VOL. LII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 9, 1882.

\$3,00 Per Annum, Postage Free.

NO. 12.

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## Foreign Correspondence.

### Spiritualism in Norway. To the Editor of the Banner of Light:

Having been a subscriber of your paper for several years, being the first pioneer here of our celebrated cause, "the science of all sciences," as several prominent men have baptized ences," as several prominent men have baptized Spiritualism, I offer the following for your perusal. My first experience in Spiritualism I received in Montevideo, six years ago, where several French families had séances. I read Allan Kardec's works with great interest, and found soon that it was worth while to study the phenomena and philosophy. I had occasion to examine mediumship in all its forms, viz.: writing, drawing, physical manifestations, up to full-form materialization. One of my friends, a Frenchman, Mons. Rolland, whose wife was an excellent medium for materialization. was an excellent medium for materialization, was the chief supporter of the cause in Montevideo; being himself a very good magnetizer, he cured many sick persons, amongst others an English-man with a rheumatism of twenty-five years'

standing.
As Mr. Rolland tried to convince several pro-As Mr. Rolland tried to convince several pro-fessors of the university in Montevideo that Spiritualism was no humbug, and that spirit-communication was "un fait brutal," the priests got news of it, and Mr. R. received a good day, the friendly admonition from the president to leave for other parts. He went to Buenos Ayres, where he was received with open arms by the members of the Spiritist Society, "la Constancia." At Buenos Ayres I made ac-quaintance with a Frenchman, medium for ma-terializations, Mons. Camillo Bredif, who has contributed largely to the advancement of our contributed largely to the advancement of our cause in South America. As my enthusiasm for the new science increased daily, I one day asked the spirits where I could make myself asked the spirits where I could make myself useful to the cause, and they answered me, to leave for my native town, "Bergen," Norway. In the month of May, 1878, I embarked in Montovideo for Bordeaux, with a letter of introduction from Mons. Rolland to Mons. Leymarie, editor of Revue Spirite at Paris. This gentleman received me very kindly and introduced me to several Spiritists, amongst others to a very kind old lady, Mrs. Kardec, wife of "le maitre," as the French Spiritists please to call Allan Kardec. From Paris I went to London, where I at a private scance with Mr. Wil-Alian Kardec. From Paris 1 went to London, where I, at a private scance with Mr. Willams, had a chat with "John King" and "Peter." I also visited Mr. Fletcher, and through this much renowned medium I was told that after my arrival in my native town, Bergen, the spirits would let me know where I could commence my work

At an Italian gentleman's house, Mr. Rondi, I had occasion to see the celebrated materialization of "Lily," through the mediumship of "Man Vata Cook" a place of muslin which "Miss Kate Cook"; a piece of muslin which the spirit "Lily" kindly allowed me to cut from her dress I still keep as a relic. Mr. Rondi also favored me with haif-a-dozen photographs of "Lily," taken in his studio. I left London for Hull, where I embarked for Bergen, and was received by my family with reproaches and expressions of surprise that I should occupy myself with a matter like Spiritualism, knowing their severe Orthodox opinions, my brother eing a minister with fanaticism looking out of

About three weeks after my arrival I made acquaintance with an Englishman, a kind elderly gentleman, Mr. Uneas Bruce, professor of languages, who had traveled much and knew languages, who had traveled much and knew Spiritualism since its birth in Rochester, where the first raps were heard. Through him the spirits told me to leave for Christiausund, which I did the very day after the communication. It arrived at the last named place and took up my profession as a professor of languages, teaching. German, English, French and Spanish. In my enthusiasm I could not help speaking to every body about the new science; but I had to pay for my imprudence dearly, as the pupils left me one after the other; still I succeeded in developing several writing and drawing mediums, who in all secrecy could not help but communicate the glad tidings to others. After having sojourned about a year at Chris-After having sojourned about a year at Christiansund I left. December 1880, for Bergen, in order to spend Christmas time with my family, and had the pleasure of seeing during my short. stay several mediums developed under my guidance, amongst others an excellent writing and drawing medium, who happened to be a thoroughly educated gentleman, and who took up the thing with the same interest as myself. I loaned him Allan Kardeo's works, which he rapidly read in his eagerness to reach the kerapidly read in his e rapidly read in his eagerness to reach the kennel of the new science. His mediumship developed in a short time wonderfully. He made several drawings, perfect masterpieces, till one evening, at a doctor's house, the spirits made him draw the doctor's first wife's portrait perfectly like her, dead many years ago in Russia, and of whom no portrait existed. This event went like wild fire through the town, and one of the ministers added oil to the fuel by attacking Spiritualism from the pulpit, having even the kindness to have the sermon printed in form of a pamphlet. But my friend, although his pistness spifers is not atraid, and communicate this list; ddings to the whole world. This case this list; ddings to the whole world. This dim areas as an illuma's rather combining a kind.

than leave Bergen again for Christiansund, where I remained another year, and made the acquaintance of a lady, an excellent medium, writing mechanically with both hands, and who now is my wife. I had no difficulties with the marriage ceremonies, the minister being a liberal-minded man. The day after the wedding I left for the capital, Christiania; here I have been six months quietly settled, and will do all I can to promote our glorious cause. My business suffers a good deal; I can hardly get anything to do; but working to do good the spirits will help me. My intention is now to start a spiritual paper and a library; but to commence I must ask the aid of my brother Spiritualists. Only in this way can the cause be helped here, as I am fighting almost perfectly alone. I will soon commence the translation of several spiritual works; the only books now in the Norwegian language are Allan Kardee's "The Spirits' and Mediums' Books," which have been translated in Copenhagen.

and Mediums' Books," which have lated in Copenhagen.

Hoping to soon hear from you and others interested in making known the truth of this new spiritual revelation, I remain, gentlemen,

Truly yours,

H. STARGOHANN.

Wessels Gade 31, Christiania, Norway,

Nov. 3d, 1882.

## Spirit of the Press.

### Population of the World and of the United States.

Listed States.

A recent edition of a report issued by Drs. Behm and Wagner as to the population of the various countries of the world contains a vast amount of interesting matter. Since the previous report was published, some three years since, censuses have been taken in a large number of the more important countries, giving to this report a special value. The report of some countries, as, for instance, China and Central Africa, can be but little better than an estimate, but the results given in this report are regarded as the most trustworthy published. According to this report the total population of the globe is 1,433,800,000, indicating a decrease in the last three years of some 22,000,000, though as a matter of fact there has been an actual increase of some 33,000,000. This apparent discrepancy is accounted for by the fact that the population of China has heretofore been largely over-estimated. In the previous report it was given at 434,000,000, while now it is put at 379,000,000. In the countries where accurate censuses have been taken an increase of 32,000,000 is shown during the preceding ten years. The number of people inhabiting the globe is given as follows: Europe, 327,743,000; Asia, 795,591,000; Africa, 205,823,000; America, 100,415,000; Australia and Polynesia, 4,232,000; Polar regions, 82,000. Russia is credited with 83,000,000 inhabitants; China, 205,823,000; America, 100,415,000; Australia and Polynesia, 4,232,000; Polar regions, 82,000. Russia is credited with 83,000,000 inhabitants; China, 379,000,000; Japan, 36,000,000; and British India, 252,000,000. In connection with these statistics as to the world's population, those given by a recent census bulletin as to the population of our own country have a decided interest. In the brightest days of her prosperity Rome was said to have the most composite population on the face of the globe, and in later times Great Britain has occupied the foremost rank in this respect, but our last census shows that probably no country ever in the history of the world had so strangely a composite population as our had so strangely a composite population as our own. The colored and foreign born are about equal in number, each portion numbering over 6,000,000. These figures are somewhat misleading, as while the children of colored parents are classified as colored, those of foreign-born are classified as colored, those or the full parents are classified as native white. The full strength of the foreign element can therefore only be ascertained by considering the parentonly be ascertained by considering the parentage of those born in this country. The returns of parentage from the census of 1880 have not yet been published, but assuming the per centage to be the same as in 1870, the whole population of our country, 50,185,783, may be thus divided: American white, 30,453,464; foreign born, 6,679,945; both parents foreign, 5.001,189; one parent foreign, 1,388,604; colored, 6,632,549. Of the foreign-born population 2,772,169 come from Great Britain and Ireland, and 717,084 from British America, making 3,489,253 from the British dominions. The greater portion of these were undoubtedly from the British Islands, though not a few were French immigrants who have not a few were French immigrants who have reached us by this route. Germany has 1,996,-742 natives in this country, while the number of Irish nativity is less, being only 1,854,574. Sweden ranks next, as the birthplace of 194,337 inhabitants of the United States; then Norway, 181,729 children in this country; then France with 106,971, and then China with 104,541 Switzerland ranks next, with 88,621; then Bo hemia, with 85,361, and then, rather curiously, Mexico, with 68,399. Denmark has contributed 64,196, Holland 58,090, Poland 48,557, Italy 44,230, Austria 38,663, and Russia 35,722. Hardly a country can be named but has contributed to country can be named but has contributed to our population. Gibraltar has sent us 129, Malta 305, Japan 401, and 129 have come to us from Greenland. Counting in our colored population, nearly one half of our people help to bring about this unprecedented mixture of races, a mixture which is a prophecy of our prosperity and greatness as a people. The Anglo-Saxon, however, predominates, and largely, too, making us another and a New England. The white natives and the immigrants from Germany and Great Britain make up 83 per cent. The white natives and the immigrants from Germany and Great Britain make up 83 per cent. of our whole population, leaving but 4 per cent. from other countries, and from white races of other types, and 13 per cent. for those of African descent. Probably no other country on the face of the globe can show such a diversity and at the same time such a substantial unity

The following has been given to the pub-lic as a letter written by Charles Darwin, in 1873, to a Dutch gentleman, in reply to an inquiry as to his belief in regard to the existence

of race and descent in population.-Boston

of a God:

"It is impossible to answer your question briefly: I am not sure that I could do so, even if I wrote at some length. But I may say that the impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me our chief argument for the existence of God; but whether this is an argument of real value I have never been able to decide. I am aware that, if we admit a first cause, the mind still craves to know whence it came and how it arose. Nor can I overlook the difficulty from the immense amount of suffering through the world. I am also induced to defer, to a certain extent, to the judgment of the many able men who have fully believed in God; but here, sgain. I see how poor an argument this is. The safeat conclusion seems to be that the whole subject is beyond the scope of man's intellect; but man can do his duty." of a God:

de his muly Trip latte: It is stated, first appeared in a Date latte. Thought journal. Its gendineness based which wowledge been called in ques-

# Spiritual Phenomena.

PHOTOGRAPHS OF SPIRITS AT COUNT DE BULLET'S SEANCES. BY J. L. O'SULLIVAN,

Formerly United States Minister to Portugal.

Referring to my account in last week's Banner of Light of entire busts of spirits molded in paraffine, I proceed to notice the photographs of spirits taken in the dark, together with some taken by magnesium light, at the same séances. The accompanying engraving is copied from one of the latter class. Of these photographs I have not an entire collection, but a considerable number, over sixty, besides having been prevailed upon to give some away. They are of large size, averaging about nine inches by seven. They were taken by Count de Bullet, in the presence of the American gentleman referred to in my former communication, and of myself, with the exception that they were continued after my departure from Paris, but in precisely the same manner as during my own personal presence, as both those gentlemen have since assured me. The Count used to buy the plates, a dozen at a time, from the manufacturers. The camera was his own. He himself developed them on the spot, with the exception of about the first half-dozon, which we would take down to the photographer Fontaine for development, going ourselves with the photographer into the developing chamber to witness the development. No professional photographer had anything to do with them, except for the printing after development of the negatives. At the outset the Count used to put a private mark on the plates, for further proof of the identity of the plates; but after a while he dropped this practice as superfluous. The medium was always heavily asleep in trance. The Count himself would insert into the empty camera one of his own plates, brought daily by him to the seance, and after the pose proceed immediately to develop the plate, and "fix" the picture. Moreover, on some of these would appear flowers or other objects brought by ourselves at the time to the scanceroom, with a view to this use. So that there was no possibility of fraud through any dexterous substitution of other prepared plates, by the medium, in lieu of our own. And, further, in regard to some of the pictures, experts in photography have declared them to be in themselves self-evidence of their abnormal (spiritual) origin, since they could not possibly have been produced by the mortal photographer, with the fullest license and opportunity for the use of all the resources of his a t in the preparation of fraudulent plates. So that even if any of the most bitter and bigoted enemies of Spiritualism, unacquainted, personally or by reputation, with any of us, should choose (rather than believe in such photographs taken in the dark) to imagine the three gentlemen present and participating to have been a confederation of knaves and liars, and the Count such a fool as to spend about twenty-five thousand francs a year for mere self-deception in those psychological experiments and researches, there would still remain the insuperable absurdity, in the way of any theory of previous preparation of fraudulent plates by some photographer in the flesh.

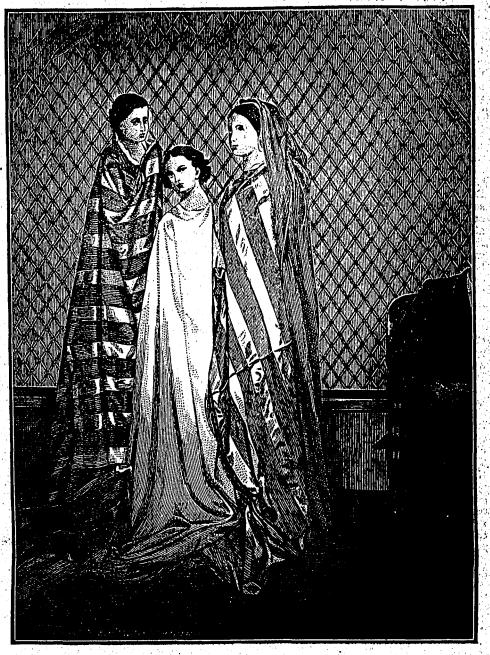
producing some of the effects apparent on the face of some of the plates. Our photographing of the spirits whom we had seen materialized hundreds of times, grew out of the molding of them in paraffine related in my preceding communication. We had been promised some half dozen more busts; but the controlling spirit one day said that we would now suspend the molding in paraffine, and, since we took so much pleasure in having their portraits, that we should bring a photographic apparatus. Accordingly, the next day we had a small scenographic camera, supported on a tripod, with a dozen sensitive plates of the dry collodion, as used by travelers. We erected it at one end of the small oblong room, at its single window, opposite to the cabinet at the other end: the cabinet being formed simply by a curtain hung across the other end, behind which the medium sat asleep in trance. magnetized by the Count. We placed a plate in the camera, and seated ourselves by it, prepared to obey the directions to be given us by the voice of the controlling spirit.

that the photographer's art knows no means of

We were frequently surprised to hear his well-known voice directing us to close the window and darken the room. After this was done the voice called our attention to a little white light on the floor under the door, and told us to shut it off, which was done, and we sat in absolutely black darkness. Presently the voice said, to our amazement, " Now uncap After a certain time of waiting we were told to recap it—that it was done. We obeyed, and then took out the plate, on which of course nothing was visible, the developing process being still wanting. We were directed to put in a second plate, and the same operations were repeated as before. I had expected to see a strong spirit-light produced by which the photograph should be taken, but the whole was conducted in the blackest of darkness. We then carried the two plates, properly shielded from light in a box covered with black cloth to the photographer Fontaine, and accompanied his operator into the developing chamber, where we were delighted to see two photographs of John King himself come out under the dayeloping process. The one was a front face, the other in profile. Both had on, hanging from the neak two photographs (of the County of the Co

his person when materialized. The one in pro-

which were never seen again except thus on the air, or, rather, evidently reclined on a couch, which, not being materialized, is not file had, raised to his lips, a mariner's trumpet | photographed. We frequently brought flowers, which used to hang in the cabinet, and which with the request that they should appear in he employed in speaking, in lieu of the paste- the pictures, and so in fact they do. Twice the



PHOTOGRAPHS OF SPIRITS TAKEN BY MAGNESIUM LIGHT AT COUNT DE BULLET'S SEANCES.

board tubes commonly present at materializing | Count handed his watch into the cabinet, asking séances when spirits speak, which seem to be of service to them in collecting the voice. These photographs are now before me. (I have also photographs of two other spirits in the same way wearing photographs we had given them, one of those spirits being my mother.) These two photographs of John King thus obtained by ourselves in the dark, are of cabinet size. This first success led the Count to furnish, the next morning, a large camera, and then began the long series of our nine-by-seven-inch pic-

tures, all taken in the black dark. John King explained to us that there was nothing wonderful in their being taken in the dark. 'Do you not know," he said, "that the chemical light, which accompanies the luminous part but is distinct from it. is not visible, but is We happened to know something about the actinic or chemical light, the spectrum of which begins at the bottom of the solar spectrum (the violet color) and extends downward in what may be called black light, i. e., colorless. He told us, in answer to our questions, that he collected it from the atmosphere, but chiefly from the medium's brain, and cast it on the spirit form to be photographed. He said it was a troublesome and difficult operation, because he had to do two distinct things first to construct the form, and then to collect the light; and that unless the "conditions" were favorable, the form had a great tendency to dissolve. He illustrated it by telling us to im agine a pitcher of water without the pitcher, and again to imagine a bust of ice before a hot fire. In fact we had a great many total failures, when nothing would appear on the plate, and many partial ones, when the faces would come out more or less melted away, precisely as would occur to busts of ice before a fire. Some were so far gone that we discarded the plates without having impressions printed from them. But I have a considerable number of these partial failures, which are not less curious and valuable than the successful pictures.

After the first half-dozen or so which we took to the photographer Fontaine for development under our eyes, we developed them ourselves on the spot, the Count having sufficient knowledge of photography. John King would never tell us what spirit had posed that day, and we used to watch the negative plate with great interest to see which of the spirit-band was coming out under the developing acids as we poured them. Of some there are but the upper half of the figures; others are standing erect; many are floating in the air, in positions of exquisite grace, with manifestly spiritual drapery and clouds which no fraudulent art could possibly have produced by any means known to photographic science. Photographic experts have acknowledged this, so that some of these plctures are their own self-evidence of their genuineness, wholly apart from the testimony of Count de Bullet, myself, and the third American gentleman; whos witnessed the greater part of them as too the chromatances of the line product them through hem a storing hor longally in

that it might appear in the picture, and the photographs are of John King holding the watch, with its peculiar pendants, and denoting the hour. On one occasion a friend of his named' Gay, having been admited by rare favor, wished that something pertaining to himself might thus appear, and he gave his hat for the purpose; and as he did so he stuck his card in between the crape on it and the body of the hat, but accidentally there were two cards adhering together. The picture proved to be simply of a hat, with the two cards under the crape, on which his name is legible. In all these cases of external material objects appearing on the pictures, such as flowers, the Count's watch, and the hat and cards above mentioned, the photographs were taken within a few minutes after the objects had been handed in for the purpose to the cabinet where the medium lay entranced in sleep, and where there was no other mortal in the flesh. But I repeat that a number of these pictures could not have been.

produced, with a year's time to experiment and work on them, by any means known to the art of the photographer still in the flesh.

Of course none of these photographs thus taken in the dark could be focussed, the operation indispensable to fine and sharp pictures. The camera being erected at one end of the small room, the spirits posed at the other end, in what was the dark to us, at about the proper in what was the dark to us, at about the proper distance. But some were afterwards taken (this was after I had left Paris) under a strong magnesium light. These the Count could and did focus, and the resulting picture, as a specimen of them, copied in the accompanying engraving, speaks for itself. It represents Angela, the mother of the Countess, and a sister of our American friend who had died in infancy. I have a number of pictures of this class, containing from one to four figures. They are all of extreme beauty.

of extreme beauty.

The taking of these magnesium light pictures grew out of the fact that for two or three weeks there was a total cessation of success in the dark; and John King said that a spirit of a great photographer (we knew from what he had told us at the outset that it was Daguerre, had told us at the outset that it was Daquerre, the inventor of the art) was no longer with him, and he (J. K.) could no longer work the photographing or light producing part of the operation. The Count then proposed to try the magnesium light, which Prof. Crookes had employed with success in London.

There are other interesting points connected with this matter which I would relate but for fear of trespassing too much on your space. I will only add that one of the pictures represents

will only add that one of the pictures represents
John King in double form, the two forms being
in different postures; and another exhibits the
medium (in the flesh) and his own form standing opposite to it, with the hands raised in
amazement at thus beholding his own double.
The old and the modern stories of the doppelamazement or the same person seen simultaneously The old and the modern stories of the doppetgangers, or the same person seen simultaneously
at different places, are at least founded on a
real truth. When the medium and his double
were thus taken, he was lying in deep trance,
and after being awakened had no knowledge of
what the spirits had been doing with him in
his sleep. They sometimes do, strange things
with entranced mediums; and let not our
"grabbing" friends, who sometimes have selzed
an apparent spirit and found the medium in
their grasp, be always too aure that they have their grasp, be always too sure that they have "exposed" a fraud, when that medium has been found, under test conditions to have been honest and genuine both before and after walls.

There are more mysteries in this matter than are dreamed of in their millosophy.

### SONNETS BY T. W. PARSONS.

From Buonagiunta da Lucca. What man, by chance, is up, on Fortune's wheel, Let him not triumph in his being high; For when her smiling side she doth reveal, Then she turns round, and, golden days, good-by

Never was meadow of so fresh a green, Nor ever had such flowers as would not fade And Nature's law in everything is seen, That what was highest must be lowest laid.

Therefore, let him who wears to-day the crown Be modest in his joy—'t is mickle pain From the top stair of all to tumble down; But every mountain cometh to a plain.

On a Birthdayi.

If this white benediction of the snow Fall not from heaven upon our frozen fields, Thy summer festival would hardly know What wealth June ripenethor proud Autumn yields. If never sorrow should come near thy heart,

or any coldness dim the light of love, m could'st not know thy nature's better part, Or look for hope's best harvest from above. Unbroken sunshine and perpetual heat
Make deserts only: clouds that bring no rain Shelter no gardens, and thine eyes, my sweet, Must know what tears are, fond eyes to remain.

## The Bostrum.

### THE POWER OF PRAYER.

### A Discourse Delivered in Odd Fellows' Temple Cincinnati, O., by LOIS WAISBROOKER.

[Reported for the Banner of Light.]

After a few introductory remarks the speaker placed her subject squarely before every hearer by a plain definition of prayer: "The earnest desire of the heart, whether expressed in words or by the silent yearning of the soul. We want some blessing: this want becomes the foremost object in our thoughts; and whether we express the desire verbally or not, prayer continues to go forth from our souls so long as this want occupies us. Nothing is simpler than prayer; and no intellect, however untrained and circumscribed, is incapable of the service which places it in direct communication with the source of all good. The idea of prayer with some is the act of addressing a majestic Being at a great distance, to whom they must shout aloud to be heard. God is indeed far away from many of these narrow-minded souls; but with those in whose hearts he finds a refuge he is always present and ready to help them in every emergency. Every man and woman is a temple of the living God, without whom is nolife nor light nor hope of resurrection for humanity.

