



began to exercise her medial gifts. Her church relations and religious teachings were more or less operative, and at times she almost decided to refuse to entertain the spirits by submitting to their influence.

A little more than a year ago the spirits indicated that they desired she should become a materializing medium. She revolted somewhat; then she was reminded that for her deliverance from the protracted sickness of twenty years ago, she had pledged herself to become an agent for the spirit-world.

And right here, by way of parenthesis, let me say a word touching those Spiritualists who have so ferociously and persistently fought materialization, and so bitterly denounced its mediums. In this matter, these have out-Heroded all the Herods of the church; they have uncorked the seven vials of their wrath on the heads of the mediums, and by tongue and pen sought to compass their ruin.

I drop my digression and resume my subject, which is to note my conclusions based on patient observation, as to the séances and mediumship of Mrs. Allen in the phase of materialization.

The first séance I attended was on the evening of May 8th. At its close I was satisfied there had been no fraud; that spirit-forms had appeared, several being recognized by their friends. I believe my experience at séances previously, had prepared me to judge more correctly than I could have done, had the sitting been my first.

The lady friend before mentioned as coming to me at Mrs. Bliss's came at Mrs. Allen's on the evening of May 12th. There was no mistaking her identity. She has frequently appeared since. On the evening of June 23d she came. I handed her a bouquet from the table; she took it, passed round the circle, then returned near the cabinet.

May 12th. At this séance night of a very fine texture was materialized or fabricated, being apparently done in the hollow of one of the

form's hands by manipulation with the other. I stood by the side of the form and looked in and upon its hands, and know that the lace was not there when she commenced, nor was it passed to her.

May 13th. A form took my handkerchief and perfumed it, the aroma being very fine, remaining about a week.

June 17th. "Mego," the Indian control of Mrs. Allen, came out with much power, went into the outer parlor, returned, then with Mrs. Lauriston Town, opened the door into the front hall, went through, opened the front door and stood on the door-sill a few moments, looking up and down the street. Other forms came and sat by the side of us, chatting in whispers, some of them remaining ten minutes or more.

June 23d. The brother-in-law of Mr. Julius Carroll, of this city, came and was fully recognized, giving the Masonic grip, subsequently doing so whenever he has come.

July 5th. Among the sitters this evening were Mr. George Rathbone and wife, of Foster, R. L. An old gentleman came and called Mr. and Mrs. Rathbone to the curtain, and was recognized by them as the father of Mr. R. He greeted them heartily, then took his son's hand, carried it to his head, behind the ear, calling his attention to the fact that he had a cancer; then he raised a cloth, such as he wore in life over the cancer, as he had previously told Mrs. Rathbone, through a medium, he would do, should he ever appear in a materialized form.

July 11th. Mrs. Rathbone, just mentioned, was present. The old gentleman, her father-in-law, came again; at her request, he took a pair of scissors and, standing between the curtains, cut off a lock of hair and handed it to her. She wished this to compare with a lock at home, cut off just before he passed over. At the time she said she thought the appearance was similar in all respects, and, after returning home, wrote that the two locks were identical, sending me, that we could make the comparisons ourselves. I saw the two, side by side, and could perceive no difference. The hair was remarkable, being soft and silky and milk-white.

Soon after, a female form appeared, Mrs. Stone, who had been fully recognized by several of her friends previously. She also cut off a lock of hair, which was in marked contrast with the other, being fire-red.

July 13th. Intended to have a small private séance, which was not held, however, owing to the indisposition of one of the sitters. To see what results might be obtained, Mrs. Allen and Mrs. Williams went into the cabinet and clasped hands. In a few minutes, Mrs. Williams said a hand was forming near the side aperture or window, and in a few moments the bell rang and door opened. Just below the aperture a hand was to be seen. Mr. Town and myself put our hands in; our fingers were seized by the hand within. It finally worked off a gold ring from Mr. Town's little finger and disappeared. Mr. Town inquired if the ring would be returned, and a single rap answered no. He then asked if it would be returned at the next séance (on the 14th) and was answered by the raps, yes. On the evening of the 14th, a form appeared, wearing the ring. Since then, rings in several instances have been worn away and returned at the next séance. The most rigid and scrutinizing examination of the cabinet has been made several times, but there was no trace of the rings.

July 14th. Mrs. Schofield, my friend before mentioned, on this evening, took a bouquet, dry, and taken from a dry vase, and holding it aloft with a tremulous motion gathered water upon it by a swing motion, throwing the water upon the sitters; affording convincing evidence of the verity of the phenomenon. This is now done frequently by Mrs. S., and one or two other forms.

Sept. 5th. At this séance, my mother, who had appeared several times previously, took a fan from the table, and holding the curtains apart fanned Mrs. Allen. She then put one of the curtains in my hand, motioning me to hold it aside. She took the other and held it back to the side of the cabinet, making the front entirely open. She then signalled for more light, and it was supplied so that Mrs. Allen was distinctly seen inside the cabinet seated in her chair. Several of the forms have held the curtains apart previously, but no time before upon so strong a light. On one occasion, beside the form holding the curtains, I saw Mrs. Allen and a form standing each side of her.

Other interesting points I might note from my minutes, but I am admonished that this communication has already extended beyond a reasonable length, and therefore forbear. I think I have stated facts enough to settle the question of spirit materialization so far as Mrs. Allen is concerned. There has been so much insinuation of fraud, that I have desired to put on record these facts, and thus vindicate a medium whose integrity is unimpeachable, and whose devotion is unquestioned, as she has steadily gone on with her work as laid out by her spirit-guides.

As I said, I was cautioned repeatedly to avoid the séances, as they were frauds, but I thought best to see for myself, and thus have the best evidence. "Hearsay," in any matter, is poor, weak authority. I have tried the spirits, tested Mrs. Allen, and if ten thousand shall howl fraud, the facts I have seen cannot be thrust

aside. Materialization is a verity, and the mediumship of Mrs. Allen in this respect has been most fully vindicated. The end has not been reached yet; more wonderful developments, I am assured by my spirit friends, are to come. So far as my presence and aid may be necessary, they will be cheerfully extended. The laws of the spiritual economy and manifestations are delicate and subtle, especially in the realm of materialization. Development of mediumship is slow, and perfection can come only after patient waiting. There must be the blossom, then the green, before the ripened fruit can be plucked.

I had intended to close here, but I am moved to write of that "exposure" of Mrs. Allen, which was alleged to have taken place last spring. It was made by Mrs. Lee Morgan, then residing in this city. She had been a frequent sitter with Mr. Allen, and had repeatedly spoken very highly of Mrs. A., and had sent her friends there. On the subject of materialization she was skeptical. She repeatedly declared that if she could attend a séance, she would "grab" the forms and show them to be frauds.

At length she came to Mrs. Allen's one evening after the séance had opened, and was given a seat. In the course of the evening she was called to the curtain; a form stood there, but instead of grabbing it, she shrank back apparently frightened. In a moment more, however, she stooped down, made a lunge into the cabinet, and came back with a white apron and a small shawl which were upon Mrs. A. when she went behind the curtains. They were pinned on and were torn from Mrs. Allen's person by violence. As she came out, she flourished her trophies, exclaiming, "I knew it was all a humbug," or something equivalent. Note: these things were on Mrs. Allen so as to be seen by all who were present when the séance was opened; so that, this, like most of the other exposures, when sifted, becomes a very small affair, more damaging to the expositor than the exposed. It was not a small matter to Mrs. Allen, however; the shock was so violent that for four days she was more or less unconscious, and was confined to her bed some four weeks. This is the "exposure" so lustily trumpeted abroad, and had the matter not gone beyond the city of Providence, I should not have deemed the affair worth noticing.

Beginning the Banner's and the readers pardon for this long communication, where so much good matter is pressing for publication, covering all phases of Spiritualism, I could do no less, in my desire to defend mediumship and mediums in the war now waged by open enemies and professed friends.

Fraternally, WM. FOSTER, JR. 50 Battery Street, Providence, R. I., Sept. 11th, 1882.

Written for the Banner of Light. COMMUNINGS WITH NATURE.

BY M. T. SHELLHAMER.

How grand is Nature in her prime, When ruddy bush and tree Proclaim the coming harvest time Of fruitage, sweet and free.

How very beautiful is Life, So full of alluring tones, From murmuring grasses at our feet To Heaven's imperial zones!

The world is full of pleasant things That whisper sweet to me, And thrill me with exultant fire For life so grand and free.

I love ye all, ye beautiful things, Ye trees of living green, Ye rushing streams, so full and free, With flowery banks between; Ye little birds that swing aloft Through all the sunny day, And pipe your songs in sweetest tones To steal my heart away!

I love ye, forests, deep and dark, Whose dimly-lighted aisles Grow radiant in their cool retreats Where'er a sunbeam smiles! I love ye, mountains, lofty, grand! Ye boulders towering high! That whisper "Onward!" to the soul Who pants to reach the sky.

And you, ye waters, rushing down The craggy steep so free, Unto ye reach your longed-for goal, The blue, the glorious sea; Oh! ye are very dear to me, As listening to your song, I thrill with new-born, earnest zeal, To "press with vigor on!"

Oh! Nature hath a wondrous voice In every changeful mood, Proclaiming in divinest tones Life's universal good. And as I listen to the strains That rise from tree and sod, I recognize the matchless power And boundless love of God!

