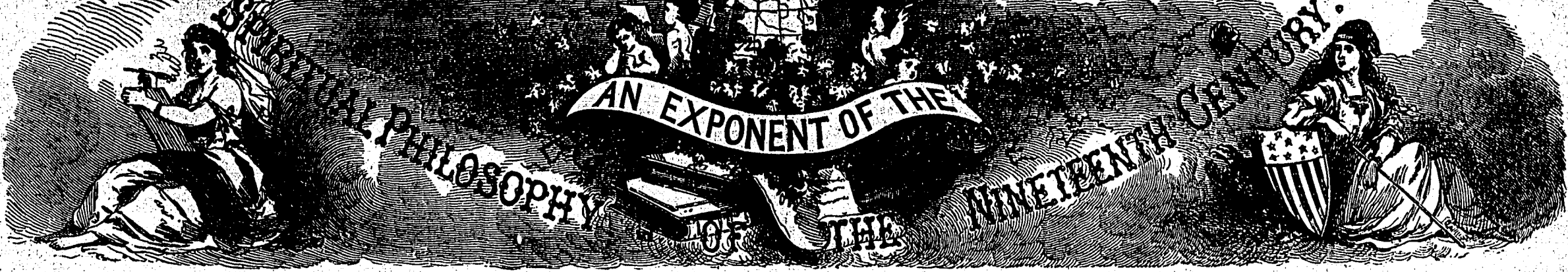


# BANNER OF LIGHT.



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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 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 seances. 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 the chief supporter of the cause in Montevideo; being himself a very good magnetizer, he cured many sick persons, amongst others an Englishman with a rheumatism of twenty-five years' standing.

As Mr. Rolland tried to convince several professors of the university in Montevideo that Spiritualism was no humbug, and that spirit-communication was "un fait brulé," 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 Constanza." But in Buenos Ayres I made acquaintance with a Frenchman, medium for materializations, Mons. Camille Bredif, who has 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 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 Montevideo for Bordeaux, with a letter of introduction from Mons. Rolland to Mons. Leymarie, editor of *Revue Spiritiste* 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 maître," as the French Spiritists please to call Allan Kardec. From Paris I went to London, where I at a private seance with Mr. Williams 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 "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 half-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 being a minister with fanaticism looking out of his eyes.

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 Spiritualism since its birth in Rochester, where the first seances were held. Through him the spirits told me to leave for Christiansund, which I did the very day after the communication. I 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 everybody about the new science; but 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 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 Kardec's works, which he rapidly read in his eagerness to reach the kernel 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 audacity to have the sermon printed in the local newspaper. But my friend, although threatened with excommunication, and although the minister's words were a whole world of trouble to him, he was really comforted in a kind way, and he really comforted him a kind way, and he really comforted him a kind way.

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 in my wife, had no difficulties with the marriage ceremony, the minister being the 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 Spiritists. 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 Kardec's "The Spirits and Mediums Books," which have been translated 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. STARGOHN,  
Wessels Gade 31, Christiania, Norway,  
Nov. 3d, 1882.

## Spirit of the Press.

### Population of the World and of the United 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, census 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 1,435,500,000, 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 the increase of 33,000,000 is shown during the preceding ten years. The number of people inhabiting the globe is given as follows: Europe, 327,743,000; Asia, 795,601,000; 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, 379,000,000; Japan, 36,000,000; and British India, 232,000,000. 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 even in the history of the world 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 parents are classified as native white. The full strength of the foreign element can therefore only be ascertained by a census taken during the age of those born in this country. The returns of parentage from the census of 1880 have not yet been published, but assuming the percentage to be the same as in 1870, the whole population of our country, 50,155,783, may be thus divided: American white, 30,433,546; foreign-born, 6,679,940; both parents foreign, 6,061,139; one parent foreign, 1,388,694; 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 reached us by this route. Germany has 1,990,742 natives in this country, while the number of Irish and English is less, being only 1,354,374. 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 Bohemia, with 86,361, and then, rather curiously, Mexico, with 68,399. Denmark has contributed 64,190, Holland 58,090, Poland 44,220, Austria 33,293, and Russia 33,732. Hardly a country can be named but has contributed to our population. Gibraltar has sent us 123, 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 English, however, predominate through chance, too making us another and a New England. 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 shows such a diversity of races and at the same time such a substantial unity of race and descent in population.—*Boston Traveller*.