A vast number of desires which are seriously entertained are the folly of the foolish, and of course elicit no response. To form real prayer a desire must be rational and worthy of its subject; not frivolous. Not a few good people pray for that which, if granted, would do them harm, and possibly work their undoing; so it is quite important to know what to pray for before the praying begins. Much prayer is but self-assertion, and assumes superiority, the ability to direct and the right to demand. This is worse than useless. The prayer of the righteous man availeth much. The righteous man is always meek and lowly, but the Pharisee is arrogant and overbearing. The Pharisee's prayer is uttered in a loud tone, but it never reaches beyond the lips. None but the true echoes of the heart are heard by the prayer-answering power.

Those who pray aright answer their own prayers through the spirit of God within them. But they cannot sit down listlessly and secure this answer. They must help themselves to blessings; not wait for the response and its. benefits to be thrust upon them. They must improve their own powers and opportunities, and produce in their own lives God manifest inthe flesh, which is the Christ of the New Dispensation. All men and women are a Christ unto themselves if they live aright, and there is no other Christ, whatever there may have been as a distinct embodiment of the Christprinciples eighteen hundred and eighty years age. This Christ is God within us, which is the moving force of all good life and every blessing; therefore we are not expected to call aloud in supplication, not expected to agonize over our wants; for the good Lord will grant them without asking. He knows what we need better than we can express it, and oftentimes supplies wants before we are aware of their existence.

This is a simple matter. The Orthodox

churches make it mysterious and complex for the purpose of magnifying their importance: and at the same time they enhance its improbability in the minds of the ignorant. They pretend that the days of miracles have long past and will never return, and refer to the dark ages as a period of dread and blank desolation. I tell you there was never an age so dark as that in which the people have the light and yet will not see it. For millions of poor men and women this is the age of total darkness. For those who are in the bonds of an autocratical priesthood this is the age of dread and wrong and stultification of human souls. For those who expect the church to save them and waft their spirits to paradise on flowery beds of ease,' this is the age of horrible death. Superstition is sin. In an age like this it is a sin against light. But the best foundation of the churches is made up of superstition and improbability, growing out of a literal acceptance of Old Testament allegory and New Testament revelation. Those who style themselves Christians are full of the strangest anticipations and are constantly expecting impossible things from unknown sources. Their wants have been taught them and are all unreal. They desire what they cannot obtain, and pretend to despise that which would be infinitely better for their souls. They revile those who do not follow blindly in their course. pathless and objectless as a route to the unsighted stars, and class as infidel the modest seeker of a better way. God help them, for they but mislead themselves. The real age of miracles is here, and the great wonder is that everybody does not know it, and take advantage of the light which is to-day shed upon the sweet beatitudes of the celestial world, to reflect their pictures of joy and peace and comfort into the remotest recesses of the human heart. God and Christ and heaven are revealed in more souls to-day who acknowledge no creed, except that written in the Book of

Nature, than all the organized churches of the world can enumerate.

The age of miracles cannot pass until all the shackles are removed from humanity, and the links of rusty creeds are everywhere broken and destroyed; and this glad time will come. We know it, because it is the earnest prayer of highly of the cycling, years. It will come in an inglification of spiritual development, and expressed with the should not fall to do; and should make the prayer, because the obstacle which is glid to the spiritual truth they attain fertile in good deeds not many should contained with him, but on inquiry find it correct.

Respectfully yours, was not personally acquainted with him, but on inquiry find it correct.

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Respectfully yours.

Wakefield, Mass., Dec. 1st. 1882.

\*\*Example is better than precept." It is the should took and expressed with the year of personal year of the persona

is always removed in answer to the supplication of earnest hearts. The stone was rolled away from the mouth of the sepulchre in answer to prayer. The angels came and rolled it away, just as they now come and roll away other obstacles in the progress of truth. Do we know what the sepulchre of Christ symbolizes? Do we understand its real meaning? It matters not a whit to you or me whether the man we call the Nazarene ever lived upon the earth. I do not believe just such a man ever existed; but you are at liberty to believe in him fully, if such is your desire. It is a pleasant thing to believe. But whether he ever lived or not, the grand, symbolic man is furnished us, and the lesson is 'God indwelling with man.' The Godhead in ourselves-this is the symbol we want, and the truth we want. We are ourselves to select our own Bible, our own belief, and assume our own priesthood. The Nazarene was one or the other—either a man of Godlike parts or a holy ideal-perhaps a symbol of our own best capabilities. What difference can it make to us now which idea the fact responds to? One is worth to the world as much as the other, for the symbol in either case is equally lovely and instructive.

The stone is to be rolled away from the door of the prison-house which confines the truth and the ineffable teachings of this symbol. What power shall accomplish this work? The same that was potent to enlist the angels in the cause in that earlier time, when truth was crucified and hid from human sightprayer. Angels! Yes, the angels who form that powerful battery in the unseen world, whose wonderful power many of us have felt, and feel at this moment, are here to roll away the great stone of error from the sepulchre of truth, where the body of our symbolic Christ lies buried by creeds and unholy prejudices. We see some of the angel bands surrounding us here, whose beckoning hands encourage us in the work of social emancipation and true religious progress."...

At this point of the address it became extremely difficult to report Mrs. Waisbrooker's words, for she attracted the rapt attention of every one in the audience. Her description of the scenes which occupied her vision-a revelation from the world of spirits-was like that of an ancient seer foretelling the events of years while in the trance condition; and the beauty of her language and the wonders of her revelation combined to form a picture of the most exquisite beauty and force. No attempt was made at a report, and any effort to write a description from memory would result in utter failure. The spirit presence and the grand inspiration of the occasion were manifest to every person in the hall, and the vivid impression made will remain upon every mind for many years.

In resuming, the lecturer said that she had no intention of condemning the book called the Bible. She thought her interpretation, in the light of the revelation of the nineteenth century, was in the nature of a confirmation of that book. "What if there are inconsistencies in it? It was written by poor, weak mortals, with finite minds, who were more capable of transmitting error than truth, and even their work is among the testimonies to its excellence. Angels were ready to roll back the stone for them, if they had asked aright, and we know it has been rolled back for them longere this, and that they know the truth and accept all its sublime teachings and ultimate results. And the angels are rolling back the stone for you. In love and compassion they are come to do this labor for universal humanity, and the impediments which error has strewn in our pathway are rapidly giving way to the progress of truth. There is no fear of mistaking the signs of the times. The new heaven and the new earth are ditions, etc. But what in our every day world dawning above the horizon of the old world of bigotry and uncharitableness, and the reign of peace and love has begun. Gladness is found peace and love has begun. Gladness is found where once was despair; hope where once were all the conditions of disease, health, etc., etc., darkness and fear. Fear is no more. Death, according to the infinite variety of change. So so called, is but the introduction to that life for which every soul longs like the hart for the water-brooks. And what next? Watchman! what of the dawn? What of the victory? The tri-umph over darkness and the powers of evil is needium of steamboat, car, etc., or walk by the medium of our own bodies. If we talk at a not fully complete, but the prayers of faithful hearts will at length gain us a complete emancipation from all their influences. Then let us pray without ceasing."

It is but just to Mrs. Waisbrooker to say that no attempt has been made by the reporter to give her words in the order of their utterance in the above account, but a general sketch of her ideas in the language of your correspondent. Her best ideas are carefully preserved, and when she comes again, all who heard her upon this occasion will certainly be found among her auditors.

## American Spiritualist Alliance.

Notwithstanding the inclemency of the weather, there was a fair attendance at the Sunday Conference on the 26th ult. The exercises were commenced by the reading of Edwin Arnold's poem, "After Death in Arabia." The President then introduced Judge A. H. Dailey of Brooklyn, who delivered the opening address.

He compared the spiritual revelation of this period to the "river of water of life," spok-en of in the Apocalypse (xxii: 1). The speaker did not share in the sweeping condemnation of the Bible pronounced by most Spiritualists. He considered it a kind of vandalism to tram-ple upon all that has come down to us from the past. He would make a careful discrimination, past. He would make a careful discrimination, and treasure up all that was wise and good, whether in the Bible or any other book, or series of writings. While containing much that is untrue, we may yet find in this book sufficient to make it still valuable to mankind. But when its friends teach that, if there is a single arrow in it it is wholly taken they condomn it. themselves. All clergymen are not so unwise.

Mr. Beecher recently said: "I am of the opinion that theology is founded on Nature and Science." Spiritualists know that this is true;

and therefore do not look to the Bible as the only source of religious truth.

The vision of John, as we have it described, is in many respects quite instructive. When he fell down to worship at the feet of the angel, the latter significantly said: "See thou do it not: for I am that fell wear area. not; for I am thy fellow-servant, and of thy brethren the prophets." This was an illustra-

tion of spiritual truth.

Spiritualism has a great mission. It will break down the barriers which have been built up by men against spiritual progress. It does not, like the churches, tell man that, it he would be saved, he must believe in original sin. total depravity, and the atonement of Christ; and that he must accept as true all that he finds

merely for a few hours on Sunday, but every day in the week as meeting places for those engaged in practical, humanitarian work.

Let Spiritualists follow the river of life up to its fountain-head "at the throne of God"; and they will find that the of life the leaves of

its fountain-head "at the throne of God"; and they will find that tree of life the leaves of which are for the "healing of the nations." Harmony and charity must characterize their actions, and they must exemplify in their lives the cardinal principle of love to God and love to man, as taught by Christ; for Spiritualism teaches the same. It is said that Spiritualism is not respectable; but he believed that the want of respectability is seen to exist rather in the character and conduct of certain Spiritualism of the conduct of certain Spiritualism. the character and conduct of certain Spiritualists than in the doctrine which they profess. Hence the necessity that all who profess to be Spiritualists should illustrate in their daily conduct, and by the purity of their lives, the purifying, elevating influence of that doctrine. Then he thought Spiritualism would no longer he unpopular.

Additional remarks were made by Mr. F. F. Cook, Judge Thomas L. Darlow of Chicago, and the President. HENRY KIDDLE, President.

### [ From the Boston Investigator. ]

Spiritualism.

MR. EDITOR-Considerable is said from week Mr. Editor—Considerable is said from week to week in the Investigator on the subject of Spiritualism. This is all well, although much that is said may be irrelevant. Spiritualism, to be scientifically established, must be based upon facts—upon facts surpassing the old "formulas." There are those who think that the ideal or intuitional will suffice, but I am not one of that number. These may be very good in the garnishing of the superstructure. The physical phenomena must be proved first as the foundation upon which the superstructure is to rest. On this wise I have built, and find that rest. On this wise I have built, and find that Spiritualism is in full accordance with natural law—nothing supernatural, but all within the domain of natural law. With the terms Materialism and Spiritualism, there need be no jarring. One is but the reflex aspect of the other in the blending of mind and matter according as we define the terms. Some may prefer the term Material and some Spiritual for the same order of phenomena. Where spirit and matter are so interchangeable in action as to make it rather difficult to fix the line of demarcation, each may be found to include the other where "all are

be found to include the other where "all are but parts of one stupendous whole."

I prefer the term spiritual, for much as significant of the more open vision. Zöllner in his "Transcendental Physics" sees in the spiritual a new material world. Very well; I find no difficulty in so reading the new evolution. I have had a large experience in the last thirty years with a private medium, and have proved the phenomena true although for many years the phenomena true, although for many years a full unbeliever of any continued identity of being after physical death. There is progress in light from that point of view, and I find it a pleasant help along the road to the Jordan. a pleasant help along the road to the Jordan.

I find no fault with those who would have
"silence spread the couch of ever welcome
rest." As Spiritualists we do not say "believe
or be damned," but leave each one to believe
as he can receive. Some of the best people I
have ever known were those called Atheists
and Infidelace and Infidels.

course, Spiritualism is not to be found Of course, Spiritualism is not to be found within the circumscription of the old formulas as set forth by the Materialists. It is not a matter of argument, but of facts; and no argument can stand against facts, so that they are in reality facts, and not opinions instead of acts. I can come to no other conclusion from he large experience I have had in the facts of the phenomena, amounting to knowledge, than that those who, in popular language, are called dead, are so only in reference to the casting off of the grosser material body; and that they exist in a more refined material or spiritual world, not as immaterial, but as connected with the substantial; so that the term spiritual body simply means the body transcending the cognisimply means the body transcending the cognizance of the grosser material senses. I am assured by my friends who have changed worlds, that what we term the spiritual is just as tangible to them as our tresent world is to us. By the more open vision we may learn how the spiritual manifestations have been more or less in all the ages, and how Biblical mediums, known as seens on prophets or godford works. known as seers or prophets or godmen, were under the same laws as modern manifestations, though claiming a "Thus saith the Lord," or familiar spirit, yet very fallible, and worth no more than the plane they were on.

There is much ado made about mediums, conditions etc. But what in our every day world

der, nor a thousand chemical operations with many and varied are the modes of being, that in the nature that includes all modes, there are indeed more things in heaven and earth than have been dreamt of in the grosser matedistance, it must be by telegraph, telephone, or by some medium of the occult world. The post office is a large medium of communication. Who can divide the material from the spiritual then the two are but each other's counterpart

in action and reaction? We know how calm the atmosphere may be, and yet how powerful the cyclone or gale of wind! Even the Holy Ghost may come in the still small voice or the mighty rushing wind. The Lord spake out of the whirlwind to ancient. Job, for the ancient spiritual was so blent with the Nature worship that both spake by the mouth of God as personified in all the modes of being as the spirit giving utterance. If we were inhabitants of the sea, we might doubt the living beings of the rarer atmosphere above. In the search for truth we must expand to the search for truth we must expand to the search of the rarer atmosphere above. In the search for truth we must examine all things if we would have the truth to make us things if we would have the truth to make us free, even though Dr. Hedge should forbid "to penetrate into dark corners and disembowel sacred mysteries." The blind man may doubt the presence of a friend whom he once knew in the days of his sight, but he finds means to have his doubts removed. Of course in ordina-ry life, so multifold are the conditions of heredty, of organization and conformation of brain and nervous system and all other circumstances that we may well doubt many things in threading our way from foundation to coping. We develop according to the laws of conditions. The more we seek, the more we shall find. As we sow, we shall reap. As much as we can live the higher laws, so much are we in the line of progression from the primaries.

Yours,

Yours,

Yennort R. I. Nor 5th 1992

Yours, Newport, R. I., Nov. 5th, 1882.

## Verifications of Spirit-Messages.

SYLVANUS RICH. To the Editor of the Banner of Light:

Your paper of Nov. 18th contains a communication from Sylvanus Rioh. Capt. Rich was a wealthy retired sea captain. Years ago he adopted a girl as his daughter and became much attached to her. When he died he was over eighty years of age, and left this young lady several thousand dollars, over which action some others of the heirs entered into litigation, which ended however in hes fevor. The com-

which ended, however, in her favor. The communication represents Capt. R. to the letter. Yours for the truth. Jo Bangor, Me., Nov. 17th, 1882. JOSEPH BROWN.

HENRY D. HOYT-B. F. PRESTON.

Fo the Editor of the Banner of Light: 📉 The communication in the Banner of Light of Nov. 18th, from HENRY D. HOYT, I would say is correct in every particular. I was well acquainted with Mr. Hoyt.

He gives an account of B. F. Preston. I

Spiritualism in Vermont.

LETTER FROM CAPT. H. H. BROWN-BURLING TON CAMP-CONVENTIONS, AND LECTURERS NOTES, ETC. To the Editor of the Banner of Light:

Vermont is certainly the banner State for Spiritualism. In no other are the friends so active, in none more working organizations, and nowhere more public work done. For three months I have been employed here, and did circumstances permit, could find plenty of work here till next summer.

I came to Vermont from the Neshaminy Camp, of which I kept your readers informed, to attend the Camp at Queen City Park, Burlington, and I would say that of all the many camps I have attended, this one has by fau the camps I have attended, this one has by life the finest location. There is no finer scenery in the country than this Champlain, Green and Adirondack mountain region; and in the midst of all this beauty, on the shores of Shelburne Bay which opens into Lake Champlain, lies this beautiful and youngest Spiritualist camp. Then the management have wisely laid out the grounds so as to preserve the beauties for the enjoyment of all who come there. An open campus and a promenade one hundred feet wide along the lake shore give all a view of the regulificent scenery. the nagnificent scenery.

Nothing but the grossest mismanagement on

the part of the directors can prevent this being, in a few years, a city of cottages during the summer months; and since most of the officers have had experience with other camps, they have thus far been able to avoid the mistakes that inexperience would otherwise have entitled.

tailed.

The ground is now surveyed and platted, and The ground is now surveyed and platted, and soon the directors will lissue deeds to lot-owners. They will also make improvements the coming summer, and possibly build what is needed very much—a good hotel. There is a most excellent site for this, off the campground proper, near the railroad station, where it should be; and if the committee is wise it will be here, and not where its influence will be death to the social life of the camp, as it will be if placed in the midst of it.

be if placed in the midst of it.

There could be offered nothing better for the summer to denizens of our crowded cities than an opportunity to pass a few weeks in camp mid this mountain air, and I predict that three years will see such a demand for lots that double the area of land will be needed. Vermont Spiritualists never do anything by halves; they have always got up the most successful convenhave always got up the most successful conventions, and that same hospitable element is in the camp, and makes every one feel like a child returned to the old home. This Queen City Park meeting will prove an equal co-worker to any of its older sisters, and be second to none in its enjoyment, as it is first in its natural

attractions.

I have attended two conventions—the State Convention at Montpelier, and a mass convention at Essex Junction. Of these you have had reports, and I have only to add that they were most enjoyable and harmonious; and if your readers, who have no such gatherings at home, wish a good time, they should arrange to attend these meetings in future. The State Association is, so far as I know, the only suc-cessful and live one in the United States.

cessful and live one in the United States.

Vermont has a large and brilliant array of home talent, most of which is constantly employed. To all of these home speakers I am indebted for many favors and many proofs of fraternal feeling. Mrs. Emma Paul of Morrisville, Mrs. S. A. Wiley of Rockingham. Mrs. Lizzie Manchester of Randolph, Mrs. Fannie Davis-Smith of Brandon, Mrs. Crosset of Duxbury, Mr. A. E. Stanley of Leicester, Austen E. Simmons of Woodstock, are all kept employed. Mrs. A. P. Brown, of St. Johnsbury, I was sorry to see broken down in the cause. She has given her best years to the work, and has sorry to see broken down in the cause. She has given her best years to the work, and has now no earthly reward for that work to sustain her. Why cannot the spiritual workers be materially sustained, and why, when age or disease overtakes them, must they suffer in want? I have tried in vain to solve this problem. Oh, that those who could would divide with our sister and those in need like her! I have had successful meetings at Duxbury, Morrisville, Hyde Park, Woodstock, Bennington, Taftsville, West Randolph and Braintree in this State, and find in all these places active

in this State, and find in all these places active and noble workers who keep the fire burning on our altars by much self-denial. The cause has been helped on in this State very much by Geo. A. Fuller, who has done so much work here that he seems to belong to the State. The Burlington camp owes very much to him, and everywhere I have been I find traces of his good influence.

Mrs. Gertrude B. Howard, of East Walling ford, has done excellent work as a platform test medium, and I can unhesitatingly recom-mend her. Edgar W. Emerson has also an excellent reputation in the State, and if he would be he could be constantly employed here.

Dr. Geo. Bronson, of St. Albans, and Mrs. Turner, of Montpelier, are doing an excellent work as healers, and doing much to break down that opposition which manifests itself in the Doctors. Law in this Street. Doctors' Law in this State. Vermont and the whole country has met

Vermont and the whole country has meet with a serious loss in the sudden death of Dr. Wright, of Bartonsville. He was a healer of remarkable power; very rare are those who equal him, and one can but ask, "Why the unseen ones did not protect him?" There are many availant mediums and healers of local many excellent mediums and healers of local reputation in all parts of the State I have visited, and they do very much to stimulate the growth of the cause.

As I passed through Plymouth I found that the Vermont Liberal Institute, which was nursed for several years by the State Association, is still alive, with twenty pupils this term. It has followed the wake of all attempts to found academic schools on a non-sectarian basis, but there were causes of failure here which it was impossible to overcome. Another location and sufficient endowment would. location and sufficient endowment would, I

location and sufficient endowment would, I think, have resulted in success.

I wish, Mr. Editor, you or some one else could invent some plan by which Spiritualists might be induced to subscribe for our journals. It is strange that so many never even read our papers. I am often obliged to go without sight of any of them for two weeks at a time, and so great is the indifference of the people, that I can't awaken in them a desire to subscribe. To me a Spiritualist paper is a necessity, and few Spiritualist families would be without one, did they appreciate as I do the information imparted by such publications. Any plan you can invent to rouse them, I know all our lecturers will second, for the more that our hearers know of the cause, the easier is it for us.

second, for the more that our hearers know of the cause, the easier is it for us. Your readers soon will be thinking of holiday presents, and I wish to call their attention to your bookshelves. From ten years' constant use of Lizzie Doten's poems on the platform, I know no more acceptable gift can be made any person who loves sentiment than her volumes person who loves sentiment, than her volumes. Then search the whole realm of philosophical and scientific reading, and there is no more appropriate gift for the thinker, for one who would know the philosophy of life, than Dr. Babbitt's "Principles of Light and Color." To those who would know themselves and who those who would know themselves, and who would develop their spiritual powers, there is not in the whole range of literature such valuable instruction as is therein contained. The instructions as to the care of the body, in the chapters on Chromopathy and Chromo-Culture, will save in any family ten times the price of the book each year in time saved to health. I am not capable of reviewing the book, and this is not the place. I call attention to it, that it may not be overlooked. call attention to it, that it may not be overlooked at this season. One paragraph allow me to quote

as a key note to its wondrous philosophy: as a key note to its wondrous philosophy:

"The truth is that nearly all have untold treasures of power locked up in the inner being, in fact are millionaires, but their priceless treasures will remain useless to them, until some one informs them of their own possessions and hands them a key with which to unlock them. For this reason I have written this volume, strving to reveal to dear, struggling humanity the blessed qualities of that which illumines the external nature and the still holler light of man's inner temple, where dwells the immortal apirit itself."

From the little few would conceive that her they had the instruction to psychical development, but the clairvoyant, the psychologists and the medium will here find the his reconstruction of their roots.

Be Sure 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 summa-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

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 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 gen-erously remunerated me for the great amount of erously 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 re-ceived 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

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 the remainder is devoted to a most careful and searching analysis and explanation of the doc-

trines 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 con-sistent, logical and sublime. The ideas of Deisistent, logical and subline. The ideas of Del-ty, human free agency, instinct, spirit-com-munion and many other equally profound and perplexing subjects are incomparably grand. The iconoclasm of Kardee is reverential; his radicalism is constructive; his idea of the di-vine plan of nature is a perfect reconciliation of selection with radicious truth; while his exof scientific with religious truth; while his ex-planation of miracles and prophecy in harmony with the immutable laws of nature, carries with t 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 im-mediately, 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.

