by the angel of truth until they open to the reception of the divine knowledge that there are no dead, that their loved ones have not died, but that the dear ones who have passed beyond the cares of mortal experience are only gone to prepare the way for the dear ones who have passed beyond the cares of mortal experience are only gone to prepare the way for the dear ones who have passed beyond the sense of mortal experience are only gone to prepare the way for the dear ones who have passed beyond the cares of mortal experience are only gone to prepare the way for the dear ones who have passed beyond the sone; shand, having been transplanted to a clime of light and beauty, where, under new and beautiful conditions, they will be given strength and power to bloom forevernore. And oh!

Georgie Benner Lovett.

[To the Chairman:] My mamma had "two little shoes" [referring to the song which had just been sung—"Two Little Shoes"]. I saw her cry over 'em. I don't know you. [I am very glad to see you. I expected you here this afternoon.] Why did you? [Because this is the day for the little folks.] Do you know my manying and my name? And do you know my the day for the little folks.] Do you know my mamma and my papa? And do you know an ice soldier Willie, over here in the spiritworld? [No.] How does you know anything about I, then? I was a baby when I goed away, I was. I's most five years old now: I was only two when I went away. Now, was n't I a baby? I wanted to come, I did. Do you want to know my name? It is Georgie Benner Lovett. Can I go home from here? Can I go with you, some one on your side.] Can I go mow? [Where did you live?] In Chelsea. Papa's name is Charles, with a big H. after it. Can you find him? Will you hunt him up? I come back? Cause I come to bring my love, I do. Will you tell everybody that Georgie come back? My mamma's name is Nina. A real nice old gentleman takes care of Georgie. He has n't been over in the spirit-world many years, only a little years. [The child seemed to nice old gentleman takes care of Georgie. He has n't been over in the spirit-world many years, only a little years. [The child seemed to have some trouble with the throat, and said it did n't feel good.] Now I's going to go. [Come again sometime.] I can't. I don't think they'll ever let me come again, 'cause, you know, there's a whole, whole string of 'em trying to come; but perhaps they will; do you think so? Good-by.

Charlie Bunnell.

think so? Good-by.

Charlie Bunnell.

[How do you do?] Oh! I am pretty well. Are you taking the letters of all the little folks? Can I send one? [Yes.] Oh! that's real good. You just wait a minute, till I get a good breath, then I'll tell you who I am. I am Charlie Bunnell. I s'pose if my folks was to write my name they'd put it down Charles H. M. Bunnell—that's awful long! I just call myself Charlie. I lived in New Haven—that's where my father lives, and all my folks. I want to say I 'ye been home a good many times since I died, and I've played there at home with the others, just the same as I would if I was here, so they could see me.

I was most eight years old when I died; I am most ten now. I want to tell what a good jolly time I had, two weeks ago yesterday. I guess the people here didn't-feel jolly, but I did. I had a party up in the spirit-world. I had four little girls and three fellers there, and with me therewere four fellers; doyou see? and we had just-the nicest time you ever did see. We went out and we picked flowers; then we came in and trimmed the rooms all up. They have houses up there, I s'pose you know, don't you? Some people think we don't have any houses; that we have to live in the streets; but I tell you, I live in just a jolly, pretty little house. We went and got flowers and green stuff and trimmed the rooms all up; we made a great big arch, and we trimmed that all over; we had games, too, and didn't we have a nice time! My teacher was there. She wasn't strict a bit. She played with us, and't I tell you it was just like a birthday hore—so we just celebrated it; and I want to tell my folks, so they'll think I'm all right; I'm having a good time, and I don't want to tell my folks, so they'll think I'm all right; I'm having a good time, and I don't want to tell my folks, so they'll think I'm all right; I'm having a good time, and I don't want to know my father's name is Charles W. Bunnell: I guess they'll feel good if they think I am going to be a man by-and-by. I don't want them to think

Henry C. Dunham.

[To the Chairman:] I do n't feel good at all. I thought I was going to feel nice. What makes it? I feel all sore 'round here—[around the throat and head] and so hot and horrid. [It is the feeling you had when you were sick.] Yes, it is. Oh! I was all so hot; I was n't sick very long, but it did n't feel good while it lasted, and I do n't know, I guess mother did n't think I was going to die; anyway, not, so quick. They thought I went awful quick. I do n't care,

now. Oh! I do n't feel good. Will it go off? I won't have to have it all the time, will I? If I do, I'll wish I had n't come. Oh dear! oh dear! I do n't see what people have to be sick for.

I do n't see what people have to be sick for.

I want to send my love to my mother and father, and all at home. I have n't been gone away very long—only a little while—a few months. I like where I am ever so much. It do n't seem just like home, but I go home real often, and I want them to know I come, that's why I come here—to send father and mother a letter. Tell them I can see them sometimes. I do n't want them to feel bad because I have gone away. I have n't gone very far. I come back here, and I like to look around home, only when they feel sad—when mother feels bad, then I go away, for I do n't feel good either. I want to send my love, and tell them I am living in a real pretty place. I am going to school; I in a real pretty place. I am going to school: I am trying to learn, and perhaps sometime, when I get older, get to be a man, I can come back and do some work for the poor people. here who don't know anything about the place

where they are going to.

I feel better now. My name is just like my father's—Henry C. Dunham. I came a good ways. No, I didn't, either. I didn't come very ways. No, I didn't, either. I didn't come very far, because it has only taken me about a minute to get here from the spirit-world, where I live now, but I'd have to come a good ways, if I was coming from where my father lives—Greenpoint, N. Y. I am going right back there. I am going home to see if I can't do something now—after I have been here, so that they'll know I am round—to make them feel better. My mother's name is Ida. I was over nine years old when I died. I was ten years old the nineteenth of August. Let me see—that's only a little while ago, aint it? That's the time. I knew when it came. I felt just as good as I would if I was here, and I guess a little better, knew when it came. I felt just as good as I would if I was here, and I guess a little better, because we had a real good time up in the spirit-world. I went home, but they—all the folks there—were feeling kind o' blue, so I did n't stay round very long. They do n't seem to feel that I am round playing—having a good time, nor anything like that, because they do n't see me. That's the reason, aint it? I guess, by, and by, they will have their eyes open a little wider, then they'll see me, and not only me.

us there sometimes, and we just have a good time. I touch my father up once in a while, putting things in his head. If he could see a spirit standing by him I guess he would know—he will know about it sometime—my teacher says he will.

I guess that 's all I've got to say. If I can I guess that's all I've got to say. If I can ever come again I will, and give another letter. If I do n't, I want them to feel that I am round, bringing my love, and trying to help em, and that I'm going to school, and trying to get lots of knowledge. When they all die they il see me again. New I am going to let somebody else come. [Come again.] I do n't know as I can. I'll hang round, and if I get a chance to pop in I will, to let you know if my folks get my letter.

tle wider, then they 'll see me, and not only me, but a good many others, because there 's lots of

Carrie Mabel Freeman.

To the Chairman: Are you going to let little girls come, too? I want to stay a little while, then I can help somebody else to come. I wanted to come awfully, to send my love, because it is a year since I want away for home. cause it is a year since I went away from home, and I wanted to come back ever so much to tell them about the pretty home I've got in the summer-land. I've been there a whole winter, and it's just like summer all the time. That sounds funny, but when it's winter here, and the snow is all round, up in the summer-land where snow is all round, up in the summer-land where I live we do n't have any snow; but we have flowers just the same, and the birds are out of doors all the time. It is real nice. We never get any cold up there. Aint that nice? When I go to school it is out of doors; it is n't in the house, it is in the fields sometimes, and sometimes it is down in the woods. When we have our lessons we study a little while, and then we rest awhile, and our teacher talks to us about what we have been learning. She makes it so plain seven now. It's real nice to die; did you know it? ever so much better than going to sleep, because sometimes when you go to sleep you have horrid dreams: you think there's something after you. But you do n't have anything of that kind when you die. I did n't, anyway. It was like sailing away, way off, to a real pretty country, where it was warm and pleasant, where people do n't have to shut themselves up in the house when they'd rather be out of doors. I lived in Roslindale; that is n't very far from Boston. I send my love, and tell them they must feel that I come round, and that I am alive, not dead, and by and by they will all come to my pretty home in the summerland. My papa's name is John T. Freeman; he's real nice, and mamma's splendid.

Nellie B. Royce.

I was eight years old when I lived here. I don't live here now. I used to live in Boston. do n't live here now. I used to live in Boston. I live in the spirit-world now. That's a big place, but I live in that part of the spirit-world that they call Harmonial City. It is a great hig city like Boston, only ever so much cleaner. The streets look as if they had been scraped; and up on the sides of the streets, the flowers grow right along. They aint fenced in, either. Little girls can pick one without putting their hands through a fence, and when they do pick 'em. people do n't shake their heads at 'em. That 's the kind of city where I live now; it's real nice. The houses there are so white they shine—they are made of some kind of stone that shines, and when the sun strikes it, it looks so clear and white—I do n't know what you call it clear and white—I don't know what you call it—you can almost see through it. There are five other little girls who live in the same house with me, and we do have just such nice times! When we want to, we go to see our folkses here, and when we want to, we can go to see any one in the spirit-world. [The spirit seemed distressed.] Oh, dear! I don't always breathe good when I am round here—I do n't know why and when we are trying to learn how to come back to mediums.

I have been gone three years. I am eleven years old now. I have been round to people years old now. I have been round to people like this [mediums], so as to learn how to control. The other little girls that live where I do are used to coming back, and they showed me how to come; we go round and try to be messenger spirits, to bring messages to people from their friends in the spirit-world. I heard you were going to let the children come to-day, and I asked Mr. Pierront if I could come, because I've got acquainted with him round at different places where spirits come. He said I could come; that's why I am here. I want to say I am ever so glad I went away from the say I am ever so glad I went away from the body, and my people will feel the same by and say I am ever so glad I went away from the body, and my people will feel the same by-andby, when they understand these things better, and then, when they come to the spirit-world, we'll all live together in a beautiful house, just a little way out of Harmonial City. I know where it is. I know the people who live there now that are taking care of it, and when I get bigger, I am going to live there too. My name is Nellie B. Royce; my mother's name is Ella. I want to say I know I can come back through some medium, I don't care who, some medium who has little spirits come to her, and if my folks will visit some such one, I am pretty sure I can come and give them a good long message. Tell them there are ever so many spirits over where I am who want to come to them and give them lots of things about their past lives. If they will look up a medium in the city I will come and tell them all I can. I was the only little one my mamma had here, and when I died she felt all alone, but she never was alone, 'cause the angels were with-her. My father's name is Charles S. Royce. I lived in a house in this city they called Chapman.

Rosie Bennett. [How do you do?] I am pretty well. I think

I am: I was a minute ago. I do n't think people can get sick so quick, do you?

Can you see me? You do n't know how I look, do you? Aint that funny? Do you want to know how I look? [I'd like thave a description of you.] Well, I can't tell you how tall I am; you'll have to guess. I am seven years old: I've got blue eyes and brown hair, and my hair —well, it do n't curl, but it tries to; it do n't quite; it never could get at it, you know. But anyway, it is about so long [pointing to her shoulders]; it hangs down there. I do n't know—I guess I can't tell you how I look; somebody else will have to do that, won't they? My mamma used to say I had awful pale cheeks. she was afraid I wouldn't live very long. I didn't; but I got alive again. I don't know how long I was dead; I guess it was about a week; 'cause, you know, they put me on ice. I s'pose it wasn't really me. I didn't see anybody nor anything for about a week afterwards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't know much about coming back, but I have been trypards and then I can't a loan't tryping to come and a tryping to come and I know much about coming back, but I have been trypards and then I can't a loan't tryping to come and I know much about coming back, but I have been trypards and then I can't any and the store a loan and tryping to come and a loan't any and a loan't any and a loan't a loan't know much about coming back, but I have been tryping to come any and loan't any and any any and any a s'pose it was n't really me. I did n't see any-body nor anything for about a week after-wards, and then I came to life again. I do n't know what makes it: perhaps you do. I know when I came back after that—woko up, came to life, or whatever it was—I saw my aunt in the spirit-world. My mamma said my aunt was dead and I'd never see her again; but I did. I saw her, and she said she was going to look after me and take care of me. She took did. I saw her, and she said she was going to look after me and take care of me. She took me to a real nice place. I saw my grandpa there; he lives there; auntie, him and me; we live together, and oh! we have such nice times! They are just as good as they can be; they never say a cross word. [To the Chairman:] Don't you think that's good? I tell you it is nice. Well, I don't know, but my auntie says the reason she don't speak cross to me is because I am not a naughty girl, and she don't have to. I don't believe she would if I was awful naughty. I'm a good mind to try to be, sometime, to see. My mamma used to speak sometimes cross, but she was real nice and good to me. Oh! she was a beautiful mamma. She don't believe people live after they die; that there's ever anything more of 'em. Don't you think it is too bad? If I could see her and have a real good talk, I guess she'd know it was me, don't you think so? I don't know what the matter was with me, but I was, oh! so sore—sore in my throat; it filled up and felt horrid, anyway. I was n't sick only just a little while—a few days, I guess—then I died. Then, as I tell you, they put me on ice; they kept me—the other part of me—four days, because they were waiting for my cousin to come; she had to come a good long ways. I didn't know anything about it at the time, because, you know, I was dead, and "dead folks don't know anything," my mamma used to say. I want to tell my mamma that I am real glad she didn't put the my mamma used to say. I want to tell my mamma that I am real glad she did n't put the little white dress on me, with the work on it. She worked a little white dress for me, and she thought she'd put it on me after I died; but my cousin coaxed her not to; she told her not to cousin coaxed her not to; she told her not to put that away into the ground, but to put on my little pink dress. My mamma did so, and I am real glad she did, because I like that white dress, and now I can see it when I come back; but if she had put it down in the ground I would n't have wanted to hunt it up at all. I would n't have cared anything about it.

would n't have wanted to hunt it up at all. I would n't have cared anything about it.

I heard a lady singing that pretty song, "Two Little Shoes." My mother had my two shoes; they were n't so little as some children's are, but they were small. I have seen her take 'em out of the trunk and cry over 'em ever so many times. I do n't want her to. I want her to throw them away. I do n't care where she puts them; they are half worn out, anyway; if they were new, I'd tell her to give them to some other little girl who do n't have any. She'd say they were not appropriate. They were little blue shoes, and I used to wear them with the little white dress I like so well. My mamma cried and cried over 'em. I do n't want her to any more. I want her to throw them away, and if she do n't, I want papa to put them away, where she 'll never see them any more. I don't want her to think that is all she has left of me. for it is n't. I am not dead; I'm alive; and I aint going to die any more. When mamma dies she'll see me. She won't see me before, because she can't see spirits; but I want her to go to a medium, and go all alone, and not before, because she can't see spirits; but I want ier to go to a medium, and go all alone, and not let anybody know she is going. I don't care where she goes, only to some one that the spirits can talk through; some one that don't know her—I guess they do n't any of them know her, she do n't know any mediums—and let me come and talk to her. I 've got lots and lots to say that I can't say here. There's lots of children looking at me just as though they wished I'd hurry up. They do n't say so, but they look so. Do you want to know my name? It is Rosie Bennett. My papa's name is Henry Bennett. He lives in New York City.

Henry T. Graham.

[To the Chairman:] Are you going to let a little boy come? I want to find my mamma. I lived in Boston. I have a papa and mamma. I guess they thought they had lost me, and that made me think I had lost them. Now, can I I guess they thought they had lost me, and that made me think I had lost them. Now, can I find 'em? [I think you can.] I was four years old. I had to go away; I didn't want to. I don't care now, because I can come back, can't I? I want to send my love; I want to bring some of the pretty flowers that I have. Oh! I have lots and lots of pretty flowers. I want to bring some, can't I? Will they see 'em? [Porhaps they will.] Do you think so? [Some people can.] Can they? Can you? [Sometimes.] I'll bring you some sometime, if you you can see 'em. I've got some little blue flowers—they look like a bell—my teacher calls them little blue-bells. I've got some white ones—the same kind. I want to bring some; and I bring a little white pink for somebody that's here. I want them to see it, because I take it with me. I don't go to school with the other children; I go to my teacher all alone, because she says she must be my mamma and my teacher, too, till I get bigger. Is that right? I have a nicer time now than I did here, because I have lots of things I used to see in the stores and want 'em' now! I can get 'em Does you know! cause I have lots of things I didn't have here; lots of things I used to see in the stores and want'em; now I can get'em. Does you know my name? [No.] It is Henry. I call it Henny; Henry T. Graham. I went away in the hot summer, when I was four years old; I'm six, now, and getting big. My mamma's name is Susan; she had no other little boy only me. Papa is papa Graham; perhaps he's Henry, too. Oh! the man here says papa is M. H. Graham. I didn't live on a big wide street, I lived in what you call a place. Casseno, or something like that—Cazenove. Good by.

Edgar G. Brier.

[To the Chairman:] Please, can I come? I was drowned. I aint drowned now. I was having a pretty good time, but I was drowned in the pond. I do n't eare; would you? I aint the pond. having a pretty good time, but I was drowned in the pond. I do n't care; would you? I aint in the water now. I want to send my love, like all the rest of 'em' do. I wanted to have a chance, and I have been hanging round here ever so long, trying to get a chance. I've been away almost three years; it is going on three years since I was drowned. I have been more than a year trying to say something, but I've got in now, so it is all right, aint it? My name is Edgar G. Brier. I lived in Cliftondale; my father's name is Samuel Brier. I've been to a good many places since I was drowned. I've been further than Cliftondale, further than Boston. Boston used to seem a good ways to me when I was here. I've been ever so far off, and I was here. I've been ever so far off, and I sound my way back without getting lost. Spirits can't get lost; did you know it? Anyway, that's what my teacher says. She says sometimes spirits go away and they get into the clouds, and do n't very well see their way out, but that is because they do n't understandant they get mixed up with things here in this life, because they are so anxious to be doing something here that they kind o' get off the track; but spirits that know where they are going to, that are travelling round, that do n't mix themselves up with people's affairs here, don't get lost—they can see the way right

going to, that are traveling round, that do n't mix themselves up with people's affairs here, don't get lost—they can see the way right straight off.

I've only just come to see what's going on. I do n't trouble myself about people, because you know they'll all be all right by and by. I want to say I am getting to be a big boy now, going to school and learning my lessons. I don't stay away, because I like to go; it is fun to go. I have a nice home. I suppose that is what they'd like to know, if I have a nice place to live in. Yes; but we don't live in doors fill the time. I live in's house; it is a good big house, too, ever so many rooms in it, and every one of 'em has a different kind of furniture in it. There are three rooms which we children

didn't get in to-day I'd be an old woman before I got here. I was drowned, too, like the
little fellow who has just spoken. I don't
know much about coming back, but I have been
trying to come ever so long, to let my people
know that we can come back, that is, spirits.
I didn't know much about spirits when I was
here. I didn't know anything about them; but
I do know now, for I have been living with
them quite a good while.
I was out with a party in my father's steam-

I was out with a party in my father's steam-yacht, when it run aground—on the rocks or yacht, when it run aground—on the rocks of something, and upset, and we were pitched into the water; that's the way it happened that I am here now, I suppose. I don't know how to talk very well here, but there's a very nice lady helping me, so I'll do the best I can. If I could see my people and talk to'em I'd do better.

better. I want to say I came back after I got out of the water, which was very quick. I came back and I tried to let the people know I was drowned, but I couldn't do very well. I wanted Mrs. Adams to feel that Willie was all right, and we were doing well enough, but she felt so bad, so shaken up, that I couldn't do much of anything. I've been trying ever since to come back to let the folks know that spirits can talk; they aint dead at all. I'm going to try and come again somewhere, and perhaps do better by-and-by. I wanted to send word to John and to Freddie, and tell them I was real glad they came back all right. I didn't feel sorry a bit for myself. I want them to think I can be with them sometimes, and perhaps look after them, and I should n't wonder if I could help them a little. It is coming out plain to me now: were doing well enough, but she felt so bad, so them a little. It is coming out plain to me now; I can understand things better than I could

I can understand things better than I could here. I am learning.

It is two years last May since I went through the water, or under it, and I have been trying to learn all I could ever since. I lived in New York, on Third Avenue. My father's name is Charles Stenglein; my name is Rosie Stenglein. The number where I lived on Third avenue has gone from me and I can't give it to you now. Perhaps I'll get it and send you word. If I do will you send my letter right there? The yacht's name was Louisa. Willie Adams is here, and he wants to send just a little word with mine, to go right with it, and so I'll go. I think I've told you all I wanted to.

Willie Adams.

I want to send my love to mamma and Sarah Tell them Roste helped me to come. I don't feel the water at all; I am all right now. 1 was in just a minute, only I was frightened. I know just how mamma and Sarah felt—they felt awfully bad. I have been growing, and am quite a big boy. I have been trying to do all I could, and to learn everything that I could, too, so that I'd know something: Please to say that I have come back to bring my love, and tell, there we are writing and cotting a and tell them we are waiting, and getting a home all ready for those that are here, that when they come over they will find a good, nice place to go to. That's all I've got to say. I want my letter to go with the rest. Willie

Lotela.

For Roderick A. Morrison; Charles D. Crowe; Lizzie Morton; Mamie. [To the Chairman:] How do, Wilson brave? Lotela going to finish up.

RODERICK A. MORRISON.

There's a little bit of a pappoose, here—a little boy—Pierpoint brave says I must n't use Injun words, because the people that read the paper won't know what they mean. There was a little boy here when Lotela came in, and he wanted to know if she would n't please speak for little Roddie. She say yes, of course. He's here with a lady who is taking care of him. She's a real nice-looking lady, about twenty summers old. She says little Roddie has been trying to send some few words to his mamma and his area. trying to send some few words to his mamma and his papa, because he wants them to know that he is all right in the spirit-world. His name is Roderick A. Morrison. He has only been gone to the spirit-land a few months, and he cannot come himself, because he is too little—he can't talk good, so they thought Lotela had better send his love, and tell his people he is taken care of in the spirit-world, and will be kept safe for them till they come over. He will be taught all the beautiful lessons of life; he will grow strong and vigorous, and be a beautiful young sapling, so that when the dear ones here find him in the spirit-world, they will rejoice to think that he passed away in early life as he did. His father's name is Malcom Morrison. Lotela gets Kirkland street, Boston.

CHARLES D. CROWE. Here's another little fellow, who went away to the hunting-grounds last winter. He is four years old now—he's a little over that, but he is n't five. His name is Charles. He wants to send his love to his mother and father, and have them know he comes to their home, and if they will feel that their little one is playing about and contented, it will brighten their lives, while he is provided for by kind and loving spirits in the Summer-Land, and is growing up in a heavy ne is provided for by kind and loving spirits in the Summer-Land, and is growing up in a beau-tiful home there, yet he can return to the loved ones here, and make their home pleasant, and their house glad. This is given to Lotela by the guides that come with him. It is for the little boy, Charles D. Crowe. He belonged in Somer-ville. His father's name is John; his mother's is Morgaret.

EDDIE SMITH.

Here's a little fellow who says his name is Eddie Smith. He says his folks used to live in Boston, but they have moved away. They lived here when he went to the spirit-land. He wants to find them, wants to send his love, and says he wants Willie—that is his brother—to think he can come and play with him, that they may grow up together, side by side, one in the spirit-life, the other in the earth-life. He will be a guardian spirit to the brother who is here—Willie—and will try and help him all he can. This little spirit has been in the spirit-world about five years—between five and six. His father's name is Joseph—he used to live in Boston, but has moved away; he seems to think he will find him by coming here to-day.

There's a little girl comes, and she wants to send a word to her folks. They live in Boston. She has been attracted here by some one in the council room. She has been trying to come a good many times, but could n't. To-day she can give her love, and tell them she is happy in the spirit-world. She comes with love for her mamma, and says she has helped her grandma many times; has brought her influences from the spirit-world which she has felt and known. This little spirit comes as a messenger. She does not make herself known very much; still she can give impressions and messages to mediums, at times, so as to help the spirits who wish to manifest to their friends. Her name is Lizzie Morton. She lived in Boston. LIZZIE MORTON. Lizzie Morton. She lived in Boston.

And there's another little girl who knows somebody here in this room. She wants to send her love; wants her mamma sure to know she comes back. She feels that if her mamma does know, it will make her stronger and healthier and happier. She says, I have come many times, bringing flowers, and have laid them on mamma's pillow when her head was aching so bad, and it did her good, though she did n't know where the help came from. I want her to know that Mamie is with her. She sit in her little chair and rocks sometimes in this evening, when mamma is alone thinking of her darling.

Lotela—that's me—wants to send her love MAMIE.

LOTRIA—that's me—wants to send her love to Dalsy's medium, to thank her for the flowers in behalf of the medy and herself. Lotela has seen Dalsy in the spirit-world. She knows how.

we appreciate the flowers. I have promised to go with her to see her medium, the Pinkham squaw, just as soon as I get time. Lotela don't know how soon that will be; thinks it will be before many moons.

Controlling Spirit's Appeal for Aid: for the Destitute.

Before closing our séance, this afternoon, wedesire to make an appeal, both to those present and to the readers of the Banner of Light, in behalf of "God's Poor Fund." The inclement season of the year is fast approaching; winter, with its snows and storms, will soon be upon you. Remember, friends, that there are many human beings, not only in this great city, but in various portions of the land, who are suffering, and who will suffer more keenly when the winds of winter blow upon them, for the merest necessities of life.

During the past, under the guidance of the spiritual world, the friends connected with this establishment have given forth of the means entrusted to them by kindly hearts, to those who are and have been in need of the necessities of life. In the future, we promise that this will also be done; that whatever is entrusted to the care of this establishment, for the benefit of the poor and needy, will be faithfully bestowed upon those who are deserving. and who are in want. Therefore, friends, whatever you have to give-give with a cheerful, willing heart—we will be glad to receive, be it a small stipend, or a large amount, whatever it is, we will be happy to have you bestow it upon "God's Poor Fund." Rest assured it will be used for a good purpose.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Oct. 24.—Robert Wilder; Fannie Hulse; Dr. Jerome Harris; Mrs. Mary T. Peden; Michael Shanley; Mrs. Lucy Lovinia Browne; Francis Amory.
Oct. 27.—Katie Wyman; Alice Jones; George W. Clayton; Charles J. Sharp; Hattie Clark; Mrs. M. E. Livermore; George Deming; Estella Paige.
Oct. 31.—Albert Barnes; Joshua Grover; Mrs. Mary Brinnick; Rhoda Perkins; Artemas Harmon; Mary Louisa Baker; William Whiting; Mary Norton.
Nov. 3.—Ottawa; Levi Heywood; Ira Mix; Mrs. M. E.
Brett; William H. Besher: Nancy Babbitt; Jane Babbitt.
Nov. 7.—John Plerpont; Peter C. Brooks; Rosa T. Amedey; James A. Bickham; Isaac Bullens; Kate Arnold;
Ollye.

Olive.

Nov. 10.—Jennic McKee; Alfred Gaither; Sa-gah; Lotela, for George N. Craig. Mary Freeman, Georgie Franklin, Charles M. Hathaway, Henry Roberts.

Nov. 14.—Mamie Lewis; George Preston; Mary Henderson; Oliver Perin; Mrs. Charlotte Maddux; William Harris; Sally Burleigh.

Verifications of Spirit-Messages.

WILLIAM CRARY-THERESA BOWKER. Fo the Editor of the Banner of Light:

The communication from "WILLIAM to Lou-isa B. Crary, his wife," published in the Banner of Light June 30th, 1877, is recognized as com-ing from my dear husband, and is correct in all the particulars. He passed out of the world with congestion of the brain. Also a communication from a dear Aunt, THERESA BOWKER, published April 28th, 1877,

is correct in every respect.
I should have acknowledged them before, but sickness prevented, and then the paper was no-where to be found until now. We are firm believers in Spiritualism, also Uncle Andrew Bowker. Yours respectfully, Louisa B. Crary.

West Scituate, Mass., Nov. 6th, 1882.

JENNIE SPRAGUE.

To the Editor of the Banner of Light: The Banner of Light of Oct. 14th contains a communication from my spirit daughter, JENNIE SPRAGUE, which I fully recognize. She brought with her my dear old mother, who had been but a few weeks in spirit life, and was not able to control the medium and of Jennie. not able to control the medium, and so Jennie spoke for her. I was glad to hear from both of them. It rejoices my heart to learn from dear mother that all her dear ones in spirit-life wel-comed her, thus giving her proofs of a continued life in the eternal world. Many times have I received cheering messages from those in the received cheering messages from those in the spirit-world, through the mediumship of Miss Shelhamer, for which she has my unbounded thankfulness, for I have full confidence in their genuineness and know they are all true. Long may her life be spared to cheer the hearts of the thousands who mourn their loved ones as dead. Boston, Mass., Nov., 1882. M. B. SPRAGUE.

Banner Correspondence.

New York.

NEW YORK CITY. - "Observer" writes: At your Free Circle Meeting, held on the 19th of September, an inquiry was made and answered as follows:

"Ques.-[By B. F. C., New York.] Are there laws that control human action superior to the will of the individual?

ANS.—We understand that all life, including human life and action, is controlled by a superior law, which is beyond the supremacy of the individual. While it is true that the will of the individual does, to a large exient, govern and control his actions, yet it is also true, so far as observation and experience teach, that the individual will is subject to a higher law. Circumstances and conditions over which man has no control frequently sway his actions, so that he is unable to guide them himself as he desires. This, to our mind, indicates that there is a higher law operating upon the will of the individual. To our comprehension, all things in life are governed by a superior force, term it what you will."

As a corollary to the above suggestive answer, your correspondent respectfully asks you, to print in connection the following eloquent; passage, which is clipped from the forty-fourth page of a voluminous work devoted mostly to political economy and finance, by Thomas R. Hazard, first published in the winter of '39-40:

"The operations of nature, and the great causes that influence the affairs of mankind, depend mostly on principles quiet and noiseless in their progress, but which move with resistless power, and which cannot be stayed by physical force—although they may be influenced and guided by the moral powers of man. The tide of the sea will ebb and flow in its season, regardless of the commands of an Alexander or the chains of a Xerxes-although the mightiest army should be drowned in its swell, or the proudest navy should be stranded by its fall. The tempest may rage, and the unseen wind may lash and vex the ocean until it roars aloud, and from the tops of its mountain wayes speaks to the thunder on the threshold of its home in the clouds; the fleets of the world may be wrecked and scattered as straws on its bosom, or they may founder and go down in its depths-still the great, silent, and perhaps unknown first cause, is at work, and the waters ebb and flow regardless of the conflict on their surface, which is merged in the greatness of its quiet; and irresistible power. Such are the great principles, that govern mostly the affairs of men; the noise and the tumult of mankind are but as the storm on the ocean, and will do as little toward controlling the great causes that lead to a nation's greatness or degradation, as the thunder and tempest will do toward. controlling the tides of the sea." it is and of average

SARATOGA.-E. F. Bullard writes: "Mrs. Mary F. Lovering, of East Boston, Mass., has been doing a great missionary work here during the past few months. Her special control is Dr. Benjamin Shurtleff, who entered the spirit-life at Boston about thirty-five years; since. The discourses written and spoken through her are of the highest order, both inco tellectually and morally Stephen N. Stockwell formerly editor of the Boston Journal rening, when mamma is alone thinking of her driling.

LOTELA—that's file—wants to send her love to Dalsy's medium, to thank her for the flowers in behalf of the medy and herself: Lotels has high moral standard will be her in the spirit-world. She knows how the sen Dalsy in the spirit-world. She knows how the send of the medium of the medium of the spirit-world. She knows how the spirit world is the spirit world. The she knows how the spirit world is the spirit world. The she knows how the spirit world is the spirit world in the spirit world. The she wants to send her love to the spirit world in the spirit world. The she wants to send her love to the spirit world in a she wants to send her love to the spirit world in the spirit world in

them. Her control or manner of writing is not | ness among their congregations by discoursing while in an unconscious state. As she sits in a | to them advanced ideas. It was only two passive manner, her brain becomes illuminated or inspired with new thoughts, and she writes freely and easily through her own mind for several hours, when the power will cease, and she has not the ability to continue the subject. While writing, her own mind fully enjoys and appreciates what is passing through it, and she frequently cannot distinguish it from her own

Her pure character, gentle manners and religious convictions are such as to give great weight to her teachings, and many will listen to her where others would not be heard. Her musical powers and compositions I suppose are well known to your renders. She expects to spend a few weeks in Glens Falls, and will then visit New York City, where her mission will be continued. Wherever she may go she will make friends and do a great work in behalf of

LIMESTONE.—Mrs. Job Moses writes : "Eulogiums upon your paper are numerous, yet I cannot forbear a word-tribute to it, and a hearly soulful wish for its long continuance. To me it seems a grand, luminous center, throwing its bright and sparkling emanations with a warming love-glow over the world; giving new life to those in life's evening, whose early training had rendered them nearly hopeless; and, best of all, crowning the brow of childhood with the buds and blossoms of a sure immortality. May you live many years to instruct and bless your large and increasing circle of friends."

District of Columbia.