The following has been given to the public 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 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 of this grand and wondrous universe, with our conscious selves, arising 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 is led to the question whence it came, and how it arose. We can 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 again, I see how poor an argument this is. The safest conclusion seems to be that the whole subject is beyond the scope of man's intellect; but man can do his duty."

It is stated, first appeared in a *Thought Journal*, that its consciousness of our knowledge, been called in question by the following passage: "I do not know what I think, but I know that I do not know."

## Spiritual Phenomena.

### PHOTOGRAPHS OF SPIRITS AT COUNT DE BULLE'S SEANCES.

BY J. L. O'BULLIVAN,  
Formerly United States Minister to Portugal.

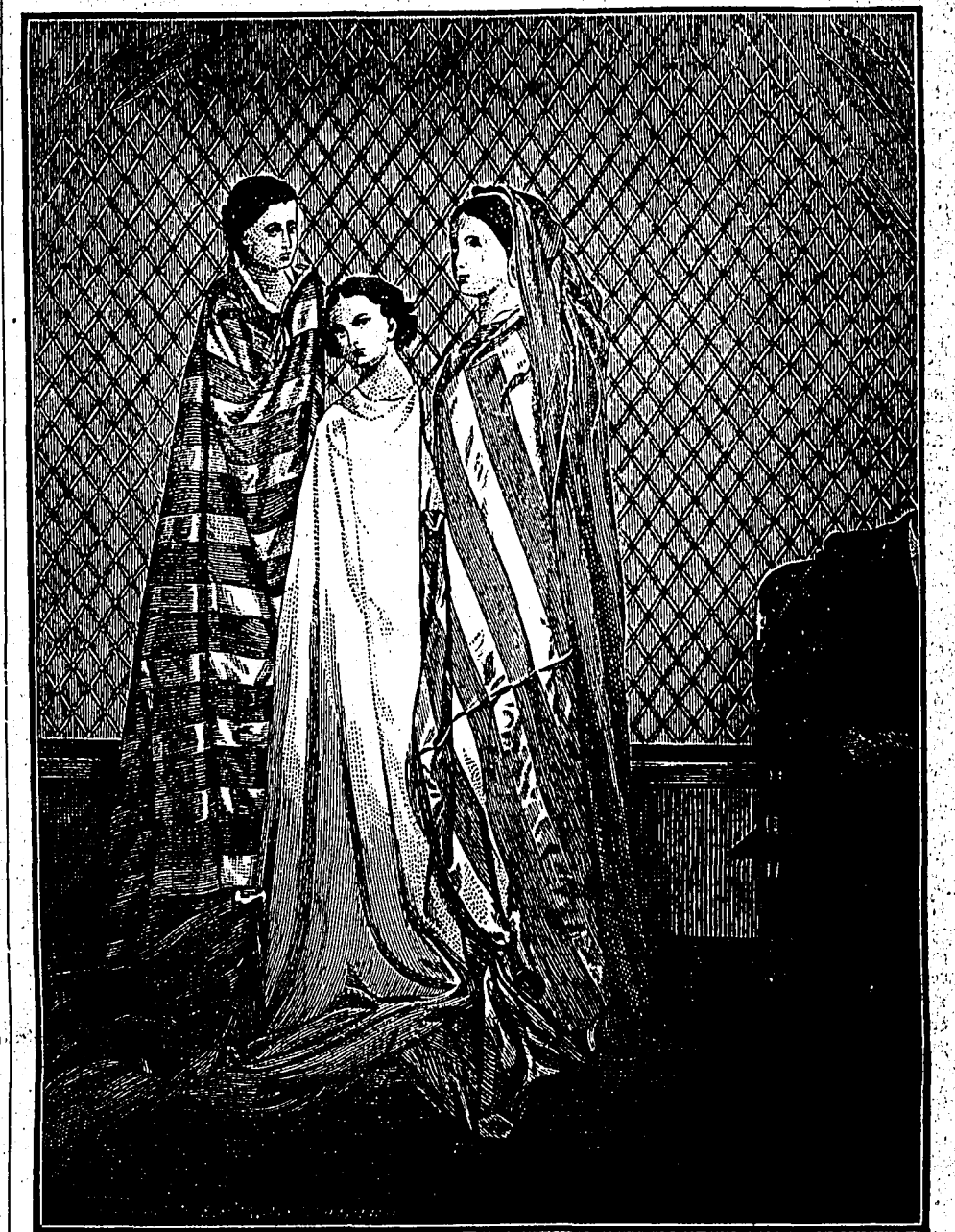
Referring to my account in last week's *Banner of Light* of entire busts of spirits molded in paraffine, I proceed to notice the photographs of spirits taken in the dark, together with some taken by magnesium light, at the same seances. The accompanying engraving is copied from one of the latter class. 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 Bulle, 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-dozen, 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 full time to the seance-room, with a view to "light" use. So that there was no possibility of fraud through any dexterous substitution of other prepared plates, by the medium, in lieu of his 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 art 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, that the photographer's art knows no means of 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.