### December Magazines.

THE ATLANTIC MONTHLY for December continues Thomas Hardy's interesting serial " Two on a Tower" O. B. Frothingham discourses on "Art and Wealth those striking and comprehensive papers, entitled "Studies in the South," reach in it their tenth installment; a French arrangement of one of Shakspeare's sublimest tragic conceptions is critically set forth by Theodore Child; William Henry Bishop contributes two more chapters to "The House of a Merchant Prince"; "An Afternoon in Holland" is pleasantly described by Sarah Orne Jewett; and Elizabeth Robbins has a valuable article on "Persian Dualism." Musicians will peruse with interest John S. Dwight's sketch, 'Our Dark Age," etc.; "The Ancestral Footstep." which is commenced this month, embodies the presentation of the outlines of an unfinished English romance, found among the papers of the late Nathaniel Hawthorne—and will be regarded on all hands as a literary curlosity [to be continued in the earlier numbers of 1883]: the sketch of Lydia Maria Child is excellent; and the notices of recent publications, "The Contributor's Club," and a fine poem by Agnes Paton, combine to round out the number to the fullness of excellence. Many attractions are announced for the pages of THE AT. LANTIC for 1883, which show that the publishers-Messrs, Houghton, Mifflin & Co., Boston-are determined to maintain its hitherto high standard of excellence. From the long list may be noted as one instance a completed dramatic poem entitled " Michael Angelo," which the late H. W. Longfellow was more than ten years in writing, and which, left unpublished at his death, will be printed in THE ATLANTIC in three parts—the first to appear in the January issue.

WIDE AWAKE for December is the holiday number; and the largest and finest issue that has appeared Two fine frontispieces introduce its brillant array of attractions-" Lost on the way to Grandpa's." by Geo. F. Barnes, and "The Mother and Child," with a border further illustrative of the subject, and a poem by. Mrs. A. D. T. Whitney as an accompaniment. Two serials are commenced—"The Silver City," by F. A. Ober, a realistic romance, and "Old Caravan Days." by Mrs. Catherwood, a story of the times of turnpikes and white tent wagons; also "The John Spicer Lectures," by Mrs. Diaz, which promise to be very amusing. Two delightful and profusely illustrated articles are, "Our Dogs at Eversley," and "Old Fashioned Cookery." Of poems we have "The Little Mud Sparrows," by Elizabeth Stuart Phelps, "A Christmas Carol," by Christina Rosetti, "Garden Fairles," "Conquest of Fairy Land," and others by Celia Thaxter and Helen Hunt. There is a multitude of other good things to please and instruct in the one hundred and fifty pages, illustrated by one hundred and fifty original and very beautiful engravings, that constitute this number; one that will be admired and preserved by all to whom it shall come. D. Lothrop & Co., Publishers, Boston.

ST. NICHOLAS appears this month in holiday attire and brings its readers an array of weird and wonderful stories adapted to the season, all of which are appropriately illustrated. The frontispiece, "On Christmas Day in the Morning," by R. B. Birch, isdrawn in colors. F. B. Stockton relates the strange adventures of "The Banished King," ascribing doings to a Suhinx one is not accustomed to think it capable. of being engaged in. Those who enjoy records of travel will be delighted with "Coasting on Lake Win nipeg," where dogs are employed as horses are with us, and with "The Whale-Hunters of Japan." "Grandmamma's Pearls" is a new story by Miss L. M. Alcott. "The Story of the Field of the Cloth of Gold" is quaintly told by E. S. Brooks, part first being here given. New installments are furnished of " The Story of Viteau," and of J. T. Trowbridge's new serial, "The Tinkham Brothers' Tide-Mill." There is a "Christmas Carol," words by Rev. M. J. Savage, music by H. M. Dow, and many other attractions in prose and verse are to be found which will be highly appreciated in the approaching season of gifts and good cheer. The Century Co., New York. For sale by A. Williams & Co., corner of School and Washington streets, Boston.

For five cents, Wells, Richardson & Co. Burlington, Vt., will send colored samples of all colors of Diamond Dyes, with directions

For the Banner of Light. WHICH IS NEAREST? BY LENA INGRAHAM GIFFORD.

Some one has said that "our living friends are ever going from us; only the treasured dead forsake us never." Two beauteous babes upon their couch lay sleeping; I marked the blended lily and the rose, And said unto their sire, who watch was keeping

With me above their sweet and blest repose: "Oh! that they might remain with us forever, Our baby darlings, never to grow old, So that their sinless feet might ne'er grow eager To take their march from out the parent fold."

I marveled not if in my selfish asking Full many a soulful mother-wish I spake; I only felt my buds in their unfolding
To other life and other love must wake, And I would keep them with me, gratifying My yearning heart their helplessness to aid, And shield them from the rough life-lines outlying, That their sweet bloom might never waste or fade.

I had my selfish wish in part conceded-One baby darling is my baby still; The other with her woman's ways is claiming The largest growth of my fond heart to fill.

The first is mine and never will forsake me; I feel her baby fingers on my brow. Although her feet make music where the angels At Truth's supernal Shrine in rev'rence bow! The other, gaily tripping through the hours Where girl and woman-life unnoted blend, Shall one day leave me for the sunny bowers

The first is mine here, there and forever-Her little face lifts smiling to my eyes. And hours come o'er me when her childish prattle Sounds like an anthem from the starry skies. Oh! never more shall time bring to me partings, When her dear fingers shall unclasp from mine, My dear, dead darling's with my soul forever-

Through all my sadness her sweet features shine.

Where to Love's tale her willing ear shall bend.

The other, not less loved, and not less lovely, Must meet the changes of a changeful life; Smiles must with tears alternate as we're passing, And gentle Peace tread in the steps of Strife. Our earthly friends are ever going from us-The treasured dead will nevermore forsake God grant that we may live and learn with patience That he who giveth has the right to take.

## Banner Correspondence.

Scattle, Wash. Ter.

Massachusetts.

NEW BEDFORD .- Wm. F. Nye writes: "Dr. H. P. Fairfield spoke to a large audience at Wait's Music Hall on Sunday, Nov. 19th, holding his hearers spellbound as he clearly illustrated his hearers spellbound as he clearly illustrated the spirit-world, its composition and the occupation of its inhabitants, under control of one of New England's famous old divines, Sylvester Judd. In the evening, owing to a preengagement of the hall, the trustees of the Universalist church kindly opened it for us, and Dr. Fairfield spoke not only to the Spiritualists but to many of the Universalist Society. His entire discourse, a presentation of parallels from what is claimed to be the written word of God as found in the Bible, and truths revealed in nature, as to what and where is God, what and where is Heaven, what and where is Hell, what and where is the Devil? was sublime, and and where is the Devil? was sublime, and stirred the theological views of some of the older knowing ones to their depths, so that the inquiry is made as of old, 'How can these things be?'"

BOSTON.-G. S. Cheney writes, Nov. 25th: "I notice in the Banner of Light of this date a paragraph in relation to E. A. Pillsbury's efparagraph in relation to E. A. Pillsbury's efforts to aid in the passage of the obnoxious Medical Law some years ago. Whatever his private opinion or convictions may be on that subject, I cannot say; but I can and will say that he did noble service in opposition to that twin monstrosity,' the Pharmacy Law, last winter. I firmly believe his heart was in the work. Also, E. A. Pillsbury and Dr. Horace L. Bowker worked in perfect harmony during the session against the Law, and (with others) finally triumphantly defeated it—although its advocates were strong and quite numerous." cates were strong and quite numerous.'

MILFORD.-C. P. P. writes: "On Tuesday st, we passed a season with Mrs. Maud E. Lord at our houseshe holding one of her intensely interesting seances. As most of the Banner of Light readers are familiar with the manifestations produced through her mediumship, I will not enter into details. The occasion was highly enjoyed by all; and to those who had never seen anything of these phenomena before, the occurrences were simply marvelous. We hope to be able to see Mrs. Lord again at no very distant day. She makes hosts of friends wherever she goes.

BOSTON.—A local correspondent writes that

at the Fact-Meeting held in this city at Horticultural Hall, Saturday, Nov. 25th, Mr. J. Frank

Baxter made some remarks in reference to psychological phenomena, especially to those psychological phenomena, especially to those generally known as spiritual occurrences, and the advantage of the Fact-Meetings to the public. Mr. Baxter said: "Christendom asserts immortality with no proof, while Spiritualism asserts, and brings facts as proofs positive of its statements. The church believed as the Bible declared, this book being accepted as the word of God. The unbiased thinker of to-day its statements. The church believed as the Bible declared, this book being accepted as the word of God. The unbiased thinker of to-day cannot accept the premise, hence has no proof of Biblical statements. He takes the statement that there is a spirit, and puts it beside the organized human being, studying to see if the statement made is true. He knows all truth must harmonize with nature. What does, he accepts; what does not, he sets aside." Mr. B. considered a credulity which would accept without proof as reprehensible as a bigoted skepticism which would deny before having investigated. "The signs of the times," he said, "show the contemptuous bigotry and skepticism as yielding to more fairness and consideration. Determined skeptics may say no spirit ever. returned, but that is mere opinion, because so many of equal judgment know they do. No man has a right to declare thus; the most he can say is that he disbelieves it. Even then, we ask, 'Have you devoted your time to an investigation of all the phenomena claiming your attention? Supposing him to answer affirmatively, we consider him a bold student who would not be content to wait the development of further phenomena, or dare to think the question was no longer open to others. There are some individuals who have maliciously (as seems) resolved the phenomena of Spiritualism into results proceeding from sanguinious derangement, diseased brain action, and declare seems) resolved the phenomena of spiritualish into results proceeding from sanguinious derangement, diseased brain action, and declare the mental phenomena as simply subjective illusion. And how do they support this theory? By selecting here and there and yonder a fact which will support, apparently, the idea, but do not (dare they?) put their theory down squarely before ALL THE FACTS, which is quite another thing, and which would entirely demolish their idea as relates to the phenomena in their other thing, and which would entirely demolish their idea as relates to the phenomena in their entirety. Their claims, then, are only their beliefs and deductions respecting certain special diseases. Read, now, in this light, Prof. Carpenter and Dr. Hammond, and see where they stand. But have we any facts upon which to base our spiritual belief? Yes; and were they considered, they would bear overwhelming testimony in favor of immortal life and spirit-return.

their experiences in these phenomena, among whom were Mrs. Dr. Abble Cutter, a Mrs. Payne, Mr. Street and Mr. John Wetherbee. Fayne, Mr. Street and Mr. John Wetherbee. Mr. L. L. Whitlock, by request, gave a very interesting account of an experience in slate-writing which occurred the week previous at the New England Institute Fair, in the presence of a large audience there assembled, also descriptions of some of the numerous slates in his possession, which had been written upon in his presence without mortal aid, but instead by spirit-power. These meetings are increasing in number of auditors and in general interest. It is the design of the management to ing in number of auditors and in general interest. It is the design of the management to make them as attractive as possible to all classes, whether believers or not in the Spiritual Philosophy. They will be held every Saturdar.

WORCESTER .- Fred L. Hildreth writes: 'Nov. 5th and 12th Joseph D. Stiles occupied the platform at Grand Army Hall. From twenthe platform at Grand Army Hall. From twenty-five to forty-five names were given at each lecture, in many cases the occupation while here of the individual, habits, personal description, etc. His improvisations are truly wonderful. On the evening of Nov. 12th our hall was literally packed, many standing through the entire evening, and many going away who could not even obtain standing-room. Nov. 19th Juliette Yeaw of Leominster gave, under the guidance of her spirit-band, two fine discourses to large and closely-attentive audiences. We are intending to give an 'Exhibition' of our to large and closely attentive audiences. We are intending to give an 'Exhibition' of our Lyceum some evening this month. Shall aim to make it a success' to make it a success.'

EAST BRAINTREE.-G. E. Pratt writes: "Sunday, Nov. 12th, Mrs. Juliette Yeaw of Leominster occupied the Spiritualist platform for the first time to the universal acceptance of the audience. Mrs. Yeaw is an able and interesting speaker. In the afternoon her theme was, What Spiritualism Demands of its Workesting speaker. In the atternoon her theme was, 'What Spiritualism Demands of its Workers,' and in the evening, 'The Power of Thought.' She held her audience spell-bound until the close, and a desire was expressed that we may soon hear her again. Nov. 19th, Mr. F. A. Heath of Charlestown was with us. His lectures were very favorably received, as were also his improvised songs, whilst his psychometric readings were the best we have ever heard. The friends should keep this able worker constantly employed. On the evening of er constantly employed. On the evening of Nov. 22d, he gave an entertainment for the ben-efit of the Society, rare, unique and interesting."

Rhode Island.

PROVIDENCE.-"E. F. L.," after mention. ing the reception and presentation to J. Frank Baxter by his Providence friends, already reported in our columns, says: "To him, more than to any other lecturer, is the Society inthan to any other lecturer, is the Society indebted for its present prosperity, he having
been oftener with them, giving his services
sometimes gratuitously to aid them pecuniarily, and this gift was cordially tendered him
as a testimonial of their appreciation of his
labors in their behalf, and as a slight expression of their thanks for his kind interest in
their welfare. May the good work begun here
still continue to prosper, not only in our midst,
but throughout the entire world."

Vermont.

WEST PAWLET .- "P. D." writes: "Miss Lessie N. Goodell has just closed an engagement with us. Saturday evening, Nov. 18th, she gave a lecture in the parlors of H. Dillingham, and on Sunday spoke in Academy Hall, her remarks being applauded by all who heard her. Her psychometric readings of photographs created great interest, and at the close of the public readings a crowd gathered around the deals to hear her give more readings. All the desk to hear her give more readings. All were astonished at the readiness and accuracy with which she delineated characters and de-scribed deceased friends. Miss Goodell has won a great number of friends and admirers here, and she will ever be doubly welcome."

Indiana.

INDIANAPOLIS .- A correspondent writing from this place under a recent date states that W. Harry Powell, the slate-writing medium; Mrs. J. E. Tomlinson (possessing a like development, also medical and test gifts); Mrs. George, Frank T. Ripley (platform, test and trance speaker); Mrs. Pointer (healing medium), and speaker); Mrs. Pointer (nearing medium), and others not named, are at present doing excellent service for the cause: "Palace Hall is crowded with people, and the Rev. Mr. Thompson's lectures on Spiritualism are good."

MENDOTA.-L. Trandly writes: "Mr. G. H. Brooks has been here for the past two weeks lecturing to appreciative audiences. A longfelt desire to form an organization has been realized through his instrumentality. Bro. Brooks, a gentleman of culture, refinement and ability, will soon leave for the South. May success crown his efforts wherever he goes."

New Publications.

THE UNITED STATES ART DIRECTORY AND YEAR BOOK. A Guide for Artists, Art Students, Travelers, etc. Compiled by S. R. Koehler. 8vo. paper, pp. 146. New York: Cassell. Petter, Galpin & Co. For sale in Boston by A. Williams & Co., corner of School and Washington streets.

This is the first attempt to give a bird's-eye view of the organized efforts making in this country in behalf of art. It supplies all information desirable to the public regarding Art Schools, Museums, Collections, Exhibitions, Societies and Clubs; names and residences of artists: necrology; coming exhibitions, etc., and is of great value to artists, students and connois seurs.

GOLDEN FLORAL.—Under this general title, Lee & Shepard of this city have issued a style of Christmas Card, novel in character and captivating to the eye, combining the usual charms of the popular holiday token of remembrance with a favorite illustrated poem. They are eight in number, namely: "Ring Out, Wild Bells"; "He Giveth His Beloved Sleep"; "Abide With Me"; "Rock of Ages"; "Home, Sweet Home"; "The Breaking Waves Dashed High"; 'Nearer, My God, to Thee," and "Oh! Why Should the Spirit of Mortal be Proud?" The cover of each has an exquisite floral design upon a gold ground, in har. mony and symbolism with the tenor of the poem. The edges are ornamented with heavy slik fringe. As a souvenir for holidays, birth-days, Easter, or weddings, a single volume, or the whole set, furnished as it is in a neat box, will be found the most chaste, elegant and desirable that can be obtained, and prove very acceptable to all.

THE CHILDREN'S LYCEUM INSTRUCTOR is the appropriate title of a bright little book of ninety-six pages, just published under the auspices of Lyceum No. 1 of Boston. In its preface the officers and leaders "commend this book to the favorable consideration of their co-laborers everywhere, believing that they, with themselves, will find the modest compilation a valuable aid in their pleasant but arduous Lyceum work." Inasmuch as "The Lyceum Instructor" is a handsome, and would be a pleasant, guest in any family of Spiritualists, we cheerfully call the attention of our readers to it. The INSTRUCTOR can be purchased, to a limited number, on short notice, of "LYCEUM No. 1 of Boston." Address the same, care of D. N. Ford, Lyceum Conductor, Paine

THE JOLLY ROVER. By J. T. Trowbridge. Illustrated. 16mo, cloth, pp. 292. Boston: Lee & Shepard. For sale by Clarke & Carruth, 360 Washington street.

spirit-return."

"He then related," says our correspondent, a number of manifestations which had come within his own individual experience, which were especially interesting. Not only this, but he gave incidentally some fine tests of spiriting presence which were recognized by parties in this audience. Of course he willingly sang several of his fine songs, which were as usual, enthusias likely received. The subject of independent slate-writing will and of something heroic in a Dime Novel, which were as usual, enthusias likely received. The subject of the songs which were as usual, enthusias likely received. The subject of subject of the songs which were as usual, enthusias likely received the mind and purify the sentiments. Arthur which is considered the mind and purify the sentiments. Arthur which is considered to the songs which were as usual, enthus in the songs which were as usual, enthus and the includation of lessons that elevate the mind and purify the sentiments. Arthur which is considered to the songs which were as usual, enthus and the includance of this book, becomes this in least the mind and purify the sentiments. Arthur which is considered to the properties of the leading of sensational literature professed with an ideal purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur which is considered to the professed the mind and purify the sentiments. Arthur the professed the mind and purify the sen

such an undertaking, and for this reason is a capital book for all boys to read.

THE SHORT-HAND WRITER .- D. P. Lindsley, the painstaking inventor and promulgator of that remarkably superior system of phonetic writing known as TACHYGRAPHY, has embarked on the publication of a neat monthly bearing this title, devoted to the interests of his system. His new magazine, THE SHORT-HAND WRITER, is brought out by him at 252 Broadway, New York City, and contains in each number much that is really valuable to all in any degree interested in the matter of reporting, note-taking, or the basic construction of language.

THE COUNCIL FIRE AND ARBITRATOR opens its November number with an article suggestive of the true policy to be observed in the treatment of the Indians, and expresses gratification in the fact that the plan proposed by Col. A. B. Meacham has taken a deep hold on the popular mind and conscience. It contains several other able articles upon the Indian question, also upon the justice and advantages of peaceful arbitration instead of an appeal to arms for the settlement of disputes, and is altogether a very interesting and valuable number. Published at Washington, D. C.

THE MEDICAL TRIBUNE, edited by Robert A. Gunn. M. D., gives in its November issue the usual number and variety of articles relating to a progressive and eclectic method of practice. Alexander Wilder, M. D., furn shes interesting facts about the hair. William Tebb, who is indefatigable in his efforts to rid the world of a great evil, comments on the defeat of the vaccination laws in Switzerland, and there is much else that is valuable. Nickles Publishing Co., 45 East 22d street, New York.

RECEIVED: DICKINSON TYPE FOUNDERY CAL-ENDAR SUPPLEMENT. Phelps, Dalton & Co., type founders and electrotypers, 236 Washington street, Boston, Mass.

[From the Boston Evening Traveller.]

THE LATEST BOOKS.—Oahspe: A new Bible in words of Jehovih and his angel ambassadors. A sacred history of the dominions of the higher and lower heavens on the earth for the past twenty-four thousand years, together with a twenty-four thousand years, together with a cosmogony of the universe; the creation of planets; the creation of man; the unseen worlds; the labor and glory of gods and goddesses in the etherian heavens, with the new commandments of Jehovili to man of the presentation from the second reserved. ent day. With revelations from the second resurrection, formed in words in the thirty-third year of the kosmon era. [Oahspe is for sale at the Banner of Light Bookstore.]

DON'T DIE IN THE HOUSE. "Rough Clears out rats, mice, flies, roaches, bed-bugs. 15 cts.

Passed to Spirit-Life:

Nov. 10th, Dr. Henry O. Wright left his home in Bartonsville, Vt., to visit patients in Keene, N. H. He stopped at the Cheshire House. On going to his room the next day, he was found dead, sufficated by gas, which was not perfectly turned off. His age was 47 years 5 months and 18 days. His body was taken to his home that evening. On Monday, Nov. 13th, a large concourse of people gathered, and the funeral services were conducted by the writer. He leaves a wrife, two sons, an aged father and wildowed sister, for whom the deepest sympathy is felt. Dr. Wright commenced his public life when only seventeen years of age, and truly can it be said his whole life was devoted to humanity. Some of the most wonderful cures ever wrought have been performed by him; he labored unselfishly. He has been the physician of many of the best families in town for twenty-five years. His loss will not only be deeply felt by his family, but throughout this and other States. Those who knew him best prized him most.

From Bartonsville, Vt., Nov. 11th, after a long and pain-

From Bartonsville, Vt., Nov. 11th, after a long and painful illness, the spirit of Mrs. Elvira, wife of Q. M. Dorond,

after an earthly experience of 76 years.
She has long been a believer in spirit communion. She will be greatly missed by her aged companion, with whom she has lived litty-six years. Many of our lecturers will remember her warm welcome as they tarried in her home. Her funeral was largely attended. Services were held in the Spiritualist Hall in that place by the writer.

Rockingham, Vt. Sarah A. Wiley.

From Hillsborough Bridge, N. H., Nov. 19th, 1882, Mamie J. Russell, adopted daughter (Leonard J. and Kate E. Russell, aged 16 years. Also, May 12th, Clinton B. Rusell, an only son, aged 6 years and 11 months.

sell, an only son, aged 6 years and 11 months.

Mrs. Russell came here little over a year ago with her children on a visit from Minnesota, where her husband has been sick since early spring, not being able to join his loved ones. Both children had searlet fever in May, from which the baby boy died in six days; while in Manile it helped to develop consumption, from which she died in seven months. But it has taught them the beautiful truths of the Spiritual Philosophy, which sustains them in their double bereavement. The loved ones are missed, but the parents know they still live, and that ere long they will all be reduited.

From Portland, Me., Nov. 17th, 1882, of cancer, Mr. Robert A. Walker, aged 56 years and 5 months. After terrible suffering, our brother has passed from our mortal sight into the spiritual reaim, for which, by his knowledge of our beautiful philosophy, he was constant attendant at our meetings, and loved to listen to the grand truths of Spiritualism as they fell from the lips of the different speakers. He leaves a wife and son and grandchildren. The funeral service's were conducted by the Rev. Mr. King, of the Swedenborgian Church. B.

Nov. 21st. Mr. Nathan Crosby, of Brewster, Mass., aged

For years he was an able advocate of Spiritualism, and an earnest worker for humanity's lighest good. We regard the transition of his spirit with pleasure, for we know another bright bezoon-light beams out over the earth, plane to brighten the paths of all humankind. Blessed be the lar of transition. C. M. NICKERSON.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for much additional time, payable in advance, is required. The nords make a line. No poetry admitted under this heading.]

The Northern Wisconsin Spiritualist Conference The Northern Wisconsin Spiritualist Conference Will hold a three-days' meeting in Spiritual Hall, Omro, Wis., Dec. 15th, 16th and 17th, 1882. Mrs. E. C. Woodruff, of Michigan, and other good speakers invited to be present. Fred. H. Plorce, now located at Berlin, Wis., who gave at our last meeting some of the finest tests ever given in this place, will also be present. Frof. C. P. Longley's music, so well liked by Spiritualists, will be used by the choir through the Convention.