WASHINGTON.-Flora B. Cabell writes, Nov. 13th: "Another clergyman has come out on the side of the living truth: the grand and glorious knowledge of spirit presence and communion with our loved ones who have passed on! The one in the present instance has even gone a step in advance of those who have preceded him, by admitting his belief in the fact of materialization. The Washington press have chronicled the action of this gentleman clearly —the Star and the Republican particularly so The Republican gives in full the New York Tribune's report, and the Star of Nov. 11th has a letter from its New York correspondent in which Dr. Newman's views are prominently referred to. From this letter I extract the following, bearing on the matter in hand:

The Rev. Dr. John P. Newman, whose congrega tions are as large here as they were in Washington, created a sensation last Sunday by preaching a ser mon in favor of the theory of Spiritualism. Some of the members of the congregation were startled by the position he took. The Spiritualists present, however, were delighted in finding such a champion. Genera Grant was in his pew, as usual, and no doubt thought it all right, as he still has great admiration for Parson Newman, as he is frequently called here. Dr. Newman lives in a flat house in 50th street, facing Centra Park. Ilis apartments are must luxurious. The floor are covered with rugs, tiger skins, and skins of various other animals. Handsomely embroidered portteres hang from shining brass rods, and there is a profusion of pictures and bric-a-brac ornaments everywhere. When he came in the reception room and sat down I was impressed with the change that has taken place in his appearance since he came to New

'Did you really declare your belief in a spirit world and the communication of spirits?' I inquired.

'I sought to prove that the Bible teaches the existence of spirits, and of their return under certain conditions. There are the cases of Moses. Elliah, Christ and St. Paul. Moses and Elijah appeared in the human form hundreds of years after their deaths.'

'What do you say of Paul's case?' 'He was lifted up to the third heaven-that is, his spirit was. He saw the spirit world, and that is why he longed to die. Other men shun death.'

'Do you believe, then, in an intermediate state?' The Scriptures teach it plainly. This belief in an intermediate condition has prevailed in all ages.'

Do you believe in the appearance and communica-

tion of spirits in the present day?'

There is no doubt of it. Events happen every day that can only be explained by attributing them to the agency of spirits. Deaths occur, and friends hundreds of miles away know it instantly. You can't account

for such phenomena scientifically. Do you think certain persons have the power of getting messages from the spirit-world?

. How do they get the power? By yielding themselves up to it. They must have faith in the existence and communication of spirits.' Have you had any personal experience in support

of your theories?' I have had personal proof of the strongest kind. There are many other clergymen who believe in the existence of spirits, but they lack the courage to come out and declare their belief."

Dr. Newman was cautious in his sermon about referring to mediums and the various phases of Spiritualism. But I learned last night that he and his wife frequently go to mediums and have sittings, and thio oughly believe in spiritualistic phenomena.

Dr. Newman was pastor of the Metropolitan Church for years—the largest and most fashionable of all our places of worship in Washington. I remember to have heard him say from his pulpit fifteen years ago that 'Death was nothing more than passing from one room into another.'

There are two other eminent D. D.s here in our city who are preaching the beautiful truth of Spiritualism from their pulpits, though so far they have not called it by its right name. They yet lack just a little of that moral courage, of which our good Bro. Dr. Newman possesses such a generous share, to stand up for their honest convictions, and proclaim the glad tidings. One of those D. D.s buys at a bookstore every Monday morning regularly his Banner of Light. These gentlemen will grow braver now, perhaps, and we may expect to hear from them in due time. When one ventures, ever so timidly, to step out upon the broad platform of Nature's divine truth and law, there is no back-

sliding. A word about our Society here. Mrs. F. O. Hyzer is doing a splendid work, and is creating untold interest by her wonderful gifts. Many prominent church people are seen in her audiences; they are seeking little crumbs of comfort,' after the morning distribution of the theological husks upon which they have been starving so long. Light is breaking in upon their minds, and with such a teacher as Mrs. Hyzer, there can be but one result."

Missourl.

KANSAS CITY.-Dr. E. G. Granville writes: "I left Terre Haute, Ind., last February; since then I have been traveling in New Mexico, having spent much of my time among the Pueblo and Navajo Indians. I have received much benefit in health; arrived at this place two months ago, and have decided to locate and practice in this future great city of the Union. I am convinced that at this point will be generated a power that will greatly assist in pushing on the car of progress. Spiritualism finds have many intelligent, and earnest advocates who are doing a grand work without, much noise or cessary working friction of the moral machine and construction and parade; a work that is causiff much rattling chinery. The material and construction and parade; a work that is causiff much rattling chinery. The material and construction are constructed as a construction and construction are constructed as a construction and construction are constr

weeks ago that Mr. Roberts, pastor of the Baptist church, filled the pulpit of the Unitarian church on invitation of the minister, and preached a sermon that a few years ago would have caused him to 'step down and out.' Dr. Bowker, late pastor of the Baptist church here, is doing a noble work in preaching under the new light that has dawned on him lately, and last, but by no means least worthy of notice, is the opening of the Kansas City Hospital College of Medicine, (Dr. Joshua Thorne being Secretary of the Faculty,) founded by a band of noble men who dare to raise the banner of progress in the face of the combined opposition of the Medical Fraternity, and provide an institution where medicine shall be taught, and not prejudice: where truth shall be recognized, no matter from what source it may emanate."

Rhode Island.

PROVIDENCE.—William Foster, Jr., writes Nov. 6th, 1882: "Our brother Nicholas A. Fenner, after a long and distressing wrestling of the body with disease, entered the spiritsphere on Friday, the 3d inst., after an earthly pilgrimage of seventy-five years. Mr. Fenner was an early adherent of the cause of Spiritualism, rising above the mere dogmas of the church to which he belonged, preferring certainties to uncertainties-truth based on facts to speculations based on the dictum of theologians, and a rule of life evoked from a knowledge of man as a spiritual being, rather than one based on the false idea of a God moved by anger, jealousy and revenge. He always had the boldness of his convictions, and hesitated not to avow his opinions, though such avowal made him unpopular. He was a friend of mediums, and if one doubted or hesitated to enter upon the work of the spiritworld, had an encouraging word. He was a reader of the Banner of Light for many years; and when weakness prevented, listened with interest to its reading by some of the family. He was never obtrusive of his opinions, but when ignorance and bigotry attacked his faith he had a ready answer. Fortune smiled on him in worldly matters, but wealth with him was a means of doing good. He was liberal in his support of Spiritualism, and liberal also in alleviating the woes of the poor and distressed. Ere this, I venture to say, hosts of men, women and children have thronged around his emancipated spirit to greet and welcome him to his new home and its transcendent joys. His life was well rounded out, and the mandate, Come up Higher,' found him ready and fully prepared.

'Music comes floating Down from the dome, Angels are chanting The sweet welcome home."

Town.

KEOKUK .- A correspondent writes: "Mrs. Lucy Kellogg-mother of Messrs. C. A. and W. E. Kellogg and Mrs. C. P. Birge, well known in Boston as at one time frequenters of the parlors of the Ladies' Aid Society-reached her eighty-ninth birthday Oct. 28th. In honor of the event, Mrs. Birge invited the following ladies to take tea that afternoon with her mother: Mrs. Tabor, aged eighty-six, the mother of Mrs. J. B. Paul and Captain Tabor; Mrs. Leonard, aged eighty-four, mother of Mrs. George Hilton; Mrs. Parsons, aged eighty, mother of Geo. R. Parsons; Mrs. Jane Clemens, aged seventy-six, mother of Orion and Samuel L. Clemens and Mrs. P. A. Mosfett; Mrs. Liddle, aged seventy-four, mother of J. H. Greene and Mrs. Lida Pollock; Mrs. S. B. Ayers was present, but ruled out as not having arrived at an age when she would be entitled to sit on the high seat of honor with the ladies who had reached seventy and unwards.

Keokuk has never before had within her bounds so goodly a sight as the coming together of these beautified, sanctified, yes, glorified mothers. Old lady Tabor was suffering from a severe cold and did not venture out, as the day was rainy, but sent a bouquet of rare flowers.

The following ladies were invited to chaperone the old ladies: Mrs. J. B. Paul, Mrs. B. P. Tabor, Mrs. George Hilton, Mrs. George R. Parsons, Mrs. Pollock, Mrs. Jeager and Mrs. R. B. Ogden. A delicious supper was served early, and as the stately mothers rose to make their adieux it was pleasant to realize that the ladies of the old school had not all gone, but were still beautifully represented in our midst."

MAPLE LANDING. - Mrs. Julia H. Kron writes: "I have been long prostrated by illness, and the weekly visits of the Banner are wel comed as those of an old and dear friend. I have read its instructive pages for more than twenty years, and shall continue to do so as long as I am able to read. Its noble contributors seem like dear familiar friends to me, although I am a stranger to all of them. May Bro. Colby and staff be sustained and rewarded spiritually and materially for what they have done and are doing for the advancement of truth and knowledge as manifested through the new dispensa-

Maine.

AUGUSTA .- John H. P. Guild writes that the State Conference of Unitarian Churches in October was opened by Rev. Brooke Herford, who in his remarks acknowledged the individual right of speech, and advocated the duty of association as the only means of making one's self of practical use. "An old admirer of Mr. Wesley told him to find companions or make them; following this idea Wesley became the power he was. This view may be adopted by Spiritualists to their advantage. Rev. Thomas Hill, D. D., LL. D., of Portland, read an essay on the 'Authorship of the Writings Attributed to St. John,' in which he did not appear, to his own satisfaction, to decide the origin of the Fourth Gospel, though inclined to think it to be the work of John, from its correspondence with his character as shown in the other gospels; this opinion was sharply contested by one whose name I did not learn. He contended that the writer of the Fourth Gospel was a cultured Greek gnostic, whilst the writer of Revelation was an unlearned Jew; that he ignored the devil stories of the other evangelists; and that whilst the three gospel writers never represent Jesus as other than a man with a divine mission, the whole purpose of the Fourth Gospel is sion, the whole purpose of the Fourth Gospel is to declare that he was God himself. Rev. to declare that he was God himself. Rev. W. R. Alger of Portland characterized Orthodoxy as a menace of power ruling by fear, and misnamed religion, claiming that true religion is the graceful God flowing naturally as evidence among the multiplied fand hopeful the river, and to be received at will, according to the nour, that "the world moves." The matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal matter treated of in the excerpt is "Psyton wants. In his mind, evil is but the metal to speak out what is early dawn. He was a man at good qualities, and dared to speak out what is believed in splitted to be the truth. He was a firm and consistent what is the two better the bette to be the truth. He was a firm and consistent what is all the man of good qualities, and dared to speak out what is believed in splitted to be the truth. He was a firm and consistent what is the two better the cessary working friction of the moral ma- chical Research," and the writer of it proceeds assimulation 在2000年10月1日

thing but intolerance. We as liberals are privi- a scientist like Professor Balfour Stewart, and in all men according to the degree of it manifested in each; not to be troubled about the devil; to conceive of God as the infinite unknown: not to attribute to the Supreme One the passions and limitations of men.

Other speakers addressed the meeting, and the reading of the Missionary Report caused considerable discussion. The text of Mr. Brooke Herford's sermon-the story of the angel and Elijah, and a recital of the resurrection of Jesus, from John's Gospel, gave ample opportunity for the discussion of the realities of spirit-life, yet the relation between men on earth and the higher immortals was not once adverted to, while Rev. A. J. Patterson, at the Connecticut Universalist Convention, in a sermon printed and commended in the Gospel Banner, Oct. 7th, from the same text said, Taking Scripture for a guide, we know that some of God's ministering angels, and maybe all of them, were once men, and unfolded from the mortal bud into the fair, immortal flower. How much more than any Christians are

Spiritualists privileged in knowing by personal experience that those in the body and those who have passed out aid each other daily!"

Massachusetts.

EAST BRAINTREE. - G. E. Pratt writes 'The Spiritualist Society in this place held an entertainment at their hall on Thursday evening. Nov. 9th, the object being to provide something which should combine instruction with amusement, and be worthy of the patronage of the public. There was a good attendance, and a general feeling of satisfaction was expressed. one man saving that we had given people for filteen cents that which was really worth fifty, and others in like tone of appreciation.

The opening exercises were by Miss Jennie B Hagan, who receives a welcome wherever she goes. She improvised four poems upon subjects given by persons in the audience, inculcating lessons of patriotism, honesty and morality in all the walks of life. Dr. Richardson. of Charlestown, was unexpectedly with us and spoke a few words of encouragement and interest, receiving a hearty God-speed in his work for the angels. Mrs. Loring occupied about thirty minutes in giving descriptions of what presented itself before her clairvoyant vision, proving the presence of loved ones from the shores of the spirit-land.

The interest of the evening, however, centred in the closing part, the presentation by Mrs. H. W. Cushman, the musical medium, of the phases of mediumship vouchsafed to her. A circle was formed around a table upon the platform, and whilst the hands of those who formed it were upon the top of the table, raps were distinctly heard by all in the audience upon its under side and on the wall back of the medium. During the descriptions given by her, loud and sharp responses were given in the same manner. The guitar was played upon by unseen fingers whilst it was held in view of many in the audience, whilst all had an opportunity to gather around and satisfy themselves of the truth and reality of this wonderful manifestation.

Mrs. Cushman, on account of unavoidable circumstances, has been under the necessity of changing her residence from No. 1 Franklin street, Charlestown, to 17 Union street, where all who desire to employ her will find her located. As this is her only way of gaining her support, and as she needs friendship, good will and sympathy in her loneliness and sorrow, it is hoped the friends will keep so faithful a worker for the spiritual realm constantly employed, remembering that we, as well as the medium and the angel-world, have each our part to act in the great drama of life, by spreading broadcast the truths which Spiritualism reveals to us and in helping those who need as-

nold street, I cannot refrain from giving a report of a few of the many wonderful and conturned out the band at once manifested their presence by raps, playing upon various kinds of instruments, and the ringing of bells. After the light was called for, and we found a large centre-table, which stood upon one side of the room, placed on top and in the centre of the table around which we were seated-which table would require the strength of two men light was again extinguished we witnessed the brilliant lights, two and three being visible at once, over our heads and in front of our faces; hands patted our arms and faces and grasped rings from one and placing them upon others; my eye-glasses being taken from me and placed upon the eyes of another person. We then distinctly heard writing upon the slates and upon paper, and when the lamp was again lighted read the following: 'It is more beautiful than I imagined-wait till I am stronger. Nellie Nelson.' This gifted medium I learned had just passed over. I was also favored with a to the spiritual temple. communication which I highly prize. Language fails me to express the pleasure and satisfaction I experienced, and I could not but exclaim, 'It is true!' Many other manifestations occurred, but space forbids a more extended report. I heartily commend this excellent medium to public patronage.'

Canada. PICTON, ONT. John S. Barker writes: "I was intensely impressed in reading in the Banner of Light for Nov. 4th an article- Pro Bono Publico.' by. B. Franklin Clark, M. D., 25 Cooper Institute, N. Y .- on the importance of scat-

who will send me seed?" BRADFORD, ONT .- J. P. Willcock forwards

ultimate product. We should tolerate every- like Mr. R. H. Hutton and Mr. P. W. H. Myers, leged to hope for the best; to honor the divinity other well-known men, such as Lord Houghton and Canon Wilberforce. Its aim is to inquire 'into a mass of obscure phenomena which at present lie on the outskirts of our organized knowledge,' and for this purpose it asks for trustworthy information of the kind I have described." [To wit, stories of ghosts, haunted houses, presentiments, dreams, etc.] This writer also avers that the request of the Society for details in the matter of its province "is made in all seriousness and good faith." and closes by a hope that some of the readers of the Globe may "feel inclined to assist the Society," in its researches, "by forwarding some specimens of the ghost stories of the Dominion."

Ohio.

DAYTON .- J. H. W. Mumma writes that he has been a subscriber to the Banner of Light for twenty-five years, and being aware of the deep interest felt by its renders in materialization, he makes the following statement: "I had the pleasure of being at a materializing scance of Mrs. Belle Fletcher, at No. 300 Vine street, Cincinnati, Ohio, Nov. 3d, where I had the gratification of meeting my spirit friends. They greeted me with the shake of the hand, and gave me flowers from bouquets that were placed on the table in front of the cabinet. This was done while the medium was infull view; also the medium was dressed in black, while our spirit friends were dressed in white from head to foot. Many German spirits came and were recognized by their German friends present and communicated to them in German, while the medium could not understand that language. When in San Francisco, Cal., a year ago, I had the pleasure of attending several materializing scances, but none were as satisfactory as this of Mrs. Fletcher. I would advise those having any doubts of the truth of this statement to attend one or more of her scances and thus satisfy themselves that it is correct."

CLEVELAND.-Thomas Lees writes: "I am pleased to report that 'The Moral Education Society of Cleveland, O.,' as an auxiliary of a Society of the same name in Washington, D.C., was duly organized Oct. 31st, and eleven members enrolled. Mrs. E. Price, of California, was instrumental in bringing the Alphalics together just previous to her departure from this city for her home in the far West. The following officers were elected: President, Mrs. Mary C. Batchelder: Vice-President, Sara F. Pirnie; Recording Secretary, Miss Tillie H. Lees; Corresponding Secretary, Mrs. Abby L. Pettingill; Treasurer, Mrs. Harriet' G. Bowers. Meetings are to be held semi-monthly in Weisgerber's Hall. The Society is well officered, and much good is looked for from its labors. It is to be non-sectarian, and it is hoped that this idea will be faithfully carried out, so that no woman having the elevation of humanity at heart will be prevented from cooperating in this noble work. Persons interested in this direction can procure copies of the Constitution by addressing Abby L. Pettingill, 733 Prospect street."

Wisconsin.

BELOIT .- S. U. Hamilton writes: "The officers of the First Spiritualist Society are, II. Turner, President; L. Clark, Vice President; H. W. Calvert, Treasurer; S. U. Hamilton, Secretary; B. Cheney, E. J. Carpenter and Wm. S. Yost, Trustees. No meetings are held at present, but we are in correspondence with media and speakers for engagements during the winter. There is a more lively interest manifest here, and we hope soon to be active again. J. Randall Brown did not draw very 'heavily' here, for we advertised him in our paper as not accepted by Spiritualists."

[It is agreeable information to us that this shameless impostor, J. Randall Brown, has met the fate he deserved, in one instance at least. BOSTON.-"H. W. B." writes: "Having the Spiritualists of the West to look out for We have frequently denounced him, and warned had the unspeakable pleasure of attending a this brazen-faced individual who goes about séance at the residence of Miss Berry, 18 Ar- the country claiming to have been sent out by a society of Spiritualists in Boston-which society has no existence that any one hereabout vincing phenomena witnessed. A circle of is aware of-and to have had (by strongest imsome fourteen persons joined hands upon a plication) his circulars printed at this office: large dining-table, and after the lights were which we have repeatedly denied in these columns. We hope wherever he may put in an appearance the Spiritualists will aid us in showing him up before the general public, as many and varied manifestations of this nature | the Beloit friends have done, and thus render a true and practical service to the cause.

California.

PACIFIC GROVE.-G. S. Crosby writes: "I was glad to notice in a late Banner of Light the to place there—this having been taken over our | name of a lady as receiving satisfactory eviheads and placed in that position. After the dence of spirit-life and communication, who was at one time a member of the same church choir as myself, and at that time a member of the Methodist Episcopal Church in South Deerfield, Mass. Truth is mighty, and when freed our hands, giving them a hearty shake, taking from the fog which at times surrounds it, must and will prevail, spite of church and creed."

> The world is passing through a transitory period. All the educational elements are in a state of unrest; what is seen to day is but the initiatory step to the greatest revival of the modern or ancient times. Materialism and Liberalism are in reality but stepping-stones

NTINGING irritation, inflammation, all Kid-ney Complaints, cured by "Buchupaiba." \$1.

Passed to Spirit-Life:

From Chicopee, Mass., Nov. 4th, 1892, Carrie Mabel Greenleaf, only child of Chester A. and Esther M. Greenleaf, aged 4 years 11 months and 4 days.

A brief liness of twenty-four hours removed an only loved child from mortal vision. We miss the little darling, but the knowledge that we shall neet her ere leng, derived from our heaulful spirit-philosophy, tends in a great measure to assuage our grief for her sudden departure. A fow short years will bring the "sweet by-sud-by," when parents and daughter, with other children and loved ones, will be rounited, and roam with ever fresh delight in realms of spirit-life.

From Norton, Mass., of cancer, Nov. 9th, 1882, Mr. Charles II. Briggs, aged 74 years,

Hew Books.

OAHSPE,

THE NEW BIBLE, IN THE WORDS OF

JEHOVIH

Angel Embassadors.

History of the Earth and her Heavens for Twenty-Four Thousand Years.

(Written automatically through the hand of an elderly man of New York.) Not to supplant the old Bibles is this, It is a new one, and relates to the heavenly kingdoms of our forefathers. Nor does it dictate or command; nay, more, it nows you how to make Bibles of your own. It teaches you how to attain angelic gifts; reveals the occupations and resurrections of angels into other worlds, and makes the past history of the earth as an open book.

INDEX TO OAUSPE.

Who is Jehovih?-Creation of Man-Who is God?-Who is Lord?—First God of the Earth and her Heavens— Heavenly Kingdoms—Song of Lamentation in Heaven— Earth, lower Heavens, with Etherean hosts descending-Man's Creation-Etherean Visitors-The Different Races -Second Book of Lords-Synopsis of Sixteen Cycles, 3,000 years each-Book of Aph, and the Lords' First Book (These two books give a full Revelation of the Flood, or rather the submersion of the continent of Pan in the Pacific Ocean) - The First Scriptures - Seven Tetractsecond Cycle (of 3,000 years) after the Flood-God Apollo-Ceremony of Resurrection-God Thor and Lords' Fourth 300k-Se-muan Firmament-End of Se-muan Age-God Osiris and the Lords' Fifth Book-Hindoo Scriptures-Tribes of Shem, Ham, Guatama and Jaffeth, lower book.

-- End of the Phin race.-- Temple of Star Worshipers.--Cows and Bulls-Aries, tablet of-God Fragapatti and Book of God's Word-Zoroaster (Zarathustra), the parent religion-Mysterious Birth of Zarathustra, an iesu-Tho heavenly mountains of the Persian Scriptures-Shepherd Kings, origin of-Zarathustrian Bible-Hells delivered-The alms bowl established on earth-Asha on the Jaggernant, the true cross-Origin of saving Mas (Moon)-Zarahustrian Government-Zarathustra restores the dead king to life-Zarathustra betrayed by Zhoodas (Judas)-Judgment against Zarathustra—Zarathustra hung between two thleves—Zarathustra cast into the llons' dens—Zarathustra's resurrection after death—Cardinal hat; Ili-rom (Hiram Abif), origin of—Divinity, origin of—Consecrating children, origin of-Birth rites, marriage rites and funeral rites-Heavenly instruction, beginning and extent-Abram, Brahma. Po and Eawahtah (Illawatha), preparation for Ahura cast into hell-Hells, recapitulation of-Divine scal Cpenta Armij, also First Book of God-Chinese Bible, reproduced. Po of China-Po, an less by birth-Caste lower book—Casto abolished—Phonician Bible, the first, reproduced. Abram — Abram, description of — Abram mpted by evil spirits-Isaac, account of the sacrifice of-Zoar, the word derived from-Hagar and Ishmael, true ecount of-Egyptian records-Savai, Abram's wife, and Isaac's marriage-Bible of the East Indies, reprodu Brah, afterward named Brahma-Brahma meets Yu-tiv. maid of Au-watcha-Brahma's courtship—The Voice speaks to Brahma-Brahma attains lesu-Brahma and his family hold a spirit circle--Vedas, origin and production of-Yu-tiv's death--Yu-tiv's appearance after death--Brahma's death-Brahma's resurrection with Yu-tiv-Bible of the Mound Builders of America—Samples of words in the Yi-hale language—The great kingdoms and cities of an-clent America—I'tura, God of Evii—The Flat Heads, Mound Builders, a king and queen-Wars against Jehovib, oth on earth and in the heavens thereof--The Lord God in heaven, commission of-Anuhasaj, the falso Lord God-The false Lord God betrays his trust, and resolves to make the name Lord God worshipful on the earth-The false Lord God revolts against Jehovih-Diety (De'yus), origin of, by the false Lord God-Deity, the false Lord God establishes himself—Bull worship, origin of—Battles in heaven a thousand years—The false God Osiris—Ibls, origin of, ind deliverance out of hell-Neptune. Pluto, etc., origin of origin of by the false Gods-Ostrian, libbe of Egypt, by the false Gods-Kan Kwan, a Chinese Ruler-Great pyra-mid, its purpose and construction-Thothmes, an Adept, the death trance in the pyramid-Death of Thothmes-Troy, Destruction of - Panic, numeration Book of, Also Book of Ben, History of Moses, Capilya and Chine-Capilya, the East India lawgiver, a natural born lesu-Capilya's twelve virtues - Moses, the leader Song (original)-Chine (the Chinese lawgiver), History of -An less-Spirits, false doctrines of Resurrection, first and second-Death of Chine, his resurrection, and his preaching afterward-Book of Ben-Cosmogony and Prophcy-Resurrection, 1st, 2d and 3d, illustrated-Problems or the third degree of Adepts-Planets and comots, plates -Philosophy of the Forces of Heavenly Bodies-Pan, Map of the sunken continent, the origin of the story of the Flood-Language of Adepts, Book of Saphah-Se moin, a Panic tablet, a key to the origin of all languages-Aries (tablet)-Osiris's (tablet)-Tau (tablet)-Star Worshipers' temple - Leo (tablet)-Ceremonial tablets - Ceremony of drinking blood and eating flesh (origin of taking sacrament)-Temple of Skulls-Emethachavah, Ceremonies of (These ceremonies are the key to all the secret ceremonies. sacred and profane, that have ever been)-The Ezra Bible, synopsis of—The Vedas—Osirian Gospels, commonly called Lords of the Hosts of Heaven-Book of Praise-Book of Eskra (This is the beginning of history again, and from the time of Moses down to four hundred years ago) - Confucius (K'vu). God provides for his birth-Sakaya (Gotama Bulidah), God provides for his birth-Holy Ghost, origin of-Trinity, origin of-Xerxes, the false Gods preparing to nspire him against the Greeks-Hindoo Scriptures, inspiration of by the false God Kabalactes-Birth of Sakaya-Doctrines of-Birth of Confucius (K'yu)-Doctrines of-Falso Brahma-Joshu, an lesu (sometimes called jesus), birth of—Doctrines of—A false Christ appears—Mohamme danism-God judges the false Gods-God Chastises the false Gods-God pleads for the false Gods-Book of Es. a icavenly history from four hundred years ago down to Kosmon-Arc of Cosmon, the present time-Alarm in the four great lower heavens, the abodes of the Brahmins, Buddhists, Christians and Mohammedans—Columbus, raised up by God - Quakers, destruction of (Cotton -Book of God's Judgment-Judgment against the Brahmins, Buddhists, Christians, Mohammedans, Jews and all other sects on earth-Resurrection in heaven, rules of-New religion given by God-God's judgment of Uz (the world's people) - God's Judgment of angels-God's judgment of ascetics-God's Judgment of charities-God's indement of missionaries-God's judgment against war-Inspiration, or philosophy of mind by Ged-The Father's Kingdom on Earth by God-Shalam, God shows how to dwell practically in peace and love-Monogamic marriage in the strictest sense. Oahspe, The New Bible, is quarto, large size,

over nine hundred pages, in elegant style, bound in sheepskin, brown, and sprinkled, and half-sheep (library), and is put at the low price \$7.50, so as to come within reach of all. For sale by COLBY & RICH.

HAFED, PRINCE OF PERSIA: His Experiences in Earth-Life and Spirit-Life.

Being Spirit Communications received through DAVID DUGUID, the Glasgow Trance-Painting Medium. With an Appendix, containing communications from the spirit artists RUISDAL and STEEN. Hustrated by Faosiniles of Forty-Five Drawings and Writings, the Direct Work of the Spirits.

Demy 8vo, cloth, 552 pp. Price \$4,00, postage 25 cents.
For sale by COLBY & RICH.

Life of Colesworthy Grant,

Founder and Into Honomry Secretary of the Calcutta (India) Society for the Prevention of Cruelty to Animals. BY PEARY CHAND MITTRA This work gives an account of the Life and Services of Colesworthy Grant, Esq., through whose exertions the So-clety for the Prevention of Crucity to Animals was founded in India.

n India.

Flexible cloth, 50 cents; postage free,
For sale by COLBY & RICH.

Immortelles of Love. BY J. O. BARRETT,

Author of "Spiritual Pligrim," "Looking Beyond,"

"Social Freedom," "Looking Beyond,"

Axiomatic; Radical; Spiritual; Equality of the Sexes;

Moral incidents; Ferfected Marital Relations; Improved
Childhood Demanded; Sacredness of Home; Mated Soulsin the Eden of Love.

Bound in thicted paper, beveled boards, \$1,00, postage
cents. Plain cloth \$1,00, postage 5 cents.

For sale by COLBY & RICH.

TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Montgomery Place, corner of Province street, Boston, Mass., keep for sue a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

reasive. Reformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mall, must invariably be accompanied by eash to the amount of each order. We would remind our patronsthat they can remit us the fractional part of a dollar in quastage stamps—ones and twos preferred. Postage stamps in quantities of MORE than one dollar will not be accepted. All business operations looking to the sche of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mall or express.

Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

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

AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

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



BOSTON, SATURDAY, NOVEMBER 25, 1882.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 32 and 41 Chambers Street, New York.

COLBY & RICH,

IBAAC B. RICH. BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY. ASSISTANT EDITOR.

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

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

Notice to City Patrons.

Thursday, Nov. 30th, being appointed by the legally constituted authorities as Thanksgiving Day, the Banner of Light establishment will remain closed on that date; in consequence of which our city patrons can obtain their papers at the Counting Room on Wednesday morning, Nov. 29th. Parties contemplating the insertion of advertisements or other notices in the Banner for Dec. 2d, should send them to the office on or before Monday morning, Nov. 27th.

"The Reign of the Dead."

This is the last one of Mr. Savage's discourses in Unity Pulpit, in this city, in his series on 'The Modern Sphinx and some of her Riddles.' Beginning with an illustration of a cloud and then of the globe, he affirms that we are compelled to say of ourselves that we have each one of us been created and molded by the world which is dead. He confesses himself appalled with the thought that he had so little to do with making and placing himself in the world, the living forces of the present having so much less to do with it than the forces which now belong to the past. What a difference it is in our cases, with which we had nothing to do, between our having been born in this nineteenth century and in the middle ages, or in ancient Rome or ancient Babylon. Yet we had no choice of the period in which we should live and play our little part. The dead world, says Mr. Savage, decided it for us.

And so, too, with our surroundings, whether we are born of intelligent or ignorant parents, of Christian or pagan, and be trained to use our reason or to bow before the sayings of tradition and inherited opinions. We are mere automatons, played upon by the forces of the past and the influences of the present. Most of us, says Mr. Savage, have inherited our liberal opinions quite as truly as the Orthodox have inherited their narrower ones; and we may not be entitled to claim one single particle more of merit for simply taking what was offered us, than they for taking what was offered them. To this observation we should add our own-that spirits have already asserted through mediums that each generation's new advance in religious thought has been made possible on the earth-plane by the overbrooding presence and influence of the translated generation which immediately preceded it, and which was more liberal than its predecessor. and so on interminably back into the past.

The great fact of inheritance cannot be successfully disputed; the inheritance not only of our physical qualities but of our political, social and religious ideals. We are recipients of impulses from the dead world, says Mr. Savage, which propel us this way or that; but, he adds, the great majority of men never wake up to enough of individuality to become a propulsive power on their own part, to help on and change the direction of opinions. He says he is appalled when he thinks how rigid is this dominance of the dead world over the living; and he asks himself if anything like individual freedom be not a delusion and a phantasy. The force in our lives to which he gives the name of the Reign of the Dead World is what science calls the Law of Heredity; a law that touches everything and holds everything in its grasp. But there is another force to which is given the name of the Law of Variation:

This law makes us in a sense free. It sets aspirations to work within us, so that we perpetually feel the impulse toward the ideal of something broader and nobler. We feel, says Mr. Savage, that it is possible for us to arouse ourselves and react upon those forces which are perpetually acting upon us. It is possible for us to modify the surroundings that are all the time at work modifying us. It is possible for us to make our home different from what it was when we entered it, better than it was. The law of variation, then, is antagonistic to the law of heredity. If individuals, or churches, or societies, or nations ever become any better, it will be because of this law of variation or change. It is this process of change, says Mr. Savage, that the whole weight of the dead world, the whole power of heredity, the power of custom, of tradition, tend to repress and make impossible. Hence the contest, which, however, is

carried on only by advanced and superior minds. It is admitted that it is essential that a new thought, idea, or custom, should prove itself to

432

be right and sound, before it can claim to be so. And that is the peculiar office of heredity, or conservatism. Still, says Mr. Savage, with a larger sense of the truth, there must be a certain toleration of new ideas, customs, and methods cultivated in us, in order that we may permit the new idea to live long enough to put itself to the test. We must show at least so giving new thoughts, new ideas, new plans in every department of life a chance to show for themselves whether they are right or wrong. But in order to do this we must learn to keep our thought fluent and flexible, capable of change. Our minds are treated by us as fluent and flexible for a little time, but by and-by we run our brains into the mold of a certain political, social, or religious ideal, and then it becomes worthless for taking a new impression.