Vote of Thanks. To the Editor of the Banner of Light: That the Spiritualists and mediums on the Eastern shores of this great and free republic may know how the San Francisco mediums are being persecuted at the present time, we ask you to kindly publish the following resolutions accepted and approved by the First Spiritualist Union, of San Francisco, Cal.:

Resolved, That in view of a suit now pending, growing out of the arrest of a number of our mediums for refusing to pay a license of fifty dollars per quarter, Jesse Shepard, the world renowned and wonderful musical medium, kindly volunteered to give a concert, the entire proceeds to be used in helping defray the expenses of said suit. Therefore be it Resolved, That it is but a just tribute of recognition, and high appreciation of his kindness, that a public vote of thanks from this Society be tendered our esteemed and gifted brother for his valuable services and disinterested friendship toward our mediums in their struggle for liberty to exercise their mediunistic gifts. Be it further Resolved, That in our highly endowed brother, Jesse Shepard, we recognize the rare musical abilities, the possibilities of which only the unseen forces, to whose service he has consecrated his life, can know, and that as a musical medium he is entitled to rank among the first of the age. Resolved, That this testimonial of our appreciation and gratitude be forwarded to the various leading spiritualistic journals, for publication, by the Secretary of this Society. Mrs. M. A. Coe, Sec. First Spiritualist Union of San Francisco. Sept. 13th.

Spiritual Phenomena.

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

NUMBER EIGHT.

Prepared expressly for the Banner of Light.

In my last number I gave some of my experience with two physical mediums in Buffalo, N. Y. When I closed my engagement with them I did not intend to connect myself with any more mediums, as my expenses were more than twice as large and my receipts less than half they averaged when giving my mesmeristic entertainments alone.

I gave several courses of experimental lectures on mesmerism in the cities of Western New York, and soon made up for all financial losses with those physical mediums. One day I had business with a hall agent and called at his residence where a child had just died and the grief of the then childless mother was the most intense I had ever witnessed. The minister who was there tried in vain to offer words of comfort to the heart-broken mourner.

"Oh, God!" she cried, "give me back my child, or some little evidence that I may know I shall some time see him again!" but there was no assurance that she ever would, from those who were present. I wanted to tell her I had received all the evidence that any mortal could ask for, that her child did live, and that by-and-by she would join him in a more beautiful world than this. My lips were sealed to her, for to have spoken then would have been like casting pearls before swine; but I then and there solemnly vowed to God that my life should be devoted to promulgating the grand truths of immortality to my fellow-men so far as lay in my power.

I could think of no better way than of proving this great truth than with physical manifestations; and I thought that the young mediums, known as the Paine Cousins of Hardwick, Vt., would be the best I could engage for the work. I immediately wrote to them and received a favorable reply. I have said something in a previous number about a very remarkable séance which was given by these mediums for my special benefit, at the house of their uncle, Mr. Samuel Tuttle, where his deceased wife came and materialized sufficiently for us to unmistakably see her hand and arm, and to hear her talk to Mr. Tuttle. As this spirit took an active part in some of the physical manifestations which I am about to relate, it may not be out of place to say a few words about her at this time.

Mr. Tuttle showed me a large journal, of about two hundred pages, containing some of the most interesting communications I ever read. He assured me that every word had been written through the hand of his deceased wife, at various times, after she had retired for the night, and while she was apparently soundly sleeping; and although the room was usually dark, every line was followed as closely as if written in the light by one who had the full use of the sense of sight. These communications were from progressed spirits, and related to the employment of the inhabitants of the unseen country that lies just over the river that to the materialist is the end of all the joys of life; and also, of the deep interest they yet take in the affairs of mortals. "She little thought," said Mr. Tuttle, "when she read what had been written with her hand, how soon she would join the spirit host, and be able to come back and manifest to me in a materialized form."

I was much interested in his recital of the closing chapter of her earthly pilgrimage. He was visiting her friends, with her, in Syracuse, N. Y., only a short time before I first saw him, and one day they were strolling through the cemetery, and while admiring the most beautiful spot they had yet seen, Mrs. Tuttle remarked to him that when she died, or rather, left the form, she wished it might be buried in the place where she was then standing. Hardly had she spoken, when their attention was called to tiny raps on her parasol. Mr. Tuttle said they could not only hear the raps, but could see their pressure on the covering of the parasol, and feel the vibrations on the handle, before the raps ceased. Five raps were given at a time, at first, which indicated, as on previous occasions, that the spirits wanted them to call the letters of the alphabet; on doing so, raps came at those letters which spelled out a sentence, the substance of which was, that her last wish had been heard in the spirit-world and would soon be consummated. On their way to the city that afternoon, Mrs. Tuttle complained of feeling unwell, and they stopped at a hotel; a physician and her relatives were summoned as speedily as possible, and all that mortals could do for her was done to retain the spirit in the form; but the releasing angel had called her, and four days from the hour she had uttered that wish in the cemetery, loving hands laid the casket away beneath the very sod on which she stood when her last request was heard in heaven. Poor Mr. Tuttle was thus left alone, but not hopelessly so, for he knew that he would soon join her in that better country, where those who are properly mated on earth, will be reunited forever. And of the fact that Mrs. Tuttle lived in the spirit-world, and yet loved him as tenderly as ever, I know just as well as I know any other one thing on earth. A more beautiful hand and arm I have never seen than came out through the aperture in that door, from the room in which there was no mortal being except the three Paine mediums, who, I was positive remained as securely bound as when I first tied them in their chairs that night.

These mediums were from sixteen to eighteen years of age, Amasa Paine being the oldest, while India Payne, his cousin, and Frank Babbett, another cousin, were each some two years younger. As related in a previous number, Amasa had been with Eddy, and myself for several months. I reengaged him, and engaged Frank to go with us, and I gave the first three séances with them in the principal hall in Montpelier, the capital of the State of Vermont. I do not think it necessary at this late day in the history of cabinet manifestations to explain the necessity of a negative condition of darkness, for the purpose of partial or full form materialization. I was often assured that at no very distant day spirits would be able to materialize in the light, and without a cabinet, and possibly without the aid of a brain battery. As a cabinet was necessary then, I had one, in which I requested a committee of two men, selected by, and from the audience, to tie the mediums so securely that they might know that whatever did take place must be by the agency of some power or intelligence other than the mediums. One of the committee selected on the first evening was a prominent Methodist Elder, and they were a full half hour in tying

the mediums' hands and feet, and securing them to their seats in the cabinet.

As soon as they pronounced the mediums secure, I closed the cabinet door, and immediately the hand and arm, that I was confident I had seen at Mr. Tuttle's, came out of the cabinet window, and the hand grasped my hand as tangibly as any I had ever felt. As soon as the hand let go of mine I opened the cabinet door and requested the committee to examine the tying and see if the mediums had moved. One of the men reported to the audience that every knot and rope remained as at first, and he gave it as his opinion that neither of the boys had moved in the least. The Elder examined, first one and then the other, two or three times, and then announced to the audience that evidently one of the boys had slipped his hand out of the ropes. A storm of hisses greeted his remarks, and I quieted the audience and asked the Elder which one had slipped his hand. "This one, I think," said he, "but am not positive which."

A number of people cried, "Fraud" and "Humbug," and I asked if they intended to call the Elder a fraud and humbug, because he had failed in doing his duty in properly securing the mediums. Some one said that the mediums were frauds, to which statement I replied that I could tie either one of their committees so securely in one minute that he could never untie himself or slip his hand; and if their committee had failed in doing their duty, they and not the mediums were the frauds. I gave them more ropes, and demanded they should tie the young men so tightly that they could not move; and they made a second effort to secure them. As soon as the committee pronounced them immovable, I closed the door, and various sized hands appeared at the cabinet window, and several musical instruments were played upon by somebody within. I would open the door, and all who sat directly in front could see the tambourine, bells and other musical instruments falling to the floor without detecting a movement of either of the boys; and no matter how quickly the committee examined the mediums' hands, they would be found precisely as they were tied by them.

The Elder, however, maintained that evidently one of the boys had slipped his hand, but which one he could not tell.

About a week later I saw India Paine, who told me that she was riding into Montpelier in the stage, in which there were two passengers beside herself, one of whom was the Methodist Elder who had acted as our committee in Montpelier, and he was relating to a brother Elder the whole particulars of the séance, and declared that he knew positively that neither of the mediums moved their hands once during the entire séance, as he had, unbeknown to them, tucked little bits of paper between the ropes and wrists of each medium, and if either one had tried to move his hand the paper would have fallen out; and as each piece remained where he put it he knew that neither of them had moved; and he gave it as his opinion that spirits of dead men, or the devil, had performed within the cabinet that night. The Montpelier Daily Journal of April 21st, 1868, gave a very favorable notice of our séances in that place.

It was at Montpelier I first saw Mrs. L. M. Blair, now Mrs. Murdock, who resides near the village of Rockbottom, some thirty miles west of Boston, Mass. I think she is one of the most remarkable mediums in this country. She was deeply interested in our séances, and attended them in Montpelier, Barre, and Northfield, Vt. She was born with only one arm, and that one is often controlled by what claims to be an Italian artist who lived on the shores of the Mediterranean, and passed to spirit-life about seventy years ago. I have in my parlor a painting of some twelve by sixteen inches, that my wife says she would not part with for the price of any other painting of equal size she has ever seen. It represents a delicate hand holding a few branches of a rosebush which contain twelve full-blown roses, a number of buds, leaves, etc., so placed as to partially cover a motto: "We'll bless you forever." This painting was executed by Mrs. Blair, or one of her controlling spirits, while she was effectually blindfolded, and in the brief time of eleven minutes. I have taken it to at least half-a-dozen prominent artists in Boston, and asked them how long it would take them to paint a duplicate, and the shortest time given by any one of them was five hours.