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 uncup it." 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 developing process. The one was a front face, the other in profile. Both had on hanging from the neck two photographs (of the Count and Countess de Bulle) which had before been given to him at his request, with all solemnity, to hang them round the neck, and which were never seen again except thus on his person when materialized. The one in profile had, raised to his lips, a mariner's trumpet which used to hang in the cabinet, and which he employed in speaking, in lieu of the pasted

the air, or, rather, evidently reclined on a couch, which, not being materialized, is not photographed. We frequently brought flowers, with the request that they should appear in the pictures, and so in fact they do. Twice the

Count handed his watch into the cabinet, asking 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 admitted 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.



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

board tubes commonly present at materializing seances 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 pictures, 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 dark?" 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 imagine 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 pictures are their own self-evidence of their genuineness, wholly apart from the testimony of Count de Bulle, myself, and the third American gentleman who witnessed the greater part of them, as to the circumstances of their production. Two of them, which are unusually in-

Count handed his watch into the cabinet, asking 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 admitted 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 focused, 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 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.

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, 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 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 *doppelgänger*, 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 "rabbling" friends, who sometimes have seized an apparent spirit and found the medium in 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. There are more mysteries in this matter than are dreamed of in their wildest phantasies.







## For the Banner of Light.

## WHICH IS NEAREST?

BY LENA INGRAM GIFFORD.

Some one has said that "our living friends are ever going from us; only the treasured dead remain to us." Two beautiful 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 marvelled 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 first growth of my fond heart to fill.

The first is mine and never will forsake me; I feel her baby fingers in my brow, Although her feet make music where the angels At Truth's supernal shrine in reverence bow. The other, gaily tripping through the hours Where girl and woman-life are blended, Shall one day leave me for the sunny bowers Where to Love's tale her willing ear shall bend.

The first is mine here, 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, dear darling's with my soul forever— Through all my sadness her sweet features shine.

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 never forsake, God grant that we may live and learn with patience That he who giveth has the right to take.

Seattle, Wash. Ter.

## Banner Correspondence.

## 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 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 prearrangement 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, where is Hell, what 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 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 triumphed. It is altogether fitting that his advocates were strong and quite numerous."

**MILFORD.**—C. P. P. writes: "On Tuesday evening, Nov. 21st, we passed a most delightful season with Mrs. Maud E. Lord at our house—she holding one of her intensely interesting séances. 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 enjoyable 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 generally known as spiritual occurrences, and the advantages of the Fact-Meetings to the public. Mr. Baxter said: "Christianism 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 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 accept? 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 sanguinary 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 an other thing, and which would entirely demolish their idea as relates to the phenomena in their entirety. Their claims are only their private beliefs and deductions, and declare the mental phenomena as simply subjective illusion. 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."

"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 spirit-presence which were recognized by parties in the audience. Of course he willingly sang several of his fine songs, which were, as usual, enthusiastically received. The subject of independent slate-writing was then considered, and a remarkable consideration of the subject was given, under which were their experiences in these phenomena; among whom were Mrs. D. Abbie Cutler, a Mrs. Payne, Mr. Street and Mr. John Wheeler. 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, and 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 make them as attractive as possible to all classes, whether believers or not in the Spiritual Philosophy. They will be held every Saturday."

**WORCESTER.**—Fred L. Hildreth writes: "Nov. 5th and 12th Joseph D. Stiles occupied the 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. 12th Juliette Yeaw of Leominster gave, under the guidance of her spirit-band, two fine discourses to large and closely-attended audiences. We are intending to give an 'Exhibition' of our Lyceum some evening this month. Shall aim to make it a success."

**EAST BRANTREE.**—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 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 Nov. 22d, he gave an entertainment for the benefit of the Society, rare, unique and interesting."