People who know the least are the most positive, and have the most fixed opinions. The shallower a man's brain, says Mr. Savage, the quicker he will make up his mind on any great question. We must learn, then, how to keep our minds fluent, and to wait. He characterizes it as treason to human welfare to allow our | themes, if not wholly referable to this source, mere sentiments to stand in the way of that which is better and higher; and we shall be helped in this matter, if we remember wherein resides the power of sentiment. Sentiment is not evidence; it is not truth, nor logic; it only means memory, association, time. But these precious sentiments of ours can grasp themselves, if we do but give them time, about new truth as well as the old. Well and truly does Mr. Savage say, we have no right to bind ourselves so securely to the past by these tender ties of sentiment that our movements shall be crippled, and we unable to lead on the old to something grander and better.

His reasonable conclusion, therefore, is that we must have enough of tolerance and power over our thinking, of power over our feeling, to recognize the fact that the old can grow and progress only through change. We must recognize every new growth as tentative. We must give it an opportunity to manifest itself, to show what it is, and repress it only when it is valueless, or encourage and develop it when it shows itself worthy. And he closes his intelligent discourse with the prayer of the New Dispensation, as follows:

"Father, we are thy children, and it is thy hand that leads us; thy hand that was in the past, thy hand that is in the present, thy hand that consecrated the old, thy hand that introduces the new; and we ask thee that we may devote ourselves to the earnest search, neither for the old nor the new, but for that which is true of both, and thus help to build up a temple out of the proved blocks of right, a temple in the courts of which our fellow-men may walk, and toward the lefty domes of which they may lift up their eyes in worship. Amen." lift up their eyes in worship. Amen.'

A Fire in the Rear.

Dr. Park, of Andover, in a recent discourse in Boston, urged the ministers, who listened to his frantic appeals, to rally in defensive cohorts around their old creeds, and, in effect, yield not another inch to the rising tide of free inquiry which is now sweeping around them. He was an exemplar in this instance of New England Orthodoxy at bay; and it is surprising to see from how many directions the destructive forces seem to be brought to bear upon his position.

As an illustration in point, the example of try can be safely adduced; in proof of which we columns of the Waterbury (Ct.) American. Its writer is moved to say that when he hears much the Princeton Scotch theologian, who observed that, for his part, he did not pretend to understand "all the ways in which an infinite God might rule the universe," with Arnold's addendum-"this is a tremendous admission for Dr. McCosh to make." The American thinks the probably be surprised to be charged with a lack of reverence, yet it would like to know if they are not really guilty of it when they claim to know so much about what they in reality know so little. They are not satisfied to leave the words of Jesus where he left them, but they demand that every one shall accept their system of dogma on pain of being cast out of the synagogue, on the assumption that it contains all the truth:

Such dogmatists, in the opinion of the American, do not read aright the signs of the times. especially here in New England. It admits the fact that New England Orthodoxy to-day welcomes more liberality in the interpretation of the hard doctrines of past creeds, and honors those in the pulpit who in a certain sense lead the movement in this direction. It confesses that many of what used to be current Orthodox doctrines have yielded to this new expansion of thought. It looks around in vain to discover traces of belief in infant damnation, the indiscriminate damnation of the heathen, or the test of Christian character that held that a man ought to be willing to be damned eternally for the glory of God. And it observes with perfect truth, that repudiation of these horrors is now allowed to have been made in the spirit of reverence which held them to be aspersions on

the God revealed in the New Testament. The one unanswerable answer to all protests and queries respecting the old dogmas was, of old time, that man is not wise enough to sit in judgment on his Creator. But the free inquirers of the present age-and the churches of this day and generation have a goodly share of them within their ranks-accept the challenge, and turn the argument. "Such minds," says the American, hold that "we know but little of the universe or the plan of its maker." Therefore 'it becomes us not to shut ourselves up to man-made schemes of theology." We now see through a glass darkly. Why, asks the American, should we do violence to the ideas of right and justice implanted in us. and subscribe while we protest, and narrow down the divine power and goodness to suit man's interpretation of this verse and that in the Bible, antagonized largely by its general spirit as breathed in a thousand other verses. It says that man had better leave this debatable ground as it stands. Our interpretations at best are faulty. The problems are too much for us. All is at best but indefinite, and therefore no definite belief should be insisted on. Whittier says with clear insight of the truth:

"The wrong which pains my soul below,

I dare not throne above."

Prof. J. R. Buchanan lectured in Boston, on Sunday evening last, in Dr. Miner's church, his theme being "Moral Culture the Basis of all Success." An abstract of his remarks was put in type for this issue, but for lack of space we are obliged to defer its publication till our

Dr. Brittan as an Art Critic.

We congratulate the Newark Daily Advertiser on the accession to its columns of a musical and dramatic critic who, long ago, wrote upon such topics with a discrimination and force that did not fail to command attention. In the extended notice of the recent entertainment given by the Newark Press Club, at the Park Theatre in much of tolerance for new customs and ways, that city, we recognize the facile pen of a writer whose style has long been familiar to our readers. It seems, from our standpoint, that The Owls" are fortunate in being represented in New Jersey by so experienced a journalist as Professor Brittan, who during his forty years of actual service has contributed more or less to every department of journalism.

Dr. Brittan disclaims a knowledge of the science of music; and yet he has, from time to time, attracted no little attention by his musical criticisms. It is at least evident that his esthetic taste and judgment in matters of art have been cultivated by long and careful observation of the genius and efforts of inspired authors and distinguished artists. The discrimination displayed in writing on such may perhaps be partially attributed to his mediumship and the fact that he is often made conscious of the actual presence and inspirational influence of several of the great poets, musical composers and other artists who have departed this life.

We should hazard nothing in assuming that the Doctor's capacity to write, with intelligence and vigor, on such topics is established by clear and convincing evidence. When Jenny Lind came to this country and gave her concerts at old Tripler Hall, in New York, Professor Brittan was employed to write the critical notices for all the daily papers in the city of Albany, where he was previously well known to the public as the pastor of the Green-street church; for his opposition to the Mexican War and the Death Penalty, and as Chaplain of both houses of the Legislature. So much interest was excited that thousands of excursion tickets on the Hudson River steamers were sold, including admission to the concerts of the Swedish

Nightingale. At a later period, M. Jullian, the great French leader, came to the United States with his mammoth orchestra of one hundred and thirty instrumental performers, and at least half-adozen of the greatest solo instrumentalists in the world. Mr. Brittan, in his journalistic capacity, attended one of the earlier concerts given at Castle Garden and prepared an article for the press which at once attracted attention. with it, that he sent the author of the same a ticket to admit him to all his concerts in this country, wherever they might be given; and he further directed his manager to send Mr. Brittan, from time to time, as many complimentary tickets as he might be pleased to accept for his

We have only space for another similar illustration in this connection. Many years ago, when Ole Bull was at the zenith of his fame, Dr. Brittan wrote several articles for the press on the genius and art of that eminent violinist. These articles were translated into the Norwegian language, and went through the journalistic press of that country. We recall the fact that one of those articles, entitled-if our memothe daily and weekly secular press of the coun- ry is not at fault-"THE SOUL IN THE STRINGS," was declared by Ole Bull to be the finest thing here summarize an editorial appearing in the that any American journalist had ever written of himself and his music. The man of the magical bow, whose inspired soul breathed through of the current denunciation by the ministry of the responsive strings of that celebrated Crethe cultivation and expression of unfettered mona-recognizing a truly appreciative spiritthought in the churches of to-day, he is reminded immediately sought a personal acquaintance of Matthew Arnold's quotation of Dr. McCosh, with the author of "Man and his Relations." They became warm friends, and the last time that Ole Bull gave a grand concert at the Opera House in Newark, he was the guest of Dr. Brit-

We copy the following general observations on the relations of genius and art, from one of advocates for strengthening the creeds would Professor Brittan's critical articles, elicited by a discussion of the claims of a prominent English artist:

"The great musician not less than the true poet must be born. He can neither be made by wise masters nor by severe studies, unless Na-ture has furnished the requisite materials. Genius may, and it often does, exhibit itself with-out the discipline of education; but in such cases it is liable to run wild in its luxuriance, or become delirious in its revelry. It is only when genius and application are properly com-bined that we witness their legitimate triumph in a profound comprehension of scientific principles and in the development of the most accomplished art. It is especially when observing the career of persons who thus unite these great elements of power, that we are made to realize the full force of the Latin proverb:

'Palma non sine pulvere.' The truth is confirmed by our observation of men, that no one gains the palm who idly rests the chances of success upon the possessions he has inherited. Many a young man, endowed with rare natural gifts, has made the fatal mistake of presuming that little or nothing more was necessary to secure the highest eminence. Such men, by neglecting the proper discipline of their faculties, forfeit their right to the powers conferred upon them; and, in the end, hav-ing disappointed the hopes they had inspired,

sink into merited oblivion.

Great minds and really noble lives are not so numerous that we can afford to overlook the just claims of such persons to public consideration. When one has fairly achieved an honorable distinction in some department of science, art, or productive industry, the common civilities of modern society suggest the proper recognition of their presence, and the justice of their claims to our respect and gratitude. But the world is full of mere pretenders to a knowledge of science and art. Thousands fancy they have some honest claims to respect, who yet regard this life as nothing better than a game of chance. who play the spurious coin of their pretended virtues, and unscrupulously gamble in the common necessities of human existence. The learned professions are infested by a crowd of sciolists whose immeasurable self-estimation is their principal hold on public confidence. Peo-ple who really know the least are often the loudest in the assertion of their claims. They go on and prosper so long as the public is pleased to take them at their own valuation of them-selves; but their limited success does not indi-cate the yet smaller measure of their merits. What is reputation among such hollow pretendwhat is reputation among such notice precent-ers, but an airy bubble, that floats on the un-certain current of popular impulse? The first breath of fearless criticism is the trumpet that summons them to judgment. Once rupture the balloon that upholds the worthless ballast of their claims, and they suddenly collapse and disappear.'

Our readers will find much additional and most convincing evidence of the author's versatility in his new book entitled, "The Battle-Ground of the Spiritual Reformation."

"WHO HAS THE TRUTH?" an able address delivered by Mrs. Milton Rathbun, before the American Spiritualist Alliance, Sunday, Nov. 12th, will be given our readers next week

The card of Miss Helen C. Berry, physical medium, will be found on our seventh page. Read what correspondents say of her in other pages of the present issue.

Good Work against the Regulars.

While the Banner of Light has in the past studiously avoided the treatment of questions of politics as politics, within its columns, there have been several occasions-notably in relation to the "God-in-the Constitution" question, and the Allopath protective laws-in which it has felt that justice to the truth demanded that it should express its convictions firmly. Our readers will bear us witness that we have so done; and while the necessity continues, we shall ever protest against such overt acts, either of theological or medical bigots, against the liberties of the people.

It is with particular pleasure, therefore, that we chronicle two victories for the cause of free medicine in Massachusetts, which were won at its last election: victories outside of party lines altogether, as the citizens in each case worked steadily for the preservation of their constitutional rights, and did not ask the particular views in politics espoused by the two gentlemen candidates, but were governed in the defeat of one and the election of the other by the particular principles and sentiments regarding Doctors' plot laws which the twain respectively entertained.

The facts are these: Two years ago, when a bill to compel the citizens of this Commonwealth to employ a "Regular" or none, when a physician was needed, was before the Legislature, (unsuccessfully, however, to the honor of its members be it said,) A. E. Pillsbury, Esq., a lawyer of marked ability, managed the case in behalf of the proposed measure with so much zeal as to give the impression that he fully believed in the necessity for such a statute, and would vote for it if he ever got the opportunity. He was nominated for a seat in the Senate, on a ticket that usually carries the Sixth Senatorial District by a large majority; but the opponents of medical tyranny did not care to have so strong an advocate of it in the Legislature, and so they voted against him, and he was defeated!

The same influence asserted itself in Ward 14, in Boston, where Horace L. Bowker. well known for his energetic opposition to any such proscriptive law, was nominated for Representative on a ticket that was sure to be in the minority-but he was elected by a large majority: running far in advance of his ticket. Thus one candidate failed of election because of his 'Doctors' law" proclivities; while the other was lifted above his party strength, and borne on to victory, because he opposed all such Allopathic plots.

If the people in all parts of the State would adopt a like course, and improve every oppor-The great orchestral leader was so much pleased | tunity thus offered to practically manifest (irrespective of political lines of belief) their disapproval of these "Doctors' plot laws," and the men who sanction them, the diplomatized M. D.s who year after year are importuning the Legislature for a law giving to them the monopoly in medical practice in Massachusetts would be speedily "shown the door" by both parties at the State House.

Portable Electricity.

An interesting test was given at No. 159 Beach street, Wednesday afternoon of last week, by the Electric Storage Light Company, of which Col. H. S. Russell is President, of the workings of the Faure electric accumulators or storage batteries. As is known to all who have given electric lighting their attention, the present difficulty in furnishing incandescent lighting cheaply lies principally in the fact that dynamo machines of large power must be employed to furnish the current required during the hours in which the lights are used, and the difficulty of conducting quantity currents of low tension over long circuits. The Faure system of storage permits of the charging of the accumulators from dynamo machines at any convenient time. The storage batteries are then available for use whenever required and wherever the lights are to be used and connected with the wires. With this system it will be possible to keep a reservoir of electricity, to have its contents replenished when required from a dynamo through the transmission of electricity upon wires, and not only light the house, but possess the means of having power for serving machines, etc., at hand among other purposes of application. The advantages of the electric lighting system are obvious: Freedom from smoke and odor and an immunity from danger by fire, as well as in providing a constant, steady, soft and brilliant light. In Wednesday's test, after the construction of the accumulators had been described, they were connected successively with 'gangs" of Maxim and Edison incandescent lamps and a Weston arc light, in all cases giving excellent results. Their applicability to the purposes of furnishing motive power, heat and energy for working telegraphic and telephone lines was also shown. With twenty cells a gang of twenty-five Edison "B" lamps of sixteen-candle power each was lighted; with thirty cells thirty-five Maxim lamps of twentyfive-candle power each were run; twelve cells rait a two horse power motor, and the same number heated a carbon rod white hot. The accumulators or storage batteries are simply wooden boxes containing lead plates, isolated from each other and coated with red oxide of lead, which are then filled with weak acid and connected with a dynamo machine by which they are charged with electricity. They may then be connected to supply electricity-and their contents used for lighting or other purposes, by an independent system-their electrical energy being available for use at any time whenever and however desired, in quantity to suit; available in the same manner as a water tank in a residence, to be used until empty or refilled from any primary current, whether furnished from central station or dynamo. This is a brief description of the storage of electricity and its system in use. Its future promises to be an important feature in systems of Electric Lighting, Telephony, as well as in Telegraphing, and a means of attaining a sub-division of power advantageously.

J. Frank Baxter in Providence.

Mr. Baxter lectured in Providence, R. I., last Sunday; in the morning on "Spiritual Cycles," in the evening on "Witchcraft." An abstract of his remarks furnished us is unavoidably laid over until next week.

In Dr. Brittan's new book-"THE SPIR-ITUAL REFORMATION"—the author again uncovers that Damasous blade which he wielded with such surprising effect in the Brittan and Richmond Discussion, thirty years ago. Time has neither tarnished "the sword of the spirit" in his hands, nor diminished the intellectual muscularity with which it is still wielded on the same old Battle-Ground.

Boston Spiritual Temple.

Sunday morning, Nov. 19th, Mrs. Sarah A. Byrnes delivered an able discourse before the above society on "Spiritualism as a Religion: and a Science." She stated that "Facts are all the human mind is capable of reasoning upon, and as facts are but factors of the whole truth, it is therefore impossible for the mind to receive the whole of truth. The asking of questions indicates there is more to learn. The mind has been kept imprisoned to prevent the asking of questions; now conscience and reason are united, questions formerly suppressed are put forth, and the mind is reaching out for more.

The religion of Spiritualism requires more personal study than any other, because of the investigation it invites of the facts presented, these not being accepted until a comparatively thorough examination has been made. Its un-popularity forbids its acceptance until proven by the facts. Some religious are made up of forms and ceremonies; they do not draw out the mind to the labor of investigation, but accept what is offered by authority. The tiny rap at Hydesville has grown as a fact for thirty four years, until the whole world has heard of its

Spiritualism has its hold on—not popular with—the world. The Spiritualist has obligations to fulfill to himself, to his physical; his religion is to keep in good health, purity of the body, and an avoidance of pernicious habits that drag down. He is taught to cultivate the mental, as art, genius, poetry, astronomy, etc.; even mysticism studied becomes science. Physeven mysticism studied becomes science. Physical strength and mental strength harmoniously develop into the flower of our being—the spiritual."

The evening discourse was upon "Inspiration Direct and Indirect." Inspiration in literature is dependent on the moods of the writers.

The Saintways denote the moods of the writers.

The Scriptures denote the mental and spiritual culture of the times when the different writers their peculiar mood or condition of mind to express themselves. The latent forces of the mind are opened by circumstances; the force is there. Direct inspiration, as in Spiritualism, often lays dormant until the family circle has developed it, and the medium is found in its midst. midst, as in the case of Achsa Sprague, who commenced in her mountain home the inspired work which she so faithfully fulfilled, and though passed on has not ceased her work; and Mrs. Richmond, who is among the inspired of the living present, from whom pour forth those the living present, from whom pour forth those grand developments of life here and hereafter. Reference was also made to another class, of whom were Phebe Cary, Shelley, Poe, Burns and Byron. For us to appreciate and enjoy the labors of such we need be in a similar mood to their own. Such musical geniuses as Mozart Hayden and chara decorated on their state. to their own. Such musical geniuses as Mozart, Hayden and others, depend on their state of feeling for composing. Some require quietude, others excitement, to become receptive. Parents should watch the aspiration of the child that it may be placed where the bent of the mind will act most freely and most readily for their usefulness in life. The inventor waits for an inspiration to develop his mechanical appliances; the sculptor, the painter, the artist, depend on indirect inspiration for the development of their work. The inspired question of the child is beyond the power of the parent to answer. Our home influence should partake of the best of the inspirations of our lives. We should have charity for all, specially for our mediums and speakers. Their power is felt over all the land, and its result is observed by many thoughtful minds. many thoughtful minds.

At the close of the morning session a resolu-tion of thanks to Mrs. Byrnes and her controls, and a recommendation of the lecturer to other societies, was, on motion of Jacob Edson, Esq., passed by an unanimous vote.

Capt. H. H. Brown speaks for the Temple on Sunday, Nov. 26th, morning and evening.

Investigating the Insane Asylums.

It is time the terrible mysteries of these institutions were uncovered, and the light let into the portentous darkness which has so long enshrouded them. The grand jury of the county of New York were reported, late last month, to be engaged in the work of investigating such institutions as came within their reach, and in due time we hope and expect to obtain the result. As the New York Herald editorially observed, they could not be at better work. And it well observes additionally, that people who are really insane and are unable to be cared for except in the public institutions, deserve the utmost kindness and consideration; while those who are not insane should not be compelled to remain in the asylums for an instant, or even to go there. It ought not to be necessary, in an age calling itself civilized, to make such commonplace statements as these, but frequent abuses of power render it both necessary and proper.

The bare fact of an investigation by a grand ury is sufficient evidence of a wrong state of things in relation to the asylums. In New York there is a public board specially provided for the supervision of asylums for the unfortunate insane, but the Herald says its members, who receive each five thousand dollars a year for performing their duties, pay more attention to politics than they do to the asylums. It says they are so busy in another way that they may not know that sane men and women sometimes get into the asylums easily, and have a great deal of trouble in getting out again. If the grand jury visit the asylums, with serious intent to make an investigation, the Herald urges them to try and discover whether anything is ever done to judges who commit alleged insane persons without proper examination, and whether physicians who merely for a fee certify to the insanity of any one whose relatives have reason for wanting him out of the way, have any practical check put upon their villainy. And it would have them still further ascertain how any person entirely sane can remain in the asylum for months and years without the attendant physicians knowing his true condition.

Mr. Joseph Cook has returned to the States, been "interviewed" by a Chicago reporter-and did a great deal of talking. He is a regular automatic talking-maching, similar to Edison's, and just about as sensible. He "swings around the compass" in his utterances with such volubility that the reader loses the sense of his remarks in the multiplicity and incomprehensible conglomeration of his words. He is of opinion that there is an independent political party coming into existence, in which prediction we perfectly agree with him. Bro. Cook's wants are multifarious. Among other things too numerous to mention, he wants "an aggressive, omnipresent church" - which he will not get. Take him as a whole, this traveling lecturer is a perfect enigma.

Rev. Dr. Bartol on Sunday last replied to Rev. Dr. Ellis in his recent paper on the Bible, read before the Unitarian Club. Dr. Bartol shows the "petrified" and exoteric view of Dr. E. to be wholly erroneous, and holds that the only true aspect from which the Bible can be looked at is that it has an esoteric meaning capable of expansion to meet, the wants of man. The Holy Spirit," he declares, "is not a straitjacket, but a wind blowing where it listethand listing to blow everywhere ! "

85 W. H. Allis, app., and magnetic sealer, is located at the Hotel Van Remagnaer, Suite 1, 219 Tremont street, Boston.

The Dawning Light.

The Italian Government is gradually but surely curtailing the secular power of the Papacy. It is determined to be a free nation. In this it is unquestionably right. Progress otherwise in that country would be a dead letter. The late decision of the Court of Appeals, affirming that the jurisdiction of the national tribunals extends within the walls of the Vatican, is the most serious encroachment on the independence of the Papacy that has been committed since the City of Rome was occupied by the troops of Victor Emanuel. France, too, is throwing off the papal yoke, and asserting her dignity as becomes a great nation. Creedism is going to the wall, in fact, everywhere. This world has been too long fettered by theological dogmas; too long has it been the abode of strife in consequence of the false teachings of theological bigots who have ruled the people, through their fears, with a rod of iron.

Modern Spiritualism has come to disenthrall the benighted ones and lead them out of darkness into light; it has appealed to their inner consciousness, and they are shaking off the shackles one by one that have encumbered them so long; they are learning that the law of Love is more potent than the law of Hate; they are learning, also, that they have been worshiping the Past too long, and are determined to worship it no longer; they are heeding the messages of love pouring down upon them from the heavens above by those of their kindred who have passed to spirit-land; they receive these messages with grateful hearts, knowing that they are true. notwithstanding the asseverations of the priesthood to the contrary. All over the civilized world the teachings of our divine philosophy are taking deep root, and in God's own good time the nations which have slumbered so long upon the couch of superstition and bigotry will awaken to new life, and bask in the sunshine of true religious liberty.

Was Hawthorne a Spiritual Medium?

It is universally admitted that Mr. Hawthorne, the author, was a man of genius, and that nothing from his pen is unworthy of preservation, consequently the announcement that the notes of his partially completed story, "Dr. Grimshaw's Secret," would be published in the Century before Christmas, is a fitting complement to the publication in the December number of the Atlantic of the only other story which Hawthorne left in an unfinished condition. The Atlantic's story is titled "The Ancestral Footstep," and resembles "The Scarlet Letter" in the subtle power with which crime is traced through successive generations in the changes and retributions of its manifest destiny. The central figure is the American descendant of an old English family who visits the ancestral home as the one to whom the title to the old property rightly belongs; but the story does not culminate in the restoration of the title, though it is within the power of the American descendant to claim it. In the broken outline, so far as it is printed, one traces the same weird power which characterizes Hawthorne's great romances, and which seemed to be the spirit that possessed him whenever he took up his pen. He once said to his intimate friend, Rev. W. H. Channing, the Christian idealist, that "whenever he began to write he felt this demoniac [spirit] power at his elbow, as if another party controlled him, and that it was impossible for him to resist the spell that came upon him"thus proving that one of his spirit friends, who could readily get en rapport with him, impressed the writer with the ideas he—the spirit—wished to convey to the people of earth, similar to the method practiced to day by spirits who desire to communicate with mortals through sensitive persons known as mediums.

on Spiritualism

We give in the present issue two accounts from leading daily journals of New York and Washington, bearing on the recent utterances, made from his pulpit and elsewhere, by this celebrated preacher-words which show that he who speaks them has a mind of his own, and proposes to use it in his capacity of a public teacher.

This eminent divine answers the question, "Do the Dead Return?" in the affirmative. In his opinion, the doctrine is not only "clearly taught in the Bible," but it is as clearly demonstrated by modern scientific observation in our own time. Dr. Newman has himself had remarkable illustrations of the receipt of direct intelligence from the spirit world. The good Doctor, having less orthodox lumber in his head than some of his brethren, and no pile of infernal compost about his moral premises, does not see Spiritualism as "a putrescent heap": It required the lurid atmosphere of Andover and the ethical optical appliances of the Phelps Observatory to give the subject this superlative aspect. We commend Dr. Newman's views, as printed elsewhere, to the careful perusal of all thinking minds, whatever their present system of belief.

"The Everlasting Gospel."

In another column will be found an advertisement of a new book bearing the above name. It is a large octavo volume of nearly five hundred pages, and is introduced to the public by J. M. Peebles, who in a preface says that the lectures and messages it contains were written and delivered in public by Mrs. Magdalena Kline, a trance, clairvoyant and inspirational medium. Mrs. Kline was born in Germany, has encountered many hardships, and knew nothing of Spiritualism until the gift of mediumship two Sundays in November; in South Hanson, Thurscame suddenly unto her. She was soon after controlled to write good English, though she of day, Nov. 19th. Will make engagements for Sundays herself was ignorant of the language. Mrs. Judge Rose, of Van Wert, who has known Mrs. Kline for twenty years or more, three of which she was an inmate of her own house, testifies to her reliability and uprightness, and states that through her she has received the most convincing proofs of the truth of Spiritualism. The book contains one hundred and thirteen lectures, of variable length, some of them in verse.

The doors of the INSTITUTE BUILDING on Huntington Avenue, Boston, were finally closed at midnight on Saturday, Nov. 18th, and the highly successful FAIR of 1882 was at an end. The attendance during the day and evening was very large. At a meeting of the Executive Committee the following Committee on the Conduct of the Fair of 1883 was chosen: John M. Little, Chairman; James L. Little, John P. Wood and F. W. Griffin. Messrs. John M. Little and John F. Wood were authorized to proceed to the South and West, as they may deem expedient, relative to furthering their plans for the Fair of 1883.

Our "Message Department" this week is very interesting—containing as it does a report of the exercise of "Children's Day." Special attentions of "hivited to the Controlling Spirite appear for the "God's Poor Fund."

The Religion of the Future.

Rev. James Freeman Clarke in speaking of this topic admits that the forms of Christianity have changed, and will probably change still more-in the direction of greater freedom, elasticity, reasonableness, and practical morality. It will not offer to the race a creed or a ritual, but make its principal claim upon the moral and social life of its every adherent, proclaiming love as the rule of duty. Man is a religious being, who does not live by bread alone, but needs to worship some unseen power. Religion continues to be as interesting as ever to the race. Instead of its being displaced by science, religious questions largely engage scientific thought. Tyndall, Huxley, Clifford, are much engaged in discussing the questions of prayer, miracle, creation, providence, and freedom. Nothing will take the place of religion. Science can no more become a substitute for religion than religion can become a substitute for science. The deepest power which moves this world is faith in another world. Man is so great that, unless he can lay hold of the infinite, he soon tires of the finite.

The essentials of Christianity, said Dr. Clarke, are whatever has been received by all Christians, everywhere, and at all times. This definition excludes all special forms of creeds and churches, ritual and worship, for none of them have been so received. That which remains is: faith in God as a father, in man as a

Aged Destitute Couples.

We have thought for a long time—as we have ssisted such people many times—that the people of Boston who possess the means to do so, should have an institution wherein aged destitute couples could be cared for, instead, as now. living (or hardly living) upon precarious charity. We already have homes for old men, and others for old women, but for the needy husband and wife who have grown "aged and gray" together, there is no retreat offered by any of our institutions. They must consent to a separation, or remain outside of them all. One of our contemporaries cites Mayor Green's opinion on this head. His Honor says we are worse off in this respect than many of the smaller country towns, and he cordially favors the project of establishing a Home where old couples can be admitted together, to pass their declining days. The idea is one that is well worthy of the consideration of our philanthropic citizens.

Movements of Lecturers and Mediums

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

Mrs. Carlisle-Ireland, of Boston, who was disabled by paralysis in May last, is now much improved in health, and has commenced her professional labors

Dr. S. A. Wheelock informs us that the Spiritualists of Cambridge, Mass., will hold a meeting in Pelham Hall, Hyde's Block, Sunday evening, at 71/2 P. M., Mrs. Fales being the speaker.

C. B. Lynn's address during December will be 1208 Mt. Vernon street, Philadelphia, Pa.

The Geauga Leader, published at Burton, O., speaks in high terms of praise concerning the lectures on various themes recently delivered there by Dr. J. M. Peebles.

Miss L. Barnicoat, of Chelsea, addressed the Spiritualist Society of West Duxbury, Mass., Sunday, Nov. 12th, and at the close of her lectures gave psychomettric readings and descriptions of spirits clairvoyantly seen by her to be present—all of which was very satisfactory to the audience.

Mrs. Clara A. Field lectured for the Springfield Soclety of Spiritualists on Sunday, Nov. 19th. Societies can address her for engagements at Hotel Van Rensselaer, 210 A Tremont street, Boston, Mass.

In consequence of the recent fire in the house No. 19 Essex street, Miss Jennie Rhind has removed to 33 Boylston street, between Washington and Tremont streets, Boston.

W. J. Colville will close his engagement in Chicago at the end of this month. He will lecture in the Temple, Indiana avenue and 25th street, Sunday, Nov. 26th, at 10:45 A. M. and 7:30 P. M., and for the last time in Chicago, on Thanksgiving Day. Nov. 30th at 10:45 A. M., on "The Future of America." A grand musical and literary entertainment will be given as a farewell benefit to Mr. Colville, in the Temple, Wednes day, Nov. 29th, at 8 P. M. Mr. Colville will lecture in Hershey Hall, 83 Madison street, Chicago, Sunday, Nov. 26th, at 3 P. M., for the last time. Choice selections on grand organ by Miss Russell. On Sundays Dec. 3d and 10th and intervening days he will speak in Grand Rapids, Mich.; Sunday, Nov. 17th at Alliance, O.; Tuesday, Dec. 19th, Philadelphia, Pa.; Wednes day, Dec. 20th, Brooklyn, N. Y., returning to Boston in time for reception, Friday, Dec. 22d-his public ser

vices commencing Sunday, Dec. 24th. Mrs. F. M. C. Moseley, lecturer on temperaments heredity, etc., arrived in this city Oct. 31st. On her way from Michigan she was taken sick with malarial fever, which confined her for seven weeks. She has addressed audiences several times in this city, her last lecture, on Heredity, being given Sunday evening in Paine Memorial Hall. She is now in East Bridge water, and will visit towns on the Cape. Mrs. M. has been in the reform lecturing field for nearly twenty

years. Dr. G. H. Geer spoke during October for the Cincinnati (O.) Society of Spiritualists. He has located in Chicago, Ill., for the winter, and is attending the Rush Medical College. He will resume his work in the lecture field in the spring, and is open for engagements for the spring and summer. Will return to New England in April. Parties wishing his services can address him 194 Winchester Avenue, Chicago, Ill.

Mrs. S. Dick lectured in East Braintree, Sunday, Oct. 22d; in Quincy the 29th; in Dover, N. H., Nov. 1st and 2d; in Peabody, Mass., Nov. 5th and 12th. She will answer calls to lecture and give platform tests, also attend funerals. Address care Banner of Light, Bos

Ellen M. Bolles, Eagle Park, Providence, R. I., will answer calls to lecture wherever her services are de sired.

Jennie B. Hagan spoke in Brockton, Mass., the first day evening, Nov. 16th; in Bridgewater, Mass., Sunand week evenings. Address South Royalton, Vt.

Meetings in Haverhill. To the Editor of the Banner of Light :

Last Sunday was a very entertaining day to the Spiritualists of Haverhill and Bradford, Mass.—rendered so by the presence of Mrs. Maud E. Lord, who occupied the platform morning and evening, giving a highly interesting narrative of her mediumistic life, the phenomenal features of which have already become so widely known. ome so widely known.

come so widely known.

The audience was large in the morning, but the hall was packed in the evening, indicating a deep interest in the speaker—in her account of the workings of the spirit power first manifesting itself while the subject was a gradled infant, and developing into something of wonder as years advanced. It was a story full of interest and most agreechly told.

est and most agreeably told.

In addition, she gave two seances while in the city, which were of great satisfaction to those who attended upon them.

E. P. H.

RUPTURE CURED.-New method. Send for circular. Dr. House, 126 Fifth Avenue, New York City.

Mrs. A. E. Cunningham, medical, test and business medium, has removed to No. 9 Davis street, Bos-

ton.