During the time that her hand is controlled to paint, her brain and vocal organs are controlled by another spirit who talks very fluently on almost any subject you mention. He said to me that he had to keep the medium unconscious during the time the artist was painting, as she was so sensitive to any skeptical remarks that might be made in her presence the other spirit could not control the hand satisfactorily.

Her paintings are all in water colors, and she, or the spirit, uses only one brush, which is cleaned in a tumbler of water as soon as one color has been used. I have seen her painting on many different occasions, but I have never seen her return to the same color after she has rinsed the brush. All the red, green, yellow, or other color she uses, is laid on before she commences with another color, and any of her paintings when half done are greater curiosities than when fully completed.

One day as I sat watching her, and talking with the spirit that controlled her speech, I called his or her attention to another part of the room, and although her eyes were blindfolded she turned her head for a moment in the opposite direction, and I picked up the tumbler and held it directly at the back of her head. The spirit with whom I was talking had said that he could see objects distinctly in front of the medium's forehead as plainly as if the eyes were above the bandages; but I wished to find out if the other spirit could see as well. As soon as it became necessary to wash the brush again, the controlling spirit brought the hand of the medium over her shoulder and washed out the brush as readily as if the tumbler was in its accustomed place, and proceeded at once with another color.

While I have been talking with one of her controlling spirits the other would answer my questions in writing at the same time. He assured me that he paints more beautiful pictures in the spirit-world than have ever been seen on earth. I asked what use he made of paintings in his country, and he replied that they were used there, as here, to adorn their homes which are in every respect as real as are our homes in this life.

After giving séances for about four weeks in Vermont, I advertised for three séances in Manchester, N. H.; and, hoping to create an interest that would continue for a week at least, filled the hall on the opening night; by giving out a large number of complimentary tickets. The committee selected by the audience consisted of two gentlemen by the name of Lana

and Gould, from the office of the Daily Mirror and American. After they had secured the mediums so that they could not move their hands or feet, I closed the cabinet-door, and immediately that delicate hand and bare arm was thrust through the little window as on previous occasions, and musical instruments were played upon by some one inside the cabinet. On opening the door the committee gave a thorough examination, and pronounced the ropes and knots as they had tied them.

They devoted almost an entire column in their paper of May 20, 1863, to a description of the séance, which they declared to be wonderful in the extreme. Although allowed to open the door quickly and often, they could never see any movement on the part of either medium.

The manifestations on the second evening were as marvelous as on the first; and for the first time since I had started out with these mediums, the receipts paid the expenses of the day and evening. I had been feeling very despondent for a week or two, having run behind over one hundred dollars. While I was dismissing the audience at the close of our second séance, and announcing for the following night, Amasa Paine, the eldest medium, came out of the ante-room, walked up to me, laid his hand upon my shoulder to call my attention, and then, loud enough for nearly all to hear, said that there would be no use of staying another night, for the spirits would not manifest if we did. I was very much surprised, and replied that I guessed they would, as they had never failed us yet. In a louder voice he said, "No, they will not; for if they say they will, they never do." Before I could say more the people were leaving the hall. My expenses for the hall for three nights were to be only two dollars more than for two, and if I was discouraged before, I was doubly so now. On trying to reason with Amasa he said he did not see why I could not go to Nashua, some twenty miles south, and give a séance there the next night, as well as to stay in Manchester. He said that the other medium, their cousin, had come from Hardwick that day, and was stopping with a friend in the city, and was going on to Lawrence in the morning to visit their uncle, and he and Frank wanted to go also; they could not, and get back to Manchester in time for the séance, but they could go to Nashua. I was fully satisfied that the spirits had no part in that statement about not manifesting. If the mediums had been men of mature minds I would not have continued longer with them, but they were inexperienced young men, yet in their teens.

On the following morning they started for Lawrence, and I, with a heavy heart, for Nashua. The rent of Nashua City Hall was twelve dollars, and the city clerk said he should charge me ten dollars a night for a license, and he wished that he could make it fifty for a spiritual séance. It would cost me at least thirty dollars for properly advertising, board, salary, etc., and I dared not risk the expense on so short a notice, and took the next train for Milford, N. H., where I engaged the Town Hall for the next night, and the parlor of the hotel for a dark séance for that (Friday) evening.

During the afternoon a man came to me and said that "a very smart lawyer" in that town by the name of Wadleigh, wanted to bet \$500 that he could tie any medium so tightly that he could never get loose. I handed the man a ticket—admitting one lady and gentlemen, and said to him that he might give the ticket to his friend, with my compliments, and ask him to come in and tie a medium before he risked his money.

Wadleigh came, and insisted that I should pass the man who brought him the ticket, as "his lady." Rather than have a parley, I reluctantly admitted them, well-knowing that men who would play such a trick, would be mean enough for any other thing. As I had invited an entire stranger to come and tie the mediums, I could do no less than request him to do so. When it was time to commence the séance Wadleigh was afraid to risk his honor (?) after boasting so much, and said that he would tie one of the boys, and his friend would tie the other. To this I seriously objected at first, but rather than offend him I allowed them to proceed. They were nearly half an hour trying the mediums, and they were both united by some invisible power inside of five minutes.

With a self-satisfied air Wadleigh said that the boy his friend had tied, had untied himself, and then had untied the other one. He refused to tie both of the mediums, and acted so insolently toward them that they refused to let any other than himself tie them that night; and instead of making our expenses, as I had hoped to, I was a dollar extra out for the use of the parlor. On the following evening I had a very large audience, having issued over one hundred complimentary tickets, hoping thereby to get up interest enough to stay a week to good houses.

Wadleigh and his friend both came in on complimentary tickets, and he had made arrangements, as I was subsequently informed, to have himself nominated as the committee.

As soon as he was chosen as one of the committee, he made a motion that we have but the one, and called for the eyes and nays at once. I was not expecting this, and as I did not care much whether we had one or a dozen committee men, I did not seriously object. He then made a motion that instead of two going in the cabinet he be allowed to take only one, and called for eyes and nays again. The audience voted for only one to go in the cabinet, and as it was utterly useless to offer opposition under the circumstances, I reluctantly consented; first, however, saying that I had a positive, and a negative medium with me, and I had advertised that both of them would go in the cabinet, and if they insisted on trying one alone I would not be responsible if nothing took place. I distinctly announced that if nothing transpired, I would then go on as I had advertised.

Wadleigh tied a rope around the youngest medium's neck and then tied each wrist to that rope. He then put a rope around each arm above the elbow and, carrying the rope behind the boy's back, drew the arms so closely together that the medium cried out in pain, saying, "You are hurting me terribly!" Wadleigh sneeringly said, "I suppose you are paid for it, ain't you?" I think I never saw such a brute before or since, and I at once interfered. Wadleigh notified the audience that I objected to his tying the boy securely, and the medium said, "Go ahead; I'll stand it if I can." When Wadleigh finished tying the blood had ceased to circulate in the arms, and I said to Frank that I would cut him loose if he could not remain so long, enough to be untied; he replied that he thought he could, and I closed the door. I spoke to him three or four times after I closed the door, and hoped he would ask me to let him out, which would have given me a good excuse to have the other medium go in with him. Frank said that he could feel the spirit-fingers

as they were trying to untie him, and finally Amasa said he would put the ends of his fingers in the cabinet window, that the spirits might draw magnetism from him. I told him not to, as I wished Frank to get on alone or give it up immediately; but the moment my back was turned to answer a question, he put the ends of his fingers through the window. I would willingly have given fifty dollars if Frank had said that they would not manifest with him alone. He was in the cabinet nearly half-an-hour, continually claiming, as I asked him how he was getting along, that he could feel the fingers feebly trying to untie him.

At length a signal was rapped so for me to open the door, and as I did so he stepped out free. The ropes had been cut, and Wadleigh declared that he saw Amasa hand in a knife to Frank. I have no means of knowing whether he did or not; Amasa and Frank both said that he did not, and Frank declared that a spirit had materialized a hand and taken a knife from his pocket and cut the ropes.

The man who had been admitted as a "lady" the previous night, and on a complimentary pass that night, mounted a settee and set up a tremendous cry of "Fraud and humbug!" Wadleigh in the mean time disappeared, and I tried in vain to call the house to order, hoping that we might go on and fill our advertised bill. In about fifteen minutes Wadleigh returned to the hall with the sheriff and had me arrested for obtaining money by false pretenses. As he had prevented me from doing as advertised I objected; but what could I do? Wadleigh asked me if I had plenty of tickets by me, and I answered that I had. He then announced to the crowd, many of whom had come in after the disturbance commenced, that he would give each one a ticket as they left the hall which would be good for twenty-five cents each if they would call at his office on Monday or Tuesday of the following week. Dead heads, dead beats, and those who paid took each a ticket as they left the hall. An accurate count was kept, and after the last person except Wadleigh, the sheriff, the mediums and myself had left the hall I paid over to Wadleigh twenty-five cents for every ticket that had been given out. Wadleigh then said that if I would pay them eight dollars for expense of arresting me, they would let me off; otherwise they would put me in the lock-up till Monday, and then make it cost me twice that much. I paid it, and went to the hotel sixty dollars out of pocket.