It is expected steps will be taken to organize a State Society. Usual courtestes by the Omro friends. Dr. J. C. PHII-LIPS, Sec. WM. M. LOCKWOOD, Pres. Omro, Nov. 20th, 1882. F. HOWARD, Vice-Pres.

### HEART TROUBLES. ONE IN THREE HAVE THEM

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HYPERTROPHY, or enlargement of the Ventricles. Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflammation of the heart-case. Dr. Graves's Heart Regulator meets the demand. WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common.) PALPITATION. Dr. Graves's Regulator is a sure

ANGINA PECTORIS, or Neuralgia of the Heart. Dr. Graves's Heart Regulator shows immediate results. ASTARTLING FACT! Heart troubles in the aggregate are inferior only to consumption in fatality. Dr. Graves's Heart Regulator is a specific. Price \$1 per bottle, six bottles for 45, by express. Send stamp for eminent physicians' treatise on these diseases.

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# Oct. 14.-1yeow

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No other disease is so prevalent in this country as Constitution, and no remedy has ever equalled the elebrated Kidney-Wort as a cure. Whatever the ause, however obstinate the case this remedy will vercome it.

PILES. Is very apt to be complicated with Constination. Kidney. Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before If you have either of these troubles PRICE 81. USE Druggista Sell

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COMPLYING WITH THE TERMS ABOVE MENTIONED:

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The classed hands, upturned countenance, and heavenward gaze, most heautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiriting candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. lifee, Size of sheet, 22x23 inches; engraved surface, 10x21 inches.

## "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worm bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblen of eternity—rentaling "life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's Inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 16x20 inches,

## "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Uncluded the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she garsped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," " " of from the church tower bathed. In sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plots his weary way," and the thred horses look engerly toward their home and its rest. A boy and his dog are eagerly hunting in the neilow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Scatted under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," " Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the postical heart of the world. Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 2223.

### "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homoward" (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished inspirational artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and porfecting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

### "WOODLAND HOURS."

Offered as a Premium for the First Time.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A.J. Wilcox. Size of sheet, 22x28 inches.

## "THE HARVEST LUNCH."

Offered as a Premium for the First Time.

The harvesters gather on the bank of a spring shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a plicher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing alunch to brother and sister frolking on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

## ${f BOOKS}$ :

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAPTIVITY. By Dr. G. L. Ditson. This is a romance of the most exciting character, and full of stirring incidents. Cioth.

THE FAITHLESS GUARDIAN ; OR, OUT OF THE DARKNESS INTO THE LIGHT. A Story of Struggles, Trials, Doubts and Triumphs. By J. William Van Namee. Cloth.

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Their Biography and Adventures in Europe and America. Illustrated with numerous engravings, representing various bases of spiritual phenomena. Cloth.

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A Compilation of Psaims, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Re-ormatory sentiment of the present age. By John S. Adams. Paper.

POEMS.

By the well-known medium, Achsa W. Sprague. Cloth.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

AGASSIZ AND SPIRITUALISM:

Involving the Investigation of Harvard College Professors in 1857. By Allen Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS.

What Hans Christian Andersen tells a dear child about the Sun Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

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### SPECIAL NOTICES.

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10 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.

20 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 pornial.

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.

# Banner of Wight.

BOSTON, SATURDAY, DECEMBER 9, 1882.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY.

39 and 41 Chambers Street, New York. COLBY & RICH. PUBLISHERS AND PROPRIETORS.

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.

### Mediumship.

It is extremely gratifying to read such just and conclusive reflections on this subject as remarks on the same subject. The assaults citizen. which are persistently made on mediums as a class by those professing to be Spiritualists, always accompanies temporarily the doing of cause, will result in but one way, and that the practical secession of the assailants from the great Spiritualist body over which they ambitiously seek to obtain a control of their own. In waging their war on mediums they would undermine the structure that angel-hands have erected for us all.

Says the Voice of Angels: "Mediumship has has also its pains, its perils and its sorrows.... fully as liable to be brought under the magnet-Whatever they do or say may be mis construed by the public which understands nothing of the interior workings of the vast machinery-the great moving power of mediumship. Exposed to the criticism of an ignotally innocent of all attempt at wrong doing. and they are obliged to hear the brunt of a harsh and cruel judgment upon their lives and actions.

"Mediumship is the grand, untarnished link between the world of matter and the world of | of his life, his services and his departure: spirit. It is the great reservoir of power made use of by intelligent, conscious, deathless beings, with which to demonstrate to mortals the truth of immortal life. Without it, one-half of the world to-day would be steeped in the darkness of error, superstition and ignorance consequent upon the acceptance of false ideas of life; and the remainder would, undoubtedly, be hopelessly lost in the fogs of a cold and barren materialism that declares that conscious humanity is doomed to perish with the decay of the physical structure." And after justly observing on the fatuity with which scientific men ignore the very avenues that open before them, through which they might more readily pursue their investigations, and stumble blindly on while searching for the cause, origin and purposes of life, the Voice continues to say:

"But there is something in connection with the subject of mediumship more surprising still, ... and that is, that Spiritualists, many of them, so called, who profess to believe in medial power, who pretend to understand Spiritualism, and to be well informed concerning its philosophy, ethics and phenomena, are so ignorant concerning the laws that govern and control mediumship."

It is perfectly true, as the writer further remarks in explanation, that some people fancy a medium can work hard all day and then be used by the spirits in the evening as their instrument without injury to himself or injustice to the work sought to be done by the spirit-world. And that there are other people, again, who cannot understand at all why it is best for a medium to be guarded and protected in associating with others, or why a medium ought to be particular in respect to his or her diet and general living. They do not seem to know that, as manual labor ultimately exhausts the physical forces, so spiritual service exhausts the nervous aura and spiritual magnetism of the medium, and that a double drain on these two forces causes the whole machinery to fall out of repair. The food habitually taken by a medium greatly influences the quantity and quality of both physical and spiritual power, and thus assists in establishing the right condition for spirits to begin their work through such mediums; and so, too, the general surroundings of a medium determine the character of the manifestations, spiritually originating which are produced through such medium's instrumentality. What would pass upob- great body of Spiritualists say so.". !"The great-

stood, the Voice of Angels rightly infers that 'very little as yet is known of the laws controlling mediumship"; and remarks that "it behooves us all to study them closely and to seek to learn all that we can of them, so that we may assist in providing the very best conditions for our mediums for the unfoldment of their powers and for the work of the spiritual world." With what amazement is not this deliberately-planned assault on mediumship by those calling themselves Spiritualists to be regarded! And with what additional amazement the fact that, when properly pleaded with and finally rebuked, they turn and accuse those who rebuke them of betraying Spiritualism by attacking Spiritualists! If these assailants could but entangle and confuse the great and wise public mind with their sophistries and deceits. they unquestionably imagine their point carried. That point is, to wrest the control of Spiritualism from the angels by decrying and denouncing the human instruments through which the latter work, and to set themselves up as the selected authority that is to interpret spiritual things and fulminate spiritual commands.

It was for no such low and narrow purpose that the heavens were newly opened in this our age and the influence of spirits descended again upon mankind. It was to dissipate the dark clouds and break the heavy bonds which have been the chief characteristic of merely human authority for centuries, that Spiritualism came with its increasing promises, and made such immense advances in its results. Spiritualists, of all others, will not make haste to run into the arms of human power again, whatever its learning or conceit of learning, and whatever its assumptions to exclusively represent and speak for the highest. The bare attempt to set up an authority of this kind on the ruins of the Spiritualism which is spurned for its own sake, but pleaded when a shelter from just punishment is needed, should fill the breasts of Spiritualists everywhere with that sincere and profound indignation which a design to rob one of a priceless inheritance is alone capable of exciting.

### Another Worker Passed On.

CHARLES B. PECKNAM, Esq., of Newport, R. I, passed to spirit-life on the morning of Nov. 29th, in Clarke's news-dépôt, that city. He was a pronounced and earnest Spiritualist. and belonged to one of the best known and most respected families of that municipality. The cause of his physical change was heart disease, from which he was a sufferer for some months previous. We received a short time we encounter in the last issue of the Voice since a call from a gentleman who knew the of Angels, from which we cannot refrain from | deceased personally, and who bore high testimaking a few extracts, in continuing our own mony to his worth as a man and value as a

Mr. Peckham, this gentleman informed us, was about seventy two years of age at the time while they can work no further harm than of his death. He became a convert to Spiritualism (by careful investigation of the phenomeinjustice to individuals and harm to a holy na) over thirty years ago. Mr. Peckham, our informant stated, was entitled to the designation of "Dr.," and was so known in Newport. He was a man of fine intellectual abilities, and thorough-going integrity: a close student of the occult sciences, and a determined advocate of Spiritualism. The manner of his deceasesudden, and at a stroke-was in accordance with his often expressed desire; he recognized its joys, its compensations and its triumphs; it his case as hopeless in a material sense, but cheered with the prophetic light which Spirit-The experiences of mediums are varied and di- ualism sheds on life's closing hours, he made versified. Subject to all classes of influences, every preparation as to his private and business affairs for the event. Some three weeks lo control of some positive will on earth as to | before the final one, he had a severe attack be influenced by a disembodied spirit, the sen- | which it was anticipated would prove fatal, but sitive instruments of the spiritual world-our he recovered, and afterwards referred to it in mediums-occupy a very delicate and painful presence of some of his relatives as a warning hat the hour of his departure w

Mr. Peckham was one of the earliest and ablest correspondents of the Banner of Light, as our opening files will show-the record of his labors in this direction being broadly set rant world, mediums are condemned, maligned forth therein. The New Dispensation has reand misjudged many times when they are to- ceived great benefit from his unselfish devotion to the best interests of the cause on every hand. The following tribute to Mr. Peckham's memory, furnished us by a prominent magnetic physician residing in Boston, seems an appropriate ending of this brief mention, on our own part,

"In 1875 the writer made the acquaintance of Mr. Peckham, and seldom visited Newport without calling upon him. He was a close student of nature, and a keen observer of men and things. Redwood Library was one of his daily resorts—he spending much of his time there in perusing ancient and modern literature, as well as the current transactions of the day. In view of his disposition and foresite neverth it does not have the content transactions. as the current transactions of the day. In view of his disposition and favorite pursuit, it does not seem strange that his spirit took its flight from the material body in a news dépôt. He will be missed at the Library, and by his personal friends. He had lived to a ripe age, and the birth to higher life was to his mind like a natural event that comes to all humanity—and not as a nunishment brought on by any antadilusion punishment brought on by any antediluvian cause, concerning which the creeds of the day make so much ado.

The last time I called upon him, a spirit medium accompanied me, and for more than an hour his spirit-friends came and took him back to his childhood days, relating facts and events in his life which has redditured to the second seco in his life which he readily recognized, and with the greatest satisfaction. If skeptics had been present, they would not have doubted but that his spirit-friends were present, and had a watch-ful care over him. His seeming loneliness was ful care over him. His seeming loneliness was only an external matter with him. But few persons pass through earth's varied conditions with as much solid comfort as this close student did in his retired mode of living. His spiritual experience with mediums (while investigating the different phases of the phenomena), as related to me by himself, was highly instructive and interesting. His attention of late years has been devoted more particularly to the laws of life than to the phenomenal side of the subject—of spirit-manifestations. He had a large amount of manuscript which he intended to have published in book form at some time, it being the culmination of his long life experience, being the culmination of his long life experience,

being the culmination of his long life experience, study and investigation.

Mr. Peckham was an upright, honest man, having a pronounced sense of justice in his dealings with humanity, and performed many deeds of true kindness which the public knew not of. He has now joined the loved ones who have preceded him to the Better Life, where he will be free to enter yet grander fields of thought and usefulness and reap the reward of good and usefulness, and reap the reward of good actions done. Boston, Mass.

A prominent friend of Spiritualism in New York City writes us as follows: "I would advise at this juncture a continued and strong vindication and support of mediums. The morement needs them. Mediumship is its chief impelling force now. Let the would-be assigners of conditions on the mortal plane howl about fraud, etc.: They are ignorant, as well as pharisaical! We must stand by the mediums. The great body of Spiritualists say so." !! The great tyn [E. D.] Spiritual Contenence? held Nov. since in the experience of most persons. Is gard, and so does our valued correspondent this is sensitive either happy or this is the dooring which we have been preaching from the first numbers of the Banace.

In the door in the state of the sense of

### Remarkable Admissions.

A recent number of Zion's Herald, the great organ of the Methodist persuasion in New England, prints a critical review of Dr. Ellis's late paper, in which he yields the point that the Bible, according to its letter, is an Orthodox book. The writer of this review is Rev. Charles M. Melden, and if his views correctly represent those of his colleagues in the M. E. Church, then that organization is ready to make, and is making, the most remarkable admissions in view of the repeated successful attacks of free inquirers upon its time honored creedal lines.

Touching particularly upon the statement by Dr. Ellis, that "Orthodoxy"-in the face of the need for change in its dogmas and their bearing, symptoms of which need he [Dr. E.] points out in his article-"cannot readjust its creed until it readjusts its estimate of the Scriptures," Rev. Mr. Melden proceeds to yield church ground in the most wonderful fashion in order to prove his opponent to be fallacious in this regard. This correspondent of Zion's Herald is pained to see that "the liberal writers," in attacking the "evangelical Christianity" of this modern day, "entirely ignore the present statements of belief, and direct their arguments againt spectres of the past whose substance was long since laid respectfully at rest by the intervening generations."

Having thus endeavored to file a writ in brror in regard to these Liberals and their ground of action, Mr. Melden surrenders a strong point in the position of his church, in the following fashion-as if its giving up were indeed mere bagatelle:

"After careful reading of the latter part of his essay, he seems to us to demand that Orthodox theologians admit a human as well as a divine element in the Scriptures. Surely, the learned Doctor has pointed his lance at a man of straw. For what evangelical writer or thinker who has influence in his church does not hold that the Bible is the combined product of Good and man? This vary admission. duct of God and man?... This very admission of the combination of human and divine elements in the Scripture, is a point especially insisted upon by careful men in all their contests with those who base their objection to the Scriptures upon the long-ago-given-up doc-trine of verbal inspiration."

It is true that later on in his article Mr. M. endeavors to cover his retreat from this position by a few platitudes concerning its not being "a mark of modesty for one to pronounce dogmatically on this subject," and an inquiry as to "who is wise enough to discriminate between that which is inspired and that which is not"; but we are content to give him the benefit of what he can obtain from their use-satisfied for the present to place it upon record before our readers that the great Methodistic champion has really allowed a voice to proclaim behind his shield that the "long-agogiven-up doctrine of verbal inspiration" is not to be reckoned among his creedal assets, and that he is willing (at least by correspondent) to admit the joint human (and of course fallible) and divine origin of the book-which concessions are what are meant, in the lines we have quoted, if these lines mean anything.

### The American University.

Prof. Buchanan and his friends of the new corporation hato decided upon a more popular and intelligible name than Pantological for the new University and those who have puzzled over the meaning of Pantological will be pleased with the change. That word is perhaps the most accurate expression of the character of the University, as it expresses the unlimited scope of its science and philosophy, embracing the new as well as the old, the spiritual as well as the material, and the practical ethical as well as the literary. It must ever be a pantological institution, but as a name the word pantological is too unfamiliar and void of those elequent associations which cling to familiar animal was noticed by a police officer to be going words. It would be many years before it could be justly appreciated by the public; but the name American is an eloquent expression of the true character of the University. It signifies a new departure, leaving behind all the European traditions, customs, prejudices and superstitions which have been transplanted into this country to the complete repression of American originality.

The new University will be purely American, controlled by those ideas and impulses which have had their birth on American soil and are unfamiliar to the Old World. Its entire conception and plan are new. The old university system of Europe, which flourishes here as an exotic and is not in harmony with our institutions, has never entertained the thought of an efficient development of ALL the elements of humanity. It has never risen beyond the conception of cultivating systematically somewhat less than one-fourth of the human organismsimply cultivating intellect, while as to the rest of the elements of manhood, there was as much of positive injury as of culture, and the best educated man, according to the university standard, was sometimes the most inefficient and useless member of society, while many were utterly ruined in health in seeking to attain the highest goal of pedantry.

The American University is designed to aid in the development of a nobler race of Americans, independent, strong-limbed, strong-minded, equipped for the practical business of their vocations, honorable, kind, and faithful to every duty, as thoroughly trained in virtue as in science.

### Growth of Spiritualism in this Vicinity.

We are reliably informed that much interest in the independent slate writing phenomena exists in prominent literary circles in this city and vicinity. One lady residing not many miles distant and well known as a popular writer for the magazines, has become fully convinced of the truth of Spiritualism, and is actively engaged in leading others to a recognition of the light that has dawned upon her path. Some clergymen, also, professors, and scientists, who have hitherto labored to dissuade others from investigating the subject, are themselves now busily and interestedly looking into it: many becoming convinced that there is something in Spiritualism they have overlooked, and that the stone which they have, as builders of religious belief, rejected, may, after all, be the corner-stone of the temple of God upon earth.

By reference to the announcement made by the Church of the New Spiritual Dispensaion in Brooklyn, N. Y., it will be seen that that organization has changed the hours for the holding of its Sunday meetings.

A report of the meeting of the "Brook-

### A New Arrival from England.

It is said that he is a "'new mind-reader' and exposer of spirit-mediums." He arrived at New York on Tuesday of last week on the steamer Arizona. His present nom de plume, according to the New York papers, is "Stuart Cumberland"—probably a pupil of "Petticoat" Bishop, of this country, who humbugged some of the British public (the bigoted portion) some years ago in his mind-reading exposure (?) of spiritual mediums; but the English people are no fools, and so they dropped their American impostor as quickly as they at first accepted his false theories. This man Cumberland, it seems, has been imitating Bishop by inviting several of the New York notables to witness his exploits-namely, Rev. Henry Ward Beecher, Rev. Dr. George H. Hepworth (whose mother was a trance medium), Drs. McLane Hamilton, George M. Beard, Messrs. Meredith Clymer, A. B. Ball, George Smith, C. L. Dana and Steele Mackaye. We put on record the names of the invited guests, because we see that Cumberland aims at high game. Bishop did the same thing in England.

Now while we understand that mind-reading is a fact which we have seen demonstrated more than forty years ago in this city, yet we contend, with a full knowledge that what we say is true, that this phase of mentality, as curious as it may appear, has not the remotest connection with trance-mediumship.

Mr. Cumberland, it seems, comes to this country from the British Isles as an assumed "exposer of spirit-mediums," not especially as mind-reader, and therefore is not a reliable individual. There is no more affinity between the two than there would be between fire and water. Every true Spiritualist knows this. Under these circumstances it is reasonable to suppose that Mr. Cumberland visits these shores-to remain a year, he says-for the sole purpose of aggrandizing himself at the expense, if possible, of those who are not Spiritualists, by merely catering to their prejudices, etc. This being the case, it should be the bounden duty of all mediums and Spiritualists to give this Englishman the cold shoulder wherever and whenever he appears as an "exposer of spirit-mediums."

### "Mahomet Must Come to the Mountain."

The present discussion of the Dr. Ellis mattor, to which we refer elsewhere, has called out no stronger sentences than the following which we clip from the Christian Register of Nov. 30th, adding, for our own part, that Unitarians are not alone in their demands that Truth must be the est of all things—be they biblical or any other class of statements-demanding the acceptance of thinking men in this day and gen-

"A point in our editorial last week, 'Is the Bible an Orthodox Book?' is justly emphasized by Dr. Ellis in his final word this week. We said that Unitarianism has 'abandoned the Biblical defense, and taken higher and more comprehensive ground. Formerly the Bible was the test of truth: now, Truth must be the test of the Bible."

Two curious cases of cruelty to animals vere tried last month in London, and with comparatively singular results. The first was charges against two horse dealers, who had sold horses to the War Department. The latter would only buy mature horses, and the sellers, in order to deceive the experts of the Government, removed the four-year-old teeth from a mare. The operation was performed with a pair of pincers, and the animal suffered greatly and died five days later. The Bench sentenced the defendants to fines of \$25 and costs. In the second case a Rev. Richard Baldock, rector of Kingsworth, was charged with cruelty to a pony. The very lame, and on stopping the reverend gentle man with his sulky, the officer found that the horny part of the pony's hoof was completely worn off, and that it was treading on the flesh. Mr. Baldock's defense was that as horses did not have shoes in their natural state, it was wrong to put shoes on them when domesticated. and he had driven the pony in question daily for a long time without ever having shod him. The same Judge who had imposed a fine upon the two horse dealers, allowed his reverence to go unpunished upon the understanding that defendant would discontinue the practice.

One of the recent census bulletins gives some very interesting statistics as to the growth of manufactures in the United States for the decade between 1870-1880. The aggregates for 1880 are as follows: Number of establishments. 253.840; capital invested, \$2,790,223,506; average number of hands employed, 2,738,950; amount paid in wages during the year, \$947,919,674; value of material used, \$3,394,340,029; value of products, \$5,369,667,706. Comparing these results with the corresponding returns for 1870, we find there has been an increase during the decade of nearly sixteen hundred in the number of establishments, and nearly seven hundred thousand in the number of hands employed; in capital invested of \$670,000,000, and in wages paid of \$72,000,000. The increase in cost of materials is more than \$900,000,000, and in the value of products the advance reaches the enormous sum of \$1,137,000.000.

"The almshouse apothecary in Philadelphia reports that he has detained one hundred prescriptions, which were so carelessly written that twenty-five doses, if administered, would have proved fatal."

So chronicles an exchange. The physicians making these dangerous prescriptions were without doubt "Regulars" (as none others find favor in the public institutions in the land), and if asked, would probably, to a man, proclaim themselves in favor of a law protecting the dear public against the irregulars in medicine. To the casual observer, however, it would seem that the public needed rather a law to protect it from the diploma-bearers themselves !

No. 12 of Prof. J. W. Cadwell's interesting series of personal experiences concerning Spiritualism and 'its phenomena, will be given to the reader in our next issue. Since these reminiscences have been brought before the people their earnest and whole-souled writer has received, in addition to the congratulations of friends, many letters from strangers in all parts of the country expressing the pleasure which a perusal of these leaves from the record of a busy life has evoked.

Prof. Cadwell has of late had excellent success at the Opera House, Canton, O., as a lec-

storm Arabl's position at Tel al Kebir and band times, as many wounded the figures being times, as many wounded the figures being killed, 2021 wounded \$400.

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### W. J. Colville

Closed his engagement in Chicago, Ill., on Thanksgiving Day, when he addressed a congregation that completely filled the Temple, corner Indiana Avenue and 25th street. The subject of his inspired lecture was "America and Her Future." The audience appeared delighted with the effort and expressed sincere sorrow at the lecturer's departure from the city, where he has been working actively and successfully for nearly four months. On the evening of the same day Mr. Colville spoke for the last time in Waukegan, where the friends expressed similar regrets. He is now lecturing at Grand Rapids, Mich., and is to speak there next Sunday, Dec. 10th, morning and evening. He will also speak at Ashtabula, Ohio, on three days of the following week; at Alliance, Ohio, Sunday, Dec. 17th; Philadelphia (hall corner 8th and Spring Garden streets), Dec. 19th, where he will, conduct the meeting jointly with Mr. J. Homer Altemus, who will give an exhibition of his musical and other mediumistic gifts. Mr. Colville is to lecture in Brooklyn, Dec. 20th, returning to Boston Dec. 22d. He invites all his friends to meet him in Horticultural Hall on Christmas Day, at 10:30 A. M., when there will be a grand musical service and an inspirational lecture and poem appropriate to the occasion.