Chas. E. Watkins, the Psychic, "En Route" East.

After thirty days' sojourn in the Forest City, with the most astonishing success of any medium who has been here the past ten years, Mr. Watkins started East, Tuesday, Nov. 21st, stopping two days at Willoughby-holding a successful public séance in Bond's Hall, and giving private sittings at the Powell House, enjoying the hospitality of its landlord, who, by the way, is a firm Spiritualist (travelers spiritualistically inclined will make a note of this). His next stopping place was Unionville, then Geneva, where he expects to hold a public séance Sunday, Nov. 26th, in brother N. S. Caswell's Hall. He will be at Ashtabula Tuesday and Wednesday, Nov. 28th and 29th; Andover, Thursday, Nov. 30th; Warren, Dec. 1st and 2d, expecting to hold a public séance in Alliance. Sunday, Dec. 3d, and remain one day for private séances; from there on the New York, Pennsylvania and Ohio Railroad to Oil City, Titusville, Corry, Jamestown, thence to Westfield. Buffalo, Lockport. Friends on line of Lake Shore and New York Central Railroads wishing Mr. Watkins to stop over will please address THOS. LEES.

105 Cross street Cleveland, O.

Fact Meeting. To the Editor of the Banner of Light :

At our Fact Meeting, Horticultural Hall, Boston, Saturday, Nov. 25th, will be exhibited some marvelous specimens of independent slate-writing. The famous slates which were written upon while firmly sealed, and in the presence of a large audience at Lake Pleasant, Aug. 25th, 1881, and for which the sum of fifty dollars was then offered, can be seen at that time, also slates written upon in the Chinese language, telegraphic characters and many others, with messages upon them very interesting, con-

guage, telegraphic characters and many others, with messages upon them very interesting, considering the conditions and circumstances under which they were written, all of which will be freely and fully explained to those having any interest in knowing about them.

All persons possessing slates which have been written upon without the aid of human hands are invited to bring them and describe their experience in regard to this kind of phenomena.

Mr. J. Frank Baxter will be present, and, in addition to relating facts in his spiritual experiences, will entertain the audience with some of his popular songs. Many other well-known and popular mediums will be present on this occasion. Yours truly, L. L. Whitlock.

Dedication at Michigan City.

To the Editor of the Banner of Light: On the night of the 8th inst. Mrs. Cora I.. V. Richmend dedicated a hall for the use of the Spiritualists of this place. She lectured three evenings to crowded houses, her discourses beevenings to crowded houses, her discourses being well spoken of by outsiders as well as by the friends. The hall was built by Mr. Walter O. Leeds—one of the "solid men" of our city—in the third story of his fine residence, and he has kindly donated the same for the use of the First Society of Spiritualists, which was organized Sept. 10th, 1882, with Samuel Eddy as President.

Yours for progress,

ERNEST KIMBALL, Sec.

Michigan City, Ind., Nov. 14th, 1882.

Fair.

The Ladies' Amateur Dramatic Club will hold a Fair in the Ladies' Ald Parlors, No. 1031 Washington street, commencing Dec. 12th and continuing through the week. Mrs. Maggie J. Folsom and Mrs. Maud E. Lord have been chosen as candidates for a gold chain that is to be given to the one who receives the largest number of votes. Mr. John W. Day (of the Banner of Light) and Mr. Eben Cobb (Conductor of the Eagle Hall meetings) are chosen as candidates for a gold-headed cane that is to be given to the one who receives the largest number of votes. The ballot-boxes can be found at the Banner office and at Mrs. Maggie J. Folsom's office until the Fair opens.

There will be a short entertainment each evening, besides many other attractions, and several prizes are to be given to the holders of Season tokets, which will be only fifty cents each. They can be had at the Banner office, of Mrs. Maggie J. Folsom, Mr. Eben Cobb, and of the President, Mrs. Hattle E. Wilson, No. 16

Village street.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS. Received since our last acknowledgment:

From Eben Snow, Cambridge, Mass., \$2,00; B. L. Robinson, McLean, N. Y., \$1.00; A friend, England. \$5,00; Mrs. B. Huling, Saratoga Springs, N. Y., \$1,00.

Funds Received in Aid of Charles H. Foster.

Read Dr. Carpenter's liberal offer on the seventh page. See Dr. Stillman's advertisement, page 11

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist ociety holds meetings at Everett Hall, 38 Futonstreet, between Smith street and Gallatin Place, every Sunday at 11 A. M. and 7:45 P. M. Speaker engaged: Cephas B. Lynn, for November. Seats free, and every one invited. Children's Lyceum at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

The Church of the New Spiritual Dispensation having secured the Church edilice formerly occupied by Rev. Dr. Fulton, on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), will hold religious services every Sunday at 10:30 A.M. and 7:39 P.M. Able and instructive sermons will be delivered. Seats free, and all are cordially invited to attend. Hon, A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Removal: The Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensa-tion, Clinton Avenue, between Park and Myrtie Avenues,

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

Special Notices forty cents per line, Minion, such insertion.

Business Cards thirty cents per line, Agate, seek traction. Enginess Cards that y seed the cach insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

Electrotypes or Cuts will not be inserted.

67 Advertisements to be renewed at continued tos must be left at our Office before 12 M. on sturday, a week in advance of the date where they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. WILLIS will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.7.

ADVERTISEMENTS.

MRs. F. H. SAUNDERS,
MAGNETIC PHYSICIAN and Test Medium, No. 161
Court street, Boston. DROF, BEARSE, Astrologer, 259 Meridian Tstreet, East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Afairs. Send age, stamp, and hour of birth if possible. Nov. 25. MISS C. W. KNOX, Test, Business and Medical Medium, 5 Boylston Place, Boston,

Thanksgiving!

CROCKERY

GLASS.

THE subscribers desire to call attention to their importa-tions in this line, which include desirable varieties for the table, sideboard and kitchen, from a single piece to match old sets to the largest lots.

FAMILIES and HOTELS

Replenishing will find attractive varieties of Dinner Sets, Dessort Bets, Tea Sets, Ice Cream Sets, Salad Sets, Table Kuives, Carvers and Forks, Goblets, Wines, Celery Vases,

Wholesale and Retail.

JONES, MCDUFFEE & STRATTON, Cor. Federal and Franklin Sts., BOSTON.

N. B .- Our stock of Faience Lamps and Ornamental Pottery and Glass was never more complete than this season. Inspection invited.

Boston and Gila River CATTLE COMPANY.

Capital...\$200,000.

200,000 Shares, Par Value \$1,00 Each. OFFICE 40 WATER STREET, ROOM 23, BOSTON.

W. H. NEWCOMB, of Boston, President.

OFFICERS:

JOSEPH E. MANNING, " SAMUEL W. SARGENT, of Boston. CHAS. D. JENKINS.

W. H. NEWCOMB. S. C. PERRY,

The property of the Company consists of

GEORGE F. WILSON, Jr., of Providence, R.I.

Seventeen Miles of River Front.

AND UNLIMITED MOUNTAIN RANGE.

The property is located in Graham County, Arizona, and Grant County, New Mexico. The business has been in successful operation for nearly three years, and for the purpose of increasing the number of Breeding Cattle, a limited amount of stock is now offered at par,

ONE DOLLAR PER SHARE.

We quarantee not less than TEN PER CENT. on the par value of the stock per annum. Quarterly statements made to all shareholders of record rom the Boston office.

For particulars and Circulars, send to

JOSEPH E. MANNING, Treasurer, No. 40 Water St., Room 23, Boston, Mass.

SICK POOR.

DR. CARPENTER will forward by mail to the afflicted poor suitable remedies for any disease for \$1,50 per month. This fiberal offer is positively-only for the benealt of personsof limited means. A trial box of Vitalized Medicines to any one, 25 cents. Free diagnosis of any case forwarded on receipt of lock of Intr. age, sex, and \$1 for medicines. 210 A Tremont street (Box 1), Boston, Mass. Nov. 25.

MISS HELEN C. BERRY PHYSICAL MEDIUM.

SEANCES Sunday and Thursday evenings, 8 P.M. sharp, S at 18 Arnold street, Boston, Arrangements for Private Circles can be made and scats secured for Séances at 157 Washington street, Room 1. 1w*—Nov. 25.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.] Nov. 25.—13w*

COMPILATION OF THE LECTURES

Given by the Spirit-Band THROUGH THE MEDIUMSHIP OF

> MRS. MAGDALENA KLINE, AND WHICH IS CALLED

THE EVERLASTING GOSPEL

VOL. I.

A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from earth, and which is now being given through the mediumship of Mrs. Magdalena Kline, in lectures, containing Revelations from the Higher Courts, upon the Gol-Head; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Man; the Plan of God with Man; the Plan of Redemption and the Regeneration and Transformation of Mankind from the Lower Nature to the Higher and Divine; together with Teachings and Preparatory Lessons by the Angels for the benefit of all, etc. It is a work for the world.

This book-Vol. 1st of The Everlasting Gospel-contains nearly five hundred pages, filled with rare and grandlessons upon the present and future life, which should be learned by the whole human family. It is not claimed that this volume-or others which are to

follow this-contains all of The Everlasting Gospel, for all that is Truth, and which enables mankind to free themselves from Error, is, in its place and degree, a part of The Everlasting Gosnei: nor is the Bible to be denied or set askle. for this volume contains many quotations from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everlasting Gospel.

Large 8vo. Cloth. Price \$3,00; postage 14 cents. For sale by COLBY & RICH.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale.
Nov. 15.—isti

Important Announcement

ISSUED NOV. 11th, 1882. **BATTLE-GROUND**

S. B. BRITTAN, M. D., Editor-at-Large.

"Truth is the naked sword of the Spirit."-Author. "Take the bright sword that flashes from the skies,
Oh' Man, and smite the hosts of Despotism."
—[Spirit of Shelley.

"He that is first in his own cause seemeth just;
But his neighbor cometh and searcheth him."
—[Solomon.

Hat his neighbor cometh and searcheth him."

[Solomon.]

The Author in his elaborate Introduction presents a graphic outline and dramade representation of the great Religious Movements of the world from the beginning of the Christian era to the present time. He passes in rapid review the progress and triumph of Christianity under Constantine; the conquests of the Arabian Prophet in founding the religion of the Koran; the war instigated by Peter the Hermit for the possession of the Holy Sepulcher; the founding of the Spanish Inquisition; the Protestant Reformation under Luther, Melancthon and Calvin; and he concludes by a more extended treatment of the great Spiritual Reformation of the Nineteenth Century, which is shown to be by far the greatest religious movement, in the entire drama of universal history, during the last two thousand years. In referring to the present Reformation the Author says:

"It is something far more significant than a resolute protest against the corruptions of the prevailing religion and the arbitrary domated of ecclesiatical concells. It is not, in the highest sense, a rude conflict with hoary errors and gigantic Wrong; it is not a mere tilt with the agents of despotic authority. It takes form in a new Psychological Science and a more protound philosophy of human nature, covering the entire realm of our relations to all things visible and invisible. The Battle-Ground of this Spiritual Reformation is not limited by geographical and national boundaries. It does not stop at the lines which separate the races of men, and is not confined to the large area of modern civilization. Spiritualism has silent but irresistible power in the Church and the sense and his cardinals; the schools of science are dumb with astonishment; it oversteps all real and Imaginary limitations, and promises to make the conquest of the world!"

The Clourch and the Mentantina and detense of the Facts and Philosophy of Spiritualism:

"The Poets and the Reprinting the size of the printing and devantage of the Residual

"The Poets and the Spirits.
Philosophy of the Inspirations of Genius." " Religion of Faith and Fashien. Rev. Dr. John Hall and the Logic of the Pulpit." "Scientific Evidence of Spiritualism Wandering and crying in the Wilderness."

"Modern Spiritualism. Rev. Joseph Cook troats the subject," "The Spiritual Controversy, A Modern Samson Pulling at the Pillars." "Religious Intolerance.
Prof. Henry Kiddle and his Critics." "Opposition in the Provinces. Strike, but hear?!"

"Science Versus Doymatism. Review of Prof. Wundt... University of Leipzig." "The Spiritual Agitation.
Rev. Joseph Cook's Lectures Reviewed." "The Tribune on Spiritualists." Politics, Fashion and Sporting at the Front."

" Science and Spiritualism. A California Jack-with-a Lantern," "Modern Spiritualism Defended. Is the Advance going backward?" "Truth Against its Enomics."
Answer to the Author of a Spirit Tragedy."

"Spiritualism and its Critics. Criticism of Mr. Henry Kiddle Reviewed." "Dead Letter of Dr. Graves. Magnetism, Clairroyance and Demonism."

"The Death Ponaity.

Argument from the Constitution of Society." "Meeting the Enemy. Charges of the Tabernacle Paster Examined." "Progress of the Reformation. Faith and Philosophy, Science and Religion."

"Another Witness to the Truth. Daylight Apparition of a Departed Spirit." "The Watchman on Spiritualism. Fallacy of Popular Objections Exposed." "Shaking the Ancient Towers. Watchman, what of the night?"

"Spiritualism and its foos on trial. Brittan Reviews Dr. Bostwick Hawley." "The Mystery Revealed.
A new Clerical Rattle for juvenile minds." "The Opposition in Baltimare. Unfriendly attitude of the Christian Pulpit." "The way Spiritualism is Exposed.

How they play the farce in Dublin." " Spiritualism and the Greek Church. Another Bold Assallant shivers his lance." "Journalistic Ignorance Illustrated. Opposition of the New York Daily Times." "Clairvoyance and Spiritualism. Is Dr. Board a psychological expert?"

"Declining the Responsibility. Immunity for old Falsehoods." "Spiritualism not Responsible. The case of Rev. John A. Lansing." "Great Darkness in Verment, Defending Satan and defaming Spiritualists.

"Latest Bigolow Manifesto. Shadows on the Green Mountains." "Superficial Investigation. How Spiritualism is treated in Minneapolis."

"Our Spiritual Guests. How they become visible and tangible." "The Materialization Question." "A Twilight Meditation." Addenda.

*APPENDIX A.- "Reply to Hon, Thomas R. Hazard "- "Reylew of the Critics and the Situation "- "Rejoinder to Thomas R. Hazard "- "Our Final Answer to our Reviewer." APPENDIX B.-The Western Spiritual Press-Its War on the Secular Press Bureau - A sudden Change of Base - Taking up a New Position."

APPENDIX C.—Pleading to the Indictment—The Grand Army of Straw—My Answer to Hudson Tuttle—The offered Explanation—A Poet claims his License in his Logic—Answer to J. O. Barrett."

Defending the New York (No. 1) APPENDIX D.—Before the New York Conference— Editor at-Large Work under Discussion—Mr. Charles D. Lakey's Address at the Haryard Rooms—The Au-thor's Anniversary Address—Cialme of the Burgau." *APPENDIX E.—Opinions of Distinguished Spiritual-ists—Voices of the People—Popular Estimate of the Secular Press Bureau—Views of the Press, ''

Secular Press Bureau - Viewsof the Press, "
APPENDIX F.—Voices from the Spirit-World - Messages from Henry J. Raymond - Dr. H. F. Gardner Dr. William E. Channing - Hornec Greeley - Hon. John
W. Edmonds - George Ripley, LL. D. -- Mrs. Frances
Harriet Green McDougal - N. P. Wills, "
APPENDIX G.—Fraternal Salutation - To Luther
Colby, Nestor of the Spiritual Press - The Editor-atLarge Fund - Complete list of Names and Residences
of the Subscribers."

Large Funa — Complete list of Names and Residences of the Subscribers."

Dr. Brittan's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-ant-Large respectfully follows the assailant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the whole subject in its essential principles, relations and densis, and in the end the stronghold of the enemy is completely demolished.

This is the Book for all honest inquirers who would fortify themselves with unansw rable arguments against the materialistic theories, cuming sophistries and special pleadings of those who oppose the t ath. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captions critics and dishonest enemics. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation."

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of teding—should speedily lind a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished by supplying every Octhodox clergyman in the commy with a cropy. We renture to hope that the Spiritualists are not few in number who will purchase sveral copies of this book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away, to the end that the excellent results book to give away. It is not a spiritual as a name and an abiding place, take the trouble to procure a l

COLBY & RICH, No. 9 Monigomery Place, Pos-ton, Mass.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-singer of all time, Sparkle forever, "

NOBLE TO THE LAST. And when at last the summons came, Stanch at his work he stood: Strong in the strength of duty done, . He dropped, but with the harness on.

Upright simplicity is the deepest wisdom, and per verse craft the merest shallowness .- Barron. wisnóm.

> Reader, attend! whether thy soul Sours fancy's flights beyond the pole, Or darkling grubs this earthly hole, In low pursuit; Know prudent, cautious self-control

Is wisdom's toot. . . - [Burns. The morning is a rose, the day a tulip; night is a y, and evening is another morning - Richter.

THE MAJESTY OF GRIEF.

... Grief should be, Like joy, majestie, equable, sedate; Confirming, cleansing, raising, making free; Strong to consume small troubles; to commend Great thoughts, grave thoughts, thoughts lasting to the -[Aubrey de l'ere.

Temperance gives Nature her full play, and enable her to exert all her force and vigor .- Addison. AN OCEAN PICTURE.

Night shades the sea. I know not what the hour A crystal light shines from the hyaline; No waning moon pours out her rays divine, No beam foretells the sun's approaching power, Caught from Aurora's rosy-flated shrine; One lightning arrow from Apollo's line Tells of the August gelden-meteor shower. Grand comes Orion from the steel-blue sea, And with twaln tracks of light the ocean laves: And seef what phosphorescent alchemy Transmutes to gold the night of ocean caves! It is the diamond dawn that gloriously Pours her ethereal glow upon the waves. While pale Orion bids lds huntsmen flee. -- [Julic Noyes Stickney, in Transcript.

He that discovers himself till be bath made himself master of his desires layshimself open to his own ruin and makes himself prisoner to his own tongue .-

Korm-Materializations.

A First Experience with Materialization.

To the Editor of the Banner of Light:

Being resolved to see and hear for myself the mediumship of Mrs. J. R. Pickering, of which and can tell the time of day to a minute. I read in the Banner a few weeks since, accompanied by a young companion I went to her evening. My companion, a perfect stranger in and had not the slightest idea of any such thing being expected. Nor had I ever been present at any circle where any cabinet or other upper room, where were assembled a dozen or facing a corner of the room which had been transformed into a cabinet. The arrangement, with the same paper as the rest of the room, o'clock, twenty visitors being then seated in the room, the medium was introduced and stepped at once into the cabinet. She remarked | can talk. only that the room was warm, and looked pale dress of black with a line of lace edging, collighted only by a small kerosene lamp placed cabinet and its vicinity to be in comparative the room to see the figures on the dial of a

We waited in silence a few moments; the gathering at the river. Whilst all eyes were nomenon which we have mentioned. directed toward the cabinet, from it, without rustle or any apparent effort, came a shadowy form with extended arm and beckoning hand. in the front row of seats, who went up to the rope to greet it. A thrill went over my companion, which I could also feel, but no word was spoken between us, and her expression was one of half-incredulous, half-amazed attention. For twenty minutes, form after form appeared, pointed to one after another in the circle whom they wished to attract, and in all save one instance they seemed to meet with recognition from those who advanced to meet them; but to us who sat there it was, of course, only a strange thing to see, but of no particular personal interest.

Then, while a few voices were singing, appeared a new form, which no one of those who had been in the room before seemed to know. It reached over and beckoned to the back row, signifying in answer to a question from Mr. P. that its visit was to a lady there. Being dressed in deep mourning, and a stranger, naturally all eyes turned to me, as being the one indicated, as, I confess, I thought might well be. So, at the request of some one near me, I arose and said, "Is it I?" Instantly the figure shook its head, and reaching away over pointed to my companion and vanished. The young lady was frightened, and reluctant to go alone to the rope, but signified her willingness to go with me. We stepped to the front, and in a moment there glided or floated toward us the figure. It came so near we could easily have touched it. Indeed, when it held out both hands to my friend in eager greeting, she started back, and only thus avoided being touched by it. The figure stood a moment motionless; face to face my friend and it gazed each at the other, when the former, with a quick movement of surprise and recognition, exclaimed, "Why, Aunt Mary! isit you?" The figure bowed, again half-extended its hands, and vanished, or rather retreated to the cabinet. We turned to go back to our seats, but were desired to wait a moment, and as we turned again the figure stood before us. It pointed upward, waved its hands, seemed anxious to make my friend understand something which she could not, and retreated wringing its utes-it's a quarter to three.' By the town

not otherwise have done. It was a woman of sixty or sixty-five, of large figure, dark eyes, hands unmistakably those of an old woman, hair covered with a white cloud, of material somewhat like tarletan, but less sheer in texture. I have never seen the Aunt Mary whom R. recognized so perfectly, but could not help remarking the similarity of likeness in the two faces looking in each other's eyes.

The test seemed to me more remarkable than if it had been a manifestation to myself; for my companion was utterly unprepared for any sight, supposing only that we were to listen to a lecture on Spiritualism.

I tell only what I have seen for myself; but in view of my personal experiences during a few weeks past, and all the evidences of progress and growth and the continual prayer and effort which is being made to throw more light on the subject, I cannot help feeling that a time will come when the law which governs these things will be understood.

Then, the story of the Epiphanies, of the Risen Lord and all the history of the Bible, which half the world rejects or slurs at, will be clear and simple, and the thinking world be prepared for a higher revelation of the will of the Great First Cause than has ever yet been given. Let Spiritualist and medium court investigation, and lead lives so pure and true and helpful, that men, "seeing their good works, shall glorify their Father which is in Heaven." Then, to be a Spiritualist, will be to be foremost in all that is best and noblest in the world, and to be able indeed "to wrap the drapery of one's couch about him, and lie down Inquirer. to pleasant dreams."

"A Remarkable Case."

Greenwood, Mass.

Under the above caption the Montreal Daily Star of Nov. 6th reprints from the Peterborough (Ont.) Daily Evening Review of the Saturday previous the following interesting account of the development of the spiritual in connection with the loss of the material sight, resembling in many particulars the celebrated Mollie Fancher phenomena at Brooklyn, N. Y.:

"Physicians, in the course of their practice. meet with many strango cases; but it is not often, if ever, that they meet with a case of such a phenomenal character as that of Miss Winnie Tracey, who is at present ill at the Oriental Hotel. She is confined to her bed, is totally blind and partially deaf, yet she can distinguish the color of any article placed in her hands, can tell the value of a piece of coin, can manifestations said to be produced under the distinguish persons by touching their hands,

Miss Winnie Tracey, whose home is in Barrie, came to Peterborough and found employment residence, 37 East Concordi street, on a recent in the Oriental Hotel dining room on the 8th of October. On the 18th of October she became Boston, had never heard of materialization, indisposed, and on Saturday, the 28th, she was attacked by convulsions and lockjaw. Her sufferings continued until Tuesday night, although Dr. O'Shea, who is attending her, did all that accessories were used. We were shown into an medical skill could do to relieve her. During that time she remained conscious, but was more people, chairs being placed in two rows speechless, and could only communicate her wishes to those who were attending her by signs or by writing. Her hearing was also with which no doubt many of your readers are affected, although she was not altogether defamiliar, was a very simple one, and afforded no prived of that sense, and on Sunday her sight possible means of egress or ingress save from the | began to fail. Remedies were tried to relieve front a distance of four or five feet from the the lockjaw, but without avail, until Tuesday nearest row of chairs. The curtains, of plain | night. A fly blister was applied to her neck. black material, were lifted on all sides, afford- and five minutes after it was removed the jaw ing a view of the wall on both sides covered opened. The convulsions also ceased, and she was enabled to converse, although she could not and an ordinary cane-seated chair. At eight speak loudly, but her sight did not return and her hearing was not entirely restored. At present she can see nothing, can hear a little, and

On Tuesday night the strange gift which Miss and weak; a slight figure simply clothed in a Tracey's sickness seems to have brought to her was accidentally discovered. Dr. O'Shea was lar and cuffs. The curtains were dropped, a standing beside the sick girl's bed, with others, rope stretched across the end of the room, six and she was talking of dying, as she had conor eight feet being thus enclosed, and the room | cluded that she could not live. While talking, she incidentally remarked that it was ten minbehind a screen of black cloth, causing the utes to one o'clock, and the doctor on looking at the clock, found that she had told the exact darkness, though at no time was it too dark in time. A few minutes afterwards she said, casually as before, that it was six minutes to one, and the doctor, finding that she had again told the time correctly, thought it strange that she music-box, on a stand near the cabinet, but not could do so when there was no timepiece in touching it, having been wound, played its little such a position that she could see it, even if she tinkling melody, and at the request of Mr. P. a were not blind. He questioned her shortly few sang softly some of the familiar hymns we afterward as to the time, and was answered all know, about the sweet by and-by, or the correctly. This led to the discovery of the phe-

On Thursday afternoon a Review reporter called to see the sick girl, and was taken to the room by Mr. McIntyre. A gentleman who is staying The figure seemed to be recognized by some one at the hotel accompanied them, and in the room, besides Miss Tracey, there were her mother and Mrs. McIntyre. The girl was lying in bed, and her gaze was abstracted, as though she was thinking intently, until spoken to, and then she would rouse up. Her eyes looked natural, but on a hand being passed quickly and repeatedly past them, they did not move, nor did her eyes close when a finger was placed so close to her eye that it almost touched it. However, in order to make deception impossible, she allowed herself to be blindfolded, and tests of phenomena were made. The third gentleman who was present reached his hand to her, and, having felt it, she said: 'I have not felt this hand before: this gentleman is a stranger to me, but he is staying in this house.' A glove was then handed to her, and she said: 'This is a glove, a kid one; it is of a brown color—a dark brown; which was an accurate description of the glove. It did not seem strange that she could tell the article was a kid glove, but that she could tell the color of it was certainly remarkable. A piece of colored paper, red on one side and white on the other, was handed to her, and, without making the least mistake, she said: 'This is paper; this side is white and (turning it over) this side is red.' Other pieces of colored paper were placed in her hands, and she told the color of each of them correctly. A small pocketdiary was then placed in her hands, which was ruled with red lines and had printed date lines on each page. 'This is a book,' she said, running her fingers up and down on the page, of white paper; it has red lines across it, and there is printing here,' she continued, as her fingers rested on the printed date. A small scribbling pad was then handed to her by the reporter, and she described accurately the different colors on the binding. 'There is writing here,'

she said, as her fingers touched a line of par-

tially obliterated lead pencil writing, but I

cannot make out what it is.' No further color

tests appeared to be necessary, and she was

then asked what time it was. She paused a few

my companion stood face to face with it I ex- three. 'Oh, dear, I'm tired,' said the girl, as amined it coolly and dispassionately, as I might | she composed herself on the pillow, and it was not thought right to disturb her any further then.

She had previously been tested by Mr. Mc-Intyre and others as to telling who persons were by touching their hands. Four or five persons at the bedside crossed their hands, and held them out to her in such a position that she could not tell by the voice to whom a particular hand belonged. But she did not try to do that. Merely taking each hand in turn in her own, she told to whom it belonged, and when a stranger's hand was given to her, and she was told his name, she could tell any time afterward who he was by feeling his hand. Money was handed to her, and she told the exact value of the coin.

Dr. O'Shea, when called upon, did not try to conceal anything about the case, and seemed impressed by the strange nature of it. When asked if he had ever met with such a case before, he replied that he had 'met with cases of convulsions, but,' he added, 'I never saw anything like the apparently supernatural gifts of this girl.'

The girl is about seventeen years of age, and her mother says that, although she was sick once before with scarlet fever, nothing of a phenomenal character was ever noticed about her

WHAT THE GIRL SAYS.

Having heard that Miss Tracey's sight and hearing had returned to her, and that previous to that she had made even more wonderful manifestations, a reporter called to see her again Saturday morning. The reporter found the girl apparently much improved. She appeared a great deal stronger, and her eyes were bright, and had an altogether different look from what they had on the occasion of the previous visit.

'I am glad to see that you have recovered your sight,' said the reporter. 'Yes,' she replied, 'I can tell you the colors now without feeling them.' She then proceeded to tell the following story concerning the recovery of her sight: 'I was lying on the bed,' she said, 'when an angel, which had been with me all the time, touched me on the hand, and called me three times. "We are going to leave you, Winnie," said the angel, "and you will not see us again until you are with us in heaven."'

The girl here stated that she was directed by the angel to get up and kneel down by the side of the bed on which she "had suffered so much," and repeat certain prayers of the Church, when her sight would be restored; she did as directed, in the presence of several witnesses, and recovered her powers in that direction. The printed account concludes as follows:

"'Was it this angel that told you the colors and the time, and the other things you told us yesterday?' asked the reporter. 'Yos, it was the same angel,' she replied; when I touched a color it would tell me what it was, and it told me the time. When Dr. O'Shea brought in his cousin, I could not see him, and never knew him, but the angel told me who he was.' Again was her statement confirmed by Mrs. McIntyre and the doctor, in so far as they said Dr. O'Shea's cousin did call to see her, and although his name was not mentioned, she told at once that he was a cousin of the doctor. 'On Monday evening,' she said, in answer to a question, I could not see any one, and it was then the augels first came to me, and they stayed with me until I could see last evening, and then they said "good by" three times, and have not returned. I cannot tell anything now, only by my ordinary sight.' 'Do you know what the other doctors who came with Dr. O'Shea said about you?' 'Yes,' she replied, 'I know all they said: the angel told me.' While the reporter was in the room, Dr.

O'Shea came in and told the girl that a physician wished to see her, mentioning his name. 'I don't want to see him,' she said, with a touch of anger in her voice. 'Why not?' asked Dr. O'Shea. 'Because,' she said, 'when he was here the other night he took you down the hall outside and told you that I was shamming. He said for you to stay out of my room and he would come in and tell Mrs. McIntyre to go out, and would then threaten to cutoff my hair, and I would soon speak.' 'That is just what he said, and I never mentioned it to any one,' exclaimed Dr. O'Shea.

Further conversation took place and the reporter left the room. Dr. O'Shea states that the girl told him exactly what passed between him and Dr. McCrea, Dr. O'Sullivan and others, and that she had also told him exactly what he thought of her case while he was in his office alone. Mrs. McIntyre states that the girl's mother fainted on Friday, and that a moment after the girl said that some one of her family was sick, and also that on Friday a gentleman and lady, who were total strangers to all in the house, came up to the girl's room, and, having felt their hands, she told them that they were man and wife, which they indeed were, al though none of those present knew it at the time.

This is the girl's story and her explanation of the phenomena. She conversed very intelligently, without hesitation, and used good language. Many gentlemen who saw her on Thursday and Friday were astonished, and whether her statement will enlighten them or not, it is now given."

Report of a Mass Convention held at Essex Junction, Vt., Nov. 3d, 4th and 5th, 1882.

To the Editor of the Banner of Light:

The Convention was organized on the morning of Friday, Nov. 3d, by the election of Mr. Lucius Colburn, of Bennington, Vt., President. and Mrs. J. Stevens, of Essex Junction, as Secretary, assisted by Mrs. N. J. Gould, of West Randolph. Mrs. Colburn is a fine medium, and has been holding successful seances with us for several weeks, and filled the office of President

to the universal satisfaction of the Convention. We held three sessions each day, and all were well attended, and very harmonious. We had an excellent choir, and many fine solos were rendered by Miss Truax and Miss Williams, of Essex Junction, and by Mrs. Ela, of South Wallingford. This is the first appearance of Mrs. Ela at our meetings, and we do not believe the friends will now allow her to be absent. She has a very sweet voice, of remarkable volume, and it is finely cultivated. She has held important positions in New York City church choirs. The Convention is indebted to her for much enjoyment.

Each session was opened by an hour's conference, participated in besides the regular speakers by Dr. Gould, Mr. Barber, Messrs. Richard son, Mr. and Mrs. Gilman, and others, and proved to be an interesting and instructive feature of the meeting. Mrs. Crossett, of Duxmoments, and replied slowly, 'It is twenty minbury, gave us two very interesting addresses. She is one of our old Vermont speakers, and be

hands slowly and with drooping head. While time at the moment it was fifteen minutes to cause of her harmonious principles and methods of thought a favorite.

Mrs. Morse-Baker also gave us two addresses. The one on "Truth," Sunday morning, was very much admired. She is rapidly making friends in this section: an indefatigable worker, and was of great assistance to our meeting.

Mrs. Fannie Davis Smith was ill and able to give us only one address, and that on Sunday P.M. It was entitled "The Great Unchurched," and, like all her addresses, was a marvel of power, a deep and practical lecture, showing how Spiritualism was only one of the many factors now moving to liberalize human thought and supply the needs of the great unchurched portion of humanity. She showed that in some respects Spiritualists need to be reformed, and urged speakers and mediums to educate themselves, if they would keep the platform and the scance abreast of the times.

Capt. H. H. Brown, whom we almost claim as one of our home speakers, so often has he been in our Conventions, and so closely has he endeared himself to us, gave us two addresses, though he left on Saturday morning a sickroom to come to the Convention. His first was upon "Bible Stories in the Light of Spiritualism." in which he traced the identity of our phenomena and those of the Bible, but drew an entirely different philosophy from them.