## Rhode Island.

**PROVIDENCE.**—"E. F. L." after mentioning 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 indebted for its present prosperity, he having sometimes gratuitously to add them personally, 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 Leslie 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 desk to hear her give more readings. All were astonished at the readiness and accuracy with which she delineated characters and described 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 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."

## Illinois.

**MENDOTA.**—L. Trindly writes: "Mr. G. H. Brooks has been here for the past two weeks lecturing to appreciative audiences. A long-felt 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. 140. 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 connoisseurs.

**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 harmony and symbolism with the tenor of the poem. The edges are ornamented with heavy silk 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, Palace Hall.

**THE JOLLY ROVER.** By J. T. Trowbridge. Illustrated. 16mo, cloth, pp. 232. Boston: Lee & Shepard. For sale by Clarke & Carruth, 360 Washington street.

No writer of stories for the young surpasses the author of this volume; few if any equal him in the portrayal of real-life and the inculcation of lessons that elevate the mind and purify the sentiments. Arthurd Wing, the leading character of the book, becomes through the reading of sensational literature, professedly written for boys and too frequently unsuitable for young minds, initiated with an ardor that he may see the world and do something heroic in a day. Novel and sense in following out this theme, from a boy and a boy's life, the author has created a character and a narrative which will interest and instruct.

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., furnishes interesting facts about the hair. William Tesby, 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. Nichols Publishing Co., 45 East 22d street, New York.

**RECEIVED: DICKINSON TYPE FOUNDRY.** CALENDAR SUPPLEMENT. Phelps, Dalton & Co., type foundry and electrotypers, 236 Washington street, Boston, Mass.

[From the Boston Evening Traveller.]

**THE LATEST BOOKS.**—Oahape: A New Bible in words of Jehovah 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 cosmogony of the universe; the creation of planets; the labor and glory of gods and goddesses in the ephemerian heavens, with the new commandments of Jehovah to man of the present day. With revelations from the second resurrection, formed in words in the thirty-third year of the Christian era. This book is for sale at the *Banner of Light* Bookstore.

**DON'T DIE IN THE HOUSE.** "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs. 16 cts.

## Passed to Spirit-Life:

Nov. 10th, Dr. Henry O. Wright left his home in Bartonsville, Va., to visit patients in Keene, N. H. He stopped at the Ochsford House, on the way to Keene, the next day he was found dead, suffocated by gas, which was not perfectly turned off. His age was 47 years 5 months and 15 days. His death occurred on the evening of Monday, Nov. 13th, a large concourse of people gathered, and the funeral services were conducted by the writer. He was a devoted and kind man, and a widowed mother, for whom the deepest sympathy is felt. Dr. Wright commenced his public life when only seventeen years of age, and truly can 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 prize him most.

From Bartonsville, Va., Nov. 11th, after a long and painful illness, the spirit of Mrs. Elvira, wife of Q. M. Dorand, after an earthly experience of 70 years.

She has long been a believer in spirit communication. She will be greatly missed by her aged companion, with whom she lived, and by her many friends. Her death will be remembered by 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 a writer.

From Hillsborough Bridge, N. H., Nov. 19th, 1882, Marie J. Russell, adopted daughter of Leonard J. and Kate E. Russell, aged 16 years. Also, May 12th, Clinton B. Russell, 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 since early spring, and being able to join his loved ones. Both children had scarlet fever in May, from which the baby died in six days; while Marie it helped to sustain them, 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 reunited.

From Portland, Me., Nov. 17th, 1882, of cancer, Mr. Robert A. Walker, aged 60 years and 5 months.

After terrible suffering, our brother has passed from our midst. For which we regret, for which, by his knowledge of our beautiful philosophy, he was well prepared. He was a constant attendant at our meetings, and loved to listen to the grand truths of Spiritualism as they came from the lips of the different speakers. He leaves a wife and son and grandchildren. The funeral services were conducted by the Rev. Mr. King, of the Swedenborgian Church, B.

Nov. 21st, Mr. Nathan Crosby, of Brewster, Mass., aged 89 years.

For years he was an able advocate of Spiritualism, and an earnest worker for humanity's highest good. We regret the transition of his spirit with pleasure, for we know another bright beacon-light beams out over the earth plane to brighten the path of all humanity. Blessed be the law of transition.