The musical productions of Prof. C. P. Longley are attracting attention. The compositions of the Professor comprise a choice selection of songs of a spiritual character. Beautiful elevating words wedded to soul-inspiring music, they appeal to the purest and holiest emotions of the heart, and draw the spirit of the listener above the petty cares of external life, even up to the great fountain of immortal love and truth.

Under a recent date Mr. Walter Howell, the ? talented English speaker, writes to Prof. L. as follows:

"DEAR SIR AND BROTHER—I have listened with feelings of emotion to the echoings of the angel-world, which find such beautiful expression in your sweet songs. They sound as lyrics from the morning load control where were the sion in your sweet songs. They sculd as a from the morning land sent to chase away the darkness and gloom of earth, and as angelic influences descending on a world of inharmony, thereby bringing heauty and harmony to earth. thereby bringing beauty and harmony to earth. May you receive the patronage you so well deserve from all lovers of music and friends of serve from all lovers of music and friends of the reign of melody," etc.

In referring to the same subject, Dr. J. M.

Peebles, whose name is so well known over all our country that we have no need to do more than mention it to our readers in order to arrest attention, writes:

"I am more than pleased that you are publishing your music. It is truly soul-music, inspiring and spiritually uplifting. It thrills me with a soul-ecstasy, and I should be happier were I to hear it sung each day."

Those who are contemplating purchasing new and valuable music to add to their repertore would do well to examine the compositions of Prof. Longley, as we feel assured by so doing they will be more than pleased with the beautiful productions it contains.

In another column will be found an announcement made by L. S. Richards, Esq., regarding his new system, "VOCOPHY." The following, from Rev. Will. C. Wood, pastor of the Orthodox Church in Scituate, Mass., may justly be regarded as a testimonial which speaks to the point as to the practical value of this new scientific development:

this new scientific development:

"I have carefully looked through 'Vocophy' by Mr. Richards, and mastered his method. I have also received a satisfactory personal examination under that method. I am free and glad to commend it heartily. It goes beyond the method of a phrenological examination of indications of mentality in the cranium by supplementing it with a series of questions skillfully calculated to make the whole landscape of the person's capabilities clear to the examiner. But the method is completed on the other hand by a wide and intimate knowledge of the requirements of the various occupations. Thus it examines both the key and the lock; Thus it examines both the key and the lock; and is the most perfect method I am acquainted with. I think such an examination cannot but be useful and helpful to a successful course

Jas. H. Young, a prominent Spiritualist of New Orleans, La., announces his desire to bring out Bible Stories No. 1 (which appeared in The Mediums' Friend) in pamphlet form, for which purpose he asks those who feel friendly to the project to subscribe—their pecuniary offerings to be repaid in copies of the brochure. He can be addressed at 318 Liberty street, that city, by those desiring to know more of the pro-

PROVIDENCE, R. I.—Our regular correspondent informs us that Mrs. Abbie N. Burnham gave two excellent discourses last Sunday in this city. We shall print his digest of her views in our next issue.

Miss Ida L. Spalding, who advertises in another column "to teach shorthand by mail," is an accomplished phonographic reporter, and fully competent to impart instruction in the system.

As will be seen by her card elsewhere. Mrs. D. Thirkettle has returned from Vineland to Boston, where she formerly practiced successfully as a healing medium.

## Gone Up Higher.

We learned with regret last week of the physical departure from this life of the silver-haired, honestfaced and warm-hearted gentleman known to us as John Bacon, Esq., the father of our friend, Mr. George A. Bacon, of Washington, D. C., who, with his wife, was in attendance at the funeral. Mr. Bacon's character was one of rare simplicity, activity and usefulness, and he leaves behind him the rich inheritance of a good name, the memory of an unsulled integrity; the example of a consistent and exemplary life.

The deceased was in his seventy sixth year, having been born at Wellfleet, Mass., Aug. 28th, 1807. The funeral took place from his late residence, 67 Indiana Place, Boston, and was attended by Rev. O. A. Brown and Rev. J. W. Hamilton. His body was deposited in Oak Grove Cemetery. His ancestors were among the early colonial settlers of Barnstable County. Like all the sturdy sons of Cape Cod, Mr. Bacon followed the sea during his early life, afterwards engaging in bushness in this city. For upwards of forty years he was a member of the Bromfield-street Methodist Church? It is the first time the Death-Angel has entered his own household-a family of five children, the youngest forty years old, remaining unbroken. He was gathered like a shock of ripened grain, ready for the spiritual harvest. Ere his mortal life closed, with inner vision he beheld his venerated and venerable

There were three times as many people killed in the streets of London in 1831 as it coat to storm Arabi's position at Tel el Rebir, and two

### J. Frank Baxter before the Boston Spiritual Temple.

The services of this Society were held at the usual hours on last Sunday at Horticultural The audiences were very large. Mr. Baxter was introduced by the Chairman, Mr. R. Holmes, and was received with applause. His lecture of the morning was upon "Spiritualism: its Relation to Theology, Religion and Humanity." Seemingly people generally mistake the aims for which life was intended. Philanthropy, which should have first place, is too often displaced for selfishness. Every one has an ideal of the true life, and, if he will, can live up toward it, at least. There are bad laws, there is arbitrary rule, physical suffering, disease and indigence, which, if he would avoid, his ideal might be attained. These ills are removable, and the signs are that in the march of time and progress their bounds will be limited. "But the air seems filled," says one, "with orime and corruption. There is a black, immoral cloud lowering not only over the church and society, but over our nation." True; yet let us be encouraged, for amid all, a grand humanity saving spirit has developed itself. The Humanity." Seemingly people generally misnanity saving spirit has developed itself. The cloud alluded to is indeed dark, but to the seer it is as the blackness which just precedes the dawn. That day, foretold, is begun, and in its light we are seeing, as never before, the fraud and corruption of individuals and nations. A flood of light streams from the spirit-spheres and penetrates the labyrinths of superstition; ay, even the recesses of human hearts. Creeds and doctrines are crumbling, institutions and constitutions are rending, many misconceptions constitutions are rending, many misconceptions are apparent, and the truth shines triumphant. Note the mighty change ! The heart of humanity asserts its religion. It is not a theology; it is not Orthodoxy; it is not Spiritualism; it is JUSTICE. Where can be found a more religious man than he who is absolutely just? The religious man than he who is absolutely just? man than he who is absolutely just? The religious man may be heterodox or orthodox, materialistic or spiritualistic, of the world or of the church. Spiritualism distinguishes between a man's religion and his theology. It upholds, it respects religion always; it may attack and demolish theologies. Religion is the real, but theology is the transitory.

Mr. Baxter went on to show how marked has been the change in public sentiment, in politics, in religion in society, since Spiritualism

ties, in religion, in society, since Spiritualism had opened its free and liberal platform to the world; and not only this, but most tellingly showed how nearly all was the result of descending influences from the spirit-world. We do not expect to do Mr. Baxter justice, for his discourse of one hour was concise, clear and full. Not one sentence could have been ad-

full. Not one sentence could have been advisedly omitted. The audience showed appreciativeness by frequent applause.

Precisely on the hour did the evening exercises begin, notwithstanding some of the choir were absent from their places. We feel to commend this spirit of promptness. Mr. Baxter's evening lecture upon "The Development and Demands of Modern Spiritualism," was especially adapted to Spiritualists and not so attractive to the inquirer. It was cutting, but so because truth is always keen. Space forbids in these reports the matter in extenso. After tracing Spiritualism from its revival—not so much in its history as in its growing results. much in its history as in its growing results, both direct and indirect—to the present day, he called attention to some of its pronounced demands upon those who had accepted it, were interested in it and would see it promulgated. Briefly, we will say, he claimed that Spiritualized demands from each a careful consideration.

ism demands from each a careful consideration of the practical bearings of its teachings.

It demands a scrupulous distinction between what it absolutely teaches and what certain unprincipled, lawless and some thoughtless advo-cates assert it teaches.

It demands the establishment of naturally revealed facts, the exact truth in accordance with the facts, and a sacred devotion to everabiding principle.

It demands a true manhood and womanhood on the part of every individual, especially if a Spiritualist, and preëminently if a medium. It demands a strict accountability from each for all his deeds done, words spoken and thoughts entertained, since an equal responsibility naturally obtains with each human soul.

It demands a pure platform; not only exemplified in its teachings, but in the lives and character of its teachers, and this, too, whether free-will, inspirational or trance instruments—whether mortals or spirits.

It demands a just and sure protection of me-diumship, an unqualified denunciation and renunciation of all known charlataury, mounte-bankism and fraud perpetrated in its sacred name. It demands not only individual effort, but co-

operative action, from an harmonious brotherood, that it may not only at

of a part, but command the admiration and respect which are justly due from all.

The singing was divided between the boychoir, with piano accompaniment, and Mr. Baxter, with the aid of a fine organ. The meeting concluded with an exercise in medianelist the critics appropriate the critical critics appropriate the critical critics appropriate the critical critical critical critics appropriate the critical umship, the spirits announced, and recognized with one exception, being Mrs. Emma Bracket, Mrs. Addie Haggett, Mr. Henry Clayton, Capt. Jonathan P. Plimpton, Mr. Levi Bigelow and

Mr. Baxter occupies the same platform on next Sunday at the usual hours, 10 A. M. and 7:30 P. M. promptly.

### Caution to Western Spiritualists-Look Out for Him!

A certain individual calling himself J. Randall A certain individual calling himself J. Randall Brown is now traveling as "THE MONARCH AMONG MEDIUMS" (?) through the West, pretending to be sent out under the aut ploes of the "United Society of Spiritual sts" of Boston, Mass. He is flooding the country as he goes with his bills, at the foot of, which he has had inserted as an imprint: "Banner of Uight Publishing Company," evidently with the intention of misleading the public into thinking we printed them at this office. The imprint of Me publishers of this paper is "Colby The imprint of he publishers of this paper is "Colby & Rich"—no Priblishing Company" about it, and we did not prin his bills, neither have we printed bills

for any other arts.

As for the "United Scoolety of Spiritualists" (?)

which he claims as his packer—financial and otherwise—no such public organization exists in Boston. The friends in the West will do well to give this peripatetic operator Brown the cold shoulder whenever and wherever he puts in an appearance.

Any person reading this notice will confer a favor by endeavoring to acquaint the Spiritualists and the public generally in his or her particular locality with the word of caution it contains.

## A Good Man Gone.

Alonzo Coburn of Skowhegan, Me., "passed on" Nov. 19th, aged seventy years. His whole life was the most perfect example of the Christ-spirit that I have ever known. Belonging to a family of vast wealth-a brother of Ex Gov. Coburn—he spent the most of his time, for years, among the poor, " going about doing good." If there were any persons in his knowledge suffering more than anybody else, he was sure to be found relieving them; if there were any whom no one else would befriend, he would certainly find them out.

He lived in a quiet, unostentatious way; having plenty, he took no pleasure in luxury while his pelghbors were in want. The whole income from his estate, aside from the moderate expenses of his household, was, in

some way, given to the needy. Besides, he was a most genial and true friend and companion. His fund of information was inexhaustible. His running criticisms on current events and topics were always highly enjoyable. His sympathles were ever with the "common people" and their cause . His private life was without spot or blemish. Early in 1877 he was married for the first time to Miss Vine W. Osgood of Portland, Me., a lady of high social standing and of wide culture and refinement, a lifelong medium, a poetess, authoress and artist, who has cone inuch to make the last years of his home life. cone much to make the last years of his nome life to be a first adding always been in active sympathy in all of startites and benevolence; indeed, during all on times tier dispenser, and she was in those tier in injustrial social and spiritual times the property of the social and spiritual spi

## Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets this hall, 176 Tremont street, every Sunday at 10% A. M. Il friends of the young are invited to visitus. J. B. Hatch, orductor.

Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 316 Washington street, corner of Essex, every Bunday, at 10% A. M. and 2% and 7% P. M. Eben Cobb, Speaker and Conductor. Meetings also held Weenesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 8 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Horticultural Hall.—Meetings under the auspices of the Boston Spiritual Temple will be held at 10:30 A. M. and 7:30 P. M. every Sunday until further notice.

The Ladles' Aid Society meets every Friday, at 2:30 F. M., at 1031 Washington street. Business Meeting at 4 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, Mystic Hall, Charlestown District.—Meetings are held at this hall, 70 Main street, every Sunday afternoon, at 30 clock. C. B. Marsh, Conductor.

The Chelses Spiritual Association holds meetings every Sunday at 3 and 7% P. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Next Sunday Joseph D. Stiles, of Woymouth, the well-known test medium, will occupy the rostrum afternoon and evening. THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon at 2 o'clock in the same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

NEW ERA HALL.-Shawmut Lyceum held its session on Sunday, Dec. 3d, the exercises commencing, as usual, with singing and reading of the Silver Chain recitations, followed by the Grand March. The following programme of exercises was given, and greatly interested the large audience: Recitations by Bessie Brown, Eva Cook, Ernest Fleet, Eva Folsom, Gracie Burrough, Emma Ware, Lillie Armstrong and Edith Jones; song by Mr. Murray: remarks by Mr. Sidney Howe, Mrs. Maud E. Lord and President Hatch. The physical exercises and Target March closed the session.

J. A. Shelhamer.

J. A. SHELHAMER, Secretary Shawmut Spiritual Lyceum, Office 8\frac{1}{2} Montgomery Place.

PAINE HALL, DEC. 3D, 1882.—The session of the Lyceum was well attended, both by members and visitors. Singing and reading commenced the session, followed by the grand march of seventy-five scholars and leaders. We then listened to a fine cornet solo by A. L. Gardner, after which recitations by Sadie Peters, Flora Frazier, Essie Jacobs, Mamie Havener, Aaron Lowenthal, Fred Cooley and John Kennedy, and a fine declamation by Benjamin Kennedy, and a fine declamation by Benjamin Weaver; songs, Emma Parr and Mamie Hosmer, accompanied by Flavia Colie. An old friend and co-laborer in days past was present and gave one of his manifestations in the way of song. Wing movements by Benjamin Weaver. ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

HARMONY HALL, 34 ESSEX STREET. - The meetings continue to be as interesting as usual. At the morning service last Sunday, tests of a satisfactory nature were given by Mr. Brown, Mrs. Leslie and Mrs. Stone; also remarks and tests by Mrs. Charter, which gave much satis-

In the afternoon tests were given by Mrs. L. W. Litch; very convincing descriptions and tests by David Brown, followed by earnest remarks and tests from Mrs. Maud E. Lord, and most excellent psychometric readings by Mrs.

most excellent psychometric readings by Mrs. Shirley, of Worcester.

The evening service was favored with sympathetic words by J. B. Hatch, Conductor of Shawmut Lyceum; remarks were also made by Mr. Rand. The audience was highly interested during the session in the peculiar and satisfactory psychometric readings by Mrs. Maggie Folsom from slips of paper.

N. P. S.

EAGLE HALL, 616 WASHINGTON STREET .-It was our good fortune on Sunday last, morning and afternoon, to be favored with the inspired ministrations of Miss Jennie B. Hagan. There is poetry in her prose, and the soul harp that pours forth such prolific strains, her uttered verse, is swept by angel hands. Miss Hagan improvised many poems during the day upon subjects given by the audience, and their effect was to make many of our investigating friends draw "Nearer, my God, to Thee." Dr. H. B. Storer followed Miss Hagan, in the morning, speaking in warm terms of his deep interest in the medium poetess and the cause she has espoused. John Wetherbee, in the afternoon, was preceded by Miss Hagan, and thereby he was influenced to light the torch of his inspiration at the Muses' fire. One interesting occurrence of the day was the presentation of a beautiful bouquet of flowers to Mrs. Maggle Folsom by Mrs. Pierce, of Lynn. Mrs. Pierce approached Mrs. Folsom as the latter was about to speak from the platform, and in a finely wooded address tandard the offering Med spired ministrations of Miss Jennie B. Hagan. to speak from the platform, and in a finely worded address tendered the offering. Mrs. Folsom made an affecting response. Excellent-tests and readings were given by Mrs. C. W. Odiorne, Mrs. L. A. Coffin and Mrs. L. W. Litch. EBEN COBB, Conductor.

CHARLESTOWN, MYSTIC HALL.-Sunday, Dec. 3d, Mr. Fred. A. Heath occupied the platform in the afternoon at the usual hour. His controls delivered a very able and interesting discourse, improvised and sung several beautiful songs upon subjects given by the audience, and gave poetic readings to several persons in a manner very interesting and satisfactory to all. Next Sunday, Dec. 10th, Mrs. C. Mayo-Steers will speak and give tests at 3 P. M. C. B. M.

CHELSEA.-Mr. Fred Heath, the blind medium, occupied the rostrum for the Spiritual Association Sunday evening last. A large and intelligent audience greeted him, and all were greatly pleased with the wonderful manifestations of spirit-control given through his organ-

## Organs and Pianos.

The Mason & Hamlin Co., whose Cabinet Organs have long been the most famous in the world, have issued a new catalogue, adding a number of new styles to the more than one fundred they have made before. They now furnish an organ with sufficient power and compass for ordinary use for \$22,00, from which the prices increase by small additions to \$500,00 or

They received last week an order for one of their largest organs, for the personal use of Dr. FRANZ LISZT, of Pesth, Hungary, than whom there is certainly no more eminent musician

This Company have also commenced the man-This Company have also commenced the manufacture of pianofortes, embodying important improvements, which are said not only to improve this instrument in general excellence, but especially to add to its durability. Tests during the last two years are said to prove that they will not require tuning one quarter as much as has been necessary in pianos without these improvements. The reputation of the Mason & Hamlin Co. is sufficient to insure that they will produce only the very best instruments.—Christian at Work. tian at Work.

## Fair.

The Ladles' Amateur Dramatic Club will hold a Fair in the Ladles' Aid Parlors, No. 1031 Washington street, commencing Dec. 12th and continuing through the week. Mrs. Maggle J. Folsom and Mrs. S. F. Bleknell 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 Bassier office and at Mrs. Maggle J. Folsom's office until the Fair opens.

There will be a short sentertainment each evening, being smany other stirections, and several prizes are to be given to the holders of season tickets, which will be only fitty cents each. They can be had at the Banner of the President, Mrs. Hattie E. Wilson, No.218 Village street.

and of the Frestuent Mississipped in the half day and Refreshments will be served in the half day and evening. Admission through the day ten cents: evening inferencents.

Mississipped Refrestation of the Refreshment Security of the Security o

### Movements of Lecturers and Medium. (Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week. ] Edgar W. Emerson of Manchester, N. H., is engaged

with the "Union Spiritualist Society," of Cincinnati. O., for the month of December as platform test modium. Mrs. E. M. Shirley, 123 Main street, Worcester, Mass., will answer calls to lecture.

T. Lees, our Cleveland correspondent, informs us that by reason of the severe illness of his wife, Chas. E. Watkins has been obliged to cancel some of his engagements. He purposes journeying Eastward as soon as circumstances will permit.

Mr. A. W. S. Rothermel's Southern tour has been delayed on account of sickness. His address is 111 Myrtle street, Brooklyn, E. D., N. Y.

Capt. H. H. Brown spoke in Troy, N. Y., Dec. 3d; addressed the Woman's Suffrage Society in Albany the 5th. He will speak in Waverly, N. Y., the 9th and 10th; in Norwich, N. Y., the 16th and 17th; at Grand Rapids, Mich., the 31st. For week-day lectures and for the 24th he can be addressed at these places. Jan. 7th and 14th he will speak for the Second Society in Chicago, and his address at that time will be care of Religio-Philosophical Journal.

Mrs. Clara A. Field spoke in Springfield, Mass., the last two Sundays in November; in Peabody, Mass., Dec. 3d. She would like to make engagements to speak wherever her services are desired. Address her 219 A, Hotel Van Rensselaer, Tremont street, Bos-

O. W. Stewart is announced to speak every Sunday evening during the winter for the First Spiritual

Mr. F. A. Heath spoke in Charlestown on the afternoon of Dec. 3d, and Chelsea in the evening. He will speak in Portsmouth, N. H., the 10th; Taunton, 17th; Wakefield, 24th; Peabody, the 31st. For further engagements address him 27 Lawrence street, Charlestown, Mass

Dr. J. K. Bailey spoke at Toledo, O., Sunday, Oct. 5th; Tiffin, 12th; Arcadia, 15th; Clyde, 19th; Sharon, 28th. May still be addressed at Sterlingville, Jefferson

Dr. J. L. Enos, of Cedar Rapids, was to speak in Mt. Vernon, Ia., Dec. 1st; Mechanicsville, Dec. 2d and 3d; DeWitt, Dec. 4th; Clinton, Dec. 5th and 6th; Maquoketa, Dec. 7th; Springville, Dec. 8th. He speaks in Cedar Rapids Dec. 9th and 10th; Marion, Dec. 11th; Center Point, Dec. 12th. Meetings at 7 o'clock P. M.

Jennie B. Hagan has of late been speaking in Boston, Natick, Brockton and other places, on Sundays and week-evenings to good audiences. Will speak in Williams Hall, Weymouth Landing, Dec. 10th, afternoon and evening. She will make engagements for either Sunday or week-evening lectures. Address her South Royalton, Vt.

Dr. Coohley gave two lectures for the Society in Wakefield, Nov. 12th. The audiences were quite large, and took deep interest in the subjects given and questions asked by those present. Address him for engagements at Marshfield, Mass.

Mrs. Leslie, platform test medium, will speak in Pelham Hall, Hyde's Block, Cambridgeport, Mass., on Sunday, Dec. 10th, at 7:30 P. M.

Mr. Walter Howell, the eloquent English trance medium, will give the opening address at the Brooklyn Spiritual Fraternity Conference, Friday evening, Dec. 8th. Subject, "Mediumship."

Societies within one hundred miles of Indianapolis desiring, either on Sundays or week evenings, the services of Frank T. Ripley as a speaker and platform test medium, can address him 821/2 North Pennsylvania street, that city.

Our Portland (Me.) correspondent informs us that the recent labors of Mrs. M. C. Gale, of Lansing, Mich., in that city, were highly appreciated by the friends of the cause.

Mrs. L. A. Coffin has removed to Somerville, Mass., and will hereafter devote her time Sundays and week evenings to platform speaking and psychometric readings, in which she is very successful.

THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION. By S. B. Brittan, M. D., Editor at Large, New York. Published for the author, by Colby & Rich, Boston, 1882.

For a year of two past Dr. Brittan has occuror a year of two past Dr. Brittan has occupied the position of a general champion of Spiritualism. That is, he has been employed to answer attacks upon it from any source, and he has proved himself singularly well calculated for the place. He is a cool, candid and scholarly writer, well-posted on all subjects, and particularly so upon the subject of Spiritualism. He is the "Plumed Knight" of the philosophy or religious and there are few he foars to break or religion, and there are few he fears to break

This book embodies the most of his late writings, and is a valuable contribution to the literature of the times. Every caudid investigator should read it, whether he favors or objects to its subject. It is well to know what can be said on both sides.—Gardiner (Me.) Home Journal.