Sunday P. M. he spoke upon "The Philosophy and Necessity of Evil." It was a grand, practical lecture. We cannot report it, but wish all might hear the practical lessons contained in it.

Sunday evening short addresses were given by Capt. Brown upon "The Ideal is the Real" by Mrs. Crossett upon "The Mission of Spiritualism." and Mrs. Morse-Baker upon "Some Hints to Practical Work" Mrs. Baker, Mr. Colburn, Dr. Gould and Dr. Brunson exercised their test powers to the pleasure and benefit of the friends present. Resolutions of thanks were passed to the railroad officials for free re-

Junction, who, as a "committee of one," had arranged for the meeting. During the intermissions a Local Society was formed at Essex Junction, with Mrs. E. P. Child as President, Mrs. W. J. Beach as Vice-President, and Mrs. J. Stevens as Secretary

turn checks, to the landlord of the hotel for the

free use of the hall, and to Mr. Barber of Essex

and Treasurer MRS. J. STEVENS, Secretary. MRS. N. J. GOULD, Assist. do.

November Magazines.

ST. NICHOLAS commences with its November numper a new volume, and celebrates the opening of its tenth with a fine display of attractive features, prominent among which are the first chapters of a new se rial by J. T. Trowbridge, probably the most popular writer for boys in America, entitled, "The Tinkham Brothers' Tide-Mill"; a historical novelette of boy and girl life, by Frank R. Stockton, "The Story of Viteau"; and "Torpedoes—Don't Anchor," an interesting and instructive article, with illustrations by J. B. Woodward, from instantaneous photographs, showing the effects of explosions under water. Of poems we have "The Queen's Gift," by Rose Hartwicke Thorpe; Times and Seasons," by W. J. Linton and others, besides several "jingles." The present number supplies a fine entertainment for Christmas, "The False Santa Claus," a play consisting of dialogue and music, the latter adapted to familiar airs and the whole easily produced by following the directions accompanying t. The engravings are many and very fine in subjects and interpretation. Published by the Century Company, New York. For sale in this city by A. Willlams & Co., corner of Washington and School streets.

THE ELECTRICIAN reaches us this month with double its usual number of pages, the great interest felt by the public in all electrical matters, especially in the development of the electric light, calling for the publication of many articles that could not otherwise be given. The contents are deeply interesting; the illustrations many and very fine. Williams & Co., editors and publishers, 115 Nassau street, New York.

THE VACCINATION INQUIRER for November reports the proceedings at a large and enthusiastic meeting in the open air at Lelcester, Oct. 4th, in deprecation of compulsory vaccination. Resolutions de claring that the Compulsory Vaccination Acts had failed to prevent or mitigate smallnox, but had brought untold misery into the homes of the people," were carried with acclamation, Conservatives uniting with the Liberals in their support. The remaining contents of this month's Inquirer show that the people are rapidly becoming conscious of the iniquity of compelling parents by law to poison their children, and are determined, as soon as possible, to put a stop to it. E. W. Allen, publisher, 4 Ave Maria Lane, London, Eng.

WILFORD'S MICROCOSM contains numerous argumentative papers upon various theories and investigations of modern science in their bearing upon the religious thought of the age, of which those possessing the most interest to our readers are "Spiritual Things are Substantial," by J. H. Hoffer, Esq., "A Materialist in a Chasm," by H. W. B. Myrick, "Electricity, the Motor Power of the Solar System," by B. T. Kavanaugh, and "Principles of Terrestrial Magnetism," by Prof. W. H. H. Musick. Hall & Co., Publishers, 23 Park Row, New York.

NATIONAL ANTI-COMPULSORY VACCINATION RE-PORTER this month reviews at some length "The Swedish Smallpox Statistics Fraud," and exhibits 'The Real Truth of the Matter." Several cases are given of fines and imprisonment imposed on parents who refused to vaccinate their children, and of parents who submitted to the law, but lost their children by death as the result of doing so. Published by G. F. Poole, Cheltenham, Eng.

THE PEACEMAKER.-The current issue of this monthly contains a great variety of articles advocating the establishment of a system of arbitration for the settlement of disputes, the abolishment of the death penalty, the education of the Indians, etc. Published by the Universal Peace Union, 813 Arch street, Philadelphia, Pa.

THE SIDEREAL MESSENGER gives reports of observations made at Princeton, N. J., of the comet, pronounced the most magnificent celestial spectacle that has appeared for a quarter of a century, and an interesting account of it by Prof. C. S. Hastings, with much other information for students in astronomy. Conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn.

THE PRIMARY TEACHER for this month contains its usual variety of useful helps for those engaged in educating the youngest of pupils. N. E. Publishing Co., 16 Hawley street, Boston.

Says Dr. Alice Stockham: "To be a successful physician a woman must be a lady, a womanly woman. No aping of masculine habits, dress or foibles will conduce to success. She must have an affinity for the work, feel at home in the sickroom, with a desire and tact to relieve suffering, devoid of any morbid sensibility at sight of pain, offensive deformities, and ghastly injuries and operations. She must be born to command, firm in purpose, and quick to execute, at the same time have dignity and self-control. Nothing must escape her observation. She must be able to reason from cause to effect, strong in convictions, but slow to give an opinion. She needs a love for scientific research, and the ability to apply herself to study."

A good liquid glue, it is asserted, can be made by dissolving the best glue in pure cider vine-gar.

Coughs, Colds, Hoarsoness, Throat, &c., quickly relieved by Brown's BEONCHIAL TROCHES. A simple and effectual remedy, superior to all other articles for the same purpose. Sold only in boxes. Price 25 cts. Miscellaneous.

LYDIA E. PINKHA

Is a Positive Cure

For all those Painful Complaints and Weaknesses so common to our best female population.

A Medicine for Woman. Invented by a Woman. Propared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the intural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians use It and Prescribe It Freely

It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its uso.

For the care of Kidney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will endicate every vestige of Humors from the Blood, and give tone and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mall in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs.
Pinkham freely answers all letters of inquiry. Enclose 3 ct. stamp. Send for pamphler.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They care constitution, billousness, and torpidity of the liver. 25 cents per box.

May 27. [4]

TROUBLES HEART ONE IN THREE HAVE THEM

And think the Kidneys or Liver are at Fault. HYPERTROPHY, or enlargement of the Ventricien. Dr. Graves's Heart Regulator has good record. PERICARDITIS. or inflammation of the heartcane. Dr. Graves's Heart Regulator meets the demand.

WATER in the heart-ease. (Accompanies Dropsy.)
Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Vory common.)
PALPITATION. Dr. Graves's Regulator is a sure ANGINAPECTORIS, or Neuralgia of the Heart.

Dr. Graves's Heart Regulator shows immediate results. ate are inferior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Prico \$1'per bottle, six bottles for \$5, by express. Send stamp for emil-nont physicians' treatise on these diseases. In Nervous Prostration and Steeplessness.

Dr. Graves's Heart Regulator has no equal. F. E. INGALLS, Sole Agent in America, Concord, N. H. A Sold by all Leading Druggists. TA

DISEASE

Oct. 14.-1yeow.

OR THE PERMANENT CURE OF A

No other disease is so prevalent in this country as Constitution, and no remedy has ever equalled the colobrated Kidney-Wort as a cure. Wintever the case this remedy will by exercise it. PILES. This distressing complaint is very apt to be complicated with Constitution. Kidney. Wort strengthens, the weakened parts and quickly cures all kinds of Piles were when physicians and medicines have before failed.

So If you have either of these troubles

PRICE 51. USE | Druggists Soil

Being all the Gospels, Epistles, and other pieces, now extant, attributed, in the first four Centuries, to Jesus Christ, His Apostles and their companions, and not included in the New Testament by its compilers. Translated, and now first collected into one volume, with profaces and tables, and various notes and references. From the last London edition London edition, Cloth, \$1,25, postage 10 cents, For sale by COLBY & RICH.

The Question Settled:

A careful comparison of Biblical and Modern Spiritualism.
By REV. Moses Hull, formerly a noted Second-Advent
Minister.
CONTENTS.—The Adaptation of Spiritualism to the
wants of Humanity: The Moral Tendency of Spiritualism;
Bible Doctrine of Angel Ministry: The Three Pillars of
Spiritualism: The Birth of the Spirit; Arewe Infidels Are
we Delucted! Objections Answered.
Cloth, 81,25, postage 10 cents. Cloth, \$1,25, postage 10 cents. For sale by COLBY & RICH.

THE SPIRITUAL PILGRIM.

A Biography of J. M. Peebles. BY J. O. BARRETT.

"My name is 'Pilgrim;' my religion is love; my home is
the Universe; my sole effort is to educate and elevate numanity."
The book contains a fine steel portrait of Mr. Peebles,
engraved in London.
Gloth, 41,50, postage 10 cents.
For sale by COLBY & RICH.

THE DAY OF REST.

BY W. McDONNELL, Author of "Exeter Hall," "The Heathens of the Heath," etc. This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath handled in a masterly manner.

Paper, 10 cents, postage 2 cents.

For sale by COLBY & RIOH.

PHILOSOPHIC IDEAS; W with at Obline to Execution b

The Spiritual Aspect Nature presents to J. Wilmshurst.

Paper, 151 pp. Price 35 cents, postage 4 cents. For sale by COLBY & RICH.

MY EXPERIENCE; Or, Footprints of a Presbyterian to Spiritualism

BY FRANCIS H. SMITH.
An interesting account of "sittings," with various modiums, by a Baitimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.
Ciolin, 76 cents, postage free.
For sale by COLBY & RICH.

THE HEREAFTER:

A Scientific, Phenomenal, and Biblical Demonstration of a Future Life. By D. W. HULL. In this book Mr. H. discusses the question of the origin of the Physical and Spiritual man. One chapter is devoted to the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualizar, Clairvoyance, Alekmerism, Somnambulism, and the Bible. Gloth 75 conts.

For sale by COLBY & RICH.

A Roman Lawyer in Jerusalem. BY W. W. STORY.

The story of Judas Iscarlot is here related in a different light from that usually held by theologians.

Paper, 10 cents, postage I cent.

For sale by COLBY & RICH.

The Rationale of Spiritualism;

A PAPER BRAD BEFORE THE OHICAGO PHILOSOPHICAS

Of the movements at the property of the paper before the property of the paper before the property of the paper before the paper befor

WHO IS THE RICHEST MAN?

Who is the richest? The crowd said, "He Whose pleasure-boats sail upon every sea, Whose villas rise upon mount and shore, Whose gardens broider wide acres o'er, Whose horses win at every race, Who hires the best seats at every place Where show is seen or music heard, Who buys of the rarest for bower and board And never stays to count the cost; He is the richest—he spends the most." But he squandered his all on his greed and pride, And he was a beggar before he died.

And he was a beggar before he died.

Who is the richest? On 'Change they agreed,
"He who grudges his daily need,
Who earns the most and who spends the least;
He who wastes nothing on show or feast,
Kinsman or friend, but early and late,
O'er desk and ledger, has tolled and sate
From his boyhood up, till the grey hairs now
Are growing few o'er his furrowed brow;
He should be richest—he's paid the cost;
He must be richest who saves the most."
But to him were love and care denied,
And he was a beggar when he died.

Who is the richest? Seld no man

Who is the richest? Said no man, He whose house and whose food are plain, Whose coat is old, and afoot who goes To the homes of sicknesses, wants and woes; Who loves with his neighbor his all to share, And to make it more on binned to spare And, to make it more, on himself to spare All that he can, nor count it lost.
Can he be rich who foregoes the most?
Though, when he was dying, too, the poor Swarmed with small offerings in his door, Watched and tended and prayed and cried, Leaving no wealth, save of love, he died.

Watched and tended and prayed and cried,
Leaving no wealth, save of love, he died.

Ere the third day brought its morning light
The three dead men rose up in the night
And jeurneyed away to the Far-off Land
And the street where the many mansions stand.
The spendthrift and miser, homeless there,
Knocked at many a gate with many a prayer,
But finding all bolted and stiff and stark,
Wandered away in the haunted dark
With teeth that chattered for fright and cold.
But the other saw in letters of gold
His name, o'er a castle-portal fair,
Through the mists of death that hung in the air,
Flash like lightning; and out there poured.
With a burst of music, a shining horde
Of visions bright, that, with sweet-voiced din,
Thronged round him and lifted and bore him in.
Sobbed the widow, "You made my heart sing for joy!"
"You sheltered me!" "You my famine fed!"
"You gave me my chance to earn honest bread!"
And the prisoner shouted, "You cante to me!
And the prisoner shouted, "You cante to me!
You brought me the truth that made me free!"
While its angels sang, through the heavenly host,
"He is the Richest who Gives the More to the prisoner shoutest."
S. H. Palfrey.

Spirit of the Press.

The Past and Future of Ocean Telegraphy.

Telegraphy.

The presence in this country of Mr. John Pender, M. P., in connection with new schemes of ocean telegraphy, makes a survey of that great field of modern enterprise, its past triumphs and its future possibilities, of timely interest. Without going over the trite and familiar story of the successful laying of the first cable under the Atlantic, it is enough to recall the fact that the original charges for the transmission of messages were so exorbitant as to be all but prohibitory. This resulted in the appearance of Reuter's and other competing companies, which attempted to furnish cablegrams to private parties at lower rates. The results were unsatisfactory, and the laying of a new cable became a recognized necessity. An enterprise was accordingly started on this side of the Atlantic, and, in the face of strenuous opposition, an act of the New York Legislature was obtained, which granted the exclusive right of establishing direct telegraphic communication between New York City and some point upon the French coast, such as Brest or Ushant.

By successive steps the Anglo-American Company was llaway up this and all subsequently.

By successive steps the Anglo-American Company swallowed up this and all subsequently-projected rivals. The Direct Cable Company followed the fate of the American venture. The Ponyer-Quertier Cable was the next to be gathered in, and now the American Cable Company is going the same way. Mr. John Penday. pany is going the same way. Mr. John Pender, M. P., has been the active agent in this series of consolidations. While the Anglo-American Company has thus been playing the rôle of the boa constrictor among cable companies, until its capital has been inflated, by a few strokes of the pen, to its present figure of \$7000,000 Jay the pen, to its present figure of £7,000,000, Jay Gould has been busily at work, on this side, to secure the control of the Anglo-American Company itself. And he has succeeded. In the spring of 1880 the French Cable Company, which, by a promised compliance with the laws of Congress, had been permitted to land its cable on American soil, entered into engagements with the new American Union Telegraph Company, whereby it was stipulated that all foreign messages received or forwarded should be despatched over the wires of the joint com-

panies to their mutual pleasure and profit.

To abate this dangerous rival, controlled at that time by Mr. Gould, was all important to the Western Union and its cable connections. How the American Union Company was bought up by the Western Union, and was, with the Atlantic and Pacific, consolidated into the West-ern Union; how the latter's overgrown capital was further inflated, and how, before matters were settled, the law courts were choked with suits for or against the consolidation, are matters of too recent date to require mention.

The foreign cable companies resisted, but their opposition, however, proved fruitless, Mr. Gould having obtained control of Western Union and its cable contracts, and thus the land and the ocean companies have tied themselves up in a close corporation, and eighty millions of English-speaking people; as well as the people of Europe, are, so far as their ocean telegraphic service is concerned, completely at their

In the columns of Money, a London monetary journal of high repute, the question is asked, in view of this monopoly of ocean and land teleg-raphy—Will another cable pay? It points to view of this monopoly of ocean and land telegraphy—Will another cable pay? It points to the fact that the Anglo-American Company's cables date from 1869, 1873, 1874 and 1880. The 1869 cable is admitted to be unworkable, and the history of the 1864 and 1866 cables, which were abandoned after ten years' working, shows that a decade is the average lifetime of the old-fashioned type of cable. The 1873 and 1874 lines may therefore be expected to go the way of all cables within the next year or two. So that this company, with a capital of £7,000,000, only possesses one cable which can be called even comparatively new, but inasmuch as this 1880 cable is simply an intermediate portion of new cable added to the salvageable remains of the 1866 cable, it is not entitled to be regarded as even middle-aged. These facts speak for themselves as to its prospective working life, for the strength of a chain is the strength of its weakest link. Yet the reserve fund of this company is utterly inadequate for the replacement of these cables as they reach the natural period of their existence, which in the case of two cables will occur during the next two or three years. The Direct Cable was laid in 1874, so that its serviceable career is also fast drawing to a close. Should any accident happen, its capacity! for raising and repair is more than doubtful.

doubtful.

A new company with a very long name—the European, American, Canadian and Asiatic Cable Company—is now in the field, and Money says that its prospectus has struck dismay into the existing Atlantic Cable ring. It proposes to substitute a tariff of nine pence (eighteen cents) per word for the present one of two shillings (say fifty cents) per word. The vital question of a reserve fund seems to have been fully considered by the projectors of the new company. Mr. Pender, Chairman of the Direct Company, stated at a recent meeting that during the financial year just ended a dividend had been paid of five per cent. and £29,000 added to Company, stated at a recent meeting that during the financial year just ended a dividend had been paid of five per cent. and £29,000 added to the reserve fund. This reserve is against a capital of about £1,400,000, so that the annual reserve, of £45,000 on the capital of £1,500,000 proposed by the European, American, Canadian and Asiatic Cable Company is more than the most prudent calculations seem to require, remembering that the Direct Cable Company an old cable, while the reserve contemplated by the European and improved cable, while the reserve contemplated by the English of a new and improved cable, while the reserve contemplated by the European and improved cable, while the reserve contemplated by the European and improved cable, while the reserve contemplated by the European and improved cable, while the reserve contemplated by the European and papers. He solicite the supply the demands of the public for spiritual books, magazines, and papers. He solicite the books, magazines and papers. He solicite the part of the purpose of the first the company is for a new and improved cable, trical engineers both the European and American the first the papers. He solicite the papers both the European and American the first the papers better the reserve contemplated by the trical engineers both the European and American the first the papers. He solicite the papers better the papers are said to have the first the papers. The insulation of Hanley's Statest was the first the papers are said to have the first the papers.

company's cables will be composed, is no less than ten times higher and more complete than that of the core used in the manufacture of ex-

than ten times higher and more complete than that of the core used in the manufacture of existing cables, while at the same time it appears to be practically indestructible.

At last accounts a newspaper war was raging in the London press between Mr. Weaver, the manager of the Anglo-American monopoly, and the promoters of the new company. The general public on both sides will naturally wish the new venture success. The dangers of a monopoly of the news service of the world controlled by one man, and that man Jay Gould, are too palpable te need pointing out. That such a monopoly should be so near consummation is a far-reaching menace not only to trade and commerce, but to other interests that are still dearer to us as a free people. The issue that looms up as clearly on the horizon to-day as the issue of slavery overshadowed the sky in 1856, is that of corporate monopoly. Railroad and telegraph and cable consolidations are the order of the day. The railroad, the telegraph and the cable are the dominant factors in our civilization. They control the great body of the people, fix the market prices of their veriest necessaries of life; bread, beef and coal rise and fall as freights go up or down, and the click of the telegraph in the speculators' hands has come to be the arbiter of good times or bad, as its manipulators will. And yet we have but a moderate enthusiasm over the projected new cable company. It may go forward and thrive—for a while, but in the end it will probably go the way of all former enterprises, and become merely another spoke in the wheel of the monopoly has done its worst, and thinks itself the absolute master of the situation, its day will be all but over. And it would seem to be now rapidly. master of the situation, its day will be all but over. And it would seem to be now rapidly achieving that complete supremacy which will be the sure preface to its overthrow. The few will never dictate to the many in this country for any great length of time.—Boston Traveller.

New Publications.

OUR LITTLE ONES: Illustrated stories and poems for little people. William T. Adams (Oliver Optic), editor. With three hundred and eighty illustrations. Square 8vo, boards, illuminated covers, pp. 383. Boston: Lee & Shenard.

The entire numbers of the year are here given of a monthly magazine for the youngest children, of which we have made favorable mention upon the appearance of each. Its distinctive recommendation is that its contents are specially prepared by writers and artists in full sympathy with child-life, and as the natural result the volume possesses attractions from its first page to its last that captivate those for whom it is designed, and make glad thousands of young hearts. It is likewise free from all attempts to impress young minds with theological dogmas, the editor evidently thinking that the only religious teaching required is that which gathers around the faithful performance of the duties of every-day life. We recommend the book as one with which all of our readers who wish to make young children a gift during the coming holidays will be much

'RING OUT, WILD BELLS." By Alfred Tennyson. With illustrations from designs by Miss L. B. Humphrey.

CURFEW MUST NOT RING TO NIGHT." By Rosa Hartwick Thorpe. Illustrated by F. T. Mer-rill and E. H. Garrett.

THAT GLORIOUS SONG OF OLD." By Edmund Hamilton Sears. Illustrated by Alfred Fred-

There is no need of "gilding refined gold," as would inevitably be the case were we to say a word in praise of the merits of the literary contents of the above books; and it is scarcely required that we should allude to the taste, appropriateness and skill displayed by the artists in the illustrations, since all who may have seen any of their productions know that nothing unworthy reaches the public from their hands. The volumes belong to the series of " Illustrated Hymns and Poems," published by Lee & Shepard of this city, and are eminently suitable for holiday gifts. The illustrations have been engraved under the supervision of George T. Andrew.

RECEIVED: REPORT upon the Yield and Quality of Small Grain, the Condition of Corn and Cotton, of Potatoes, Tobacco, etc.; also, Freight Rates of Transportation Companies. Ph., pp. 58. Washington: Government Printing Office.

ILLUSTRATED CIRCULAR OF THE OAKLAND. Ph., pp. 82. St. Clair Mineral Spring Co., St. Clair, Mich. REMARKS on "Pasteur's Discoveries in Disease Prevention." By J. Dobson, M. D., F. A. S. Ph., pp. Fairfield, Ct.

AN ESSAY CONCERNING THE SOUL. By A. D. Bathell. Ph., pp. 8. J. W. Simpson, Derby, England. Poems by William Wright. Ph., pp. 10.

LIBERTY AND MORALITY. A Speech delivered by W. S. Bell, at the Freethinkers' Convention, Watkins, August 26th, 1882. Ph., pp. 36. Boston: Published by the author.

The late Matt. Carpenter suffered for years with disease of the heart. So, too, did Fernando Wood. These men were intellectual giants, and also splendid specimens of manly physical proportions. A few bottles of Dr. Graves's Heart Regulator would have cured them of heart troubles, and have saved them for many long years yet to come. Get at druggist's.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when nublished, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there them entirely, but in no one instance has you them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable into good English.

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility.

highly satisfactory terms, releasing me from all responsibility.

I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to receive it at \$1,25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1,50 per copy.

There are surely five hundred persons in the United States who will precipitate the publication of so inestinable a work as Allan Kardeo's "Genesis." It would be cheap at \$3, and is one of the brightest gems of spiritual literature.

Owing to various circumstances I request

Owing to various circumstances I request that no one will write to me about this volume except through the "Bamer," in which paper, with the consent of the editors, I will answer any open letter they print.

Trusting to the kindly cooperation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity,

W. J. Colvings.

introduction consistent and the control of the cont

"THE SCIENTIFIC BASIS OF SPIRITUAL ism," by Epes Sargent—his last great work PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

Read "Zoellner's Transcendental PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale

New Rooks.

Flashes of Light from the Spirit-Land:

THROUGH THE MEDIUMSHIP OF MRS. J. II. CONANT. COMPILED AND ARRANGED BY

ALLEN PUTNAM, Author of "Spirit Works"; "Natty, a Spirit"; "Mes-morism, Spiritualism, Witcheraft and Miracle," etc.

merism, Spiritualism, Witcheraft and Miracle, "etc.

This comprehensive volume of more than four hundred pages presents to the reader a wide range of useful information, scientified signistion, the look plex pileation, geographic description and spiritual revelation. The disembodied minds of Theodore Parker, William Ellery Chambing Thomas Pane, Rev. Henry Ware, and other distinguished intelligences of to-day. Their utterances, as given through the lips of Mrs. J. H. Conant, and published from time to time in the Message Department of the Banner of Light, have awakened the greatest interest in society concerning the origin of man, the duty devolving upon each individual, and the destiny of the race, as treated from the soveral standpoints which the freedom from artificial constraint, and the added light of the spirit-world, render inevitable to the reflecting soul entering it in obedience to the flat of natural law. The book is composed of extracts from answers to some of the most important questions proposed at the Banner of Light. Free Circles.

Cloth, 61,50; postage 12 cents.
For sale by CULBY & RICH.

Psychology; Re-Incarnation; Soul, and its Relations;

OR, The Laws of Being:

SHOWING the Occult Forces in Man; that Intelligence manifests without Material; and the most important things to know. By ALMIRA KIDD.

INDEX.—Introductory; Clairaudience; Theories contrasted on the Laws of Being; Prolegomena.

PART I.—What is God? Soul and its Importance; Memory and Intelligence; Intelligence vs. Matter; Progressive Intelligence; The Animal World—its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or Souls taking Form; Festal Life and Generating; Uhlidhood as Spirit; Demonstrated Illustrations on Re-Incarnation.

carnation.
PART II.—Occult Forces in Man; Duality; Clairvoyance and Psychology; Inspiration and Prophecy; Sensitiveness; Obsession; Unconsciousness, Delirium, Insanity; Rest, Sleep, and Dreaming; Valedictory; Our Solar System.
Cloth, \$1,00, postage free.
For sale by COLBY & RIOH.

THE TYLER BOYS.

BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vividly portrayed that the reader can see them every ene. The Spiritual Philosophy is nicely interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it. has succeeded far better than the avidertake it.

Oloth, 75 cents, postage 5 cents.

THE FAIRFIELDS. CONTENTS.—Castle Rock, The Pledge, Walter's Secret, Aunt Jerusha's Visit, The Separation, The Departure, Willing Hands, Playing Lady, Something Wrong. The Victory, The Confession, Compensation. Cloth, 75 coats, postage 5 cents.
For saie by COLBY & RIOH.

Works by Mrs. H. N. G. Butts. PLAYING SOLDIER; or, Little Harry's Wish. 20 cents, LITTLE SUSIE; or, The New Year's Gift. 20 cents. 1) A DARLING. or. The Little Flower Girl. 15 cents BERTHA AND WILLIE. A Story for the Young. 15

INDUSTRIAL INDEPENDENCE OF WOMEN; through their Equal Income, and Equal Suffrage. 15 cents. DEMOCRACY OF CULTURE. A discussion of the pub-THE LITTLE ANGEL. A Temperance Story for Children, 12 cents. HYMNS OF PEACE; for the use of Universal Peace Unions, &c. 12 cents. ions, &c. 12 conts.
HOURS THAT SHINE ON THE DIAL OF FREE-DOM. 12 cents.

RALPH AND TOMMY; or, "I Wish I wasn't Black." "OUT OF WORK," A Story for the Times. 12 cents.
THE BIGOT'S DIEAM; or, A Disagreeable "Call to Preach." 12 cents. For sale by COLBY & RICH.

Aids to Family Government:

FROM THE CRADLE TO THE SCHOOL.

ACCORDING TO FROEBEL. BY BERTHA MEYER:

TRANSLATED FROM THE SECOND GERMAN EDITION BY
M. L. HOLBROOK, M. D. TO WHICH HAS BEEN ADDED AN ESSAY ON

THE RICHTS OF CHILDREN And the True Principles of Family Government BY HERBERT SPENCER.

HY HERBERT SPENCER.

The author has devoted herself with an intelligent enthusiasm to the promotion of popular cuiture, and her high social position has afforded her opportunities for realizing her plans such as few women enjoy, while her fervid elequence as a writer has given her rank among the noblest teachers of mankind.

Oloth, \$1,00; paper, 50 cents; postage free.

For sale by COLBY & RICH.

AN EXPOSITION OF SOCIAL FREEDOM Monogamic Marriage the Highest Development of Sexual Equality.

By the author of VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE. Nature's Laws, Principles, Facts and Truths, are eter-al and immutable. Society, Customs, Conditions, Cir-umstances, and Opinions, are constantly changing: there-pre, to be consistent, we should weigh and judge both fore, to be consistent, we should weigh and judge both sides of the subject.

The fascinating teachings are contrasted with their opposites, the curtain is drawn, their effects shown, also the causes which produce inharmony; the remedy is suggested; "Spotal Freedom" teachings are either beneficial or detrimental; "Which? Every family should know for themselves as to its moral tendency and practicability.

It is designed as a "two-edged-sword" rejoinder, to send individuals who accuse Spiritualism of leading to the doctrine. Send it broadcast.

It pages. Price 25 cents, postage free.

For sale by OOLBY & RIOH.

Eating for Strength. A NEW HEALTH COOKERY BOOK. BY M, L. HOLBROOK, M, D.,

Which should be in the hands of every person who would cat to regain and retain health, strength and beauty. It contains, besides the science of cating and one hundred answers to questions which most people are anxious to know, nearly one, hundred pages devoted to the best healthfur recipes for foods and drinks, how to feed one's self, feelse babes and delicate children so as to get the best bodily development. Mothers who cannot nurse their children willind full directions for feeding them, and so will mothers who have delicate; children, and invalids who wish to know the best foods.

Cloth, \$1,00, postage free.

Spiritual Manifestations

danor BY OHARLES BEECHER! 20 Visit The author announces that, the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistantly account for all known facts. He is a profound thinker, a careful and industrious writer, and his book is said to abound in calculations, facts and prophedies that will interest all Spiritualists.

For sale by COLBY, A RIOH.

Hew Books.

Parker Memorial Hall Lectures On Salvation, Prayer, The Methods of Spirit Influences, and The Nature of Death. BY J. M. PEEBLES, M. D.

LECTURE I.—The Spread of Spiritualism—and why? Its Present Tendency. What has it done for us? What is Sal-vation? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savior? Nature of the Christ-In what way is Christ our Savior? Nature of the Christspirit.

LECTURE II.—The Notion of Prayer. To whom should we
pray? Does Prayer change God or his laws? How Prayers
are answered. Should we pray to Angels and Spirits? Shall
we pray for the dead? Prayer at Spiritual Séances.
LECTURE III.—A Talk with an English Staterialist, Proofs
of Spirit Intervention. Methods of Spiritual Influences obsessing Spirits. How to deal with them. Spirits leaving
their bodies and traveling in the Spirit-World. How President Lincon became a Spiritualist—and why he issued the
Emancipation Proclamation.
LECTURE IV.—The Nature of Death, What shall be
done with our dead bodies? The three methods of dying.
How long unconscious in the process? The testimony of the
dying. The condition of infants, of Idiots, and of suicides
in the Spirit-World. How are Spirits employed, &c., &c.
These four lectures in one pamphiet, paper, price 25 cents.
For sale by COLBY & RICH, Publishers. SECOND EDITION.

After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBRINS. DETROIT, MICH.,

Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

- CHAP. 1.—The Decay of Dogmas: What Next?

 2.—Materialism—Negation, Inductive Science, External and Dogmatic.

 3.—A Supreme and Indwelling Mind the Central Idea of a Spiritimal Philosophy.

 4.—The Inner Life—Facts of Spirit Presence.

 5.—Intuition—The Soul Discovering Truth.

THE SPIRITUAL HARP A MUSIC BOOK FOR THE

Cloth, 75 cents; paper, 50 cents; postage free. For sale by COLBY & RICH.

Choir, Congregation and Social Circle. By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY. MUSICAL EDITOR. E. H. BAILEY, MUSICAL EDITOR.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of spiritualist Societies in every portion of the country. It need only to be examined to merit commendation.

Over one-third of its postry and three-quarters of its nustic are original. Some of America's most gifted and polyular musicians have written expressly for it.

The SPIRICUAL HARP is a work of over three numbred pages, comprising SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment. Single copy \$2.00, tall gift \$3.00; 6 copies \$6,00, 12 copies \$19,00. When sent by mail, if cents additional required on each copy. each copy. An abridged edition of the Spiritual Harp has also been issued, containing one hundred and four pages,

Cloth, \$1,00, postage 8 cents. For sale by COLBY & RICIL. ENGLISH EDITION.

Practical Spiritism. HEAVEN AND HELL;

THE DIVINE JUSTICE VINDICATED IN THE PLURALITY OF EXISTENCES.

Containing a comparative examination of the various doctrines concerning the passage from the earthly life to spiritific, future rewards and punishments, anguls and devils, &c. Followed by numerous examples of the state of the soul during and after death. Being the practical confirmation of the "Spirits' Book." BY ALLAN KARDEC.

Translated from the Sixtleth Thousand by Anna Blackwell.

Owing to the great expense attending the importation of English works, we have ordered but a few copies of the above book, and will fill all orders at \$2.00, postage 12 cents. We are unable to fill orders at wholesale at a less price than \$2.00 per copy.

For sale by COLBY & RICH.

The Psalms of Life;

A compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory sentiment of the Present Age. By John S. Adams. This solection of music will be recognized by all who have had experience in singing, to comprise tunes with which they have before met, and around which associations gather that have established them as favorites. In addition to these are several original compositions and new arrangements. The collection of chants will be found unusually large, a feature that their rapidly increasing use will at once commend, and one which furnishes a number of peems not suited to common tunes, but which will be highly valued for the sentiments they represent.