**Obituary Notice not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Free notices make a line. No poetry admitted under this heading.**

**The Northern Wisconsin Spiritualist Conference** will hold a three-days' meeting in Spiritual Hall, Fargo, Wis., on the 16th, 17th and 18th, 1882. Mrs. E. C. Woodruff, of Michigan, and other good speakers invited to be present. Fred H. Pierce, now located at Berlin, Wis., who gave in this place, will also be present. Prof. 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 courtesies by the Fargo friends.

**Dr. Graves' Heart Regulator**, by Dr. F. E. Ingalls, M. D., Sec. F. M. Woodruff, Pres. Omro, Nov. 20th, 1882. F. HOWARD, Vice-Pres.

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## "NEARER, MY GOD, TO THEE."

**DESCRIPTION OF THE PICTURE.**—A woman holding inspired pages sits in a room around which Night has trailed her dark and haunting folds. The light of the "Nearer, My God, to Thee" is 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 the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Lico. Size of sheet, 22x28 inches; engraved surface, 16x22 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-worn 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 emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their bark 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, 22x28 inches; engraved surface, 16x22 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 swollen 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. Unnoticed, 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 cargo. 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 fearless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward the rocky shore, and the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; engraved surface, 16x22 inches.

## "HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," from the church tower behind in sunset's fading light. "The evening winds slowly o'er the land," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and their rest. A boy and his dog are eagerly hunting in the meadow earth. "The little girl imparts life and beauty to the picture, in the name of her mother, in the other grass for 'my coat.'" Seated 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 throats of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. Size, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28.

## "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 "Home-ward" (or "The Curfew") (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 J. J. Russell, the distinguished spiritualist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the scene, and the 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 depicting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Waits. 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 the mother's book of life. The mother is seated in the forest shade, for little girl "Bo-Peep" is around a tree through the foliage, her face radiant with a loving, cheerful, rapturous 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 noontide feast from a basket brought there by his daughter. "All kindred graces burning o'er her cheek." From a picture she is painting, while another is waiting for the cooling draught. A lad 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 a lunch to brother and sister reclining on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

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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 Light.

BOSTON, SATURDAY, DECEMBER 9, 1882.

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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 we encounter in the last issue of the *Voice of Angels*, from which we cannot refrain from making a few extracts, in continuing our own remarks on the same subject. The assaults which are persistently made on mediums as a class by those professing to be Spiritualists, while they can work no further harm than always accompanies temporarily the doing of injustice to individuals and harm to a holy cause, will result in but one way, and that the practical secession of the assaults 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 its joys, its compensations and its triumphs. It has also its pains, its perils and its sorrows. . . . The experiences of mediums are varied and diversified. Subject to all classes of influences, fully as liable to be brought under the magnetism of control of some positive will on earth as to be influenced by a disembodied spirit, the sensitive instruments of the spiritual world—our mediums—occupy a very delicate and painful position. Whatever they do or say may be misconstrued 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 ignorant world, mediums are condemned, maligned and misjudged many times when they are totally innocent of all attempt at wrong doing, and they are obliged to bear 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 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 immortality. 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 injurious 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 instrumentality. What would pass unobserved, and therefore without conscious influence, and the experience of most persons, is made to make a sensitive ether happy or

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 unfolding 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 deceptions, they unquestionably imagine their point carried. That point is, to wrest the control of Spiritualism from the angels by degrading 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. PECKHAM, Esq., of Newport, R. I., passed to spirit-life on the morning of Nov. 20th, in Clarke's news-depot, 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 since a call from a gentleman who knew the deceased personally, and who bore high testimony to his worth as a man and value as a citizen.

Mr. Peckham, this gentleman informed us, was about seventy-two years of age at the time of his death. He became a convert to Spiritualism (by careful investigation of the phenomena) 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 decease—sudden, and at a stroke—was in accordance with his often expressed desire; he recognized his case as hopeless in a material sense, but cheered with the prophetic light which Spiritualism sheds on life's closing hours, he made every preparation as to his private and business affairs for the event. Some three weeks before the final one, he had a severe attack which it was anticipated would prove fatal, but he recovered, and afterwards referred to it in presence of some of his relatives as a warning that the hour of his departure was at hand.

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 forth therein. The New Dispensation has received 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, of his life, his services and his departure:

"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 favorite pursuit, it does not seem strange that his spirit took its flight from the material body in a news-depot. 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 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 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 watchful 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, 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 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 movement 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 body of Spiritualists," speak truly in this regard, and so does our valued correspondent. This is the doctrine which we have been preaching from the first number of the *Banner of Light*.