The following morning I went over to the hall where the Spiritualists were to have a Children's Progressive Lyceum Meeting, and asked the most prominent Spiritualist there if he would give me the names of some twenty well-known Spiritualists of the town, as I wished to invite them to a private séance at the hotel that night to prove to them that the mediums were genuine in every particular; but he turned on me like a tiger, and said I was a fraud, and that I was the man "who started that humbug, Laura V. Ellis, on the road." He declared she had once been exposed in that town, and advised me to take my mediums and get out of town before daylight on Monday morning.

I did not even reply to him, but went immediately to the Chief of Police with whom I had had a long conversation the previous day, and he gave me the names of a number of liberal-minded people who he believed would like to attend a dark séance, at which he promised to be present. I therefore gave another séance in the hotel that night which proved to be as good as any I ever attended. The Chief of Police advised me to go on with my regular advertised séance on Monday evening, and he promised to stand by me and see that I was not interfered with by Wadleigh or by any one else. I advertised on Monday for a séance in the hall that evening which was well attended, and at the close I called for the eyes and nays as to whether I had not done more than I had advertised to do on Saturday night and on that occasion; and every man voted in the affirmative. As Wadleigh did not get a free ticket that night we were not troubled with his presence.

Not content with getting the value of three times the entire receipts of the evening, and eight dollars more for the farce of arresting me, I was told that Wadleigh sent a notice to the Boston Journal, early Monday morning, which appeared in that paper the following day, May 26th, 1868, as follows:

"MEDIUMS IN TROUBLE. A correspondent at Milford, N. H., writes under date of May 25th: 'Prof. Cadwell, the Spiritualist lecturer, widely known in connection with cabinet mediums, held a public service of the Paine mediums in this town last Saturday evening, and was detected in the imposture by D. Wadleigh, arrested for obtaining money under false pretenses, and sent upon paying the audience back their money.'"

It is proper now that I quote from a disinterested party, that the reader may comprehend what would probably have taken place if this "smart lawyer" had allowed me to proceed as I had advertised. Therefore I present the article previously referred to from the Manchester N. H., Daily Mirror and American of May 20th, 1868.

"WONDERFUL AND MYSTERIOUS.—Museum Hall last evening was the scene of a very extraordinary exhibition. The Paine children, two boys of sixteen or eighteen, claimed to be spiritual mediums of remarkable power, were introduced by Prof. Cadwell, and through their manifestations of spirit-power, or some power invisible to mortals, were given in a cabinet similar to that used by the Davenport Brothers, Laura V. Ellis and others. Messrs. Lane and Gould from this office were selected from the audience, who first examined the cabinet thoroughly, and were satisfied that everything about it was as it appeared, after which they bound the boys, hands and feet, with a rope, in a multitude of knots, and fastened them securely to seats in the cabinet, passing the ropes about their necks and bodies, so that it was not possible for them to use their limbs in the least. A drum, bell, violin, flute and tambourine were then placed in the cabinet. That done, Prof. Cadwell closed the door, when almost instantly a hand appeared at a hole in the top part of the door. Immediately the drum began to beat, the bell to ring, the violin strings were fingered, there were poundings on the sides and doors of the cabinet, and altogether noise enough inside of that box to frighten the most noise-loving youngster that ever distracted a nervous mother's ears. Presently the bell was thrusted through the hole and rung very vigorously, and then dropped on the stage. The violin was also thrusted through the hole and moved rapidly about several times. At the end of ten or fifteen minutes, the doors were opened and the gentlemen who had bound the boys examined them, and pronounced the ropes and knots as they had left them.

The doors were again closed, and again the hand instantly appeared at the hole and grasped that of Prof. Cadwell, and all the manifestations were repeated. At one time a vigorous martial air was beat upon the drum, which was accompanied by the music of the flute as well as the ringing of the bell. Three or four times hand and arm, to the elbow, were thrusted through the hole and struck forcibly upon the outside of the cabinet. This arm was covered

with a linen sleeve, and Prof. Cadwell said that no search could discover anything of the kind about either of the boys or the cabinet, nor was there any mark of the rope upon the wrist or hand. The doors were opened three times, at intervals of ten or fifteen minutes, and everything was found to be just as the committee had left it, except that the third time one boy was found to be stripped of his coat, and all bound firmly as before. The doors were closed again, and after the manifestations had continued about the usual time, the Professor remarked that now the ropes would be untied; when instantly the ropes were heard to strike rapidly against the bottom of the cabinet, and in less time than it takes to write it, the boys were free and walked out with their coats on. The marks of the rope were plainly visible upon their wrists. During all the time they were in the cabinet a hand frequently appeared at the hole, and seemed almost luminous, as if a light were behind it. Whatever may be the opinion as to the cause of the singular manifestations, it was clear enough to all that the boys could not have done these things unaided, bound as they were."

As to the sleeve above mentioned, I offered our committee on several occasions \$50, if they would search the cabinet, and the boys, and find that linen sleeve. And although one of the committee would conduct the boys from the cabinet to the ante-room while the other searched the cabinet, and then both of them searched every article of clothing as the boys undressed, no semblance of that linen sleeve could ever be found. I have stood ten feet from the cabinet and instructed the committee how to take it to pieces, that they might examine every place separately for the same purpose, and I am positive that that large linen sleeve was actually materialized for the occasion, which was the first materialization of clothing I ever saw.

The luminous hand that grasped my hand, was like the one I saw on that first night in Hardwick, and undoubtedly was that of Mrs. Tuttle.

On that wrist there was no sign, or mark of a rope, but the marks of the rope with which the boys were tied, were plainly visible for hours afterward on their own.

[Number nine will appear October 21.]

STRAIGHT ON.  
Methought I saw a pilgrim journeying slow  
Along a dusty road. On either side  
A wood of wood, and flow, spreading wide  
With wind swept rows of blossoms on the bow,  
Kingly his bearing, and his face, although  
Scarred with past pain, broad-browed and noble-eyed.  
And thus he spake: "Here would I fain abide,  
And walk in peace the pleasant fields below;  
Yet must I move straight on, for though my soul  
Sees not the distant Canaan I shall tread,  
On this my way, I have no volitions, still,  
That end once seen, all lower good is ill.  
Yea, onward straight, in all ways limited,  
Except in the direction of my goal."

[Haverhill (Mass.) Daily Bulletin, Sept. 18th.]

WHICH IS THE GREATER, THE KNOWN OR THE UNKNOWN?

Some one has said that "the unknown is greater than the known." On the morning of Aug. 24th ult., I repaired to the Laké Pleasant Hotel for an interview with Dr. Henry Slade, carrying two small slates which I had just purchased and cleaned. I was received very cordially by the Doctor, and invited to a seat at a table in the centre of the room. The chairs were of the usual kind, and the room was upon the east side of the building, and the window being without blind or curtain, the sun shone into the room and upon the table. We seated ourselves at the table at right angles, Dr. Slade being upon the south side, my chair being upon the east. A small bit of pencil was laid upon one of the slates, and the other placed in my hand.

Thus closed, Dr. Slade held them by his thumb and forefinger upon the rims, the other laid lying upon my shoulder. We then clasped hands across the table, and almost instantly I could hear the sound of writing between the slates. In about two minutes there was a loud rap upon the table, and opening the slates, one signature appeared on the other.

I am truly the spirit of James Cook, M. D. P. S. I died upon these grounds, J. G."

I had never heard of the person, and as the message was of a general nature, we laid the slate one side for the time. Dr. Slade then said, "There is a gentleman here who would like to converse with you," and gave a very minute description of a man I was several years ago intimately associated with, whose death occurred in 1875. I then wrote a question upon the slate, and placed it in Dr. Slade's hand, with great deliberation. Writing commenced, and upon its ceasing, I turned the slate over, and the question was answered intelligently, and signed "W. C. P." A dozen others, each different in its nature, were written, and each time answered intelligently. The following was then written and remains upon the slate: "Now, my friend, I may go."

While these questions and answers were being written the room was as light as sunshine could make it, and there was no cabinet, neither traps of any kind. Upon going out I learned that James Cook, M. D., was a practicing physician at Concord, and died at Lake Pleasant, June 19th, 1881. I compared the signature with his autograph, and it was an exact copy, and it is identical with the W. C. P. marked resemblance to an autograph of the gentleman from whom the message purported to have come, which I have in my possession, and with the slates, any one can see who wishes. If death does not end all, and these are footfalls upon the boundary of a continued existence, then it is a matter of sublime import that they are intelligent and natural. J. M. Y.

An American "Exposer" in London.

M. A. (Oxon) in Light (London) of the 16th, says: "The silly season is in full swing. Maskelyne is out of town, ceasing from troubling Spiritualism, and temporarily at rest. It is obvious, therefore, that there is an opening for an enterprising person, and accordingly Professor Baldwin steps bravely forward. He 'claims' with modest truthfulness to have killed Spiritualism in the States; and he is going to devote a spare fortnight to dealing a similar death-blow to the delusion here. At the same time he will pick up some trifles from the 'Tom Tiddler's Ground' temporarily vacated by Maskelyne. But, to do so, he must have a grand inspiration. Well, he will not do what he proposes by any conjuring exhibitions on a public stage. Maskelyne can beat him hollow there, and he, having once given up burlesquing Spiritualism, soon took it to again. It was by no means dead, he found, and he found, too, that it was extremely useful in lining his pockets. He said, 'So he got up some more love of truth, and went after it again.' If this same truthful 'Professor' wishes to demolish phenomenal Spiritualism—that is all he deals with—he must leave his apparatus at home, submit to be searched, and held hand and foot by those who will take care that he does not perform any sleight-of-hand tricks. If then there occur any of the dozen things that have been in the presence of a medium similarly treated, I will concede that the 'professor' has demolished Spiritualism by—proving himself a medium. At present, having regard to his impudent statement about his killing Spiritualism in America, he has only established his claim to a designation of another kind. It is to be noted that the Times administers to his pretensions as usual snub."