Sudden Changes of Weather are productive of Throat Diseases, Coughs, Colds, &c. There is no more effectual relief in these diseases to be found than in the use of Brown's BRONCHIAL TROCHES. Price 25 cents.

### A Good Test of Spirit-Identity. To the Editor of the Banner of Light:

J. Frank Baxter, after his morning discourse before the Spiritual Temple, in Horticultural Hall, Boston, was moved upon to describe a vision which included a fatal railroad accident, etc. In brief, I will relate the scene, as described, which proved true in every particular:
"I am confused," said the speaker, "and there seems to be a hazy atmosphere about me."
After this he gave a description of a spirit-departure caused by the accident; then his mind parture caused by the accident; then his mind led him to Haymarket Square, over to Charlestown District, and from thence to Acton. He also gave the full name of the deceased, which proved to be that of a cousin of mine by the name of Loel F. Wood—an engineer on the Fitchburg Railroad for many years. Something more than fifteen years ago he obtained a situation on an Ohio Railroad. Soon afterwards, while at a junction of two roads, a collision took place, causing the steam and hot water to escape, injuring him fatally. He lingered in intense suffering for a few hours, when death came to his relief. His body was taken to Charlestown, where his family resided, and from there to West Acton and interred at the home of his parents—the vision thus correctly embodying the occurrences, which transpired more than fifteen years ago, and of which Mr. Baxter was himself wholly uninformed. Baxter was himself wholly uninformed Boston, Mass.

The Brooklyn SpiritualistSociety holds meetings at Everett Hall, 595 Futous treet, between Smith street and Gallatin Place, every Sunday at 11 A.M. and 7:45 P.M. Speaker engaged: Waster Howell, for December, The public cordially invited. Ohildren'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. Spiritualist Meetings in Brooklyn.

every Saturday evening, at 8.0 clook. H. W. Benedict.

The Church of the New Spiritual Dispensation has leased the Church edifice, Ulinton Avenue, between Park and Myrtle Avenues (entrance on Olinton and Waverly Avenues), and holds religious services every Sunday at 8 and 7½ P.M. Educational Fraternity, or Sunday School, meets every Sunday at 10½ A.M.; Ladies Aid Society every Wednesday, at 2½ P. M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. All meetings held at the Church, and all free A. H. Dailey. President is Spiritual Fraternity. Between the Pricker evening Conference meetings, will be held in the lecture from of the Ohurch of the New Spiritual Dispensations of the Ohurch of the New Spiritual Dispen

every Monday evening at Composite Room, Children Bouth of Street, at TW. Charles R. Miller, Provided House of Street, at TW.

RUPTURE CURED.—New method. Send for Boston and Gila River circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOHNAL. 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. MILLER'S PSYCHOMETRIC CIRCULAR, Published by C. R. Miller & Co., 17 Willough by street, Brooklyn, N. Y. Sin

R. Millor & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OPPERING. 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.

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cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents,
THE OLIVE BRANCH: Utlca, N. Y. A monthly. Price THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, &

cents.

LIGHT FOR ALL. Published semi-monthly in San Francisco Cal. Single copies, 10 cents.

COUNCIL FIRE AND ARBITHATOR, published monthly in Washington, 1). O. 10 cents single copy; \$1,00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

### RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, are himselfer. Special Rolices lorsy course per line, Agate, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

Agazine Electrotypes or Cuts will not be inserted.

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

### 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 PATHONS.

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. Parties desiring to seabscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. \$\frac{1}{2}\], London, England, where single copies of the Banner can be obtained at 4d, each; if sent per post, \$\frac{1}{2}\dots, oxtra, Mr. Morse also keeps for sale the Npiritual and Reformatory Works published by sus, Colby & Bicu.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russoll Street, Molbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Rick, Boston.

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D. M. BENNETT, Publisher and Bookseller, 141 Eights street, New York City, keeps for sale the Spiritual and Beformatory Works published by Colby & Rich.

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E. M. ROSE, 57 Trumbulistreet, Hartford, Conn., keep constantly for sale the Hanner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

HOGHESTER, N. Y., HOOK DEPOT.
WILLIAMSON & HIGHEE, Hooksellers, 62 West Manstreet, Rochester, N. Y., keep for sale the Spiritual and Beform Works published at the Banner of Light 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 to any of the Spiritual and Reformatory Works published and for sale by Coley & Rion. Also keeps a supply of books for sale or circulation.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505, North 8th street. Subscriptions received for the Bannes of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings.

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RICHARD ROBERTS, Bookseller, No. 1010 Sevent! street, above New York avenue, Washington, D. C., keep constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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## SPECIAL NOTICES.

DR. F. L. H. WILLIS will be at the Quincy House, Brattle st., 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.

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parties residing in Boston and suburbs;

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nor arms and maids, and was entirely free from pain, and in one week she walked out of doors without crutch or cane, completely cured.

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## Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place; every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these soances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the seance, except in case of absolute necessity. The public Mars cordially invited.

The Messages published under the above heading indisate that spirits carry with them the characteristics of their earth-life to that beyond—whether for 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 ber reacon. All express as much of truth as they perceive—po more.

ber reason. All express as much of that the who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

A satural flowers apon 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 offerings.

The We invite written questions for answer at these seances.

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

Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lewis B. Wilson, Unairman.

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

[Report of Public Séance held Oct. 27th, 1882.]

Invocation.

Invocation.

Once again are we permitted to come to thee in a reverential attitude of praise, oh! thou wonderworking and Eternal Spirit. We approach thee with respect and filial affection; and as we come into thy temples of wisdom and truth, and we partake of the knowledge stored therein; we feel to bless thee, who art the bountiful dispenser of all that is good in human existence. Oh! thou Grand Omnipotent One, whom man calls God, but whom we recognize as the Soul Eternal of all Good, we would this hour feel ourselves drawn nearer to thee than we have ever felt before, knowing full well, as we do, that our prayers and supplications will not give unto us anything more of thy spirit, cannot bring down to human hearts anything more of thy kingdom, but that these things can cause our souls to become receptive to thy fruths, that we may realize thy presence which is always among our souls to become receptive to thy fruths, that we may realize the presence which is always among our souls to become receptive to thy fruths, that we may realize the presence which is always among our souls to become receptive to thy fruths, that we may realize the presence which is always among our souls to become receptive to thy fruths, that we may realize the presence which is always among our scales, and learn to understand that we may be brought into close communion with thee and thy holy ones, when we look forward and reach outward to ward spiritual things and immortal life. Oh! our Father God, our friend and helper, we pray to thee at this hour that we may learn more of thy laws and comprehend thy wisdom, in order to bestow upon the lowly and the ignorant such instruction concerning their own beings and the pathways which lie before them as will cause their spirits to blossom out and expand and receive something more beautiful from thee and thy angel ones. We would feel thy blessing resting upon humanity; but we do ask that we may be able to realize and feel these things, and know that thy mighty love and tender care are continua

### Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to

CONTROLLING SPIRIT.—We will now attend to your queries, Mr. Chairman.

QUES.—[By N. W. Small, M. D.] Are there two kinds of magnetis n? If so, name them.

Ans.—We discriminate between animal and spiritual magnetism as we would between matter and spirit; one may be but the refined and sublimated condition of the other, yet both differ very materially in their effects upon human life—the one acting upon external life, the other bearing upon and conducive to the welfare of bearing upon and conducive to the welfare of the internal or spiritual existence. Animal magnetism we define as that peculiar magnetic aura emanating from physical life. An individual possessing a superabundance of this magnetism may bring it to bear upon his neighbor who has a less amount of this magnetic fluid, and may operate upon that sensitive neighbor to almost any extent. Spiritual magnetism we define as that peculiar magnetic aura which is possessed by the spirit apart from physical life. This spiritual magnetic aura may be brought to bear upon individuals in the form, or those disemupon individuals in the form, or those disembodied from the material frame; it pervades all parts of the system precisely as does animal or physical magnetism. The spiritual aura may exert a great influence upon individuals; operating upon and through! their systems and their lives, it will bring a change within them always conducive to their welfare. Animal and spiritual magnetism we may not define as two separate magnetic fluids; we only look upon the one, the spiritual, as the refined, sublimated essence of the other, the grosser, the material.

O.—[By C. C. Ohio.] How is one to be justly

Q.—[By C. C., Ohio.] How is one to be justly compensated for injuries inflicted upon him by the willful misrepresentations of evil-disposed persons? Punishing the offender will not place him in the position he would have been in but

for their offence.

A.—When all individuals come to look upon punishment as a means of correction, as a means of deterring the offender from re committing his offences, and also look upon pun-ishment as not the method to apply to an indiridual who has committed a wrong, in retalia-tion, humanity will have gained a great ad-vance forward. Compensation comes to every individual, for wrong or evil incurred at the hands of another, in some manner; it will come to one individual through one avenue or by one method, and to another, differently constituted method, and to another, afferently constituted, in entirely a different manner or method. The experience which is brought to an individual through his suffering, even though that suffering be brought upon him by the hands of some ing be brought upon him by the hands of some other, will be found to have been of great value to his spirit. Certain individuals have been wronged by others, and have lived long enough, even in the body, to look back upon that experience and be able to say—"It is well: I have gained by my suffering; I have gained an experience which has been of untold value to me." Others may not reasily a that evaporates. me." Others may not receive that experience of value while they are in the mortal form, but after passing to the spiritual world they are able to comprehend, clearly and truly, the reason why such an experience has been permitted to come to them; they also gain lessons of value, lessons of wisdom, which are of great assistance to them in their onward march, which bring to them a complete and full compensation for suf-

fering endured. Q.-[By L. E. M.] In reply to a question, it was recently said in this place, that "spirits exist prior to mortal birth; that at the birth of the spirit into mortal conditions, it throws aside the body it formerly possessed." Please inform us of the nature of this former body?

A.—It is almost impossible for us to give to

mortals a correct comprehension of the nature of the bodies possessed by spirits prior to their mortal existence, for the simple reason that we would have to make use of terms, sentences and words which are employed in the mundane sphere, which are inadequate to express the conditions of spirits in the eternal world prior. conditions of spirits in the eternal world prior to their existence upon earth. We will represent, however, the body of the spirit who is awaiting mortal birth as similar to that possessed by individuals in the flesh. Its characteristics are essentially human, its nature is very similar to that of the mortal, not so dense nor so crude, but yet similar. The expression of the spirit who has not yet experienced a mortal birth is one of feebleness, inanity; one akin to that of infancy or childisiness, rather than one of maturity, vigor, strength and activity. This is all that we can give concerning those spirits who await a mortal birth. Spirits who have passed beyond the mundane sphere who have passed beyond the mundane sphere can perceive those who are not yet born upon the earth, can understand the nature and charsche earth, can understand the nature and char-scheristics of their forms and parts, but they are unable to clearly express these things unto

world. Please to say we are happy in our work, in trying to be of use, and our home in the summer-land grows more beautiful every day. When I look upon the flowers they seem each time to have gained new beauty and fragrance. I discover new attractions which I did not see before. When I look upon the faces of my-friends I think that they seem to expand in loveliness; I behold some new expression, some new feature of which I was in ignorance before Our home is surrounded by trees and shrubbery and flowers; it is made glad by the music of gurgling waters and singing birds; its brightness becomes more gloriing birds; its brightness becomes more gloriing birds; its brightness becomes more giorrous every day of existence. It seems to me it is being prepared for the advent of one near and dear to us. I think it is; for although I cannot see clearly in this respect, yet I have perceived in other homes of the spirit-world that just before the advent of some near and dear one they grow more beautiful, as though everything in life and everything in nature was trying to put forth new glories and beau-

trial which has been brought to her spirit by the actions of others; a beautiful compensation awaits her, when she will be able to comprehend and understand all the past, and will rejoice that her line of life has been marked out just as it has. Grandfuther also sends love; he says: Tell all the dear ones we are waiting for them to give them welcome, to greet them in the spiritual world; their home is bright and beautiful; they will enjoy it when they reach the further side.

Tell Sarah that the shadows are fleeing away; that the sunlight is beginning to stream over

Tell Sarah that the shadows are fleeing away; that the sunlight is beginning to stream over her pathway, which will brighten and broaden outday by day, until she can bask in the glorious light of the eternal world. My mother is Mrs. Abbie Wyman of Stoneham. I am Katie Wyman. I tried to come near the time of my anniversary, but was unable to do so. I am glad to come now.

### Alice Jones.

[To the Chairman:] I have friends in Worcester; I think I will reach them from here. They have some of them become interested in Spiritualism, and have visited a medium in Worcester. I tried to manifest there, but did not succeed very well. I want them to know I have come back, and I think I can come now to that medium whom they visited. They thought some of going again, because they were interested in what they received. I wish to tell them that I think if they will go once or twice more to sit with the medium I will be able to manifest and tell them things concerning our past lives, espe-cially those concerning my own during the last two years I lived in the body. I have been gone to the spirit-world quite a little while. I have not been able to come to my friends as I wish to. I have seen what appeared to be a cloud between them and me. I could not penetrate it—could not seem to come to them as I could when in the body; but now that they are becoming interested in spiritual things, the cloud is breaking away; I can see the conditions which suverum my friends. see the conditions which surround my friends. I want to tell them I have been able to see the changes taking place with them recently; I have seen how they have moved, and in what direc-tion, though it is not all clear to me, as the cloud has not entirely disappeared. I send them my love, and tell them John and Hannah both send theirs. They are trying to bring something from the spirit world that will assist and benefit. I think if we work together as we intend to, we will be able by and by not only to convince those nearest to us of the truth of Spiritualism, but also to assist others, to guide them on the upward wav.

If you will please say Alice Jones gives these few words to her friends I will be much obliged. I think the medium who advised those whom I know to investigate Spiritualism, will give my message to my friends.

## George W. Clayton.

[To the Chairman:] May I inquire, sir, what blace this is? [This is the Banner of Light Circle-Room, in Boston.] I confess I do not know much about it, but my excuse is that I am a new-comer to this other life, and I find many things that I do not understand much about l seem to be in a chronic state of bewilderment, and yet things are very pleasant so far as I have seen. The home which I have found is very good; I cannot find any fault with it; it certainly is as good as that which I had here; but tainly is as good as that which I had here; but I do not understand a good many things which I behold from day to day. I had no warning, to speak of, that I was to depart the mortal life; I did not know when I went to work in the morning that before night had closed in I should have met with that accident which hurled my spirit from the body. I had no warning, and so perhaps it is the suddenness of the whole affair which makes me feel so strange. the whole affair which makes me feel so strange. I was at work, sir, in a new building in Brockton, when I fell a long distance; I can hardly now tell you how far it was, for when I try to think it over I become confused. That fall was think it over I become confused. That fall was the cause of my death. I was killed, as men call it, in the summer time which has just passed. Now, upon finding that I could come back, and watching others in their proceedings, I thought I would like to come and tell my friends that I have turned up all right. Although things do seem strange, and I am bewildered in consequence, yet I am glad to find that this is a natural life; that it gives a man a good home and pleasant prospects for the fugood home and pleasant prospects for the fu-ture; that he has a chance of going to work and making something of himself, fully as much as he has on this side, if not a little more. That is almost as much as I have learned since passing out. I hope to learn more before very long. My head troubles me now; I don't know why it should. I could hardly realize that I was hurt, here, yet I seem to feel in a confused, dazed condition now. I hope this will pass off, and I will be able to come again. I am George W. Clayton.

## Charles J. Sharp.

[To the Chairman:] Good afternoon, sir. It hardly seems to me that my Philadelphia friends can have forgotten me, and so I come back, hoping to be received and recognized by back, hoping to be received and recognized by those who knew me, and those who knew of me during the past. It is some little time since I went out of the bodily form, yet there are those remaining who were very well acquainted with me, and I send my fraternal greetings to them all. I assure them I should be pleased to take them by the hand in a good clasp, and to give them assurances of my identity and individuality. I was not an idle man; I was active, energetic in business, made myself known wherever I moved, consequently it seemed to me my friends could not have forgotten me, for I used to tell them I did not believe that a dead man could be idle. It seemed to me there must be some work for man after the life of the body; could be idle. It seemed to me there must be some work for man after the life of the body; that to remain forever supinely idle was not man's prerogative; that he would find something to engage his attention, to occupy his time, as well as to employ his energies, after he passed out of the body fully as much as he did when here. My idea was, sir, that a life passed on earth in activity, and in using his own energies, could not have heen given for nothing; such

yond the grave and make their presence known to mortals; furthermore, they can operate upon human life in the mortal, and make their influence felt, even though they are not recognized by those who yet inhabit forms of flesh. I would be glad to converse upon these matters with my friends. This is not a place for me to do so; all I have to do here is to announce myself, in order to draw the attention of those who knew me to my life, and to my presence here as a spirit; anything further than that it is not my province to do, because there are others wait-ing for an opportunity to manifest. Charles J. Sharp.

### Hattie Clark.

[To the Chairman:] I lived in Boston. I have friends here now. I want to send them my love, and to tell them I am happy in the spirit-world. I had shadows—that is, trials and sorrows—to bear when here; I knew what dear one they grow more beautiful, as though everything in life and everything in nature was trying to put forth new glories and beauties in order to give welcome to the new-comer. This is the way it is with my spirit-home, so I am looking forward to a change; not immediately, but before a great while I think I will have the pleasure of meeting one sweet one from the other side of the river of life.

I send my love to all; those who are with mesend theirs; rest assured we will watch over, guard and protect you during the future as has been done during the past. Tell mother the shadows and trials which have surrounded her will only bring blessing in return; she will find full compensation in the spiritual world for all the sufferings she has endured; not only those that have come to her through the changes incident to life, but also for that suffering and strong to endure, if they will press on the actions of others; a beautiful compensation and circumstances will allow; if suffering meant, physically and mentally, but they have been swept away. I have not foronward, doing their duty as far as they can, and living as near right as they know how, as conditions and circumstances will allow; if they are not false to their own selves, to their interior teachings, then when they come to the spirit-world they will be glad to look back and rejoice over the past, for they will know that these things have been stayping stones for

rejoice over the past, for they will know that these things have been stepping-stones for them to a higher life; they have been like guiding-posts pointing them onward in the true road which leads to eternal life.

I send them my love. I tell them I have come to them many times in the past, not to make myself known, because they could not realize my presence, but to make their pathway as bright as I could, to make it plain before them, so they would not have to go on in darkness. I have done what I could; I wish it had been more. I am still working, trying it had been more. I am still working, trying to gain power and strength to do much more than has been done in the past. Those who are with me in the spirit-world — we are together, those of our household, one went be-fore I did, for whom I mourned—all send love and greeting; they too, seek to surround our earthly friends with an influence of peace and love that will make their lives happy, even though in the external they do not seem to have all the possessions man thinks needful for his happiness below. Hattie Clark.

### Mrs. M. E. Livermore.

There are those near and dear to me in the body. The attention of some of them has been attracted to spiritual teachings, and they have body. The attention of some of them has been attracted to spiritual teachings, and they have accepted the truth that spirits return to manifest to their loved ones on the earth. I come to day because I feel that I must do so; because I have something to impart to my dear ones that will strengthen and bless their spirits. I wish to say to them: You are soon to emerge from the shadowy way. One very dear to me will soon cross to the spirit-world, and will be met and welcomed by me and shown the beauties and glories of that life which knows no ending. I wish to say to him, and to others whom I love: Be of good cheer; the way is open before you; the pathway is made smooth and broad by the angel ministrations of those who have passed away from your life externally, but who have been brought closer and nearer to you because the spiritual ties have become strengthened, and they can lift your thought and aspiration toward the eternal life—the land which knoweth no decky. I come to-day happy and free, joyous as a find, because I feel that the dear one so soon to pass to the land of souls will gain strength and vigor to work out his powers and to manifest the best thought and aspiration within. He is subject at times to inspirations from the higher life. When he comes to us in the spiritual world he will still be acted upon by higher powers, in order that his inner life may become unfolded, more richly developed, not only for his own unfoldment but more especially that he may work for the but more especially that he may work for the benefit of others; those who are in need of light and of knowledge. He will be able to come and of knowledge. He will be able to come back as a power, a blessing, bringing intelligence, truth and wisdom; imparting a comprehension of many things to those who now walk in the darkness of ignorance, and know not where the light may be found. We bring to him and to all our undying love; accept it as a crown of bright and fragrant flowers that accept crown of bright and fragrant flowers that never decay. May it be felt within your souls at all decay. May it be felt within your souls at all times; may it entwine around your beings, imparting the rich fragrance of immortal life to cheer your spirits as you pass along in life from day to day, so that you may feel and realize that the pain and suffering of the physical are only the breaking asunder of old ties that bind the spirit downward, but must eventually give way and let the spirit have freedom to enter the higher and eternal life. My message will be seen by my dear one, who lives in New York be seen by my dear one, who lives in New York. Please, sir, to announce me as Mrs. M. E. Liv-

## George Deming.

[To the Chairman:] I do n't know, sir, as I will succeed in making myself known as thoroughly as I desire, but I will try to do so, with your kind permission. I will try to reach my friends in Chicago. I think if I can get my letter to Henry Jacobs of that city, I will be able to accomplish my desires. I wish to say to him and to all my friends I am not dead that is the and to all my friends. I am not dead; that is the and to all my friends, I am not dead; that is the first thing for me to establish beyond doubt—the fact of my continued existence. I have established it to my own satisfaction, now, but I wish to convince my friends of that fact; I want them to feel that I am not by any means dead. Some of them think I am dead and buried, without a hope of resurrection, because they do not believe in a future life; others think tha I have gone beyond their ken, and that they will know no more of me, although I may have some kind of an existence somewhere. All that is very unsatisfactory to me, for I would like to come in contact with my friends, and to have a good talk with them. I want to assure them of many things; especially of my interest in them and their material welfare. When the hove and their material welfare. When the boys came to me for advice while I was here, I al-

came to me for advice while I was here, I always tried to give them, my best thought. I will do so now if they will call upon me.

It was not very long ago that I saw my friend Henry, who was struggling with some adversities. I heard him remark to his companion: "If George was only here, and I could have a long talk with him, it seems as though I could see my way out of this muddle." That is the idea. I may not quote his exact words, but that is the thought to which he gave expression. After he had become quiet, when he was alone, I came to him more palpably than I have ever done since, although he had no idea that I was present; but in thinking over the matter was present; but in thinking over the matter which affected him, his mind became more clear; I was enabled to impress upon him just what I would do were I in his place, and after a little time he began to think that that was about the thing to be done. I am aware that he told his companion that he believed if George were here he would do so and save were here he would do so and so; and says Henry, "I think I will try that way myself." He did do so. He thought, and I think it was the best course to pursue; and he found the

mortals, for the reasons we have given.

Katie Wyman.

Katie Wyman.