Price, boards \$1,25, postage 10 cents; paper \$1,00, postage 4 cents. For sale by COLBY & RICH.

The Gadarene; or, Spirits in Prison. BY J. O. BARRETT AND J. M. PEEBLES.

BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift
—TRY THE SPIRITS!

It demenstrates the moral ratios of life, the parallels of ancient and modern obsessions, and the uses and abuses of mediumship. It covers a vast extent of religious and scientific history. It is merciless to evil, charitable to the good, forgiving in its spirit to the fallen. It points out the way of release from obsessing influences, and pleads for a higher order of inspiration and culture. It invites the thoughtful mind to the eternal registry of life's events, to the beautiful and solemn relations of the carthly and heavenly worlds, and to the means of attaining the ever-longed-for rest of soul with the wise sud holy of angel ministry.

Bound in cloth, 222 pages, §1.25, postage 5 cents.

For sale by COLBY & RICH.

SIX LECTURES,

Including Invocations and Peems, DELIVERED BY

MRS. CORA L. V. RICHMOND.

These Lectures were given by Mrs. Richmond during the months of February and March, 1877, and embrace the following topics: "The Ities and Frogress of Free Masonry, as Analyzed by Spiritualism:" "The Conditions Necessary to Secure the Fullest and Freest Communication with the Spirit-World;" "The Itieligion of Spiritualisms as Compared with the Ancient Religions;" "Further Evidences of the Love of God;" "The Transmignation of Souls;" "The Sphere of Wisdom," (as described by the spirit of Judge J. W. Edmonds.)

Price 40 cents, postage free.
For sale by COLBY & RICH.

THREE BOOKS IN ONE. Liver Complaint, Mental Dyspepsia, and Headache. BY M. L. HOLBROOK, M. D.

BY M. L. HOLBROOK, M. D.

This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and puts into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every person who would maintain these organs in health, and restore them when diseased. It will save many times its cost in dectors bills. Price \$1,00, postage free. For sale by COLBY & RICH.

"The Gods," and Other Lectures. BY ROBERT G. INGERSOLL.

This edition contains lectures on the following subjects:
THE GODB—An Honest God is the Noblest Work of
Man.
HUMBOLDT—The Universe is Governed by Law.
THOMAS PAINE—With his name left out, the History
of Liberty cannot be Written.
INDIVIDUALITY—His Soul was like a Star and dwelt alart.

Black.

HERETICS AND HERESIES—Liberty, a Word without which all other words are valu.

Printed in large, clear type, bound in cloth. Price \$1,25 postage 10.cents.

For sale by COLBY & RICH.

HYGIENE OF THE BRAIN, And the Cure of Nervousness. BY M. L. HOLBROOK, M.D.

Part I contains chapters on The Brain; The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nerves Act; Has Nervous Activity Any Limitar Nervous Exhaustion; How to Cure Nervousness; Value of a Large Supply of Food in Nervous Disorders; Fifty Important Questions Answered; What our Thinkers and ty important Questions Answered; what our Trinkers and Solenitists Bay.
Part 2 contains Letters describing the Physical and Intellectual Habits of the most notable men and women of the day, written by themselves.
Cloth, price \$1.50, postage free.
For sale by COLBY & RICH.

The Guide to Astrology BY RAPHAEL, ASTROLOGER. THE HOLD IN TAINING IN COLUMN

The Complete Rudimental Part of Genethiacal Astrology, by which all persons may calculate their own Nativity, and learn their own matural character and proper destiny, with rules and information never before published.

Cloth, Vol. II. Price \$1,00.

For sale by COLBY & RICH.

THE INNER MYSTERY. An Inspirational Poem by MISS Lizzin DOTEN,
This Poem was delivered by Miss Doten at a Festival
commemorative of the twentieth anniversary of the advent
of Modern Spiritualism, held in Music Hall, Boston,
Price 85 cents, postage free. Frice 85 cents, postage free.
For sale by CULBY & RICH.

the first the state of the stat

The state of the s

New Books.

BOOKS

Greatly Reduced Prices.

COLBY & RICH having purchased from Miss. BRIT-TEN all the copies remaining unsold of the below-men-tioned valuable and important works, are now prepared to dispose of them at prices much reduced from former rates. As no future chitions of these books will be issued, all de-sirous of possessing one or more of them should avail them-selves of the present opportunity, and send in their orders at once.

"GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autobiographical papers, with

extracts from the records of MAGTGAL NEANCES, etc., etc.

.Translated and edited by EMMA HARDINGE BRITTEN. The demand for another book from the author of "Ant MAGIC" induced the editor to meet the exigency of the times by issuing a third edition. Cloth, 75 cents, postage 15 cents (former price \$2,00).

Paper, 50 cents, postage free (former price 75 cents). The Electric Physician:

OR, SELF-CURE BY ELECTRICITY.

BY EMMA HARDINGE BRITTEN, A Plain Guide to the use of the Electro-Magnetic Bat-ery, with full directions for the treatment of every form f disease on the French and Viennese, Systems of Medical thouselette

Price 10 cents, postage free (former price 50 cents).
All the above books for sale by COLBY & RICH.

SUBSTANTIALISM:

PHILOSOPHY OF KNOWLEDGE.

Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, odoreus, luminous, and senerous—of the forms to which they are fruital.

BY JEAN STORY.

The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unfreyended truths to him who cannot or does not perceive their read characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as now interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "anishantial agents," and the advocates of "anishantial agents," and the advocates of "motive forces," can and must harmonize their different conceptions of matural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Cloth, 12mo, 24 gages. Price \$1,50, postage free.

For sale by COLDY & RICH

THE INFIDEL PULPIT.

LECTURES BY GEORGE CHAINEY.

This work contains the following lectures:

No. 1.—Lessons from the Life and Work of Karl Heinzen.
2.—Minot Savage's Talks about God.
3.—Moral Objections to the God Idea.
4.—Nature and Declino of Unitarianism.
5.—A Study of Ingersoli.
6.—Assassination of the Czar.
7.—Lights and Shades of Liberalism.
8.—The Spirit of the Press.
9.—Relies of Barbarism.
10.—The Spilntx.
11.—The Choir Invisible.
12.—Lessons for To-Day, from Walt Whitman.
13.—True Democracy.
14.—My Religious Experience.
15.—The Ideal Man and Woman.
16.—What is Morality?
17.—What is Religion?
18.—The Church of the Future.
Vol. 1. Cloth. Price \$1,00; postage 10 cents.
For sale by COLBY & RICH. This work contains the following lectures:

CHEAP EDITION-ONLY \$1,10. MENTAL DISORDERS;

Or. Diseases of the Brain and Nerves. Developing the origin and philosophy of Mania, Insanity and Crime, with full directions for their Treatment

BY ANDREW JACKSON DAVIS. BY ANDREW JACKSON DAVIS.

In this volume the reader will find a comprehensive and thorough exposition of the various diseases of the Brain and Nerves, in which the author develops the origin and philosophy of Mania, heantly and Crime, and presents full directions for their treatment and care. No subject on the roll of modern treatment appeals with more vivid force to the general attention, as there is certainly none from which the public hight expect more satisfactory treatment from a clarvoyant like Mr. Davis.

The book contains 400 pages, is beautifully printed, and bound in colors, and therefore not uniform with Mr. Davis's other volumes, it is offered at the extremely low price of \$1,00, postage to cents,

rating 10 cents. For sale by COLBY & RICH. OUR CHILDREN.

EDITED BY MRS. H. F. M. BROWN.

The Editor says in the preface: "Another book for children! Yes, another. Why not another, and still another? Little folks see the world in books. They call for the news; they want to know what is going on beyond the garden gate. Very likely they know that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to-day."

Price, single copies, 75 cents, postage 5 cents.

SKETCHES FROM NATURE,

FOR MY JUVENILE FRIENDS. BY MRS II. F. M. BROWN.

A new edition of this fine book for children (which has een out of print some years) has been issued by Colby & tich. It is full of charming stories and sketches for the litio ones, written in attractive style.

Price, single copies, 75 cents, postage 5 cents.

For sale by COLBY & RICH.

STATUVOLISM:

OR, ARTICIAL SOMNAMBULISM: hitherto called Mesmerism, or Animal Magnetism. By WM, BAKER FAIINE-STOCK, M. D.

Containing a brief historical survey of Mesmer's operations, and the examination of the same by the French Commissioners. Phrenc-Somnambulism; or, The Exposition of Phrenc-Magnetism and Neurology. A new view, and division of the phrenclogical organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculities; and a full and accurate description of the various phenomena belonging to this state; including its division late two distinct conditions, viz.; the waking and sleeping, with practical instructions how to enter and awake from either. The identity of these conditions with other states and mysteries, together with an account of several obstetrical cases delivered while in this state; the proper method of preparing subjects for surgical peralions; their management during and after the same, and the latest and best method of curing disease, etc., in those persons who are in that condition.

Cioth, \$1,50, postage free.

For sale by COLBY & RICH.

THE CLOCK STRUCK ONE, And Christian Spiritualist.

Revised and Corrected. Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855. By the Rev. SAMUEL WATSON, of the Methodist Episcopal Church.

Price reduced to \$1,00, postage free.

THE CLOCK STRUCK THREE Being a Review of "CLOCK STRUCK ONE," and Reply to it; and Part Second, showing the Harmony between Christianity, Science and Spiritualism. By REY. SAMUEL WATSON "THE OLOCK STRUCK THREE" contains a very abl review of the first book by a master-mind, and a reply the same by DR. WATSON. Cloth, thirde paper. Price \$1,50, postage free. For sale by COLBY & RICH.

The Rosicrucians:

Their Rites and Mysteries, with chapters on the Ancient Fire and Serpent-Worshipers, and Explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers.

BY HARGRAVE JENNINGS.

A volume of startling facts and opinions upon this very mysterious subject. Orown 8vo, 316 wood engravings. Price \$2,50, postage 10

cents. For sale by COLBY & RICH. BEES! BEES!! BEES!!! SECRETS OF BEE-KEEPING.

BY K. P. KIDDER.

Being a practical guide to the Bee-Master in every department of the business. It treats on over a hundred points pertaining to bee-keeping that all should understand, to be successful: successful:
The book contains more matter than most books that sell for two dollars; but, to have it come within the reach of all, we propose to mail it on receipt of the following low prices: Paper cover, 60 cents; boards, cloth backs, 75 cents; black muslin, gilt sides; 85 cents.

For sale by COLBY & RICH.

Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 25, 1882.

Prof. Kiddle on the Situation.

We printed, last week, an outspoken article from the pen of Prof. Kiddle, of New York City, and trust every reader of the Banner of Light has ere this given it careful perusal, and subsequently backed that action by a period of discreet reflection.

That we at this time return to his statement then and there made is that we may express our unqualified endorsement of the bravery of this distinguished gentleman, who has come forward in America with an expression of views the influence of which among the Spiritualists of this country will bear close parallel with that produced by Prof. Alfred R. Wallace's recent and admirable paper upon the minds of his English contemporaries: And as Prof. Wallace's essay bore good fruit for the cause in America, also, we are sure the determined utterances of Prof. Kiddle will bring forth kindred results wherever it is read in Great Brit-

Prof. Kiddle is, to our mind, practically correct when he characterizes the Conservative branch, in "the two schools" of which he treats, to be synonymous, in the outcome of its efforts, with the Obstructive; while nothing can be clearer than his own showing that the Conservatives err greatly when they in turn seek to brand the Progressives-those who are ready to receive new revelations—as "the Credulous." He, in our opinion, correctly states the situation when he distinguishes the two schools stubbornly by the fact that one would impose the. most rigid restrictions upon mediums, while the other would impose none at all, but leave them without any repressive or prohibitory measures, free to the intelligent action and influence of their own spirit-guides.

Mr. Kiddle well says that "these mediums have in thirty four years converted a large part of the world to a belief in Spiritualism," and the Progressives are anxious to have them go on and finish the work in such a way and at such time as the invisible workers may decide. They can safely be allowed to do so, if the real conditions to be observed in consulting mediums and in judging results are rightly understood and fol-

It is perfectly true, as he says, that it is sheer ighorance of the laws and principles which govern the phenomena that occasions the "spiritgrabbing" of which we hear so much. It is just as much a popular error as anything can It is a thorough knowledge of the laws governing the phenomena, and not any suddenly taken resolution to cut off all the avenues of fraud, that will rid the great community of Spiritualists of those encumbrances and excrescences who are charged with practices which of all information concerning the treatment all true and sincere Spiritualists will unhesitatingly condemn. There is no use in trying to investigate with the aid of the very trickery that iso thoroughly detested. To surround mediumship with such constrictive conditions and rules as some would do, whom Mr. Kiddle classes as Conservatives, would be equivalent to setting up a sort of priesthood over mediums, to which in time more deference would be demanded than to the spirits themselves.

These censors are therefore asked for their credentials, their certificates of authority. They cannot produce them, and they will not try to. "Lying spirits" might be, after all, no more dangerous than conceited and ar- Mr. Silkman to the asylum. It is an outrage return again." rogant judges of what was and was not a that in itself alone would make many men incorrect style of mediumship. Rather than this, same, whether they were previously so or not. say the Progressives, let the mediums take their | This business of snatching innocent men in the chances freely, and let us labor to enlighten | midst of their pursuits away from their accusmen and women as to the laws of manifestation, and leave the rest to itself. The issue lies | natic asylum, has gone about far enough. It is between the preference for impostors and tricksters, on the one hand, and self-opinionated, authoritative and bigoted persons, on the other. The better way by far would be to teach the people who investigate the principles and laws of manifestation, and then let them, by conforming strictly to them, know for themselves what is the true and what is the false. instead of having a college of cardinals set over them to pass upon the proper qualifications of mediums, and assume to decide what should be a truthful manifestation and what not.

This setting up a high-priesthood, so to style it, that shall undertake to protect everybody against imposture-a board of inspectors, detectives, and commissioners-is like imposing restraints on the spirits themselves. It is very doubtful if they would submit to it, whether mortals would or not. They would necessarily have to be consulted about it, at any rate. According to the programme laid down, this college of priests and censors would take it upon itself to excommunicate all mediums who did not bow absolutely to its supreme authority. It would decide, also, who were the ignorant and the unworthy among mediums. They would likewise stand on the boast that for thirty-four years they had been investigating spiritual laws, and therefore ought by this time to know something. And, as Mr. Kiddle suggests, they would consider themselves capable of cooperating with spirits in devising judicious means to advance the cause of Spiritualism. It makes us think of "Resolved, That we are the saints."

On the other hand, the Progressive school of Spiritualists refuses to be cramped and cowed by mere authority, after once having been emancipated from the dynasty of Old Theology and all its belongings. They prefer to allow the widest scope for the spirits, the mediums and the investigators, leaving it to time and experience to correct all errors and enlighten all ignorance, knowing, too, that the very fact of the coming of Spiritualism cannot fail to prove self-sustaining. The whole issue is as well stated as it can be by Prof. Kiddle-"Can any intelligent Spiritualist seriously think that any fulmination, however violent, from whatever earthly source, will avail to prevent the employment of any instrumentality which the powers controlling the spiritual movement have suggested, or to cause its abolition before the time comes for its disuse?"

The Madhouse.

The New York Sun says with perfect truth that to obtain the release of a sane man from imprisonment in a lunatic asylum, it is necessary to have a formal hearing before a referee, or commissioners, and a jury, and to produce witnesses and give evidence of mental soundness; but to obtain his incarceration nothing is needed but the certificate of two physicians. And it says it would be hard even for an insanity expert, accustomed to earn good fees through this practice, to say why it should be so much easier of all earthly sustentation ! for a man to lose his liberty than to regain it.

In the opinion of the Sun, there ought to be a

instance before commitment to an asylum, and the right to decide it ought to be vested in a

The Sun continues: "The suggestion of the Grand Jury that the opinions of physicians as experts in insanity cases should be given without consultation with each other, and upon separate examinations, presents an obvious precaution against improper incarceration. But perhaps it will hardly be accepted with alacrity by the doctors. It is obvious that the possible disagreements of the doctors would not only be very unpleasant to them as individuals, but would also arouse the opposition of the medical profession by raising the query whether the science of medicine is really one of the exact sciences. Of all the disagreements of doctors those in insanity cases are proverbially most acrimonious. If the alleged lunatics should set the doctors to quarreling over the question of their sanity, their prospects would be good for keeping out of the asylums for a long time. The Grand Jury's suggestion that inmates of asylums be allowed more free communication with friends should be heeded. There is no reason why they should not be permitted to send letters to friends with little restriction. The mere possibility that such liberty might even occasionally release a sane man is, of itself, sufficient to warrant the adoption of such a suggestion."

The case of Mr. Silkman, a New York lawyer in highistanding, was published in detail in the columns of the Banner of Light in a recent issue. He effected his release from the Utica Asylum, after a three-months' enforced residence there, by stratagem, and on appearing before a Judge of a New York Court, was declared sane instanter, and given his freedom. Mr. Silkman was arrested at an evening party he was attending, at the instance of his own son and his deceased wife's brother, over a matter of property left him in trust for the children by his wife, the whole amounting to not over \$25,000. Since his release he has declared that he will devote the remainder of his life to the reformation of the lunacy laws. To this end a Society has been formed in New York City, which has filed its articles of incorporation. Among the incorporators are Dio Lewis, three other doctors, and other gentlemen and ladies.

The following is the announcement of the Society's programme: to improve the treatment and condition of the insane; and to that end to promote the diffusion of a more accurate knowledge of mental diseases among the public, the securing of a more intimate and scientific study of these diseases by the medical profession: a more perfect recognition by the State and by the community of the legal and personal rights of the insane: the improvement in every practicable way of the present systems of asylum management; the revision and perfecting of existing lunacy laws; the establishment of properly organized State Boards of Lunacy; the collection and management of the insane in asylums and elsewhere in the State; to investigate such cases of alleged wrong or injustice to those under the ban of insanity as may come or be brought to their notice; to stimulate and encourage a more scientific, thoughtful and beneficent attitude on the part both of the public and the medical profession toward the insane; and, by means of such publications as may be deemed proper, to utilize and disseminate the results of its investigations and efforts for the benefit of science

and humanity. This timely organization is evidently the fruit of the gross outrage that consigned a man like tomed associations and immuring them in a lutime it was stopped. The speedlest way of doing that is to ventilate it thoroughly, which we believe this new Society is bound to do. There ought to be a similar organization in every State in the Union, that the present increasing abuses may become impossible. Mr. Silkman is as sane as any man can be. So are scores of others who have been and still are unjustly detained in asylums.

Appearance and Recognition

OF A SPIRIT BOTH BEFORE AND AFTER THE DEATH OF THE BODY. To the Editor of the Banner of Light:

On Monday, Oct. 2d, there died in Boston (to speak after the manner of the world), at his residence, 27 Shawmut Avenue, Mr. Richard R. White, aged 40 years 11 months and 17 days. I was well acquainted with the gentleman in question, while in the mortal, and have received frequent visits from him at my store in Boston. The circumstances attending the last three or four days of his earth-life are so singular that it seems to me they cannot fail of interest to your readers.

I am informed by those conversant with the facts in the case, and in whom I have perfect confidence, that on the Friday, Saturday and Sunday preceding his demise he passed into a mental state which his immediate friends took to be insanity, but which subsequent inquiry proved to be far removed therefrom: He began speaking of various things which appeared to his vision, finally asserting that a young lady (giving the name which he said she called herself by.) was present in the sick room, although his attendants assured him positively that no such person was there in the form. As he persisted in stating that she was standing near him he was asked if he had ever known such a young lady, or one bearing that name, to which he gave a decided negative, and added that he had never seen her before, but could tell how she appeared, specifying particularly the manner in which her hair was arranged across the fore-

Her first appearance in his room was on Friday, Sept. 29th. On Saturday, 30th, he declared that she was again present, and he began to converse with her; on Sunday, Oct. 1st, when they offered him some nourishment he refused it, saying that "Nellie" (the first name of the mysterious young lady) was there, and would not take any, either. On Monday, Oct. 2d, he died; as above stated; and what was the surprise of his friends, on looking at the Herald, to find in the list of death notices wherein his own demise was recorded, the announcement that a young lady of the exact name which he so frequently pronounced during his supposed delirium had died on Sunday, Oct. 1st, in Boston, in the twenty-third year of her age! Truly on that Sabbath when he refused nourishment apparently because she would not take some, she had already passed beyond the need

His relatives were so impressed with this fact that they repaired to the number of the lacts of the living?

ary notice) where the deceased girl lived previous to her transition, and found her parents to be Roman Catholic in belief, of Irish descent, and having no knowledge of spirit-return and communion. The description given by the deceased gentleman while yet alive regarding the general appearance of the young lady, the arrangement of her hair, and other details, was found to be correct—proving that the sick man, confined to his room by wasting illness, had seen her in some to them unexplainable way.

Here is a matter demanding the attention of those who deny the capability of the spirit to express itself independently of the fleshly body. The evidence is conclusive that during the last two days of her earth-life Miss Nellie's spirit left her form and visited the apartment of the sick man, maintaining for a brief season intelligent conversation with him; and on Sunday, after her death (and the day previous to his own), this freed spirit again visited him, refusing to countenance the use of bodily nutriment, and by her action evidently causing him to do the same. He evidently, by his descriptions, saw her spirit both before and after the death of her body, while the fact of the death of her physical body on Sunday made no appreciable difference to him in the appearance of her interior self as she stood (according to his declarations), as she had at intervals for the past two days, at his bedside.

JAMES S. DODGE. No. 98 Tremont street, Boston, Mass.

Dr. Newman a Spiritualist.

HE AVOWS HIS BELIEF IN COMMUNICATIONS FROM THE SPIRIT WORLD.

The sermon preached by the Rev. Dr. J. P. Newman, at the Madison Avenue Congregational Church last Sunday, has excited considerable comment. His subject was, " Do the Dead Return?" the sermon being one of a series on the immortality of the soul. He took the position that the spirits of the dead inhabit an invisible world and that communications are received from them. Dr. Newman in conversation yesterday with a Tribune reporter

"There has been a belief in spirits among lieved. In Bible times the two worlds met. There was communication between them as there is now between New York and Londonnot so frequently, of course. If spirits exist the question comes as to what form they have. 7 Albert Road, Gloucester Gate, London, Eng-In the first place, I say that wherever there have been appearances the spirits have been in human form. It is a physiological fact that the human soul is coëxtensive with the nervous system. If you take away everything from the body but the nervous tissues, you still have left the human form. Death is the evolution of the soul out of this system of the human body."

"Do you believe in a communication with departed spirits?" 'Nothing is more clearly taught in the Bible. Not less than five persons are recorded there

as having returned. Christ had a preëxistence. During the three days intervening between his death and resurrection his spirit is represented as absent from the body. First he visited Paradise, for he told the thief on the cross that he would meet him there the day of his death. Then he went to Gehenna, for he preached to the spirits who 'aforetime were disobedient.' The Scriptural record is in I. Peter iii: 19. There is no doubt some accepted his teaching. This is presupposed by the fact of his preaching to them. He then returned to the earth and is to

"He took up his body again, but it underwent a transformation before His ascension. Then there are the cases of Samuel, Moses and Elijah. Moses represented the disembodied spirits, and returned after an absence of fifteen hundred years. Elijah, representing the embodied spirits-he was translated, you knowreturned after one thousand years.'

"What was their mission?" "They were evidently a committee of two sent from the spirit-world to inquire of Christ whether he felt himself competent to make their heaven permanent by his death on the cross. They were familiar with this world; they knew where Christ was; what mountaintop he was on praying; they knew that he was

to die in Jerusalem-a future event." "Did you make use of Paul's case in your argument?"

"Yes, that is another example. Under the law of levitation he was caught up to the third Heaven, and heard, as he says, things not lawful for man to utter. He came back and lived twenty years after this event. It was to him the inspiration of his ministry, and enabled him to endure martyrdom. He is the only man that ever longed for death. He knew all about it. He had been there."

"What do you think of Swedenborg's

theories?" "There can be no doubt that he was correct in his assertions that the spirits of his friends came to him and communicated with him. There are many cases where there seems to be this communication of spirits. When the father of the eloquent Buckminster was dying in New Hampshire he suddenly exclaimed: 'My son is dead!' His son did die at that very moment in Boston. I buried a precious woman a few years ago. Her only son was in Iowa. While plowing in a field he suddenly stopped and said that his mother was dead. The young man's father, who is a mathematician, made a calculation, and found that the death and the impression received by the son were coincident in point of time to the moment."

How did you get this evidence?" "From the father and son. I know them both well."

"In what way do you account for the transmission of such intelligence?"

"The mother's spirit may have communicated it to him. I have had several remarkable instances of a similar character to those I have cited in my own life."

"Do you believe in verbal messages from the

spirit-world as well as epirit-impression?" "Stepping away from necromancy and things of that sort, there are persons, I believe, who

are messengers of the spirit-world." "By what means do they come into possession of this power?" "Faith is a condition. These persons yield

them, by consenting and exercising faith, may receive communications.". "Is moral character a condition?" "Bad spirits may communicate through bad

themselves to the influence. Others through

"Do you believe in the theory that the spirits of the dead are familiar with the condition and careful trial of the question of sanity in every house on Hampden street (given in the obitua. Just as the angels rejoice over a repentant.

Dersons."

sinner, our dead friends are familiar with our condition, and are our companions. A great army of evil spirits are the companions of the wicked. While it is beautiful to celebrate All Souls' Day in praying for the dead, it is a wonder that nothing is said of the dead praying for us, which is a great Bible truth. It is stated in Revelation that the prayers of saints are as precious incense ascending from golden censers.'

'Is it not unusual for a clergyman to declare his belief in the communication of spirits?"

"It is exceptional for one to take up the subject and treat it logically and philosophically. Many clergymen speak of the existence of spirits in a sentimental way, and for rhetorical

"May they not do this and yet not believe in spiritualistic doctrines?"

'They do wrong if they do." "How long have you entertained your theories on this subject?"

"For twenty years."-New York Tribune, Nov. 12th.

[From the Voice of Angels,]

A Kind Offer to Help the "Voice." We have received the following, and hope our

friends will, if they feel so disposed, assist the Voice in the manner so generously offered by Dr. Mansfield. In writing, direct your letters to the Spirit you wish to hear from, enclosing the same in an envelope directed to Dr. Mansfield: A year's subscription to the Voice is included in the offer.

NEW YORK CITY, 100 WEST 56TH STREET. MRS. M. B. SPRAGUE-DEAR MADAM: Inasmuch as you have sent me your most interesting paper, the VOICE OF ANGELS, for the year past, free of charge, you may say to all such as will send you \$2,25, and a sealed letter to be submitted to their dear ones gone before, you to send me the package, I will write an answer to it free of charge, during the month of Novem. ber, sending the replies to you.

Kindly and brotherly, JAS. V. MANSFIELD.

TO HYGIENISTS AND SANITARIANS.—Those who have witnessed the injurious results of vaccination, or have reason to doubt the efficacy of this so-called medical prophylactic against nearly all nations, and that there is an inter- smallpox, and believe rather in the virtues of mediate state has been almost universally be- healthy habitations, wholesome food, pure water, scientific drainage and proper exercise, and are willing to circulate literature treating thereon, are invited to communicate with the editor of the Vaccination Inquirer and Health Review. land, and enclose stamp to prepay postage.

"Bro." Barnes, the Kentucky Methodist revivalist, has had a hard time at the forks of the Thames in Connecticut. "Bro." Tinker, the Thames in Connecticut. "Bro." Tinker, the Methodist incumbent at Norwich, blew him up to the skies for the "ridiculous nonsense" of his "tag end of Calvinism," and, in the midst of the revival, which, strange to say, was not bindered by it, the two ministers had their. "mad" out before the congregation. "Bro." Barnes is not a member of the ring, but he was never known to shrink from his part when a fight was going on, and always entertains the devout conviction that the Lord is on his side, which makes him all the more rigorous as new and the contractions of the contraction of the co which makes him all the more vigorous as an ecclesiastical puglist. "Bro." Baynes conquered, and "Bro." Tinker is now as gentle as a lamb.

—Boston Herald.

THE SPIRITUALISTS hold their Sunday ser-The Spritualists hold their Sunday services in Fraternity Hall, and have lecturers obliged to go abroad. In our investigations of these phenomena, we have never met one who was equal to William Hoit on Market street. We remember last spring that he forefold the member is presupposed by the fact of his preaching to them. He then returned to the earth and is to return again."

"Was Christ in the flesh or the spirit, in your opinion, after the resurrection?"

"He took up his body again, but it under-"

"He took up his body again, but it under-"

"The Spritualists hold their Sunday services in Fraternity Hall, and have lecturers of Subscriptions of these phenomena, we have never met one who was equal to William Hoit on Market street. We remember last spring that he foretold the death of John H. Smith down to the minutest particulars—the manner of his fall, the way he laid on the ground, the rush of people to the spot, and the exact wreath that was on his coffin, though the wreath was furnished from a greenhouse where nothing was known of the mantty, both Here and Hereafter. London, Eng. Price 35,00 per year.

"The Spritualists hold their Sunday services in Fraternity Hall, and have lecturers of Spritual Art. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies to these phenomena, we have never met one who was equal to William Hoit on Market street.

We remember last spring that he foretold the maintest particulars—the manner of his fall, the way he laid on the ground, the rush of people to the spot, and the exact wreath that was on his coffin, though the wreath was furnished from a greenhouse where nothing was known of the mantty, both Here and Hereafter. London, Eng. Price 35,00 per year.

"The Spritualists hold their Sunday services in Fraternity Hall, and have lecturers of Spritual Part Art. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies to the sequence of these phenomena, we have never met one who event on the provide the Holden on the provide the Holden o about it that we should not have believed if we had not heard it.—Valley Visitor, Newburyport, Mass., Nov. 11th.

SPIRITUALIST LECTURERS.

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms.
J. MADISON ALLEN, House School, Ancora, N. J.
MIRS. N. K. ANDROSS, Delton, Wils.
MIRS. M. K. ANDROSS, Delton, Wils.
MIRS. M. C. ALLERE, Derby Line, W.
MIR. M. O. ALLERE, Derby Line, W.
MIR. M. M. C. ALLERE, DERBY, Flathing, Mich.
MIRS. E. H. BRITTEN, Cheetham Hill, Manchester, Eng.
MIRS. P. MIRLE, J. T. BIGHIAN, Colerian, Mass.
MIRS. P. MIRLE, J. T. BIGHIAN, COLETIA, Mass.
MIRS. P. MIRLE, J. T. BIGHIAN, COLETIA, MASS.
MIRS. P. MIRLE, J. T. BIGHIAN, COLORIA, M.
MIRS. P. MIRLE, J. T. MIRLE, J. MIRLE, J. MIRLE, J. MIRLE, J. MIRLE, J. MIRLE, J.
MIRS. P. MIRLE, J. J. MIRLE, J. MIRLE,

O. P. Kellogg, East Trumbull, Ashtabula Co., O. Mrs. R. G. Kimball, Lebanon, N. H. Mrs. R. G. Kimball, Lebanon, N. H. Mrs. Anna Kimball, Dox 211, Dunkirk, N. Y. J. W. Kenyon, Grand Rapids, Mich. D. M. King, Mantua Station, O. Mrs. F. P. Kingsburk, 179 22d street, Chicago, III. W. F. Lyon, Adrian, Mich. Mrs. F. A. Logan, 525 Market street, Oakland, Cal. Cephas B. Lynn, Care Banner of Light, Boston, Mass. Gilarkes H. Leland, Hayden Row, Mass. W. Leelie, 152 Castle street, Boston, Mass. Mrs. R. S. Lillie, 322 Hayerford et., Philadelphia, Fa. Mrs. M. S. Lillie, 322 Hayerford et., Philadelphia, Fa. Mrs. B. Lillie, 322 Hayerford et., Philadelphia, Fa. Mrs. M. W. Leelie, 152 Castle street, Boston, Mass. Thos. Lees, 165 Cross st., Cloveland, O.* P. C. Mills, Sloux Rapids, Iowa. Mrs. E. H. Fuller McKinley, San Francisco, Cal. F. H. Mason, No. Couway, N. H. Mrs. Lizzie Manchierser, West Randolph, Vt. Cella M. Nickerson, Hotel Brooks, Cambridgeport, Dr. J. M. Peehlee, Hammonton, N. J. Theo. F. Price, Monon, White Oo., Ind. Lydia A. Prarsall, Disco, Mich. Mrs. A. E. Mossor-Putnam, Filmt, Mich. Miss Doncas E. Pray, Augusta, Me. Dr. G. Amos Peiroge, Box 139, Lewiston, Me. Mrs. L. A. Pasco, 137 Trumbull street, Hartford, Conn. John G. Prilegel, Stanborry, Mo. Allen Putnam, care Bannar of Light, Boston, Mass. Lysander S. Richards, East Marshfeld, Mass. Mrs. C. L. V. Richmond, 64 Union Park Pl., Chicago. Sarah Helen M. Roundy, Springfield, Vt. Frankt T. Riplex, 1824 No. Penn. St., Terre Haute, Ind. M. L. Sherman, box 1205. Adrian, Mich. Mrs. A. Rysilez, 146 Plessant St., Worcester, Mass, Thomas Striet, Lockland, O. Miss. Fanne Davis Mars S. A. Smith, Athol. Mass. Giles B. Stebeins, 220 Henry street, Detroit, Mich. John M. Spean, 220 Mount Vernon St., Philadelphis, Pa. Miss. A. Amith, A. White, Mrs. K. D., Milwaukee, Wis, Miss. Almira W. Smith, Portland, Me. J. W. Seaver, Byron, N. Y. Josspin D. Stilles, Weymouth, Mass.