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Philosophy and Phenomena.

There was a great deal of meat in the remarks of Prof. Kiddle, in his Lake Pleasant discourse which was recently published in the Banner, on the subject of the philosophy and the phenomena of Spiritualism, and they are peculiarly timely in view of the ambitious attempts of a body within the Spiritualistic ranks to discard the phenomena as trivial and temporary, while aspiring to construct a philosophy without even a basis of facts and evidence to rely upon.

Prof. Kiddle maintains with truth that whatever may be the height of mental elevation to which it may be the privilege of any within the ranks of the spiritualistic believers to rise, no warrant exists because of such progress—which may be (frequently is) found through its fruits to be no real progress at all—for such persons to spurn the phenomena as of no value, and the source of no spiritual illumination.

It is a fact, however, as Prof. Kiddle himself alleges, that those who are most valuable about the scientific methods and the philosophy of Spiritualism would exclude at least ninety-nine per cent. of all the facts recorded in the annals of Spiritualism, because they were not observed by persons whose minds were steeped in skepticism, and who were resolved not to accept the plain evidence of their senses.

Those who habitually witness the phenomena of Spiritualism are in fact more credible observers than those who come to the phenomena prejudging them, determined not to see them at all except through the distorted medium of their uninformed disbelief. Science is supposed to be passionless in its search for truth, and always ready to be led wherever the truth may lead; but in reference to the Spiritual Phenomena it seems determined to accept nothing just as it is, and to interpret always contrary to the natural significance. It is passionate and prejudiced when it comes to the investigation of Spiritualism, and obviously for no other reason than because the phenomena are beyond explanation by the accepted rules of scientific knowledge.

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Of course, remarks Prof. Kiddle, exact observation is to be encouraged and cultivated; but let there be no arrogance dressed up in the disguise of learning and science. Let all observers be treated with decent respect, as neither fools nor blind, neither insane nor fanatic; and let those who have not seen reported facts wait till they have an opportunity to see, before condemnation; and not reject them as false or fraudulent because of their own ignorance. It is not to be denied that much of the investigation of spiritual phenomena at present is not scientific, for the reason that the principles have not been sufficiently explored to enable us to prescribe the conditions necessary for obtaining perfectly reliable manifestations.

The spirit and the methods of investigation should be strictly in harmony. This is an indispensable condition. Ought scientists to raise the first objection to it? The manifestations ought to verify themselves. Thus there would be a constant accession of new facts, and they would attest their own value. The conditions for inquiring into spiritual facts should be spiritual, not physical. This cunning tying, and chaining, and bolting, and locking, is a purely physical condition, to which the spiritual, if it really is spiritual, ought not to be expected to submit.

Dr. Slade then desired to know if the spirits would give evidence of their power by furnishing the "bell test," which he stated was one of the experiments tried by Prof. Zollner in his investigations with him. The spirits signifying their willingness to furnish this test, a small hand-bell with a long cord attached to the top of the handle was placed under the table, all present moving back in order to obtain a good view of the instrument.

At the conclusion of the séance, Miss M. T. Shellhamer was entranced, and the following communication, purporting to come from Alcindra Wilhelm Slade (Dr. Slade's spirit-wife) was addressed to him:

My Dear Henry—Oh! how grateful I am for the privilege of inditing a few lines to you. You now feel that you do need the sympathy and cheer that only Spiritualism can give. I wish you to realize that we are preparing greater work than that ever performed before. Great triumphs will be achieved, for the band has gained a new power and strength.

Zöllner himself had determined that he will devote his life to the work of demonstrating the power of spirit over matter through your instrumentality. He is now recuperating. In a little time he will be ready to work with you. God bless you—as the angels surely will.

Lovingly, A. W. S.

Our Message Department.

As we are daily in receipt of letters from various parts of the country which are full of inquiry as to the method of obtaining spirit-messages at our Circle-Room, we deem a few words of explanation upon this important subject will not be out of place in these columns.

The medium engaged at the Banner of Light séances arrives at the building about half an hour before the meeting opens, and retires at once to a small private room, where she remains alone and undisturbed until summoned by the Chairman to take her place upon the platform; her spirit-guides insisting that no one shall see or speak to her for a short time previous to the séance, as they wish to bring her under their partial control before she takes her place in the Circle-Room.

My Friends: This is the great work of the present age. This work must be brought together in associative action. The friends of this new truth—revealed by the light of Heaven; or rather by those old truths made glorious by human progress, expanding till it has reached the horizon of higher spheres—are only required to put in practice the truths which you see and feel and know. You are not expected to wage war against the society in which you live; you cannot hope to succeed by trampling under your feet those laws which have been placed over you in good faith.

My Friends, let it be your work to erect a temple of sympathy and love, through which angels can descend to cheer and gladden the hearts of humanity. Thus, not out of society, but in its very midst, must be carried on the work of reform; and side by side with the selfish combinations of material interests, must be formed an association more national, more spiritual, and more attractive, which will guarantee to each and all the right to labor, thereby securing to all a common interest and a common end.

will guarantee to each and all the right to labor, thereby securing to all a common interest and a common end. Nature reveals to us the high and holy principles which are best adapted to redeem the human race. I will not give my name. Call me A FRIEND TO ALL.

A fresh slate was then selected and a new bit of pencil placed upon it, the medium holding it up on the under side of the table. Again the sound of writing was distinctly heard, and in a moment, at the signal of three raps given by the writer, the following communication was found written upon the inner side, in a different style of writing to that upon the two slates:

My Dear Friends—The light of this divine truth is breaking through the dark clouds of every nation and country. Still the cry goes up, "There is no truth in spirit-return." The proof is before and within reach of all mankind, if they would open their eyes to see the light that is streaming down from heaven's dome to cheer and encourage humanity. Oh! my dear friends, do not doubt this, but try to learn more of its divine laws and teachings. I am P. M. CLARK, Overseer of the Poor.

Upon our asking this spirit where he was overseer, while in earth-life, he replied, "I was well known in this city"—the slate being placed under the table, and this answer written in the same manner as above described.

Dr. Slade then asked the invisible operators if they would produce the "compass test." The answer "Yes" appeared on the slate. He then produced a small pocket-compass and placed it upon the table, in close proximity to Miss Shellhamer, with the request that the spirits move the needle in any direction desired by the company. In a few moments it began to oscillate gently to and fro, at the bidding of the sitters. Removing the compass to the point of the table directly in front of us, the Doctor requested the spirits to show their power more fully, when the needle began to move rapidly, completely revolving around the compass several times. It was a very successful manifestation of spirit-power.

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Meetings in Horticultural Hall.

The Boston Spiritual Temple commenced its series of meetings in Lower Horticultural Hall, Sunday, Oct. 1st, under very favorable auspices. The announcement drew together appreciative audiences, whose members listened with profound interest to two eloquent and instructive discourses from the inspired lips of Mrs. Juliette Yeaw of Leominster, Mass. Excellent music was furnished by a trio, consisting of Messrs. Henry N. Stone, Fred J. Doyle, and Miss Ida E. Mosher. Miss Mosher's solos were rendered in a very creditable manner, and highly appreciated by the listeners.

But we cannot fail to remind you that not altogether upon the efforts of the management, not altogether upon the disbursements from the platform, is our organization dependent for its ultimate success; only by your hearty cooperation, by your generous pecuniary aid, by your good will and kind wishes, and by the earnest, combined effort and harmonious action of all, can the building of this structure for which we are proud of and highly prize your companionship. We appreciate and are truly grateful for your cooperation and support, and we have to say to you that it will be the intent of the management to cause to be imparted to you from this platform that which we trust will prove beneficial, interesting and instructive, feeling confident that our efforts will meet with your kind approval.

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reporter, seated upon the left of the medium, records verbatim the invocation, the questions and answers, and the messages given at each séance, which report is published upon our fourth page in its regular order of publication. At the time of opening the Circle—which is public and free to all—no one present knows what is to be given, or what spirit is to communicate; and after one intelligence has spoken none have the slightest knowledge of who is to follow.

The chairman, reporter and medium take their places upon the platform in a negative condition, ready to receive what comes from the spirit-world, expecting no particular spirit to be announced or special message to be uttered. Any spirit who is able to express himself or herself at all clearly is welcomed.

The spirit-message of Capt. G. E. R. Patten, given at one of our regular séances, and published in our Message Department Aug. 12th, has elicited several letters of inquiry from the former personal friends of the spirit as to how it was received, etc. All the information we can give regarding the reception of this particular spirit-message is presented above. How the spirit happened to come to our Circle, who told him of its sessions, etc., etc., we know not. What we do know is that on the afternoon of June 6th our medium was taken possession of by a foreign intelligence and made to utter the message purporting to come from Spirit Capt. G. E. R. Patten, of Bath, Me., and at the close of the session a stranger in the audience introduced himself to the Chairman as Capt. John T. Webb of Bath, and expressed his gratification at having listened to a communication from his old friend Capt. Patten. These are the only facts of the case we know anything of. Of Capt. Patten himself, or of any of his friends, we had never heard until his message was given at our Circle-Room.

"National Convention of Spiritualists."