To the Chairman: I tried to come early in september and give my message, but owing to the great number who desire to manifest. I have been meant, think of giving man an avenue through which to employ his talents. I will try and be as brief and the prigilege of intricting before, and I know there ire those. While in reality a little for a few years at the most, and then cause him for a few years at the most and then cause him for a few years at the most and then cause him for a few yea

able to operate upon his mind, to give him advice which I would give were I here. I feel myself that I can do so, and even better, because I can see clearer; I can not only see the effects of the events which come to him, but I can very often now, from my spiritual standpoint, perceive the inner workings, the causes why these things have been produced; therefore, of course, I will be able to give him clearer knowledge of all those things in life. I call upon my friend to seek out a medium I call upon my friend to seek out a medium and give me an opportunity of coming to him, when I can make these things clearer than I can from this place, where so many are waiting to manifest their presence. George Demi

### Estella Paige.

[To the Chairman:] I feel privileged in being permitted to come. This is not the first time that I have made my presence known, yet I am so anxious to send my love to my dear mother, to tell her I am with her, that her friends are watching over her. We are all together in are watching over her. We are all together in the spirit-world; a happy band, comprising a happy household; only awaiting the time when she will join us in the spiritual world. I am not only allowed but invited to speak, and to send my message to my mother. I wish her to feel our presence; the spiritual presence of the loved ones gone out from the household so far as the mortal body is concerned; but we have not gone out, for we often return; we make our homes there many times, and we spread our inhomes there many times, and we spread our influence abroad in order to make it pleasant for mother and those who are associated with her. We have been trying to make her pathway more pleasant; we have done so, as far as possi-ble. She has had many trials to encounter; her way has been a rugged one, yet it has been attended by argels. I feel and hope that by-and-by many things which have perplexed her spirit will be removed, and she will be able to see the will be removed, and she will be able to see the bright and beautiful flowers blooming along her way. One who is near and dear to her has caused her many hours of anxiety and pain. We have been trying to exert an influence over him that would be of benefit; that would uplift, bless and assist in many ways. We cannot do as we desire because of external conditions with which we have an exert with the weak and the secretary. with which we have to contend. We have endeavored many times, upon many occasions, in many ways, to have that loved one feel the influence of the spirits, in order that he might become strengthened to resist those things which come upon him, and I think that we may main nower hyand by the accomplish more than gain power by-and-by to accomplish more than what has been done. We are working for that. I wish to send my mother these words of cheer and encouragement, that she may feel her loved

ones have not and never will desert her; that they are with her, trying at all times to bless her; that father and my dear brother bring all the strength which they can from the spirit-world; and she may rest assured I am by her side trying to point her onward to the better land. I am happy in my work; I am happy in my spirit home. I would tell my dear mother I have a class of little children in the Summer-Land; that when I am apart from the physical life, from material conditions, I am blessed with the charge of three dear little immortal souls. I endeavor to point their way to the highest and purest conditions of life. I am privileged to bring whatever influences I can to bear upon these little ones in order to absist and stimuthese little ones, in order to assist and stimulate the unfolding of the highest and purest attributes within their beings. I wish to say I am assisted in this work by my dear friend Katie. She is with me, a loving and beautiful spirit, who is like an angel of light to many souls. She brings her ministrations, not only to her earthly home to bless and benefit her dear parents and brothers and sisters, but she sends forth those teachings and words that will assist, cheer and encourage many spirits both in the mortal and the immortal life, and they are blessed and elevated in consequence; they derive hope, encouragement and cheer from the these little ones, in order to assist and stimurive hope, encouragement and cheer from the blessings received from her life, which also has been of great assistance to me in the spiritual world. I wish mother to know that she has come with me to visit her in our home, and has brought her influence and the influence of dear ones with her, that she is working with me for the benefit of the dear one of whom I have spoken, and has promised that she will ever assist me, will do all in her power; as also will other spirits, for the fulfillment of that which we so much desire. My mother will understand, and I think will be pleased to know I have come. Estella Paige. My mother is Mrs. Mary E. Paige, of Cincinnati, O.

## [Report of Public Séance held Oct. 31st, 1882.]

QUES.—[By J. McClure, Albany, N. Y.] Have you any knowledge of the central or inner portion of the earth? If so, please describe its condition, or give the general opinion of spiritual intelligences concerning it.

ANS.—Spiritual intelligences differ quite as widely concerning the interior condition of this planet as do individuals upon the earth.

this planet as do individuals upon the earth. We have no absolute knowledge concerning the state of the interior of this globe; but we have listened to the theories and explanations of many spirits in regard to this matter, many spirits who claim to be well informed upon the subject, declaring that they have studied close ly, have been allowed and enabled to investigate it. The most weighty and conclusive arguments which we have listened to in regard to the condition of the interior of this planet. to the condition of the interior of this planet point to the belief that the interior portion of this globe contains, and is a repository for, the compound elements of all vegetable and mineral substances which you perceive in external life; that these compounds are held in a soluthe sense that whatever is hollow one (in the sense that whatever is hollow contains nothing), for it is filled with these elements—these compounds, which seem to be in a floating, soluble condition. The arguments, the reasons advanced for this belief, are so many that we have not the time to give them to you reasons advanced for this belief, are so many that we have not the time to give them to you from this place; but we understand that certain spirits who advocate this theory, and who base their opinions upon examination, investigation and research, are preparing to give to the world, through a medium not yet developed in mediumistic powers, but who is under the supervision of exalted intelligences, much of the information on this subject which they have acquired.

Ave acquired.

Q.—[By Sarah Underhill.] Are denizens of the spirit-world, in any case, subject to the persecutions or inharmonious influences of arbitrary spirits? If so, by what means can they escape

A.—Arbitrary spirits are those beings whose will-power, or force, is in active operation or exercise. Should these spirits come in contact exercise. Should these spirits come in contact with individuals, either in the body or outside of the material form, who are negative, in a passive condition, who do not assert their will-power, they will subject these susceptible individuals to their own more potent force or control. Spirits who are exalted, working, active beings, are not persecuted in any degree, or molested by the arbitrary power of malignant, undeveloped spirits; for these working, active, exalted individuals possess a positive will-power, also, which counteracts, which repels the influence of those who are arbitrary and authoritative but yet undeveloped. Just as soon as the susceptible, negative, passive spirit or individual exerts his own will-power, seeks to develop the individual force within, he seeks to develop the individual force within, he will be able to repel the influence or control of t seeks to develop the individual force within, he will be able to repel the influence or control of those arbitrary spirits who seek to subject him to their own use and purpose. Like attracts like in every development of life; and while individuals in spirit-life are upon the mortal plane of life, in any sphere, they will attract spirits of that same condition of life to their side. Should such spirits possess a more negative will-power than themselves, they will be likely to become subjected, to a certain extent, to that superior—if we may so term it—force.

Q.—[By Mrs. C. C. Faber, Tontogany, O.] Do wise and advanced spirits hold control over the ignorant and undeveloped ones to prevent them from doing harm to mortals on earth?

A.—To a certain extent, ves; but such an influence is not exercised over any spirit in order to dwarf, his own individuality. Spirits exercise their individuality in every department of life. Wise and exalted beings may control vindeveloped spirits in order that they will not or shall not individuality in order that they will not or shall not individuality in order that they will not or shall not individuality in every department of a shall not individuality in confirm or shall not individuality in every department of the shall not individuality in every department of a shall not individuality in every department of the every depa

we have before said, "Like attracts like"; therefore if mortals live in a condition whereby their selfish propensities are exercised; are kept in active operation, then they will attract spirits of a similar nature; and these spirits will not consider whether or no they are injuring these mortals with whom they come in contact, but they will seek, regardless of consequences, to gratify their own selfish desires or ambitions. Just as soon as the mortal realizes that it is his duty, as well as for his best interest, to seek to rise above this low condition of existence, to subject the selfish ambitions and desires of life to the nobler impulses and higher duties of existence, then the door will become closed to those undeveloped spirits, and they will not be troubled by any such influences. It is true that an individual may become surrounded by others who are selfish, seeking their own gratification and enjoyment, regardless of the pleasure or convenience of any but himself. An individual's aspirations may be pure and good; but by being surrounded by a class of selfish, ambitious beings, he will also become for a time surrounded by spirits of a like nature; yet just as soon as these conditions subside or fiee away, the spirits will fiee also, and he will find himself surrounded by the those of a side or flee away, the spirits will flee also, and he will find himself surrounded by those of a higher class; those who are en rapport with the condition of his own being, who occupy an exalted plane, and who will seek to uplift him in every department of life.

Albert Barnes. My name is Albert Barnes, and I come to give greeting to my friends in Concord, N. H. give greeting to my friends in Concord, N. H. It is true that a number of years have passed rapidly away since I departed from the mortal life, and that some of my friends have passed over the great river and have joined me in the spirit-world. Others are still sojourning on the other side of existence, and I come to give them greeting, to extend my hand to them, and to ask them if they are ready to pass to the spirit-world, are prepared to leave their earthly possessions and join me in the land beyond the mortal veil? for I perceive that more than one whom I formerly knew, and whom I at present know, but who have not thought of me, perknow, but who have not thought of me, per-haps, for years, are soon to cross the river and enter the spirit-world. I perceive earthly shadows lengthening before them; that the time is almost at hand when they will be called upon to give up those things which they have upon to give up those things which they have acquired in the mortal; and I come to say we—that is, your spirit-friends—are opening the way for you to enter the world of spirits; but we desire you to feel prepared in mind, become reconciled to leaving earthly possessions, and prepare for the journey as you would for one that would be taken in mortal life; that is, to eathly ways official ways the mudding sphere settle your affairs upon the mundane sphere, and to bring your mind or spirit into a state

and to bring your mind or spirit into a state of passive receptivity, in order to be able to understand the spiritual things which are to be presented before you. I will say to my friends that two of their number will pass to the spirit-world before very long, and so I come to give them warning.

I also come to bring the love of those who are here, and assure them that their spirit-friends guard and watch over them as far as possible. They cannot, it seems, prevent shadows, trials and troubles from coming to their earthly associates, nor do they desire to do so; for we understand that these trials, these exearthly associates, nor do they desire to do so; for we understand that these trials, these experiences of sorrow-sorrow as you call it, but discipline as we understand it—are brought to mortals to prepare, strengthen and fit their spirits for the future experiences beyond this life. This is only the primary school. They are here becoming fitted to enter a higher grade of scholarship where they will be ready to receive greater lessons, solve deeper problems, and explain those mysteries which have puzzled them during the past. I hope they will make the best use of the time—make the most of this life—in order that they may graduate when they come to the spirit-world with honor, and not come ashaned of their failures and of the mistakes which they have made. and of the mistakes which they have made. Many of their spirit-friends who are here desire to be remembered; John and Sarah and many others send their love to various friends in various parts of New Hampshire. They desire these friends of earth to realize, if possible, that the spirits who have passed from the mortal life are not dead; they are living, they are taking an active interest in their mortal friends and seeking to rearries their mortal friends, and seeking to manifest their presence to them. I believe that in a little while an-other one of our number will be able to mani-fest, and to bring some knowledge of the spiritual life, as well as some explanation of affairs pertaining to the mortal, which will not only be of interest to our friends, but will also bring a comprehension and knowledge which is required by them.

## Joshua Grover.

[To the Chairman:] Good afternoon, friend. I am happy to greet you. I always feel friendly to those who are workers in the spiritual cause. to those who are workers in the spiritual cause. I was interested in Spiritualism, its teachings and its phenomena, while in the body. It brought me knowledge and truth as well as comfort, which I could not gain in any other manner, so I felt warmly attached to the workers, those who were seeking to disseminate truth unto the hungry multitude. Now, I am more deeply interested in them. I feel even more friendly to them than I did in the past, for I feel as though I was one of them, a brother in spirit, ready to take them by the hand; that I can cooperate with you spiritual workers in any manner. Even if I only perform a little work, if I only am able to assist you in a small degree, yet I am willing to do what I can, and will be glad to respond to the call of any friend, at any time, to give them whatever information I can concerning their spiritual welfare, and concern concerning their spiritual welfare, and concerning the future destiny of their souls, for I think that knowledge is required by mortals far more than they have any idea of.

Seventy-four years is a long time to live in the mortal; that is, it seems so to beings who inhabit the earthly frame; it seemed so to me, and I lived here in the body for that length of and I lived here in the body for that length of time. It seems to be five years, and a little more than five years, since I passed out of the old frame; but those years have slipped away very rapidly; they seem to be only like so many months, so much is opening before me, and has been from the first, that is of interest. Everywhere I look I behold something new; my very thought seems to take shape and expression; to stand before me in images that are sometimes beautiful and sometimes instructive; and so as I look around me, and behold each one who is present, and the work they are doing, I find a great deal to occupy my attention; I do not notice the days or the months as they slip by; they seem like so many moments, or hours. But it is true, when I return to gather up thoughts of the past, I remember that five years have slipped away since I dwelt in the body, and I know that changes have come to some who were dear to me. I know that shadowshows know that changes have come to some who were dear to me. I know that shadows have clustered around some of them, I know that bright gleams of sunlight have also lightened their pathway. I do not care to give them anything concerning their own experiences, for I know, or at least believe, that they are all for the best, and for good; that whatever trials, are only given for the ripening, the unfolding and blessing of their beings.

But I come to give greeting to my friends; to send them my love, to tell them I am at home with the loved who passed on before; that we associate together in fraternal sympathy, in loving communion; we find all our time and energy employed in a work we are seeking

thy, in loving communion; we find all our time, and energy employed in a work we are seeking to perform, which will enlighten and instruct others; and I intend at some future time to give a chapter of my spiritual experience, to those who knew me. But I will not do so from this place, because I have no right to take up such a length of time as it would occupy. Telimy friends that we all come sending our love, assuring them of our presence, seeking to blass them, if possible; that in a little while; when some of them come to us—as they will surely do before very long—we will meet them with outstretched hands of welcome, and be happy to guide them to our own bright home in the spirit world.

I am from Everett Mass. I have many loved one who are yet in the form who lines on this side of life. I have many loved one who may yet. In the form who lines on this side of life. I have many loved one who may but the time in the life.

friends that their loved ones who have gone be-fore are with them, working for their benefit, gaining experience through association with them, and seeking to impart knowledge in re-turn. Joshua Grover.

MESSAGES TO BE PUBLISHED.

Oct. 31.—Mrs. Mary Brinnick; Rhoda Perkins; Artemas Harmon; Mary Louisa Baker; William Whiting; Mary Norton. 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. Anaedey; James A., Bickham; Isaac Bullens; Kate Arnold; dey; James A. Bickham; Isaac Bullens; Kate Arnold; Olive.

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

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

Nov. 17.—Mary S.; Capt. Louis Brandt; A. C. Ripley; Lucy Brigham; Elisha Read; George W. Baker; Julia Morris.

Nov. 21.—Leander Warren; Marion Dow; Ira R. Arnold; Johanna Haley; Sarah Elizabeth Toland; Daniel Osborn; Mrs. Matilda Olney.

Nov. 24.—Robert Owen; Richard H. Bowne; Adeline Stevens; Andrew A. Osgood; William G. Monroe; Sarah Tilton,

You, 28.—A. A. Ballou; Henry G. Ballou; Sarah A. Messenger; Henry Choate; Mrs. Mary B. Marsh; Waunegah, Beo. 1,—Judge J. F. Springer; Henry W. Slocum; Elizabeth J. Miller; Botsey N. Prince; Lotela, for William Butler, Charles J. Clifford, Capt. Martin Adams, Lily, Alice ler, Charles J. Clifford, C Wynde, Polly Hendricks.

## Adbertisements.

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3w\*—Dec. 2.

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Care Banner of Light, Boston, Mass. DR, 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 unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Oct. 7.

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Late Assistant Counsel in the Depart-ment of Justice, OFFICE, 1505 Pennsylvania Avenue, Washington, D. C., thas resumed his private practice. Special attention given to cases in the U. S. Supreme Court, the Court of Claims and before the Departments. Sw\*-Nov. 11.

## FACT MEETINGS.

A T HORTIOULTURAL HALL, Tremont street, Boston, Mass., every Saturday, at 3 o'clock. Admission 10 cents. Send your 'facts' by mail. Tell what you have seen of spirit phenomena of any kind. Address FACT PUB. CO., Box 2539, Boston P.O. Cct. 23.

AGENTS WANTED EVERYWHERE to sell the best wer invented. Will knit a pair of stockings with HEEL and TOE complete in 20 minutes. It will also knit a great variety of Annoy work for which there is always a ready market. Send for circular and terms to the Twombly Knitting Machine Co., 163 Tremontstreet, Boston, Mass.

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## PROF. A. H. HUSE,

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Tuesday and Wednesday evening, at 8 o'clock, and Saturday afternoon at 3 o'clock, No. 34 Worcester street, Boston, Mass. Mr. Bilsa's Developing Circle Monday evenings. Private Sittings Mondays, from 9 A. M. to 6 P. M. Dec. 2,

### MISS JENNIE RHIND,

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MRS. MAUD E. LORD, DERMANENTLY located at 20 East Chester Park, where she will hold Public Séances on Sunday, Monday, Wednesday and Friday evenings: Reserving Tuesday, Thursday and Saturday for private engagements, either in or out of Boston. Wednesday and Friday afternoon Séances, Nov. 18.

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OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Norvous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients.

MRS. C. MAYO-STEERS TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 36 Hanson street, Boston, Private Sittings, Disease diagnosed and Treatments. Office hours 9 A.M. to 5 P.M. Circles Sunday evenings, at 7:30. Dec. 9.—1w

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4w\*-Dec. 2.

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MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Beston, will hold reances Tuesday, Saturday and Sunday evenings at 8 o'clock, and Thursday afternoons at 2½. Will give private seances, 1x\*—Dec. 9.

MRS. A. E. CUNNINGHAM, MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 9 Dayls street, Boston. Office hours from 10 to 4. Circles Sunday evenings. 4w\*—Dec. 9.

Mrs. Augustia Dwinels, CLAIRVOYANT AND BOTANIC PHYSICIAN; also Tranco and Prophetic Medium. Residence and office, No. 160 Castle street, Boston. 4w\*—Dec. 2.

MRS. C. L. SHATTUCK. TNSPIRATIONAL and Trance Medlum. Hours from 10 to 5, except Saturday. 60 East Chester Park, Boston. Nov. 18.—4w\*

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MRS. L. A. COFFIN, N. 226 Tremont street, Boston. Psychometric, Test, Medical and Magnetic Medium. By letter, \$1,00.

MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, 169 Tremont street, 2 doors from Mason street. Mass. New Church Union Bldg. Oct. 14.

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, 7½ P.M. 45 Indiana Place, Boston. Will engage for medical and private séances. Oct. 28.

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MARY A. CHARTER.

MAGNETIC AND ELECTRIC HEALER, Developing, Business and Test Medium, New England House, Blackstone street, Boston.

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Sept. 16.—18w\*

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66 THE universe is governed by law," were words fitly spoken by the immertal Haufseldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the 'crestle-board of the Solar System by the hand of Nature and the inspiration of Omnlife power. Nothing in the universe ever did ur ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptica, and thereby make business for myself, I will make the following propositions, via:

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time and condition, together with other matters of importance.

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# **BATTLE-GROUND**

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

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'Take the bright sword that flashes from the skles,
Oh' Man, and smite the hosts of Despotsm.''
—(Spirit of Shelley,

'' He that is first in his own cause seemeth just,
But his neighbor cometh and searcheth him.''
—(Solomon.

The Author in his elaborate Introduction presents a graphic outline and dramatic 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 Hernit for the possession of the Holy Seputcher; the founding of the Spanish Impulsition; the Protestant Reformation under Luther, Melanethon and Calvin; and he concludes by a more extended treatment of the great Spiritual Reformation of the Nineteenth Contury, 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: entire drama of universal history, during the last two thousand years. In referring to the present iteoformation the Anthor says:

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"Latest Bigelow 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 "—"Review 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 Chango 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."

"APPENDIX D.—Before the New York Conference — Editor-at-Large Work under Discussion — Mr. Charles D. Lakoy's Address at the Harvard Rooms — The Author's Anniversary Address—Claims of the Bureau."

"APPENDIX E.—Opinions of Distinguished Spiritualists—Voices of the People—Popular Estimate of the Secular Press Bureau — Views of the Press."

"APPENDIX F.—Voices from the Spirit-World — Mesages from Henry J. Raymond — Dr. H. F. Gardner — Dr. William E. Channing — Horace Greeley — Hon. John W. Edmonds — George Ripley, LL. D. — Mrs. Frances Harriet Green McDougal — N. P. Willis."

"APPENDIX G.—Fraternal Salutation — To Luther Colby, Nestor of the Spiritual Press — The Editor-at-Large Fund — Complete list of Names and Residences of the Subscribers." Addenda.

Large Fund — 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 inaterialistic 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-at-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 details, and in the earth of 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, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to relire in slience from "the Battle-Ground of the Spiritual Reformation."

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### BRIEF PARAGRAPHS.

According to the existing Russian law, anostasy from the State religion entails severer penalties than theft or murder. A Russian subject who abandons the Orthodox faith for any other whatever is deprived of his children, his estate is handed over to guardians appointed by the State, and he himself is liable to prosecution by the Holy Synod until he abjures. The Golos remarks that this severity defeats its own object, and advises that this antiquated legislation should be abolished in favor of full religious tolerance and liberty of conscience, after the example of Western Europe.

Arabi Pasha has at last reached his trial; has been pronounced guilty of insurrection, and condemned to exile for life, under pain of death if he returns to Egypt. He will go to Malta as a temporary residence, it is reported.

The Galveston News says that the most painstaking and conscientious judicial officer ever known was a justice of the peace, who learned the trade of a locksmith in order that he might know how to open an inquest. He would have been more of a wonder had he learned to close one to everybody's satisfaction.

The "lah-de dah cigarette smoking young men" are styled "third class male matter" by the Cleveland Leader. When do they become dead letters?—Ex.

"May I go out to skate, mamma?" "Not yet, my darling daughter; The ice is thin-'t would be a sin To freeze you in the water."

One hundred and thirty-two languages are spoken in India. That is the reason Joseph Cook was so pleased with it during his late visit there. Boston people are to have a sample of each, one of these days, it is said.

The London World, commenting on Mr. Gladstone's skill as a logician, takes occasion to say that Englishmen are, in their way, as proud of the "hair-splitter of Hawarden" as the Americans were of the "rail-splitter of Ohio."

A lady's dog having been run over in a London street, was taken to a druggist for treatment. The clerk promptly prescribed castor oil as "a good old-fashioned remedy." Physicians are citing this case as an argument why druggists should not be allowed to practice medicine.

The Parliament of Norway recently passed a law, which the king has signed, giving women the privilege of attending the universities and applying for degrees in all the arts and sci-

Writing on future probation. Prof. Phelps says in the last Congregationalist, "Give men the inch and they will take the ell." The statement seems susceptible of the following metrical treatment:

Old-fashloned Doxy put manin a pinch,
The new-fashloned brand yields an ell:
Old-fashloned Doxy would not budge an inch,
The new has retreated from hell.
—[Christian Register.

"GOOD WORKS IN CINCINNATI," an interesting report, by Judge A. G. W. Carter, of recent events in that city, will find place in our columns next week.