NOVEMBER 25, 1882.

DR. H. B. STORER, 29 Indiana Place, Boston, Mass.
JULIET H. SEVERANCE, M. D., Milwaukee, Wis,
Mis. Julia A. B. Seiver, Tampa, Fla.
Mis. Almira W. Smith, Portland, Mc.
Mis. L. A. F. Swann, Union Lakes, Minn.
J. W. Seaver, Byron. N. Y.
JOSEPH D. STILES, Weymouth, Mass.
AUNTEN E. SIMMONS, Woodstock, Vt.*
E. W. Slosson, Alburgh, Franklin Co., N. Y.
T. H. STEWART, Kendallville, Ia.
Miss. H. T. Steauns, Soil Lake City, Utah.
Miss. Hattie Smart, Unlessa, Mass.
Henry E. Shanfer, 2012/E East ofth street, New York City.
Miss. Fanny W. Sanburn, Soranton, Pa.
Miss. L. M. Spencer, Milwaukee, Wis.
Abraham Smith, Sturis, Mich.
A. B. Spinney, Jetroit, Mich.
A. B. Spinney, Jetroit, Mich.
A. B. Spinney, Jetroit, Mich.
A. B. Spinney, Heroit, Mich.
A. B. Spinney, Introduced, Wakefield, Mass.
Alrs. Julia C. Smith, Chelsea, Mass.
Mirs. Julia A. Spaulding, 12 Front street, Worcester,
C. W. Taylor, Lawton's Station, Eric Co., N. Y.
J. H. W. Toohey, 1974 Broadway Square, Chelsea, Ms.
William Thayer, Corfu, Genesee Co., N. Y.
J. H. W. Toohey, 1974 Broadway Square, Chelsea, Ms.
Anna Middlehhook Twiss, M. D., Manchester, N. H.
Elizadeth L. Watson, San Francisco, Cal.
James J. Wheeleck, Berville, Mich.
Miss. Elvira Wheelock, Berville, Mich.
Miss. Elvira Wheelock, Berville, Mich.
Miss. Elvira Wheelock, Jansville, Wis.
Miss. Hattie E. Wilson, Motel Kirkiand, Boston, Ms.
Miss. Mary E. Wither, McColfax, Iowa.
Miss. Mary E. Wither, So, N. Liberty St., Baltimore, Ms.
Miss. Mary E. Wither, So, N. Liberty St., Baltimore, Ms.

MARCENUS R. K. WRIGHT, Middleville, Mich., box 11, WARREN WOOLSON, North Bay, N. Y. MRS. MARY E. WITHEE, Mariboro', Mass., box 532, MRS. R. WARGOTT, No. 55 N. Liberty st., Baltimore, Md. R. WITHERELL, Chesterfield, Mass. GEO. C. WAITE, Sandy Point, Me. SARAH A. WILEY, Rockingham, Vt. MRS. N. J. WILLIS, 233 Broudway, Gambridgeport, Mass. E. S. WHEELER, 1338 Chestnut street, Philadelphia, Pa. MRS. M. S. TOWNSEND WOOD. West Newton, Mass. DR. D. WINDER, Wyoming, Ohio. MRS. H. P. WELLS, Highland Av., Salem, Mass. MRS. E. E. WELCH, 30 Worcester Square, Boston, Mass. MRS. C., WOODRUFF, South Haven, Mich. MRS. JULIETTE YEAW, Leominster, Mass.

*Will also attend funerals.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year, VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies 50 cents.

50 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.

MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.

R. Miller & Co., 17 Willoughly street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox, Per year, \$1,50.

Single copies 5 cents.

THE PROGRESSIVE AGE. Published monthly in Atlanta, Ga. Per year, \$2,50. Single copies, 25 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL OULTURE. Published monthly in New York. Price 10 cents.

cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price iocents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Bingle copies, 50

Cents.

LIGHT FOR ALL. Published monthly in San Francisco,
Cal. Single copies, 10 cents.
COUNCIL FIRE AND ARBITRATOR, published monthly in
Washington, D. C. 10 cents single copy; \$1.00 per year.
GALLERY OF SPIRIT ART. An illustrated quarterly
magazine, published in Brooklyn, N. Y. Single copies 59
cents.

THE SPIRITUAL OFFERING. Published weekly in Octumina, lowa, by D. M. and N. P. Fox. Per year, \$1,50.

THE MEDIUM AND DAYBHEAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

To Foreign Subscribers.

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months, sent to any foreign country embraced in the Universal Postal

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Hartles destring to so subscribe can address Mr. Morse at higoffice, 4 New Bridge street, Ludgate Circus, E. C., Londan, England, where single copies of the Hanner can be obtained at 4d. each; if sent per post, %d. extra. Mr. Morse also keeps for sale the Spiritual and Referenatory Works published by us. Oolby & Rich.

And Agency for the BANNER OF LIGHT. W. H. TERRY. No. 84 Russell Street, Melbourne, Australia. has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Bick, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

SPRINGFIELD, MASS., BOOK DEPOT.

JAMES LEWIS, Temple of Music, No. 63 Pynchot steet, Springfeldt, Mass., receives subscriptions for the Baumer of Light, and takes orders for the Spiritum and Heformatory Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the Spiritual and Beformatory Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Conn., constantly for sale the Hanner of Light and a of the Spiritual and Reformatory Works lished by Colby & Rich.

WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Epiritual and Reform Works** published at the **Epiritual and PUBLISHING HOUSE**, Boston, Mass.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 73 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Expiritual and Hefermatory Works published and fos sale by COLDY & RICH. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT. PHILADELPHIA BOOK DEPOT.
The Spiritumal and Beformasiory Works published
by COLBY & RICH are for sale by J. H. RHODES, M. D.,
at the Philadelphia Book Agency, Rhodes Hall, No. 505/2
North Stinstreet. Subscriptions received for the Hammer
of Light at \$3.00 per year. The Hammer of Light can
be found for sale at Academy Hall, No. 510 Spring Garden
street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seven street, above New York avenue, Washington, D. C., kee constantly for sale the BANKER OF LIGHT, and a supply of the Spiritual and Reformatory. Works principle of the Spiritual and Reformatory.

ROCHESTER, N. V., BOOK DEPOT.

JACKSON & BUBLEIGH: Booksellers, Arcade Hall
Boohester, N. Y., keep for sale the **Springal Rel**form Works published by Colby & Bich.

LEES BALAR, 105 Ores street, Cleveland, maintenand, and depot for the Spiritual and Geokland Papers published by Colby & Rich.

Farther the property of the pr

Adbertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

URING afteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Bab. Rush. Hasy, cases pronounced hopeless have been permanently oned through her instrumentality.

The is cialraudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2.00 and two spanner, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Lis an unfailing remedy for all diseases of the Threat and Lungs. Tubercular Consumption has been cured by it. Price 42,60 per bottle. Three bottles for \$5.00. Address MRS. SAILAH A. DANSKIN, Baltimere, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

J.R. NEWTON, HEALER, MURES all Chronic Diseases by magnetized letters. Re-quirements are: ago, sex, and a description of the case, and a P. J. Order for \$5.00. In many cases one letter is suf-cient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G. New York City. Oct. 7.

Dr. F. L. H. Willis May be Addressed till further notice.

Care Banner of Light, Boston, Mass. Day Banner of Light, Boston, Mass.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are univaled, combining, as he does, accurate scientine movedge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the bipoi and nervous system. Cancers, Scrollain all its fequa, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes,

Jir. Willis is, permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Sand for Ugraniars and Raferences.

Oct. 7.

GRATEFUL—COMFORTING.

EPPS "S" GOGGA

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocca, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors' bills. It. is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Huntreds of studie madelles are functing around as ready to nitack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame, "-Utal Service Gratete," Made atmnly with boiling water or milk. Sold in tins. Gazette,

Maile simply with boiling water or milk, Bold in tins only (3-lb and h), labeled.

JAMES EPPS & CO., Homosopathic Chemists, June 24,—1yeow

The "Right Speedy" Corn Sheller Tis Cheap, Durable and Effective. Easily worked by a hoy. Shells from 12 to 14 bu, per hour, not breaking the color or injuning the color pole planting. It is the best hand sheller made, and is without an equal in the world for easy of working and quality of work. WARRANTED FOR FIVE YEARS.

WARRANTED FOR FIVE XEARS.

Price, 85,00. Handsomely Nickel Plated, 86,00.

"Misching and Engle Na Na Te D.

"Methers is no agent in your vicinity, I will send Sheller, express paid, on recept of price. Bend for circular.

CURTIS GODDARD, Altiance, Ohio.

Mention this paper.

Gonzalez Mining and Development Co.

THE Bonds and Shares of this Co. have gone so rapidly
that but few are left. The price of shares is now advanced to \$2 each, or if preferred, \$2.25 a share, the purchaser paying \$1,25 cash and \$1,00 from the dividends when declared.
A few of the 6 per cent, Mortgage Bonds for sale at par, with 20 shares of the stock as a bonus given with each \$100

Honds the control of the stock as a bonus given with each \$100

They are both a very chean and safe investment.

For particulars inquire of the undersigned.

JOHN WETHERBEE. Nov. 4. 24 Blonk's Building, Congress street, Boston.

FRANCIS J. LIPPITT,

Late Assistant Counsel in the Department of Justice,

OFFICE, 1505 Pennsylvania Avenue, Washington, D. C., has resumed his private practice. Special attention given to cases in the U.S. Supreme Court, the Court of Chains and before the Departments.

FACT MEETINGS, AT HORTICULTURAL HALL, Tremont street, Boston, Mass., every Saturday, at 3 o'clock. Admirston 10 conts. Send your "facts" by mail. Tell what you have seen of spirit pluenomena of any kind. Address FACT PUB. CO., Box 2534, Boston P.O.:

Oct. 28.

AGENTS WANTED EVERYWHERE to sell the best AGENTS WANTED Family Knitting Machine over invented. Will knit a pair of stockings with HEEL and TOE complete in 20 minutes. It will also knit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombly Hnitting Machine Co., 163 Tremontstreet, Boston, Mass.

ROOMS AND BOARD,

TRANSIENT and Permanent, 30 Worcester Square Nov. 18.—w. Address MRS. J. F., FOSS.

NEW INSPIRATIONAL SONGS,

BY C. P. LONGLEY.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS

Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE. The MAGNETIC POWDERS cure all Positive or Acute

Diseases.
The ELECTRIC POW DERS cure all Negative or Chronic Diseases.

DR. J. H. RHODES'S

PURE MEDICAL CONFECTIONERY

Suited to old or young. An universal hiessing! The greatest medical discovery of the age, and the only perfect liver. Benovator and Blood Purifier, which deanses the entire system from all all louners and Blood Poisons; and cures Head Ache, Back'Ache, Side Ache, Stomach'Ache, Pains in the Limbs, Lameness, Numbness, Cures Dyspesia. Constitution, Gensumption, Nervousness, Kilney and all other Grinary Allments, etc. Also Coughs, Colds and all other Grinary Allments, etc. Also Coughs, Colds and all other Grinary Allments arising from impure blood and biliousness. For sale by COLBY & RICH.

DR. J. E. BRIGGS'S

Magnetic Wonder! FOR THE EFFECTUAL SAFE AND SURE CUR OF

ALL DISEASES OF WOMEN. These Powiers, by their insequation Train Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of, which so greatly depend the general health and happiness of all women. They are truly. Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price \$1,00 per lox, or six boxes for \$5.08.

For sale by COLBY & RICH.

PORTRAIT

E. L. GOURCHEN No. 11 Non access Torre Bante, 1nd. HUMBLE NAZARENE

Executed through the Meditimanipot G. FABRE of Paris,
France, the Artist said to be BPIRIT BAPHAEL.

"Whatever may be the surpluse of the future, Jesua will
never be surpassed. He seeman will grow young without
coasing his logger of H. Housenann will grow young without
coasing his logger of H. Housenann will grow young without
coasing his logger of H. Housenann will grow young without
coasing his logger of H. Housenann will grow young without
the month of the seeman will not born greater than
the month of the seeman will be the seeman will be a seeman with the seeman will be a seeman will be a seeman with the seeman will be a seeman with the seeman will be a seeman will be a seeman will be a seeman with the seeman wi

Mediums in Boston.

PROF. A. H. HUSE.

Astrologer, Clairvoyant and Prophetic Medium, No. 8% Montgomery Place,

BANNER OF LIGHT BUILDING, Rooms 6 and 7, Boston.

THOSE weighed down with grief and sorrow, we would nativise to consult the Professor.

Those sufforing in health, can consult the Professor with full assurance of reilof if not a cure.

Those energed in Financial Affairs of every description, should not full of consulting the Professor.

In fact, each and every one will learn, by consulting the Professor and by following his advice, that their griots and sorrows will be lightened, their health will be improved, and Financial and Business undertakings meet fortunate results.

Questions by mail, in the handwriting of the applicant, and enclosing a fee of \$2, will receive prompt attention.

Prof. A. II. HUSE, "The Seer."

Nov. 25.—cow "HE 1824, Montgomery, Place, Boston.

J. A. SHELHAMER.

MEDICAL MEDIUM and Magnetic Heater. Office 814

Montgomery Place, Room 3, Roston, Mass. Will treat
patients at hisofice or at their homes, as desired. Dr. S.
preser loss for and treats all kinds of diseases. Specials ies
Rheuraatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders, Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when
furnished. Magnetized Paper \$1,00 per package. Healing
by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and
leading symptoms. Office hours from 19 A. M. to 3 P. M.
except Tuesdays and Fridays, when he will attend to out of
town patients. Liver, Anti-Dyspeptic, Liver and Kidney,
or Strengthening and Soothing Pilis, 25 cents per box, 5
boxes for \$1,00. Letter address, care BANNER OF LIGHT.

Trance, Medical and Business Medium,

422 TREMONT STREET, Boston; Hotel Addison, Hours 9 to 5.11 Incl. and July 40 Addison, 18. DR. H. B. STORER.

M's specialty, is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded, Enclose \$2 for medicine only. No charge for consultation, Nov. 80.

MRS. MAUD E. LORD, DERMANENTLY located at 20 East Chester Park, where she will hold Public Scances on Sunday, Monday, Wednesday and Friday evenings: Reserving Tuesday, Thursday and Saturday for private engagements, either in or out of Boston. Wednesday and Friday ofternoon Scances, Nov. 18.

MRS. JAMES A. BLISS.

MATERIALIZING MEDIUM. Scances very Sunday,
Tuesday and Wednesday evening, at 8 o'clock, and
Saturday atternion at 3 o'clock, No. 31 Worcester street,
Hoston, Mass Mr. Bils-'s Developing Circle Monday evenings. Private Sittings Mondays, from 9 A. M. to 0 P. M.
Nov. 41-41 MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Psychometric or sex. Medium powers described. Directions for development given. Sittings on Health and Business, with pellet tests. 19 Essex attreet, Boston. Circles Thursdays, at 3 r.m.

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE AND RESIDENCE, 157 West Newton Street,
and Diseases of Women, Specialties, Hours from 9 A. M.

201P. M. Will visit patients;

MRS. C. MAYO-STEERS, TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 38 Hauson street, Boston. Private Stitings, Disease diagnosed and Treatments. Office hours 9 A.M. to 6 r.M. Circles Sunday evenings, at 7:30.

MRS. J. R. PICKERING. MATERIALIZING MEDIUM, 37 East Concord street,
Beston, will hold scances Tuesday, Saturday and
Sunday evenings at 8 o'clock, and Thursday afternoons at 2.
Will give private feances:

10.*—Nov. 25.

MRS. T. L. HENLEY, CLAIRVOYANT, Trance, Test and Business Medium, 332 Shawmut Avenue, Boston, Psychometric Readings, Private Sittings from 9 to 5 o'clock. Circles Sunday and Wednesday evenings. 2w*-Nov. 18.

MRS. A. E. CUNNINGHAM. MEDICAL, BUSINESS AND TEST MEDIUM, 19 located at 41 Chestor Park, Boston. Office hours from 10 to 4. Cheles Sunday and Wednesday evenings. Nov. 11:—4w*

MRS. M. S. PAYNE. INSPIRATIONAL SPEAKER, Test Medium, Electric and Magnetic Heater. Circles Tuesday evenings. 26 Chapman street, corner Shawmut Avenue, Boston. Nov. 18.

DR. D. E. CASWELL.

BUSINESS, Healing and Daveloping Medium, 30 Wor-cester Squario; Boston, Permanentiy, from 10 A.M. to 3P.M. daily, except Saturday and Sunday. On those days will accept engagements out of the city. 2w—Nov. 18. MRS. C. L. SHATTUCK,

NSPIRATIONAL, and Trance Medium, Hours from 10 to 5, except Saturday. 60 East Chester Park, Hoston. Nov. 18.—4w

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, 109 Tremont street, 2 doors from Mason street. Mass, New Church Union Bidg.

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.

Annie Lord Chamberlain's MUSICAL Séances Tuesday, Wednesday, Thursday and Friday, 7% P.M. 45 Indiana Place, Boston. Will engage for medical and private séances. Oct. 28.

MARY A. CHARTER, MAGNETIC AND ELECTRIC HEALER, Developing, Business and Test Medium, New England House Blackstone street, Boston.

MRS. CLARA A. FIELD,

BUSINESS and Medical Chairvoyant. Psychometric Readings. liotel Van Rensselaer, 219 A Tremont St.,

Mrs. Robbert Ethelbert, DEAST BROOKLINE STREET, BOSTON, Magnetic Physician and Secress, Office hours to A.M. to 4 P.M. Nov. 18. -4w*

MRS. ALDEN.

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. Nov. 4.— 4w

MRS. L. A. COFFIN No. 220 Tremont street. Boston. Psychometric, Test. Medical sail/Magnetic Medium: Hours from 10 to 8. By letter, \$1,00.

S. HAYWARD, Magnetic Physician, 8 A. Boylaton Place, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent by mail on receipt of \$1,00.

FRED CROCKETT, MAGNETIC PHYSICIAN. Also Teacher of Psychom deferred to Worcester Equare, Boston. 4w Nov. 4.

MRS. N. J. MORSE, LECTRIC and Magnetic Treatments, 2 Hamilton Place, Room 5, Boston.

MRS. C. T. CROCKETT,
MAGNETIC TREATMENT and Vapor Baths, 1483
Washington street, Boston, 445-Nov. 18.

MRS.J.O. EWELL, Inspirational and Medical Medium, Hotel Florence, Suite 1, cor. Florence and Anddum, Hotel Florence, Suite 1, cor. Florence and Ashington streets, Boston. Hours 10 to 5,

MRS JENNIE CROSSE, Test, Clairvoyant, Distinces and Healing Medium. Six questions by mail to cents and stamp. Whole life-reading, \$1,00 and 2 stamps. St Kendall street. Boston: July 22.

MRS. H. W. OUSHMAN, Test, Business, Raping, Writing and Musical Medium, 17. Union street, Charlestown, Mass. Olircles Monday evening, at 7:30, and Thursday afternoon, at 2:30; JOSEPH I NEWMAN, Magnetic Healer No. 184 Montgomery Place, Boom 4. Boston; Mass.; Onice hours. from 1 to 4 P. M. 2 P. 18 P. 18 P. July 8.

MRS. M. B. WOODWARD, Marnetic Healer, No. 10 St. Charles street, off Chandler, Boston.

Nov. 4. 44.

DR. M. H. GARLAND'S Office removed to Residence, Present street, Everett, Mass. Letter ad-dress, 9 Montgomery Place, Boston. Oct. 14.

Mediums in Voston.

DR. CARNES,

Magnetic and Eclectic Physician.

WONDERFUL. CURES are being made by DR. CARNES, whose office is at 37 Dwight street, Boston. Owing to want of space, we will insert an account of but a few of the many marvelons cures that have been made through the Doctor's treatment of the following well-known parties residing in Boston and suburbs:

through the Doctor's treatment of the following well-known parties residing in Boston and suburbs:

Mrs. J. M. Keen. 2 Prescott street, Malden, Mass., has suffered for sixteen years with chronic rhoumatism, was under treatment of well-known physicians during all these years, and tried many patent medicines, but received no benefit, and at last grew to weak, and the limbs becoming so stiff and monovable, she had to take to her bed; finally the arms, and even the joints of her fingers became stiff and very much enlarged. Her many friends advised her to have Dr. CAUNES attend the case. She had tried so many modes of treatment she had but little faith, but finally sent for him, and within an hour after the Doctor arrivet she could move her arms and hands, and was entirely free from pain, and in one week she walked out of doors without crutch or came, completely cured.

Mr. Richard Johnson. If Baker street, Malden, Mass., over 70 years of ago, general debility and loss of sight, an ominent surgeon advised the extraction of one eye. They sent for Dr. CARNES, and he pronounced the case curable. After a short time the sight was respect and general health improved so that the patient now waks out of doors two or three miles a day williout attendance.

Frank Pickering, the son of Mr. Pickering, Baggage Master on the Eastern Raitroad, and restoing at 14 Holden street, Malden, Mass. A very bad case of St. Vitus Dance, affecting the limbs, arms, tongue and speech; much wasted in flesh, and no symptoms whatever of the disease remain.

Mr. B. F. Freeman, 70 Milk Street, Boston, had suffered for a long time; had space to amount of money in giving the most expensive medicines recommended as a specific tor the disease (Chronic Rheumantism) a trial. Filmlin, was completely cured by Dr. CARNES in three treatments.

None but long standing and obstinate esses that cannot be cured by regular anally physicians treated. Dr. CARNES completely cured by DR. CARNES in three treatments.

None but long-standing- and obstinate cases that cumot be cured by regular family physicians treated. DR. CARNES will not receive a case for treatment unless he is positive of a cure, or at least helping the patient. No matter how long standing, he will telly on before leaving his office whether he can help you or not. In many cases he will give a diagnosis of the disease without questioning the patient.

IN DISEASES OF WOMEN, from five to sixteen years' standing. DR. CARNES treats without instrument, persarles or harch treatment of any kind. By sending for eightings pamphlet, which is sent free, will explain how diseases of this kind are treated.

DR. CARNESS Remodles are compounded by himself.

DR. CARNES'S Remedies are compounded by himself from fresh roots and borbs that act directly upon the dis-case. Medicines sent to all parts of the country, and pa-tions treated by letter. Consultation free. Hours in Boston are from 2 to 6 P.M., at 37 Dwight street.

Office hours in Maiden, at his residence, 66 Salem street, from 9 A.M. 10 1 P.M. 1w*—Nov. 25. from 0 A.M. to 1 P.M.

IW*-Nov. 25.

IW*-Nov

MRS. E. R. STILL, M.D., 824 WASHINGTON STREET, BOSTON, Magnetic Nov. 25 -1w*

miss helen sloan, MAGNETIC HEALER. Office, 327 Tremont street, Boston, Patients received from 9 A. M. to 5 P. M. Nov. 25.—1w

MRS. C. H. LOOMIS, Trance, Test and Heal hig Medium. Psychometric Readings, \$1.00, hy letter. 210 A Tremont street, Boston, Mass.

DR. JAMES A. BLISS W.H.L give private sittly as for Development of Medium-ship, Spirit Communications, Examinations of Dis-asses and Magnetic Treatments, from 9 A. M. to 7 P. M., as follows:

Every Monday at No. 34 Worcester St., Boston. Every Tuesday at Wakefield, Mass. Every Thursday at Southworth Court, Brockton,

Terms friday at No. 9 Vinton St., Providence, R.I. Terms \$1,00 per half hour. Daveloping Circle in the evening at respective places, except Tuesday evening. Admission 25 cents.

Communications by mail 81,69.

Address JAMES 4. HLISS.

Nov. 11.—cow L. ROX 14. Walkefield, Mass.

SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and nuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order, to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full dolineation, \$2,60, and four 3-cent stamps. Brief delineation, \$1,60.

MRS. A. B. SEVERANCE.

Ineation, \$1,00.

Address,

Centre street, between Church and Pratric streets,
Oct 7.

White Water, Walworth Co., Wis. Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to inarry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send look of hair or handwriting and one deliar. Address 210 Grand Avanue, Miwaukes, Wis.

Nov. 18.

I. P. CREENLEAF TRANCE AND INSPIRATIONAL SPEAKER.

WILL attend to calls to speak at short notice, Also Funerals attended on notice. Onset Bay, East Wareham, Mass. ASTONISHING OFFER.

SEND two 3-centstamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maquoketa, Iowa, 4w*—Nov. 25, Paul Leavell, Seer and Astrologer.

HOROSCOPE with general reading and events five years to come, \$2.00; whole life, \$5.00. Send lock of halr, time and place of blirth. Address P. O. Box 263, Chicago, Ill. Office 146 East Indiana street, Nov. 4. MRS. SARAH J. PENOYER, Psychometrist, 128 North 2d street, East Saginav, Mich. For Delineation of Character from writing or lock of hair, terms \$1,00 and the property of the street of

BARNICOAT, 475 Broadway, Chelsea, Lec-turer and Platforna Test Medium. Will attend funerals. Oct. 14.—Steow PSYCHOMETRY. POWER has been given me to delineate character, to a describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state ago and sex, and enciose \$1,00, with stamped and addressed

ago and sext, and the characteristics The Spiritual Offering, A LARGE FIGHT-PAGE JOURNAL, DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDFOINT, ISSUED WEEKLY AT OTTUMWA, 10WA. FOX & WILSON, Publishers.

SUBSCRIBE FOR

THE PROGRESSIVE AGE. DEVOTED TO LIBERAL THOUGHT AND SPIRITUAL SCI-RNCE. PUBLISHED AT \$2.50 PEB ANNUM, IN AD-VANCE, ATLANTA, GA

IT is the only Religious magazine of this bent published in It the Routh. Commending itself by an able and careful presentation of argument and fact and purity and delicacy of expression, it has won the patronage of the best men and women everywhere.

Address "THE PROGRESSIVE AGE," Atlants, Georgis.

Miscellaneous.

LIGHT FOR ALL. A SPIRITUAL JOURNAL.

Tills paper aims to remove bigotry and superstition from all religions; it invites the honest investigator after truth, to whose inquiring mind it presents a religious pullosophy advocated on the principles of Universal Fraternity and Universal Redemption. Universa: Fracermy and Universal Redemption.
We labor to awaken and rebuild the slumbering, croed-bound teachings of the immortality of the soul or spirit; to prove the truth of the grand scheme of sternal progression, in the spirit as well as in the body; to prove the value of good deeds in this life as ap-paration for the future life, and to that end we call the attention of inquiners to our Spirit Message Department, wherein will be found communications from spirits who were once dwellers on the earth we inhabit, tending to

Prove the Immortality of the Soul. Tickets to weekly Free Uircles sent on application to the

Editors.

This journal is published bit-wo-kly (every two weeks), at the low price of \$\frac{x}{2}\$,00 per year in advance.

It is the only Spiritual Journal on the Pacific Coast, and having a constantly increasing circulation, it is enough the finest advertising mediums on the coast.

Mr. & Mus. A. S. Winchester, Editors.

A. S. Winchester & Co., Publishers and Proprietors, Address all letters to Post Office Box No. 1997. 321 Sutter street, San Francisco. Cal.

May 27. NAMPLE COPY FREE.

THE MEDIUMS' FRIEND

Is published in the interest of all Mediums throughout the world WHO are honest and conscientious. Many of our mediums, that have been exposed (?) are good and true mediums, and those who are now standering them with, by becoming acquainted with the laws governing the phenomena of Spiritualism, regret with bitterness their hasty and, in some instances, wholesale condemnation of mediums.

July 29 A New, High-Class Spiritualist Journal.

LIGHT:

A Weekly Journal devoted to the highest Interests of ilumanity both liere and liereafter. "LIGHT! MORE LIGHT!"-Goethe. The contents of the new paper comprise :

(1.) ORIGINAL ARTICLES on the science and philosophy

(1.) ORIGINAL ARTICLES on the science and philosophy of Spiritualism.
(2.) Executes of Facts and Phenomena, both physical and mental.
(3.) MISCELLANROUS LITERATURE connected with the movement, including Poetry and Fiction.
(4.) Reviews of Hooks.
(5.) A résumé of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects.
(6.) QUESTIONS AND ANSWERS.
Subscriptions will be taken at this office at \$3.00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, just I we, can be forwarded direct by post-office orders to Editor of the Control of the Cont

THE VOICE OF ANGELS A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED and **MANAGED** by **SPIRITS**. NOW IN ITS SIXTH VOLUME, EIGHT PAGES, No. 5 Dwight Street, Boston, Mass.

PRICE 7 CENTS FOR SINGLE COPIES; PER YEAR, IN AD-VANCE, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. "SPIRIT D. C. DENSMORE," Publisher.

Boston investigator,

THE oldest reform fournal in publication.
Price, 23,60 a year,
11,50 for six months,
8 cents per single copy.
Now is your time to substitute for a live paper, which discusses all subjects connected with the happiness of mankind.
Address
J. F. MENDUM.
Investigator Office.
Paine Memorial,
Hoston, Mass.

This World,

A WEEKLY LIBERAL MAGAZINE, published by GEORGE CHAINEY, at 51 Fort Avenue (Roxbury), Beston, Mass. Terms \$2.00 per aumum. Each number contains a beature in full by George Chainey, and during 1883 a portrait and biographical sketch - I some distinguished Free Thinker or Liberal. A sample copy, containing portrait of the Lecturer and prospects for 1883, sent free to any address. Jan. 14.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism.

Fillosophy of spiriculium.

Is conducted on purely cooperative principles; contains original articles by the most sminont writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of "Historical Controls," W. Oxley, Esq., author of "The Philosophy of Spirit," and others, contribute to his pages. Pricedd. Sent one year post free to all parts of the United, Newcastle-on-Tyne, England, 29 Blackett street. Aug. 7.

Scientific Astrology

NATURAL LAW.

NATURAL LAW.

66 THE universe is governed by law, "were words fitly apoken by the immortal Humbolat. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnifie power. Nothing in the universe ever did or over will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptica, and aftereby make business for myself, I will make the following propositions, viz.:

I will give a persunal test and proof of the science to whom-soever will send me their sax, place and date of birth (atoing hour of the day), and socenis, money or postage stangs. I will write briefly in answer to two questions for whom-soever will send me the same data as above and \$1.

I will write an outline antivity jor whomsoever will send me the same data as above and \$2.

I will write an outline antivity jor whomsoever will send me their nationality, sex, place and data of birth (atoing hour of the day) and \$5.

Nativities of this kind consider the physical and mental condition of the native, with the principal events and changes in the highway of life, viz/: Sickness, its character and time; Business, years of loss pand gain; Marriage, its time and condition, together with other matters of importance.

The most sensitive may be assured that no statement will

time and condition, together with other matters of importance.

The most sensitive may be assured that no statement will be made touching the probable length of life, unless by request. I will point out to such the places in the pathway of the future where llowers may chance to spring.

For my own profit and the public good, I solicit a test of the science.

OLIVER AMES GOOLD.

Address Box 1644, Boston, Mass,

PRICE REDUCED. THE WRITING PLANCHETTE

BOIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aboud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions as asis for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and zent by mall, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under existing postal arrangements between the United States and Canadas, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser"s exponse.

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS. Duy the Positives for any and all manner of diseases.

Descept Paralysis, Desfness, Amaurosis, Typhold and Typhus Fevers. Buy the Negatives for Paralysis, Desfness, Amaurosis, Typhold and Typhus Fevers. Buy a box of Fositive and Negative (half and half) for Chilisand Fever.

Kailed, postpaid, for \$1,00 a box, or six boxes for \$6,00. Bend money at our risk and expense by Registered Letter or by Money Order. by Money Order.
For sale at the Banner of Light office.
Dec. 3.

Hew Pork Advertisements.

CURE FITS!

emedy to cure the worst cases. Because others have failed a no reason for not now receiving a cure. Send at once for treatise and a Free little of my infallible remedy. Give Express and Post-Office. If costs you nothing for a trial, and I will give you. and I will cure you.

Address DR, H. G. ROOT, 183 Pearl street, New York.

Nov. 4.—8w

DR. ELIZA STILLMAN

HAS wonderful success treating by correspondence. From Inte President Garfield: "I take pleasure in testifying to the skill and ability with which you treat medical questions." From Grace Greenwood: "Am happy to testify to the almost miraculous healing power of Dr. STILLMAN. She does not need to question her patients to discover their secret pains." Diagnosis free to those contemplating treatment. Office and residence, 130 W. 41th street, New York.

J. WILLIAM FLETCHER,

TRANCE AND BUSINESS MEDIUM. 50 W. 12th street, New York City.