Under the above heading Mr. A. B. Spinney has called a meeting to be held in Detroit, Mich., the latter part of the present month—a conference gathering we should denominate it—"for the purpose of discussing the feasibility of organic action among Spiritualists," etc., and it is signed, "By order of the Committee of Arrangements." But he does not inform the public who compose the said committee, or by what authority the "Convention" has been called, or what measures are to be adopted to carry into practical operation the "organic action" contemplated. Is it to be a "close corporation" affair—or what? We think *The Spiritual Offering's* view of the case is a correct one, wherein it says: "There has existed for fifteen years an active State Association; this body meets semi-annually; is composed of intelligent Spiritualists who would be as likely as any one individual to sense the wants and demands of the times; therefore, it would have been quite appropriate for Dr. S. to have obtained the endorsement of the State Society. We doubt, however, whether it would assume to call a National Convention without cooperating with other State Associations, of which we have eight or ten. That will probably be the *modus operandi* in the not far distant future of calling a National Convention. Such a body would legitimately represent the Spiritualists of the United States. The Convention called by Dr. Spinney will in no sense represent even the Spiritualists of Michigan, certainly not of the United States; why call it a National Convention?"

Further on, *The Offering* pertinently remarks that "the Spiritualists of the United States are doing very well without a National Convention to decide upon their rationalism, science, philosophy, or morals." The *Religio-Philosophical Journal*, in its notice of Mr. Spinney's "call," remarks that it "might, perhaps, as well be called a national conference, or meeting for consultation and comparing views as to the outlook for Spiritualism;" adding—"We have had no hand in getting it up, but have published the notices sent in by Dr. Spinney, as we do those of any reputable person. We understand that no effort will be made for a great demonstration, but rather the hope is that a few score of thoughtful and earnest men and women may meet from far and near in a quiet little hall of Detroit, for three days of mutual questioning and expression as to what effort or organization may be best to uplift the spiritual movement and so add to its weight and power for good. From such a conference much good will come." This is our view of the case, supposing the *Journal's* idea is correct. But is it not likely to be a rehash of the Philadelphia conference, which convened there some years ago, and which ended in a fizzle? *Nous verrons.*

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Judge Nelson Cross of New York City

paid us a visit recently on his return from his summer excursion at Lake Winnepesaukee, New Hampshire. He looked the picture of health. He visited our public circle-room, and also had sittings with several Boston mediums. The Judge is a sound Spiritualist, and evidently takes great pleasure in letting the world know the fact, as he should, of course.

Mrs. M. J. Folsom, the successful medical medium, at No. 2 Hamilton Place, Boston,

has been dangerously ill for several weeks past. It gives us unalloyed pleasure to be able to state that she is now convalescent. This will unquestionably be good news to her numerous friends in different sections of the country, as well as those in this immediate vicinity.

A new pamphlet by Bro. Peckham is announced in another column.

We shall speak of it more fully in a future issue.

not grudgingly, not sparingly, but generously extend to us the helping hand. Let us, then, by the love we bear to the cause we have espoused, by the love we bear to the spirits of our dear ones who have passed on to a higher life, by the love we bear to the dear ones yet in the form who do not fraternize with us in sentiment, and by the love we bear to each other, firmly resolve that we will individually and collectively put forth our best efforts in support of this structure for which we have laid the corner-stone, a structure which shall be a Temple not only in name, but a Temple perfect in all its parts, complete from base to dome, containing beautiful, spacious apartments, the indwellers of which shall be Truth, Love and Charity."

Regular services will be held at the above named Hall every Sunday at 10:30 A. M. and 7:30 P. M. The platform will be occupied Oct. 8th and 15th by the eloquent trance speaker, Mrs. A. H. Colby of New York, who will be succeeded by other popular, talented workers in the cause.

An Evening with Maud E. Lord.

It was our pleasure to be present at a circle given on Wednesday evening last, Sept. 27th, by Mrs. Maud E. Lord at No. 54 Munroe street, Boston Highlands. The manifestations were of the same seemingly marvelous character as all those that take place at the séances of this noted medium. Beautiful spirit-lights at times floated about the room; music was heard to proceed from above and beneath the table; independent voices spoke words for recognition to all present; hands, tender and warm, caressed every member of the circle; a slate held up against the bottom of the table was written upon by an invisible hand, one of the party recognizing the spirit-friend who wrote the message; and during all the time that the different phases of manifestation were in progress Mrs. Lord remained in the centre of the circle, gently clapping her hands, and mingling her own voice with those of the spirits about us.

One little test we tried on this occasion for our own satisfaction. Before the lights were extinguished, Mrs. Lord handed us a heavy gold ring, saying as she passed it, "Here, I will give this to you now; put it on one of your fingers, and I think the spirits will take it off." We took the ring, and in the full light drew it on the little finger of our left hand, remarking, as we held our hand up in sight of all present, that it was just a fit. After the lights were extinguished and we were in Stygian darkness, we quietly transferred the ring from our left to our right little finger. Soon the presence of spirit-power both in voice and tangible touch was acknowledged by different members of the party. We felt a delicate hand take directly hold of the little finger of our right hand and remove the ring. There was no fumbling nor guess-work about that. We had kept both our little fingers from contact even with the hands of the parties by us. A spirit-eye sought that ring and easily found it.

Some in our ranks are prone to think that a dark circle may not hold in solution all the elements that go to make up the entirety of high spirituality. Be that as it may, we should be pleased to see the pure and lofty spirit-truths enunciated through Maud E. Lord at this same non-lighted gathering transfused into the hearts and tongues of many a lighted-up assembly in our midst. We understand that Mrs. Lord will spend the coming winter in Boston—due notice of her location in which city will be given hereafter.

Progress in St. Thomas.

Our readers are already aware that Charles E. Taylor, B. D'Azevedo and others have been "fighting a good fight" for medical progress in the island of St. Thomas (Danish W. I.), and have brought the public attention there squarely and unmistakably before the problem of freedom in matters remedial. We are glad to note that there are signs that the legal prosecution endured by Mr. Taylor, and the earnest efforts of his friends to abate such proscriptive conditions, are bearing fruit worthy of the mental trouble and financial expense which have been their price. An effort was made by the people recently to place Mr. Taylor on the Colonial Council, but the Allopathic interest was brought to bear against him to such an extent that the attempt proved abortive; nevertheless, the attacking party rallied, and approached the Council with a memorial in behalf of Homeopathic and other physicians (who were not of the Allopathic persuasion) being allowed to practice. This measure passed, and now the sanction of the Home Government is all that is necessary to ensure this right to the inhabitants. This is certainly a long step in advance, and shows that the popular mind is at last rising to the height of the occasion. It is to be hoped that the action of the Home Government may be favorable in the premises. [By the way, how do the followers of Hahnemann in the United States, who are in such lordly fashion joining hands with the Allopaths in trying to put down the magnetic healers, the clairvoyants, the so-called "irregulars" in this country, like the picture of their own school of practice prostrate beneath the legally armed heel of these island "Regulars," while aid from Copenhagen is being earnestly called for to allow Homeopathy to stand upright and draw its first full breath in that Colony?]

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No Such Society!

A letter has arrived at this office from a town in Minnesota, directed "UNITED SOCIETY OF SPIRITUALISTS, Boston, Mass." We know of no such Society in this city; it has probably been forwarded by some one who has seen the handbills of that shameless impostor, J. Randall Brown, who is going about the country scattering yellow posters (copies of which several correspondents have already sent us) on which he asserts that he is travelling under the auspices of such a Society. He proves his true character by the insertion at the foot of his bills of an imprint "Banner of Light Publishing Company," which is willfully intended to deceive the public into a belief that he has his bills printed at this office—which is a baseless artifice entirely worthy of its contemptible originator. As before stated in these columns the imprint of the Banner publishers is "Colby & Rich," not "Banner of Light Publishing Company," and we have no job office connected with this establishment. We trust the friends everywhere who see these bills will point out to the people the interior evidence which they thus present of an intent to defraud on the part of the individual putting them before the public.

The Children's Lyceums.

Mr. Thomas Lees, of Cleveland, O., who takes uncommon interest in the work, says that the Children's Lyceum is the hope of Spiritualism, and the pride of Spiritualists. All which is true to the letter; and it is somewhat surprising that more such Lyceums are not established in various parts of the country by the Spiritualists. The friends of the cause should give their attention to this important subject at once.

"THE PROGRESSIVE AGE."—A double number of the above monthly comes to us, that of August and September being united. The contents are, as usual, replete with instruction, and the appearance of so ably-conducted a magazine in the interest of Spiritualism and a rational religious faith, is one of the best indications of the many that exist of the growth of public opinion on these points at the South. Among the leading articles is that on "Progress of Thought," by H. W. Beecher, from the North American Review, and the best passages from Elizabeth Stuart Phelps's contribution to the same, in which all the old tenets of Orthodoxy are boldly repudiated. "Faith, Miracles, Magnetism, etc.," is a review of "Faith Cures" by several writers, called out by the prominence of recent cases of healing at Old Orchard Beach. There are twenty or more other articles of equal merit, which want of space forbids us making special mention of. The Spiritualists of the South should see that this publication is well supported; it is certainly worthy of all the aid they can give it, and this can be given in no better way than for each to send in his subscription. Address, The Progressive Age, Atlanta, Ga.