## 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 against 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 error 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 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 doctrine 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 Methodist champion has really allowed a voice to proclaim behind his shield that the "long-ago-given-up doctrine of verbal inspiration" is not to be reckoned among his creedal assets, and that he is willing (at least by correspondence) 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 have 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 elegant associations which cling to familiar 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 organism—simply 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 Dispensation 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 "Brooklyn Spiritual Conference," held Nov. 27th, is received, and will be given in our columns next week.

Our friend, Mr. W. J. Colville, writes on our second page.

## A New Arrival from England.

It is said that he is a "new mind-reader" and exposé 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 blotted portion) some years ago in his mind-reading exposure (?) of spirit 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 "exposé of spirit-mediums," not especially as a 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 "exposé of spirit-mediums."

## Mahomet Must Come to the Mountain.

The present discussion of the Dr. Ellis matter, 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 basis of all things—be they biblical or any other class of statements—demanding the acceptance of thinking men in this day and generation:

"A point in our editorial last week, 'Is the Bible an Orthodox Book?' is justly emphasized by Dr. Ellis in his final 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 were 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 pliers, 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 animal was noticed by a police officer to be going very lame, and on stopping the reverend gentleman 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, \$2,700,223,506; 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, \$5,369,687,705. 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 lecturer on mesmerism.

The ridiculous "Sunday law" of the Empire State, as the *Globe* has it, (David Dudley Field's penal code, which is simply all the old rubbish of legislation and black-letter law, piled up by generations of legislators and judges, and which is now being thrown out by the people.)

## 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 Altamus, 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 echoes of the angel-world, which find such beautiful expression in your sweet songs. They sound as lyrics from the morning land sent to chase away the darkness and gloom of earth, and as angelic influences descending on a world of inharmonious, thereby bringing beauty and harmony to earth. May you receive the patronage you so well deserve 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-moving, 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 repertoire 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, "Vocopy." 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:

"I have carefully looked through 'Vocopy,' 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; 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 in life."

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 project.

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, honest-faced 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 unswerving integrity, the example of a consistent and exemplary life.

The deceased was in his seventy-sixth year, having been born at Wellfleet, Mass., Aug. 23d, 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 business 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 mother.

There were three times as many people killed in the streets of London in 1881 as in 1880, and storm Arab's position at Tei-el-Kobir, and ten times as many wounded. The figures tell a terrible tale.

In a bill of mortality from the old London and Westminster Gazette, it is stated that in 1881, 232 were killed, 232 wounded.







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 all our strength, 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. Tell my friends that we all continue our efforts, assuring them of our presence, seeking to help them, if possible; that in a little while, when some of them come to us, they will surely do before very long - we will meet them with outstretched hands of welcome, and be happy to greet them to our own bright home in the spirit world.

I am from Everett, Mass. I have many loved ones who are yet in the flesh, who will in this time of life, have many loved ones in the spirit world. I will be glad to see them all. I will be glad to see them all.







### BRIEF PARAGRAPHS.

Attention is directed to the advertisement of the *Banner of Light*, and books on the Spiritualistic Philosophy. The *Banner of Light* is the leading exponent of Spiritualism in the United States. See *Banner of Light*, Vol. 1, No. 1.

What color most resembles invisible green?  
Answer: Blind man's buff.

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**Married:**  
In this city, Nov. 30th, by Rev. R. G. Seymour, D.D.,  
Mr. Harrison W. Moore, of Ocala, N. H., and Miss  
Caroline McGowan, of Tampa, Fla.

The above are samples of a number of letters received from persons of similar character 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, a residence, corner of Washington and Brooklyn streets in the city, and after some difficulty, an interview was obtained. The doctor was found in a room very busy, and a large ante-room was crowded with people eagerly waiting their turn.

"I am a representative of the press, Doctor, and do not wish to hinder you, but I want to know some of the facts of your new method of curing cancer, and would like also a list of your patients, if possible, said the scribe.

"Dr. Flower: Your first request I will grant; the second I cannot. I will not, give any names without authority from the patients themselves. My cure has been so successful and I have more than I can do, as you can see."

Reporter:—But, Doctor, I am acquainted with the names of some of your patients and from some of them I have learned the particulars of some of your cures. I have already been informed in person by several of your patients, and I have more than I can do, as you can see."

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No. 318 Fifth Avenue, New York

Other parties who keep the number of L.A. City Hall at six or more in the city can in theory lose their names and addresses from the public list. But that will not happen, says George W. ...