"Dye's Government Counterfeit Detector" is an indispensable to every person engaged in business, and of great value to those who are not, as it furnishes each month information of

The strange and horrible scenes enacted nightly in some of the ordinarily frequented quarters of Paris would make one imagine that the most civilized people of the universe had suddenly become more savage and lawless than the Ku-Klux Klan of America. It is not an uncommon thing for a foot-passenger returning home from the theatre to be stayed in his promenade by a human form flung from an upper window and falling lifeless at his feet. Nor is it rare to be accosted by a group of brigands who pinion their victim behind while the accomplice rifles his pockets. Even in the aristocratic streets it is dangerous to remain out late at night, and the police are becoming less and less able to compete with the dangerous organization of thieves who usurp the pavement.

An interesting phase of society life is seen when a young man goes to call on a young lady, and his setter dog follows him and waits outside, each passer-by stopping to read the name on the collar.

"Johnny," said the teacher, "a lie can be acted as well as told. Now if your father was to put sand in his sugar and sell it, he would be acting a lie and doing very wrong." "That's what mother told him," said Johnny, impetuously. "and he said he didn't care."—Wheeling Journal. ing Journal.

Eight hundred thousand people have come from other lands to the United States during the past twelve months. With the average increase of population added, the gain is 2,080,000, or 40,000 each week.

In a couple of hundred years from this, if the Bible is again revised to suit the times, the passage in the parable of the ten virgins, which reads thus, "Give us of your oil, for our lamps have gone out," will be changed to, "Give us of your electric lights, for our circuit is temporarily whoken."

The population of the United States, in round numbers, is 50,156,000, of which 43,476,000 are native, and 6,680,000 foreign born. The colored people number 6,632,549.

"New Orleans is to have the honor of being the first city in the Union to erect a monument to a woman. The person to be thus honored is Margaret Houghery, the recently deceased benefactress of the orphan asylum of that city." So remarks an exchange, but the Bulletin has a correspondent who calls the attention of the public to the fact that New Orleans is not

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. and 7% F. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street. Speaker engaged: Mr. J. William Fletcher, for December, who will give leaks of spirit presence after each lecture. The Eanner of Light is on sale at all our meetings. Alfred Weldon, President.

### American Spiritualist Alliance.

The announcement that the Conference would be addressed by the controls of the celebrated medium, Mrs. Nettie C. Maynard, brought a large and highly intelligent audience to Republican Hall on Sunday last. The President comnean Hall on Sunday last. The President commenced the exercises by reading—as a remarkable illustration of modern inspiration—the beautiful poem Resurrexi, by Spirit E. A. Poe, through Miss Lizzie Doten. Mrs. Maynard, in deep trance, was then introduced; and the spirit controlling her gave an impressive and highly spiritual address, the special purport of which was to emphasize the importance of cultivating the higher and better elements of character in earth-life—of striving for goodness rather than greatness, and of prizing spiritual advancement rather than intellectual achievement. The speaker referred to Abraham Lin-coln Mrs. M. is the medium through whom Pres ident Lincoln received the communications that prompted him to issue the Emancipation Proclamation] as a natural statesman, and said that his chief excellence consisted in his goodness.

"It is not," she said, "grand pageantry, the storied pomp that throws its light down the ages, telling of earthly glory, that makes the deepest impression on the race, but those simple sentiments that appeal to the heart, and those deeds of love and kindness of the man who truly and earnestly tries to benefit the race. True, the sculptor, may overlook him, the poet may forget him, and history may leave his noblest deeds unrecorded; but he finds a nobler monument than these—his memory lives in the liearts and minds of the people. The elements that are to be cherished are those that make men good rather than great. But we find a sad want of them, as we watch the working of the people's minds at this time.

people's minds at this time.

"The thing deplored in the case of great criminals connected with the Government, is the loss of political power, while the terrible effects of the crime upon society and upon the wrongdoers themselves, are passed over. In fact, the greater the evil, the less it seems to be cared for and the lighter is the penalty inflicted. We ask you to turn your attention to this simple plea of ours for goodness, that you may use your influence to quicken the pulses of those around you in their efforts for better things, that men may achieve a work that will outlast the most enduring monuments of earthoutlast the most enduring monuments of earth-ly fame. When a man reaches our side of life, the questions asked of him have no reference the questions asked of him have no reference to what is usually considered success of life. They are simply what human hearts has he comforted, what labors of love has he performed. No crumbling monuments of earthly dust will then avail him; the flashing light of intellect will prove but a barren waste in the spirit; he will find all valueless but those elements in the mortal side of character which traditions. mortal side of character which tend to unfold the human heart. I warn you that ye look to this question. So labor that ye may bring a testimonial of goodness and usefulness

intellect, their work would be in great part

not, as it furnishes each month information of practical importance regarding the currency with which the dealings of all mankind are carried on. An examination of the November number will convince any one of the truth of this statement. Published at 1338 Chestnut street, Philadelphia, Pa.

There are to day some editors—but they are few in number—who strive to maintain a personal leadership, or the distinction coming from personal mention, by a divorcement from the impersonality of the journals they are connected with; but there is no such personal following now as in former days, and the effort borders upon a display of egotism.—Hartford Post.

The strange and horrible scenes enacted intellect, their work would be in great part and, and the first work would be in great part and, and the first work would be in great part and the Lake Pleasant Camp. Meeting Association, being called upon. In the Lake Pleasant Camp. Meeting Association, being called upon. He can be a first the views expressed in the address, and was followed by Gen. Bulland, who made a most earnest remarks corroborative of the views expressed in the address, and was followed by Gen. Bulland, who made a most earnest returns present truths present. It can be views expressed in the address, and was followed by Gen. Bulland, who made a most earnest returns a truths present. It can be views expressed in the address, and was followed by Gen. Bulland, who made a most earnest returns present truths present. It can be views expressed in the address, and was followed by Gen. Bulland, who made a most earnest returns present truths present. It can be views that of Mrs. Abbie Whicher, of 85 East Brookline and a few areast remarks corroborative of the views expressed in the Lake Pleasant Camp. Mass that of Mrs. Abbie Whicher, of 85 East Brookline the views expressed in the address, and was followed by Gen. Bulland, who meate a most earnest returns to the views expressed in the address, and was followed by Gen. Bulland, who meate a most earnest returns to the v barren of results.

Dr. Beals, President of the Lake Pleasant with Mrs. Maynard for his quaintness of style, geniality, humor and good sense. The doctor then favored the audience with a characteristic speech, replete with sound and wholesome

After additional remarks by Mr. F. F. Cook, Judge Darlow of Chicago, Mr. Henry J. Newton, and the President, the meeting closed with inspirational singing by Mrs. Gage and Miss Billings. It was an occasion long to be remembered by all present, for the "feast of good things" presented from the spirit-world, and the beautiful harmony of feeling prevailing.

The next meeting will be opened by an address by the President on "Our Relations to the Spirit-World." Dr. Mansfield announced that he had devoted two whole days to giving one-dollar séances for the benefit of Mr. Charles H. Foster, and would devote next Saturday to After additional remarks by Mr. F. F. Cook,

one-dollar seances for the benefit of Mr. Charles H. Foster, and would devote next Saturday to the same object. The amount already obtained, he said, was twenty-two dollars.

HENRY KIDDLE, President.

New York, Dec. 5th, 1882.

Frobisher Hall (N. Y. City) Lectures. This hall was reopened on Sunday evening, Dec. 3d, by Mr. J. William Fletcher, who gave a very interesting and amusing lecture upon "Travels in Egypt"—the lectures having been discontinued on account of the illness of the regular speaker, Mrs. Willis-Fletcher. December being the month for which Mr. Fletcher was engaged, although still suffering from his eyes, he was at his post. The lectures have been made free, and the audience on this occasion was one of the largest which has yet assembled. The speaker took his hearers from Venice to Alexandria, and thence to Cairo—visiting all the points of interest, and describing them so graphically that the listener seemed them so graphically that the listener seemed almost transported to the spot. The ascent of the Pyramids was drawn with much humor, culminating in a grand description of the won-

culminating in a grand description of the wonderful panorama seen from its summit; and for
a few moments the speaker seemed inspired
with more than ordinary power.

Next Sunday evening, Dec. 10th, the subject
will be "The Holy Land," and the subsequent
lectures are to be upon "Spiritualism." Sufficient money has been subscribed to continue
these lectures until further notice. Mr. Fletcher has so far recovered as to resume his private
sittings at 50 West 12th atreet. sittings at 50 West 12th street.

ALFRED WELDON.

Modern excavations and other researches have established the fact that the ancient Egyptians possessed considerable knowledge of electricity, as well as a few of the various uses to which it can be applied. This only strengthens the Biblical statement that there is nothing new under the sun-not even Dr. Graves's Heart Regulator. The American people have known and used it for thirty years. No cases

## CANCER CONQUERED.

Science Triumphs Over this Dread Disease.

A MARVELOUS MEDICAL SUCCESS.

Facts Disclosed by a Reporter's Investigation.

Remarkable Cases of Cancer Cured.

Interesting Interview with an Eminent Physician.

[From the Boston Traveller, Nov. 18th.]

Of all "the ills that flesh is heir to," cancer is, in many respects, the most terrible. Its origin is mysterious, its progress and development insidious and fatal. Until guite recently it has been set down in that list of dreaded diseases opposite which the medical practitioner has placed that mournful and despairing word—"Incurable." It has long been the dream of philosophy and the hope of science that, as the healing art advanced, this word "incurable" would be banished from the dictionary of medicine. So far as cancer is concerned it would, indeed, appear that this hope has at length been realized.

IS CANCER CONQUERABLE? is a question that the faculty have long answered with a decided negative. Dr. R. C. Flower, an eminent physician of this city, whose skill is universally recognized, and whose extensive practice is probably without a parallel, now comes to the front, however, and returns to it an affirmative answer. Nay, he not only says that cancer is conquerable; he goes further and says positively-Cancer is conquered. Dr. Flower is, in many respects, a phenomenal man. Deep study and research have given him all the book lore of the various schools of medicine, classic and modern, and to this training he adds an intuitive insight into the conditions of the patient, which enables him to read the sufferer's symptoms at sight, and understand the case, in all its details, as by a revelation of his inner

consciousness. By putting the patient's hand to his ear he will tell him troubles most accurately without asking a question. His superior power in saving the apparently dytion. His superior power in saving the apparently dying, when all hope has been ab andoned, has made his
practice immense and his fame altogether unique.
Many readers of the dally press will remember that
Dr. Flower announced several months ago. "that he
helleved that he had the key to the cure of cancer;
that he could handle it as easy as an ordinary fever;
that he could master it in nearly any stage, and that
it was no longer an incurable disease." The announcement created no little comment among the general public, and in medical circles excited a profound eral public, and in medical circles excited a profound curlosity, not untinged with skepticism. To ascertain THE FACTS IN THE CASE,

and make a most thorough investigation of the matter, the reporter has inquired into several remarkable cases of the cure of cancer. Mrs. L. M. Burrill, of 123 bok to this question. So labor that ye may bring a testimonial of goodness and usefulness to the home beyond the grave.

"I, in earth-life, held abundant wealth; but, when I passed to spirit-life, there was no one to say to me, he went about doing good. Through long years I have borne the burden of that wealth; and I speak now here, because I am forced to utter the truth, that only by helping mankind, by doing good, can you ever obtain that peace for which the world yearns so much. We see the mighty struggle now going on against the liberalizing elements of the age—against the truths we are bringing to the world; and we observe the paltry efforts put forth to overcome the growth of truth in the minds of the people; but men will vainly strive to repress that growth, and to destroy the mediums through whom we manifest ourselves to the world." The speaker concluded with a foreible exhortation to fidelity and perseverance in the world. The speaker concluded with a foreible exhortation to fidelity and perseverance in the world. The speaker concluded with a foreible exhortation to fidelity and perseverance in the hearers that unless they harmonized the feelings of the heart with the achievements of the intellect, their work would be in great part barren of results.

ANOTHER LIFE SAVED FROM THE GRAVE

lady. "good."

A DISTINGUISHED AMERICAN AUTHORESS. A DISTINGUISHED AMERICAN AUTHORESS, a lady of great prominence in the South, a celebrated writer, and a woman well known not only to the literary circles of Boston, but of the whole country, and an intimate friend of our lamented Longfellow, was the next person whose case was investigated. Her name we have been peremptorly forbidden to use, and so withhold it. The facts as gleaned from the case by the reporter, are that there had been three mallclous cancers adhering to the bone in the right breast, which were all taken out clear and clean. The lady is doing well, and will return to her home in the sunny South in a few days. Previous to Dr. Flower's treatment three leading physicians of New Orleans and two from Boston's list of eminent surgeons had given their opinion that the case was hopeless.

A PHENOMENAL CASE.

Mrs. Charles Barry of No. 17 Ackron street, Roxbury, Mass., was next called upon, and ascertaining that the husband of the lady was Mr. Charles Barry, cashier of the National City Bank, and having heard that this was one of the worst cancer cases ever known in Boston, the reporter called on Mr. Barry for the facts in the case. Mr. Barry's story is in brief this: His wife had a terrible cancer that had been growing for some time in the breast, extending from the stomach to the arm, and simply immense in size. The physicians were unable to do anything with it. One of the leading surgeons of Boston had pronounced it incurable. Following the advice of their family physician, Dr. Flower was called in and asked to do the beat he could. He has already removed the monstrous growth, and is now removing the remnant of the core. The flesh has healed very rapidly, and they all feel pleased and hopeful at the outlook, and the family physician is watching the case with great satisfaction. The tears in the old gentleman's eyes, and his kindly expressions, all showed that his gratitude to Dr. Flower can never be expressed by the lips. A PHENOMENAL CASE.

A DELICATE OPERATION A DELICATE OPERATION
was also performed on Miss Mary O. Beers of Stratford, Conn. A letter was sent making Inquiry as to
his treatment of her case for the cancer in her neck.
From her reply the following is an extract: "I am
most happy to say that Dr. Flower removed, about one
year ago, two cancers from my neck, from the mastoid
muscle, from which I suffered greatly. I have enjoyed most excellent health ever since. I should advise any one suffering from that terrible disease to
consult him at once."

AN IMPORTANT SPRINGFIELD CASE was that of Mrs. H. M. Brewster, No. 29 Thompson street, Springfield, Mass., who writes in answer to an inquiry the following, under the date of November 14th: "Dr. Flower, of Boston, removed a large cancer from my breast last summer with the most happy results. It is entirely healed, and I am now in good heath and spirits."

The above are semples of a number of Mathematical Company of the street of the company of the

heath and spirits."

The above are samples of a number of letters received in answer to similar inquiries, and for lack of space the replies of the rest are necessarily omitted.

Thus armed with these facts, carefully gathered, the reporter called on Dr. Flower at his office and residence, corner of Washington and Brookline streets, in this city, and after some difficulty, an interview was obtained. The Doctor was found in his office, very busy, and a large ante-room was crowded with people eagerly walting their turn.

"I am a representative of the press, Doctor, and I do not wish to hinder you, but I want to know-something about your new method of curing cancers, and I would like also a list of your patients, if possible."

"the first city" to do this, as Haverhill, Mass, of heart disease can withstand its influence.

"erected such a memorial some year since in honor of the brave ploneer Mrs. Hannah Dustin.

Attention is directed to the advertisement of this Banner of Light, and books on the Spirituralism in the United in this Ching are noted to Spiritualism in the United Lones McGowath of Entry.

In this city, Nov. 20th, by Rev. R. G. Seymour, D. D., them I have increased the partendary of Spiritualism in the United Lones McGowath of Entry.

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This seemed to surprise and for a moment upset the Doctor. Then smiling, he said: "You men of the press are terrible—you never know where to stop. But see that you confine yourself to the facts of the case, if you write anything. Now, a word about my new methods. I use neither knife nor caustic. My modes of treatment are simple, harmless and absolutely effective in doing the work to a certainty. I do not lose a case in a thousand. I can cure a cancer as easy as I can the ague."

lutely effective in doing the work to a certainty. I do not lose a case in a thousand. I can cure a cancer as easy as I can the ague."

Reporter- I understand you have a number of cancers preserved in alcohol. Have you any objection to showing them to me? I would especially like to see the large one you took from Mrs. Chas. Barry.

The Doctor's eyes fairly snapped with surprise at the last sentence. "Why, what do you know about that case?" he asked.

"Oh, we have found out all about it." replied the quill-driver. "Now please accommodate me and show me the cancer."

"This way." said the Doctor, "and look there," (pointing to a receptacle which contained the deadly things).

"Great heaven! where did they come from?" the scribe asked; "I did not know there were so many in the world." All kinds and sizes of caucers were there, from a half ounce up to seven and eight pounds in weight. The one the scribe asked especially to see was very large, and more than half filled a half-gallon jar.

"Well, Doctor," said the pencil pusher, "I am satisfied that anyone who can remove those horrid things from patients, and leave them healthy and well, is doing a good work in this world. Now, would you not like to give the valuable recipes to the press, and let us publish them to the world?"

The Doctor-No, sir; these recipes are my own private property, my own acquirements, the result of my own hard study.

Reporter-I was told the other day that you would give your recipes to the profession if you were not a quack.

The Doctor (laughingly)—Yes, I know it. The fact

quack.

The Doctor (laughingly)—Yes, I know it. The fact is, some of these doctors have nothing else to do but talk about me. The public have no faith in them; they do but little practicing, have no confidence in themselves and none in anybody else. The fact is, I do more business in the treatment and cure of cancer in one month than my critics do in a year. Facts do more business in the treatment and cure of cancers in one month than my crities do in a year. Facts are facts, and very stubborn. They cannot cure cancers and I can, and this the public is fast finding out. A number of physicians in this city and elsewhere send their cancer cases to me. They would rather that I cure them than have them die under their own treatment. But this cannot be said of all the doctors, I am sorry to say. No doctor has a right to say that no one can cure his patient because he can't. I have a perfect right to say I cannot cure a patient, but to say that no one else can is to assuine a monopoly of brains and exhibit a spirit of gross egotism.

Reporter—You are not confined to the treatment of cancers?

The Doctor—By no means. I treat all kinds of dis-

cancers?

The Doctor—By no means. I treat all kinds of diseases, and have my full share of all kinds of cases. Reporter—I suppose you have a number of testimonials as to your cures?

Doctor Flower opened a letter and handed it to the scribe, and sald, "You can read this one and the others in that letter secretary, and see for yourself."

The following is a digest of these grateful expressions of a few of Doctor Flower's patients, which are a fair sample of the thousands which the knight of the penell was thus privileged to examine:

Major A. W. Downs, of Sing Sing, N. Y., says: "Dr. Flower has cured me of a most serious chronic trouble after the leading physicians in New York City had treated me for years without benefit."

Byron Woodword, a prominent lawyer, No. 632 Preston street, Philadelphia, said he had a little boy sick with brain fever (or spinal meningitis.) that a council of the best physicians in the city had exhausted their skill on him, but to no purpose. They pronounced the case incurable, no loope whatever. Dr. Flower was at once dispatched for, hurried there as soon as possible, found the boy in a stupor in which he had been for three days, with his head drawn back, purple under his eyes, and apparently in the short breaths. Dr. Flower laid his hand on his head for a few seconds and then commenced working with him, and in a half hour the child came to himself, sat up in bed and called for something to eat, and continued to improve, and in a few days was a well ohild.

Jacob Coverdell of Germantown, Pa., a rheumatic, paralytic man, states that he had not walked for twelve years without help. He applied to Dr. Flower for assistance, and after treatment of three months could walk, run and work as well as any one. He further said that Dr. Flower was the twenty sixth doctor he had employed.

Mrs. Nagle, of 1128 Heath street, Philadelphia, says that the texts of the best that be little of the second says that the texts.

sistance, and after treatment of three months could walk, run and work as well as any one. He further said that Dr. Flower was the twenty sixth doctor he had employed.

Mrs. Nagle, of 1128 Heath street, Philadelphia, says that she took her little girl to Dr. Flower. The child had never been able to walk, she being troubled with paralysis of the spine and limbs, and yet in four months her child was entirely cured, and could run and play as well as any child. Her age is seven.

Joe Jefferson tour Rip Van Winkle), the great actor, states that he visited Dr. Flower in a very low state of health, an entire stranger to the Doctor; that the Doctor described his troubles better than he could himself without asking him a question. Before he visited the Doctor he had given up the stage on account of his health, being utterly broken down. Dr. Flower entirely cured him, and to day he is enjoying the very best of health and filling without any inconvenience a very heavy professional engagement.

Hon. B. F. Martin, of Manchester, N. H., says: "I am enjoying better health than I have for years, and never felt better." Dr. Flower took Mr. Martin's case last Spring, when other physicians had despaired of his life, and he was a walking shadow, and stood on the very verge of the grave.

The above testimonials are given as the result of many days of reportorial investigation into the merits of the practice of this famous doctor. The facts are given as gathered by faithful reporters from his patients themselves and gleaned from thousands of testimonials. On this striking evidence from unimpeachable witnesses the readers may be left to judge for themselves of Boston's eminent physician and the merita of his new and marvelously successful methods of treatment. Of course, it is the province of bigotry, in medicine as in everything else, to decry new departures and be incredulous of new discoveries. But this array of attestations to the almost miraculous efficacy of Dr. Flower's treatment shames skepticism into silence, and gives to po

### Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Notice.

The Minnesota Association of Spiritualists, through its flicers, do hereby notify the Spiritualists of the State that meeting will be holden on Dec. 23d. 24th and 25th, in the city of Minneapolis, at 250 2d Avenue South, for the election of officers for the ensuing year: which election for pruden-tial reasons was deforred at our annual meeting in Septem-ber. A full attendance is hoped for, that the State may be well represented, and some system for coö perative work in-augurated. Per order of Committee. SUSIE M. JOHNSON, President.

# 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 to mislead. PEARLINE is the only safe labor-saving compound, and always bears the symbol and

JAMES PYLE, New York. May 13.-26teowis

TONE, TONE, WORMAND, and Diradilly.

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No. 204 and 26. West Baltimore Server, Baltimore

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No. 204 and 26. West Baltimore Server, Baltimore

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### A DIVIDEND PAYING INVESTMENT

## THE NEW ENGLAND SYNDICATE AND DEVELOPMENT CO.

Offers a Limited Amount of its

DREFERRED TREASURY STOCK, PAR VALUE \$10, 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 DIVI-DENDS.

### 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 ANSWERED WITHOUT CHARGE.

Government Bonds Bought and Sold. Railroad and other Corporation Securities

Negotiated. For Prospectus, with full particulars, apply to

HIRAM LAISDELL. Financial Agent. 48 Congress Street, Boston, Mass. ALWAYS MENTION THIS PAPER.

# LYDIA E. PINKHAM'S EGETABLE COMPOUND

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

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

The Greatest Medical Discovery Since the Dawn of History.

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

Physicians use It and Prescribe It Freely

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

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

LYDIA E. PINKHAM'S BLOOD PURIFIER will emdicate 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. Bix bottles for \$5. Sent by mail 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 pamphlet.

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

Nold by all Druggists. May 27. [4]

## SAN FRANCISCO.

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

## RETAIL AGENTS

FOR THE SALE OF THE BANNER OF LIGHT. BOSTON, MASS. NEW ENGLAND NEWS COMPANY 14 Franklin treet. THOMAS MARSH, 919 Washington street (south of

leasant street).
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