-A NSWERS letters upon business, and can be engaged for lectures, followed by tests. Oct. 21,

THE CIFTED HEALER!

DUMONT C. DAKE, M. D., No. 50 West Eleventh st., New York City, continues his unparalleled success in treating all Chronic Diseases with Magnetism and Clarroyant Remedies. He has no peer in lorating Disease, Diagnosis from Autograph or Letter, etc., \$2. Remedies & perweek. Send for Chroniar Remarkable Cares. Lady assistant.

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard DR. DUMONT C. DAKE as one of the most gifted Individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. d. R. Buchanan, New York.

Oct. 23.

PSYCHOMETRY. MRS. CORNELIA H. BUCHANAN (late Decker) street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, the deliars; inineral or mining examinations, ten dollars. Aug. 5.—tf

MME. ANNICE HOLMES. "Magnetic Healer." PATIENTS attended at their residences only. Best references. Address 6 East 14th street, New York.

A. H. PHILLIPS

GIVES Scances for Independent State-Writing and other Tests. No. 101 West 33th street, New York City. ATTINIS Can make money selling our Family Medicines. No Capital regulred. STANDARD CURE CO., 197 Pearl street, New York.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, Is also a Practical Physician. Office 125 West Eleventh street, between 5th and 6th Ave., New York City. Nov. 18 -33w

Received from England.

RAPHAEL'S PROPHETIC ALMANAC

PROPHETIC MESSENGER. Weather Guide and Ephemeris.

FOR 1883: Comprising A Variety of Useful Matter and Tables. Prodictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING TREYEAR.

War and Accidents! Sickness and Strife! A LARGE COLORED HIEROGLYPHIC.

By Raphael, The Astrologer of the Nineteenth Century. CONTENTS.

Sixty Third Annual Address.
Monthly Catendar and Weather Guide.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1883.
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, &c.
Useful Tables, Weights and Measures.
Post-Office Regulations.
Eclipses during 1883.
Periods in 1883 when the Planets are best situated for observation.

Periods in 1883 when the Planets are best situat servation.
Reat in the Moonlight.
The Voke of the Heavens for each Month, General Predictions.
Astrology and Medicine.
Birthday Information for 1883.
A Table of Celestial Influences for 1883.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1882.
Fulfilled Predictions.
Useful Data,
Useful Notes.
The Planets and the Weather.
Reasons why every one should study Astrology,
Hints to Farmers.
The Parmer,
Hortenatural and Herbal Guide.
Raphael's Publications, etc.
Price 35 cents, postago free,
For sale by COLBY & RICH,

For sale by COLBY & RICH. The Identity of Primitive Christianity

AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for sale by COLBY & RICH.

Sent free on application to COLBY & RICH.

John Wesley and Modern Spiritualism.

An appeal to the ministers and members of the Methodist Church, based upon Reason, Revolution, Nature, God and Common Sense, with the addition of interesting facts and comments, by DANIEL LOTT. Paper, pp. 101. Price 25 cents.

Also, THE WAR IN MEAVEN, by DANIEL LOTT, Price 10 cents, For sale by COLBY & RICH, IMMORTALITY: Its People, Punishments and Pursuits;

WITH FIVE OTHER TRANCE ADDRESSES; BEING A COURSE OF EIGHT LECTURES THROUGH THE TRANCE MEDIUMSHIP OF J. J. MORSE,

Delivered at Goswell Hall, London, during January and February, 1882. Paper: price 50 cents. For sale by COLBY & RICH. **Angel Voices from the Spirit-World**

Essays taken indiscriminately from a large amount writte wader Angel Influence. BY JAMES LAWRENCE, Dial and Transcribing Medium, and Reputed Author. Dial and Transcroing medium, and Repute Author.

These communications are of a very spiritual character, high and elevating in tone. Spiritualism is here shown in its religious aspect, its truths are presented in contract the errors of the past in a reasonable and convincing manner, the thought impresses you everywhere, and you say to yourself, How beautiful this is 1 it is a religion worth having; it satisfies the min d; it rests the heart!

Cloth, pp. 400, Price 41,00.

For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated montpulations, by DR. STORE. For sale at this office. Price \$1,25; cleth-bound copies. \$2.50. Bisbee's Electre-Magnetic Flesh Brush

Will be sent by mail, postage free, on receipt of \$3.00.

Banner of Wight.

BRIEF PARAGRAPHS.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

Even the birds appreciate the modes of travel invented by man. Thousands of migratory birds are coming southward from Canada, making the trip in the rigging of Lake Ontario steamers on a free pass.

"A grand explosion of gas on the western limb of the sun," is what a Detroit astronomer declares he witnessed recently.

The daily press records that in Homer Bronson's garden in Waterbury, Ct., was buried the arm he lost last August. He complained that the arm felt tired and cramped, but he experienced instant relief when, without his knowledge, the arm was exhumed, and re-interred in a different position. Three times the severed limb has been moved to give relief to the sufferer, and each time successfully.

Mr. S. C. Hall, well known in spiritualistic and literary circles in England, who is now eighty-two years of age, recently delivered an address two and a half hours long, which he repeated entirely from memory.

The wife of President Gonzales of Mexico is studying medicine and surgery in Chicago.

A statue has just been unveiled at Darmstadt in memory of Luise Büchner, sister of Prof. Dr. Ludwig Büchner. Fräulein Luise Büchner is very well known in Germany by her writings and her good works.

The Middleboro' News issues a supplement, which it calls the News, Jr.

On dit that "halleluiah lassies" are beating crimson tambourines at sunset on the steps of City Hall, New York, as an inducement to sinners to join the "Salvation Army." Here is what they sing:

"He's a jolly good Saviour, He's a jolly good Saviour, He's a jolly good Saviour, Which nobody can deny."

Jennie Turner has been appointed notary public by Governor Cornell of New York, the first appointment of a woman to that office in that State.

The Philadelphia Library, hitherto under very strict puritanic control, now opens its doors on Sundays, as an experiment, or rather as "a temptation," as some might say, for the people of that city to "break the Sabbath," by indulging in the "unholy" practice of visiting it. This they seem to be doing with much freedom, even the staid and somewhat conservative Ledger wishing the new enterprise suc-

The old blue laws of Connecticut were revived at New Haven on Sunday night, Nov. 19th, when the Norfolk Jubilee singers and attendants were arrested for violating a law enacted in 1788. The bigots who began the suit have not seen the end of the matter yet, how-

Southern States are moving in the direction of a world's fair in 1884, to be held under the auspices of the National Cotton Planters' Asso-

The two hundred and sixty-second anniversary of the arrival of the Mayflower in Provincetown Harbor was commemorated in that town on Sunday last.

INDIA RUBBER AND FISH MONOPOLIES .-Quite a "stir" is being made in the articles above named; but it is not at all probable that the juries composing the "rings" will appeal to the General Court for a law protecting their monopolies-as certain of the druggists and "Regular" doctors do at times for a law to protect them from competition in prescribing and dispensing medicines, etc.

The Valley Visitor, printed in Newburyport, Mass., states that "Forty-eight 'heads' of cabbage were required for a dinner - beside the other 'fixins' for a boiled dish-for a family of six in ward one." It goes on to explain that this was not on account of the remarkable appetites of the members, but that "the summer's drought dwarfed the growth of the cabbage to the size of a tea-cup."

Theologians are dreadfully exercised in consequence of Blind Faith taking a back seat in the public mind.

BIGOTRY IN CANADA. - A bookseller in Toronto has had copies of Paine's theological works confiscated at the Custom House by order of the authorities of Ottawa.

Gov. Long drops into historical reminiscence and poetry in his Thanksgiving proclamation, concluding with the usual "God save the Commonwealth of Massachusetts." "It is a beautiful proclamation," says the New York Sun, "but we doubt whether it has as much meat in it as will the one that will be issued Anno Domini 1883, and signed BENJAMIN F. BUTLER, Governor." It is an attested fact that a spiritual medium in Boston said eleven years ago that Gen. Butler would be Governor of Massachusetts ere he passed to spirit-life.

A "Salvation Army" convert in Pennsylvania has become violently insane. [Creedal papers please copy.]

A mechanical discovery recently made by Mr. John Rae, of this city, tends to correct the popular delusion that heavy bodies in motion move most readily down hill. While experimenting upon a screen he was making for Schieffelin & Co., the druggists, he found that when it was set at a slight inclination and set in very rapid vibration longitudinally, light particles thrown upon it traveled down to the lower end, while the heavy ones jumped and scrambled up hill to the highest place.

If you wish to fully enjoy yourself of an evening visit the Howard Athenmum on Howard

and that a thorough investigation has failed to discover the source from which the noises em-

Attention is called to the "NEW ENG-LAND SYNDICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the twelfth page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and his plans recommend them elves to the public. as an honest Injun agent.—Boston Herald.

Spiritualist Meetings in Boston.

New Era Hall. - The Shawmut Spiritual Lyceum meet this hall, 176 Tremont street, every Sunday at 104 A. M. Il friends of the young are invited to visitus. J. B. Hatch,

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor. ic cordially invited, D. N. Ford, Conductor. **Eagle Hall.**—Spiritual Meetings are held at this hall,
ii6 Washington street, corner of Essex, every Sunday, at
10% A. M. and 2% and 7% F. M. Elsen Cobb, Speaker and
Conductor. Meetings also held Wednesday afternoons at
2 valences.

so clock.

Harmony Hall, 24 Easex Street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent yoar and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Horicultural Hall.—Meetings under the anspices of the Boston Spiritual Temple will be held at 10:30 A. M. and 7:30 P. M. every Sunday until further notice. The Ladies' Aid Society meets every Friday, at 2:3 P. M., at 1031 Washington street. Business Meeting at o'clock. Mrs. M. V. Lincoln. President; Mrs. A. M. H. Tyler, Secretary. Meetings for tests, etc., will be held at this place every Sunday afternoon at half past 2 o'clock.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7½ P. M. at Odd Fellows' Bullding, opposite Bellingham street Horse Car Station. Next Sund day afternoon, conference. In the evening Mr. George A. Fuller, trance and inspirational speaker, will occupy the platform,
THE LADIES' HARMONIAL AID SOCIETY meets every
Friday afternoon at 2 o'clock in the same hall. Business rriday atternoon at 20 clock in the same half, Busines meeting at 43c. Entertainments in the evening. Mrs. S. A Thayer, President; Mrs. A. E. Dodge, Secretary.

Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 3 o'clock. C. B. Marsh, Conductor.

NEW ERA HALL, No. 176 TREMONT STREET. -On entering this hall Sunday morning, Nov. 19th. where Shawmut Lyceum holds its sessions, there could be heard sweet strains of sions, there could be heard sweet strains of melody from the instruments of Prof. Haines's Orchestra, filling the hearts of those assembled with a perfect harmony. The exercises commenced as usual with reading the Silver Chain, recitations and singing a beautiful spiritual hymn. The Grand March was performed with a goodly number. The usual time was devoted to instructing the young in the truths of spirit-existence after which the audience was enterto instructing the young in the truths of spiritexistence, after which the audience was entertained with recitations by Bessie Brown, Little
Blanche, Ernest Fleet and May McKay; piano
solo, Lillie Singleton; recitations by Lille Armstrong, Hattie Reed, Annie Fearing, Gracie
Burroughs and Emma Ware; song by Mrs.
Stone and some very interesting remarks by
Gen. Wisewell and John Wetherbee, also by
President Hatch. The physical exercises and
Target March closed the session.

J. A. Shelmamer,

Secretary Shawmut Spiritual Lycaum,
Office 81 Montgomery Place.

PAINE HALL, Nov. 19rn.—One of the finest mornings that ever dawned found gathered to listen to what will mold the thoughts and actions of the men and women in the future, a happy band of children, with no creed to bind their young and impressive minds. Reading from our new book commenced this session, followed by the regular march; recitations by Mamie Havener, Flora Frazier, Allie Waite Mamie Havener, Flora Frazier, Ame water, Freddie Stevens and John Kennedy; song by Emma Parr; piano solo by May Waters; reading by Jennie Bicknell, and a humorous essay was Alica Messer, contrasting the "boys" by Miss Alice Messer, contrasting the "boys" of to-day with those of days gone by. A very appreciative audience and a full school were ours to remember. Our music is of a kind that leads our thoughts and visions to the brightest side of existence; the fine cornet solo by A. L. Gardner infuses life into all; is, in fact, the best music that has been heard at our sessions for many years.

Alonzo Danforth, Cor. Sec. Children's Progressive Lyceum No. 1

THE LADIES' AID SOCIETY.—The ladies of this Society are already quite at home in their new parlors 1031 Washington street, and have to announce that on Friday evening next, Miss Jennie B. Hagan, the celebrated poet medium, will exercise her mediumistic powers for the enter-tainment of our friends. Agentleman, friendly to our cause, gives the services of this lady, and that it may increase our charity fund, a small admission fee will be taken at the door. Sunday afternoon next, Mrs. Maud E. Lord will give a test circle from the platform of this Society. As winter is approaching with all its wants and wees, and as this is the only incorporate body of Spiritualists in this vicinity whose funds are wholly devoted to charity, it is hoped that all speakers, mediums and others who are disposed to give us a helping hand will kindly offer so to do, either by the use of the talents bestowed upon them, or by contributions of clothing or money.

Abbie M. H. Tyler, Secretary. money.

[A series of resolutions passed by this Society in memory of Mrs. Nelson, recently deceased, will appear next week.]

EAGLE HALL, 616 WASHINGTON STREET.-Our meetings were overflowing on Sunday last, and the exercises were of a highly entertaining character. Dr. A. H. Richardson of Charlestown gave us a strong address marked by a deep vein of thought. John Wetherbee was highly instructive in his recital of experiences with the slate-writing phenomena. Father with the slate-writing phenomena. Father Locke was eloquent as ever in speech and song. The interest in Maggie Folsom's peculiar psychometric gift still increases, while her earnest words of spirit comfort are a balm for many a sorrowing one before her. Mrs. A. E. Cunningham favored us with a fine address, at the close of which she gave spirit messages, all of which were acknowledged. The miser spirit, through Mrs. Powell Court, gave a startling account of his mental states in the land beyond. Miss Annie J. Webster spoke feelingly, and the impromptu song by her control was received with applause. Mrs. C. W. Odiorne read an inspirational poem of much merit and gave a number of excellent test readings. "Wild Fawn," through Mrs. Leslie, told the audience of the of excellent test readings. "Wild Fawn," through Mis. Leslie, told the audience of the presence of many spirit-friends; her descriptions were recognized in every case. Mr. Corliss, in his unrivalled phase of mediumship, never did better. EBEN Cobb, Conductor.

HARMONY HALL, 34 ESSEX STREET.-On the morning of Sunday, Nov. 19th, excellent tests of spirit identity were given by Mrs. A. E. Cunningham, of Lynn, Mrs. C. Mayo-Steers, Mrs. Mary A. Charter and Mr. McKenna, and interesting practical remarks by Father Locke and Mrs. Stone. At the afternoon meeting the most interesting feature was the remarkable tests given by Mr. David Brown to a gifted lady from Cincinnati, connected with Ben Pitman's School of Phonography, which were recognized as very accurate. Mrs. Jackson made remarks, and Mr. Perkins gave good psychometric readings.
Most excellent remarks were made by Mrs.
Maggie Folsom, and Mrs. Leslie followed with
satisfactory tests. In the evening Mr. Perkins
gave psychometric readings, followed by very
convincing tests by Mrs. Maggie Folsom from
blank slips of paper taken from the audience

Mystic Hall. Charlestown, Sunday, Nov 19TH.—An unusually interesting meeting was held in the afternoon at the usual hour. Mrs. C. atreet, Boston.

The daily papers have it that "ghosts" are haunting a mine near High Bridge, N. J.; that groans and cries are heard in the shaft at night, and that a thorough investigation has failed to

CHELSEA, MASS. - Mrs. Mary Bagley, the well known test medium, occupied the rostrum of the Spiritual Association on Sunday evening last. The hall was filled with an intelligent audience. The medium was under control for nearly two hours, and gave many remarkable tests, which were all recognized.

An "honest Injun" is n't half so rare a sight

A STATE OF S

Be Nure and Read This.

For several weeks past attention has been called to the forthcoming publication of one of the very best, cheapest and most compendious expositions of the Spiritual Philosophy and explanations of the Spiritual Phenomena ever offered to the public. The work, entitled "Genesis," is the very finest effort of the illuminated brain and facile pen of the great French author, Allan Kardec. Allow me to assure all who read this notice that there is not to my knowledge a more valuable treatise in existence than Allan Kardec's "Genesis," which is a perfect summary of the highest teachings on Spiritualism received during a period of several years through the mediumship of a large number of the very best French and other mediums.

Allan Kardec gave his entire life for many years to the discovery and dissemination of spiritual truth; and for keenness of observation, painstaking literary ability and extreme perspicuity of style, he has very few equals in the literary world. The original French manuscripts have been put in my possession by warm friends of the spiritual movement, who have spent much time in Paris, and have enjoyed close personal acquaintance with the gifted author. These kind friends have themselves generously remunerated me for the great amount of time and application necessary to complete a translation of a work consisting of between four and five hundred closely printed octavo pages. In making this translation I have received invaluable assistance from one of the finest French scholars in Boston, and after its completion have gone over it thoroughly-my guides inducing me to make such corrections and alterations as were necessary to transform the highly idiomatic style of the original into clear and correct English.

I have no hesitation in pronouncing it at the present time an excellent and thoroughly faithful, free translation; not an idea has been changed in any instance, though whenever the original style of composition was incapable of literal rendition into English, sentences and paragraphs have been entirely re-written. As the work now stands it is without exception the fullest elucidation of the Spiritual Philosophy yet offered to the public. A large part of the volume is composed of choice communications from exalted denizens of the spirit-world; the remainder is devoted to a most careful and searching analysis and explanation of the doctrines taught by the spirits.

In this work Allan Kardee has far surpassed all his previous efforts, and has effectually cleared up the mystery which has long hung over the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime. The ideas of Deity, human free agency, instinct, spirit-communion and many other equally profound and perplexing subjects are incomparably grand. The iconoclasm of Kardec is reverential; his radicalism is constructive; his idea of the divine plan of nature is a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of unusually ex alted inspiration.

This splendid work will be issued as soon as five hundred names have been sent to Messrs. Colby & Rich, the publishers. The subscription price is only \$1,25; after the work is out no copy can be sold under \$1,50. As nearly two hundred subscribers have already been obtained, I confidently trust to three hundred of my personal friends and others to send in their names immediately, that the work may be brought out without any further delay.

In the interests of truth, I remain the friend and well-wisher of all, W. J. COLVILLE.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. sid 7% r. M. Henry J. Newton, President; Henry Van Glider, Secontary.

ry van Guger, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street, Speakers engaged: Mrs. Susle Wills Fletcher, for November: Mr. J. William Fletcher, for December, who wowll give tests of spirit presence after each lecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.

American Spiritualist Alliance.

The usual Sunday conference of the Alliance was held on the 19th inst. Mr. A. A. Wheelock delivered the opening address on The Relations Spirit-Power to the Present and Future Needs of Individuals and the Race.

The reality of spirit-existence and influence the speaker considered to have been proved. Spirit is coëxtensive with the universe, underlying the whole of physical nature and its phenomena; and no human being is exempt from its influence. The Materialist looks only on the outside of things, ignorant of the fact that every person is a trinity, of body, mind and spirit; and that primarily man is a spirit. Hence he is to be studied—first as a spirit, next as to his mind, and then as an animal. His external existence is entirely subsidiary to the inner or thought-life. The spiritual teachers who confine their instructions to the merely phenomenal err. They are "blind leaders of the blind"; and cannot by their teaching lead their public to build up a noble manhood or woman pupils to build up a noble manhood or woman-hood, which requires the progressive develop-ment of the mental and spiritual nature. They take a very narrow view of the scope of Spiritualism who would confine it to merely

Spiritualism who would confine it to merely receiving messages from departed relatives and friends. This kind of Spiritualism rises very little higher than that of old, which revealed simply a code of laws written upon stone, coming with a "Thus saith the Lord"; now it is often merely. "Thus saith my grandfather"; and is, therefore, to be believed. Let us observe the phenomena; but let us strive to learn the Taws underlying them—the why and the how.

how.

The science of Spiritualism is to be studied, as well as the phenomena. Science is classified knowledge; but wisdom, which is our only Saviour, must come from the spiritual realm, above the mental; for the realm of knowledge above the mental; for the realm of wisdom. The reabove the mental; for the realm of knowledge is not necessarily the realm of wisdom. The relation of spirit power to the individual has reference to his life as a spirit; and as an individual he must strive to understand for himself the principles of his being, not depend on what some disembodied spirit has told him. A proper reception and comprehension of spirit power by the individual will remove the head of the the individual, will promote the progress of the race; for it must promote that universal beneficence which is now a much-needed element in human life.

The speaker ireferred to the phenomenon of

materialization, by way of illustration. He deprecated in the consideration of this phase what he termed the "egotism of ignorance." Observers should calmly view the phenomenon, and study the conditions necessary for its production, instead of quarreling with each other as to the fact. It was an established fact that the mental state of the circle always deter-

mined the nature of the phenomena presented. At the close of the opening address, remarks were made by Mr. H. J. Newton, Mr. F. F. Cook, and the President; and Mrs. Gage and Miss Billings again favored the audience with a beautiful illustration of their musical medium-

At the next meeting, Judge Dailey, of Brooklyn, is to deliver the opening address.

HENRY KIDDLE, President. New York, Nov. 19th, 1882.

The Ladies' Spiritualist Aid Society, New York City.

To the Editor of the Banner of Light: Your readers will be interested and gratified in learning that our monthly meeting, held at Mr. Kiddle's residence Saturday evening, 18th inst., was a success. In response to a touching appeal made by our gifted teacher, Mrs. Nellie J. T. Brigham, the friends contributed to the sid of Mr. and Mrs. Barnerd \$38.60

aid of Mr. and Mrs. Barnard \$38,60.

The meeting was largely of a social nature.
Occasionally the flow of conversation and exchange of greetings would be checked by music or the humorous recitations by our talented young elocutionist, Marshall P. Wilder. Mrs. Wiseman contributed to our enjoyment by her Wiseman contributed to our enjoyment by her piano solos; a piano and violin duet by that lady and Mr. Henry F. Kiddle was worthy of the applause which it called forth. Miss Kiddle sang very acceptably. The musical mediums, Mrs. Gage and Miss Billings, under the control of their spirit guides, rendered inimitably fine selections of music, vocal and instrumental, eliciting much praise.

We were glad to welcome the old familiar

eliciting much praise.

We were glad to welcome the old familiar faces, and to greet the new friends. All classes of Spiritualists, the half-convinced and the skeptic, were represented, yet, as all were, without exception, courteous, affable, and correct in expression, harmony and good will prevailed. Our society is slowly adding to its numbers, and we are earnestly striving to do good, though in a small way. We would urge the lady members to attend our weekly meetings, which will he to attend our weekly meetings, which will be held as usual at 789 Lexington Avenue, Fridays, at 3 P. M., until further notice. The Constitu-tion and By-Laws will be sent to any one desiring to become a member, upon application to an officer or member of the society. Mrs. Milton Rathbun, Secretary. New York, Nov. 20th, 1882.

Meetings at Hanson, Mass.

Here where the inhabitants are scattered, meetings are maintained on alternate Sundays during the summer and autumn months, and are always well attended, many coming from Rockland, Duxbury, Randolph, Middleboro', Bridgewater, Abington, and other adjacent places. Some of the ablest lecturers in the field have addressed us during the past season. Great credit is due Mrs. W. W. Hood, the President of the Society, for the able and conscien-tious manner in which she performs the many arduous duties which necessarily devolve upon her. The Society hold their meetings in the Town Hall, a large and beautiful hall well adapted to this purpose.

Sunday, Nov. 19th, a cold winter day, closed

our meetings for the present season. Our speak-or for this occasion was Mr. Geo. A. Fuller of Dover, Mass., a new laborer among us, but his lectures upon this day have made him one of our band. of workers. In the morning his address upon "What does Spiritualism Offer as Evidence of a Life to Come?" was very conclusive, and fully appreciated by the audience. The effort in the afternoon upon "The Atti-tude of Spiritualism Toward the Churches," was calculated to do a great amount of good by showing that Spiritualism was not aggressive in its nature, but only sought to correct false

impressions. With this day our meetings close until another spring, and we shall wait with feelings of sadness, cheered by the dear Banner, until it shall come with its rich promises of new spir-

Mediums' Home Association.

Owing to the failure to receive the amount (\$5000) necessary to commence operations, in connection with the serious illness of its President, Mr. George Rall, it has been determined to turn over all cash subscriptions of the Mediums' Home Association to the Children's Progressive Lyceum of Cincinnati, O. Subscribers who object to this disposition of their subscriptions can receive the same by addressing the CHAS. S. KINSEY. Secretary. 125 Hopkins street, Cincinnati, O., Nov. 15th.

WELLS' "ROUGH ON CORNS." 15 cts. Ask for it. Complete, permanent cure. Corns, warts, bunions.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives, universal satisfaction. No family, rich or poor, should be without it.

Sold by Grocers everywhere, but beware of imitations well designed t mislead, PEARLINE is the only safe labor-saving compound, and always bears the symbol and

JAMES PYLE, New York.

IS A SURE CURE
For all diseases of the Kidneys and
LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the Bile, and by keeping the bowels in free condition, effecting its regular discharge.

its regular discharge.

MALARIA. If you are suffering from maladayspeptic or constipated, Kidney-Wort will surely
relieve and quickly cure.
In the Spring, to cleanse the System, every one
should take a thorough course of it.

SOLD BY DRUGGISTS. Price \$1.

PIANOFORTES. UNEQUALLED IN

Tone. Touch: Workmanship, and Durability WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York W. TYLEE Agent, 506 Washington street. Boston Williams & Everett's. & Smis-Oct. 7.

A DIVIDEND PAYING INVESTMENT

THE NEW ENGLAND SYNDICATE AND DEVELOPMENT CO.

Offers a Limited Amount of its

PREFERRED TREASURY STOCK, PAR VALUE 413, AT \$1,50 PER SHARE.
THE PRICE WILL CONTINUE TO ADVANCE AT FREQUENT INTERVALS until its par is reached. This stock will be sold NO FASTER than the development of the Company's business may require, and in NO LARGER AMOUNTS than will bear FAIR AND HONEST DIVIDENDS.

ONE DOLLAR PER SHARE is guaranteed and secured, to be paid in

DIVIDENDS WITHIN THREE YEARS.

It is full paid and can never be assessed. A Dividend of Ten Cts. per share will be paid January 25, 1883.

Secure this Stock before the next Advance in Price, January 15, 1883, to \$2.00 per share.

Correspondence as to all classes of investments PROMPTLY. NEWERED WITHOUT CHARGE. Government Bonds Bought and Sold.

Railroad and other Corporation Securities Negotiated. For Prospectus, with full particulars, apply to

KIRAM BLAISDELL, Financial Agent, 48 Congress Street, Boston, Mass. ALWAYS MENTION THIS PAPER.

BANNER OF LIGHT:

THE OLDEST AND LARGEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY ISSUED WEEKLY At No. 9 Montgomery Place, Boston, Mass.

COLBY & RICH, Publishers and Proprietors. 18AAC B. RICH......BUSINESS MANAGER, LUTHER COLBY......EDITOR, JOHN W. DAY......ASSISTANT EDITOR,

Aided by a large corps of able writers. THE BANNER is a first-class Family Newspaper of TWELVE PAGES—containing SIXTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
SPIRIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: .

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps—ones and twos preferred.
ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

pald for.

Specimen copies sent free. COLBY & RICH

scriptions discontinued at the expiration of the time

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon-Robert Dale Owen, Dr. James M. Peobles, Henry C. Wright, Glies B. Stebblins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Sargent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britten, Miss Lizzie Doten, Mrs. Maria M. King, etc.

Any Beek published in England or America, not out of print, will be sent by mall or express. print, will be sent by mail or express & Catalogues of Books Published and for Sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

RETAIL AGENTS FOR THE SALE OF THE BANNER OF LIGHT.

BOSTON, MASS.
NEW ENGLAND NEWS COMPANY 14 Franklin THOMAS MARSH, 919 Washington street (south of leasant street). LUTHER W. BIXBY, 2167 Washington street. T. F. WITT. 235 Tremont street (corner Ellet). G. G. WHEELER, Boston and Maine Dépôt, Haymar-

tet Square. JOSEPH W. SHERMAN, 115 Cambridge street. A. HALL, 17 G street, South Roston Dist. W. F. JOHNSON, 40% Cambridge street.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 82 Broadway, Chelsea, Mass.
G. D., JOHNSON, 5 North Main street, Fall River, Mass.
E. W. KEAN. Main street, Greenfield, Mass.
A. F. JENNINGS & CO., 421 Main street, Springfield,
Mass.

NEW YORK CITY. THE AMERICAN NEWS COMPANY, 39 and 41 Cham-DEFINITION NEWS COMPANY, 39810 4101 ambors street,
J. C., J. H., & H. G. TYSONS, 100 West 14th street,
corner 6th avenue; 246 6th avenue, near 16th street; and 745
6th avenue, near 42t street.
TITUS MERRITT, itepublican Hall, 55 West 836 street.
W. H. LEEUH, 631 Hudson street.
S. M. HUWARD, 14 West 11th street, near Broadway,
BRENTANO'S LITERARY EMPORIUM, 89 Union
Square. quare. EDWIN LEACH, Frobisher Hall, 23 East 14th street.

BROOKLYN, N. Y. C. R. MILLER & CO., 17 Willoughby street.
CHURCH OF THE NEW SPIRITUAL DISPENSATION, Clinton Avenue, b-tween Myrile and Park Avenues,
Friday evenings and Sundays.
EVERETT HALL, 398 Fulton street, aturday evenings

WM. H. DENIKE, 555 Bedford avenue. ROCHESTER, N. Y. WILLIAMSON & HIGBIE, 62 West Main street, JACKSON & BURLEIGH, Arcade Hall.

WASHINGTON, D. C. BICHARD ROBERTS, 1010 Seventh street, J. B. ADAMS, 527 Seventh street, and 814 Fstreet. S. M. BALDWIN, 920 F street, N. W.

PHILADELPHIA, PA. WILLIAM WADE, 828 Market street. G. D. HENCK, 446 York Avenue.

DAYTON NEWS CO., 8 West Third street, Dayton, O. LEES'S BAZAAR, 105 Cross street, Cleveland, U. I. N. CHOYNSKI, 34 Geary street, San Francisco, Cal. UNION PARK HALL, 517 West Madison street, Chi-CARO, III. BUSTON STAR AND CRESCENT CO., 993 West Polk BUSTON STAR AND ORESUENT U., we would street, Chicago, Ill.
PIEROE & SNYDER'S PERIODICAL DEPOT, 122
Dearlorn street, Ohicago, Ill.
P. W. HARTS, 223 South Fifth street, Springfield, Ill.
GEORGE H. HEES, westend tron Bridge, Oswego, N.Y.
PERBY & MORTON, 162 Vine street, Oinclinast, Ohio.
E. M. ROSE, 56 Trumbull street, Hartford, Conn.
O. H. MATTHEWS, Central News Stand, Northeast corner Broad and Thomas streets, Oolumbua, Ga.
P. F. MULLIGAN, 927 Broad street, Newark, N. J.
T. J. BROWN, EAGER & OO., 163 Snumit street, Toledo, O.

olo, O. I. PIERCE, Market street, Springfield, O. O. I. PIERCE, Market street, Springfield, O. THE LIBERAL NEWS COMPANY, 620 North Sta street, St. Louis, Mo. WILLIAM ELLIS, 180 Wisconsin street, Milwaukes. Wis.
JOSEPH SMITH, No. 13 North Illinois street, Indianapolis, Ind. JÖSEPH SMITH, No. 18 North Illinois street, Indianapolis, Ind.
ANDREW WYLLE, No. 18 North Pennsylvania avenue, Indianapolis, Ind.
N.P. STOUKBRIDGE, 15 East Columbia street, Fort Wayne, Ind.
WILSON G. HOBINSON, 181 South Howard street, Akron, O.
E. L. GODECKE, No. 408 Main street, Terre Haute, Ind.
O. H. QUIMBY, Whealing, West Virginia.
A. J. NUGENT, 60 Camden street, Baltimore, Md.
WILJIAM W. EDGAR, 78 5th avenue, Pittsburgh, Pa.
J. J. MERWIN, Newsdealer, Pequonock, Conn.
E. J. CARPENTER, Brattichero, Y.
D. B. LOUSLEF, New London-Coon.
E. J. CARPENTER, Brattichero, Y.
D. R. F. BEROW HOLDS WINDOWN ME.
B. DUSCHER, Charles M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES WASHINGTON ME.
B. DUSCHER, Charles M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES WASHINGTON ME.
B. DUSCHER, Charles M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES WASHINGTON ME.
B. DUSCHER, Charles M. M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, Brattichero, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. J. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. L. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. L. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. L. CARPENTER, BRATTICHERO, Y.
J. KR. J. CHARLES M.
E. L. CARPENTER, J. CHARLE