By reference to her announcement in another column it will be seen that Mrs. H. W. Cushman, whose peculiar gifts as a musical medium have rendered her name familiar for years past to the spiritualistic public, and to the mass of investigators hereabouts as well, is now located at No. 1 Franklin street, Charlestown District, this city, and is ready to hold sances in the line of her special gift, also to give sittings for tests, etc., whenever her services are desired. She will hold her initial sance for the present season at her residence on the evening of Monday, Oct. 9th. As is well known to the friends in this region, this estimable lady, after a long time spent in the service of the unseen intelligences, has been left alone by the recent decease of her husband, and has now no recourse for a livelihood save the exercise of her medial gifts; we therefore trust she may receive a due share of the public patronage.

Col. Isaac E. Eaton, of Leavenworth, Kan., passed to spirit-life suddenly, in that city, Sept. 19th, leaving a wife and many friends, by whom he will ever be cherished in loving recollection. The interment occurred at Atchison. The deceased gentleman was while in the mortal known as a man of quick and generous feelings, firm balance of character—and one not afraid to back his convictions of the truth anywhere. He was an active Spiritualist for some years before his death; and we have had in the past several pleasant interviews with him at this office while he was temporarily in the East. Such a spirit as his was capable of making itself known, in time, on the plane of human life, as a strong worker for the Truth as it is in Reason.

The variable climate of New England proving too rigorous for him, our friend and contributor, A. E. Newton, Esq., has removed for the winter to Philadelphia, Pa., his address being 2210 Mt. Vernon street, that city. It gives us pleasure to be able to chronicle that his general health is much improved from its condition during the past few years.

Dr. Charles Main, one of the oldest magnetic healers connected with the New Dispensation, has removed from his old home, 60 Dover street, Boston—where he has for an extended period conducted his highly successful practice—to more eligible quarters at 47 Union Park, this city. We wish him years of equally useful work in his new habitation.

The Spiritualist meetings in Newburyport, Mass., will soon commence for the fall and winter season. The following are the names of officers under whose direction the series will be carried out: President, Albert Russell; Vice President, A. O. Colby; Treasurer, Moses A. Plummer; Musical Director, D. T. Reed; Secretary, R. E. Brown.

Ira Y. Munn, formerly a prominent Spiritualist of Chicago, Ill., recently passed to spirit-life at a ripe old age, from Ouray, Col., of which place he was Mayor. He is spoken of as one whose name "is cherished by hundreds of Spiritualists" in the West, "as that of a genial, generous benefactor."

C. E. Watkins, the independent slate-writing medium, will start for the East on the 15th of October. All persons desiring his services along the Lake Shore route should write him at Crooked Lake, Clare Co., Mich., at once.

Mrs. John R. Ploker, the celebrated medium for the materializing phenomena, is, we understand, much improved in health, and will soon return to and take up her residence in Boston for the autumn and winter.

Mr. Phillips is a well-attested medium. Those who have not visited him should improve the opportunity while he remains in town. His address will be found in another column.

BRIEF PARAGRAPHS.

For additional editorial matter see tenth page.

Score one for the honesty of youth. On a recent occasion in Brooklyn a theatrical performance did not occur as advertised and the money was refunded the audience at the door. The theatre was \$100 out by the presentation of demands by people who were in on free passes, but not a gallery god took advantage of the situation.—Ez.

Lauchie—"Fat sort o' minister his ye gotten, George?" George—"Weel, he's no' muckle worth; we seldom see him. Sax days o' the week he's invisible, an' on the seventh he's incomprehensible."

A prisoner, called upon for his defense, said, "I've ordered a lawyer for to-morrow, and I hope your worship will be so good as to put it off till he comes." "Why, what can the lawyer say about it?" "That's what I want to know, please your worship," replied the prisoner.

A writer in the London Field says that no two tigers are alike. One may run away when you whistle to him, and the next may obey the whistle in a manner to convince you that he is coming to dinner.

The Boston Transcript is of the opinion that "many a self-made man would have done better by himself had he let the contract out to somebody else."

THE HALLOUT.

A weapon that comes down as still As snowflakes fall upon the sod; Yet executes a freeman's will As lightning does the will of God.—John Pierpont.

In a western town, the other day, a young man was shot at, but the ball lodged in a testament which was in his vest pocket. There ought to be a beautiful moral to this incident, but unfortunately the fact remains that if he had been reading the testament he would have been killed.

An insane man in Philadelphia supposes he controls all creation. He is ambitious to shine. He should turn boot-black.

An explosion in the torpedo magazine on board the Russian circular ironclad, Admiral Popoff, on Friday, Sept. 29th, killed two officers and about 30 seamen.

Captain Payne and his accomplices in the invasion of the Indian Territory have been released from Fort Smith, and are expected to answer civil suits for the recovery of penalties in November.

An exchange says of a well-known and popular clergyman, that after working all these years to make people think as he thinks, he suddenly discovers that he does n't think so himself.

A severe hurricane visited Ireland Sunday, Oct. 1st. It was the worst storm experienced in Cork for twenty years. Buildings were demolished, vessels driven ashore and other damage done.

The Philadelphia Press notes that in the light of recent events in that city regarding Phipps and his operations, the antique phrase, "He is rogue enough to steal the pennies off a dead man's eyes," will be succeeded by, "He would steal the copper roof off a poorhouse."

Vaccination is a gone-up institution. Mr. Tobbs has tebbued it.

More than 1,000,000 people have used the public bath-houses in Boston during the past four months. They closed Sept. 30th.

The German army has a balloon corps. It is bound to go up—when France becomes strong.

"SEASON'S OUT."

All the summer resorts are deserted, All the gay world of fashion is flown, And empty by sea and in woodland, The hammock swings limp and alone. The fond pair who swayed in its meshes Have parted, it was getting so cool; Miss Mary's at home washing dishes, And Gustavus has climbed on his stool.—Ez.

Mr. Edward Greely, who was a member of the famous expedition which in 1854 caused "The Land of the Rising Sun" to be opened to eastern civilization, and who was long a resident in Japan, is the author of "The Wonderful City of Tokio," a new book for boys which Lee & Shepard will publish this fall. One of the most interesting features of the book are the descriptions of the various trades practiced in Japan. Everything that a boy wishes to know about this strange land is told in the volume, of which most of the illustrations were prepared by a Japanese artist. The book is a companion volume of "Young Americans in Japan," published last year.

At the request of the Indians at Pine Ridge Agency, Dakota, their agent has prepared a number of notices, printed on linen, offering a reward of fifty dollars "for evidence that will convict any person of selling, trading, or giving to an Indian or half-breed liquor." This was done at the expense of the Indians.

Japan and Corea have arrived at an amicable arrangement of their difficulties, which at one time threatened war.

Dr. Siemens calculates that the present annual yield of all the coal mines of the earth would suffice to keep up the fire of the sun at its present intensity of light and heat for about the forty-millionth part of a second.

The Egyptian question has nothing new to offer—save that the Porte and Lord Dufferin are at present (Oct. 3d) engaged in a diplomatic conference which may or may not bring forth something of importance in the near future.

Spiritualism was never making such progress as now, and the spirits who are controlling the work say, "Ambitious men, you who seek by organized cliques to again forge Christian shackles for mankind, to pervert the pure teachings of Spiritualism into other channels, and destroy the mediæstic instruments we have sent to aid us, avanti!"—The Spiritual Offering.

Sojourner Truth, now one hundred and eight years old, lectured in Decatur, Mich., the other evening, and devoted the proceeds to furthering the woman suffrage campaign in Nebraska.

A Philadelphia youth who is learning to play the cornet cannot understand why people who shoot at cats will be so careless. Half-a-dozen stray bullets have already come through his window.—Philadelphia News.

"Wake up, here, and pay for your lodging!" said the deacon, as he nudged a sleepy stranger with the contribution-box.

COVETOUSNESS IN DISGUISE.—The wonderful success of James Fyle's Pearlina has given rise to a flood of imitations with an "ine" to their names, evidently to have them sound like Pearlina. Enterprises of this sort are quite liable to be more selfish than beneficial.

Movements of Lecturers and Mediums.

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

Mrs. Abby N. Burnham spoke on Sunday, Sept. 24th, in West Duxbury, Mass. During the month of October (five Sundays) she will be in Worcester, Mass.; the first two Sundays in November she speaks in Norwich, Ct., and the first two in December in Providence, R. I. During the month of January she lectures in Springfield, Mass. Permanent address 8 Bulfinch street, Boston.

J. William Van Namee can be addressed, for lectures, at Guilford, Ct.

A. J. Fishback is at present at De Soto, Mo., out of health, but on the road to recovery, it is hoped.

Jennie B. Hagan, having enjoyed a short vacation since camping time, will commence her labors for the fall at South Hanson, Mass., Sunday, Oct. 8th. She will make engagements for fall and winter.

A. V. S. Rothenel is at present located at Milford, Mass., where he may be addressed care of Dr. E. A. Pratt.

Mrs. Milton Rathbun will lecture for the Brooklyn (N. Y.) Fraternity, at the Church of the New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, Friday evening, Oct. 13th, at 7 1/2 P. M.

C. B. Lynn will lecture in Willimantou, Conn., Oct. 8th, 10th, 22d and 24th; in Brooklyn, N. Y., during November; in Philadelphia, Pa., during December; in Providence, R. I., the first three Sundays of January; in East Dennis, Mass., the last Sunday of January; in Haverhill, Mass., the first two Sundays of February. Permanent address care of Banner of Light. Mr. Lynn will answer calls in any part of the country.

Mrs. Mary A. Charter is now in Brattleboro, Vt., and may be addressed there for the present in care of Mrs. Frank Reed.

Deacon D. M. Cole will lecture for the Brooklyn (N. Y.) Spiritual Fraternity, at the Church of the New Spiritual Dispensation, Clinton avenue, between Park and Myrtle avenues, Friday evening, Oct. 6th. Subject: "The Evidences of Immortality."

Mrs. S. A. Jesmer, of Amherst, Windsor Co., Vt., will answer calls to lecture anywhere in the United States her services are desired. She will also attend funerals.

THE NEW ENGLAND INSTITUTE FAIR, on Huntington Avenue, Boston, still continues to be successful and well attended. Among the new attractions which have been added to its list since our last issue may be mentioned the celebrated painting of "Joan d'Arc" by Le Page, to view which is alone worth the price of admission. Those who are interested in the problem of cattle transportation will find, in the Burton stock car, now on exhibition at this Fair, what appears to us to be the nearest approach to a solution of the problem of how these involuntary passengers can be brought across the country with the most comfort and with the best conveniences for food and water in transit. The Fair, taken in its entirety, is assuredly a credit alike to managers and exhibitors.

WM. S. BUTLER & CO. announce to-day their Fall Opening. Attention is particularly attracted to their stock of millinery goods, and on their counters are to be found feathers, flowers, hats, bonnets and ribbons in all the novel and fashionable styles, shapes and hues; also a most satisfactory assortment of feathers. In laces and embroideries many fresh goods have been imported, particular attention being given by this firm to made-up lace goods; and of gloves a specialty is made. The low prices of W. S. Butler & Company may be considered one of the most pronounced characteristics of their business, unless an exception be made in favor of their giving universal and deep satisfaction. The hosiery and underwear departments are seen to be especially complete. The small-ware department at this establishment has long been famous, and it presents at this opening an unusually vast variety of novelties; articles of ornament, use, fancy and adornment. The firm of William S. Butler & Company has been well and most favorably known in Boston for twenty years, and this three days' opening will do much to confirm their reputation.

Springfield (Mass.) Meetings.

Mr. J. William Fletcher, who for five months in last season labored with so much success in Springfield, began a two months' engagement on Sunday, Oct. 1st. Last year the lectures were almost wholly due to the efforts of Mrs. Merrill and Mrs. Coburn; but this season an executive committee has been formed from the order of "cosmopolitans," and it is hoped that success will crown the effort; certainly Sunday gave great promise in that direction. Mr. Fletcher's guides have lost none of their power, and gave a thoroughly practical discourse upon: "Is Life Worth Living?"

In the evening there was an increase of numbers, and the lecture upon "Has Spiritualism a Mission?" elicited many marks of approval. The ladies held that there is in science, in art, in literature, as in mechanics, an absolute law, and that the artist and the mechanic are forced to express their thoughts through that law; that Spiritualism is so much knowledge, so much fact, a realization of which neither made a man better nor worse; and yet its mission depends upon the desire of man. He could make it more a guide than a hindrance, and bend all the purpose of his life unto reaching that end.

At the conclusion, the usual descriptions were given. Mr. Fletcher will lecture every afternoon and evening during October and November. He will also speak at the Soldier's Home in Chelsea on Friday evening at 7 o'clock. Address 2 Hamilton Place, Boston.

Meetings in Providence.

Interested audiences were present at Slade Hall, Sunday afternoon and evening, Oct. 1st, to greet and listen to Prof. Henry Kiddle, who had never before been heard in Providence. The afternoon discourse was on the issues which spiritual truth has to meet in its contest with the world. These issues were from two parties: one, the pseudo-scientists—such as Beard, Hammond and Carpenter—the other, the theologians, both Catholic and Protestant. These several issues were presented and analyzed in a masterly manner. Baseless as many of them were, still the speaker declared they would be pressed with pertinacity, requiring on the part of Spiritualists activity and zeal in a measure commensurate with the zeal of their opponents and the far-reaching importance of the principles involved.

In the evening, the subject was, "The Christ-Spirit," showing how theology had deadened it by creeds and dogmas. Long before Jesus, the Christ-spirit, or principle, was in the world, working through mediums, teachers and prophets. The large audience was held remarkably interested throughout. Prof. Kiddle has great power, coming of his logic and sincerity. Next Sunday afternoon his subject will be, "Spirit Identification," evening, "Ancient and Modern Inspiration."

Meetings in Lynn, Mass.

Fred. A. Heath of Boston, the blind medium and speaker, has occupied our platform the past two Sundays with great credit to himself and satisfaction to his hearers who filled our hall, and crowded away up to the desk, listening with intense interest to his words of wisdom. Fine songs upon subjects given by the audience and his psychometric readings, proved very interesting features. Mr. Heath is a highly gifted medium; he understands his own work, and we should commend him to the patronage of all parties everywhere. Mrs. Henry Hutchinson (of the Hutchinson Family) added greatly to the interest of our meetings by fine renditions of choice music. Mrs. Clara Mayo-Steele of California is engaged for Sunday, October 8th, and Parker Pillsbury, the veteran reformer and writer, of Concord, N. H., Sunday, the 15th. G. W. F.

N. E. Anti-Compulsory Vaccination League.

To the Editor of the Banner of Light: At a Conference of Anti-Vaccinators, held at Hartford, Conn., Sept. 26th, 1882, there was organized a League called the New England Anti-Compulsory Vaccination League. The President of this League is Dr. J. Dobson, of Fairfield, Conn., and its Secretary is Dr. Rufus K. Noyes, of Lynn, Mass. The Conference was well attended, and its members were earnest, sincere and determined. It is believed that by holding monthly meetings throughout New England numbers of people may be brought to see what an evil vaccination is. RUFUS K. NOYES, M. D. Lynn, Mass., Sept. 29th, 1882.

The Representative Piano Manufacturers.

WM. KNABE & Co.—This firm is one of the oldest in the country. Their growth has been solid and steady; not an ephemeral upspringing; and their position, therefore, is unsurpassable and unassailable. They have relied upon the real merits of their instruments, and avoided all clap-trap and trickery. The outcome is a business whose firm and steady prosperity is unequaled. The relative value of Pianos is pretty well known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale, with so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is especially supreme—tenacity of holding Tone. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.

A man of average weight possesses about 28 pounds of blood. All of this passes through his heart in about a minute and a half. Obviously, therefore, any disease of that organ must impair its functions and retard its pulsations. There is a sterling preparation, Dr. Graves's Heart Regulator, which cures all derangements and diseases of the heart.

Miss Ida L. Spalding, a thoroughly competent phonographic writer and a worthy young lady, desires to make engagements to furnish verbal reports of lectures (Sunday or otherwise). Any person employing her, will be fully satisfied with the results of her labors. She can be addressed care of Banner of Light. —Ez.

Read the appeal of the widow of the late E. V. WILSON, eighth page.

Medical Examinations by J. William Fletcher, at 2 Hamilton Place, Boston.

See Dr. Stillman's advertisement, page 11.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

M. F. W., TROYVILLE, LA.—Doubtless the movement and snapping of furniture mentioned in your letter are caused by your spirit attendants, who take that method of announcing to you—results prove—the hopelessness of the case at the time under treatment.

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. Minimum, each insertion.

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

Notices in the editorial columns, large type, limited number, fifty cents per line.

Payments in advance.

Electrotypy 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.

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. O. 7.

Mrs. Sarah A. Dauskin, Physician of the "New School," asks attention to her advertisement in another column. O. 7.

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. O. 7.

ADVERTISEMENTS.

HEART DISEASE.

IN YOUR HEART SOUND?

Many people think themselves sick and doctor for kidney or liver troubles, or dyspepsia, while if the truth were known, the real cause is in the heart.

The renowned Dr. Clemens says, "one-third of my subjects show signs of heart disease."

The heart weighs about nine ounces, and yet man's twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surely this subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 per bottle, six bottles for \$5 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise.

F. E. Ingalls, Sole American Agent, Concord, N. H.

HEART TROUBLES.

Oct. 7—1882

KIDNEY-WORT

HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to your sex, such as pain and irritation of the bladder, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Each Box. Incontinence, retention of urine, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power.

SOLE BY ALL DRUGGISTS. Price 25c.

KIDNEY-WORT

MRS. L. J. COLLAMORE, ECLECTIC AND MAGNETIC PHYSICIAN, 498 Tremont street, 5th door above Dover street, still continues to effect remarkable cures for which she is so justly celebrated. Patients who have been disappointed in other treatments should avail themselves of the great benefits to be derived from the power of this Magnetic Physico. Her Vaporized Medication is a sure and certain cure for all chronic diseases in acute and chronic diseases persons who have been invalids for years have found health restored by her treatment.

TO YOUNG MEN who wish to learn Steam Engineering, send your name with 10c. in stamps to F. W. KEFF, Engineer, Bridgeport, Conn.

MRS. SUE B. FALES, Psychometrist and Clairvoyant; also Test and Inspirational Speaker No. 11 Front street, Cambridgeport, Mass. 3rd—Oct. 7.

THE ANGEL OF HOREB.

A CRITICAL REVIEW OF Biblical Inspiration and Divinity.

BY M. R. CHAVEN.

Paper, Price 10 cents. For sale by COLBY & RICH.

WM. S. BUTLER & CO., 90 and 92 Tremont Street.

FALL OPENING, In all Departments.

MILLINERY GOODS.

Consisting of Flowers, Feathers, Hats, Bonnets and Ribbons. Our custom is now, as heretofore, to place our goods at a small profit from cost. Rose's, Rosebuds, in every conceivable shade; Clusters, Gross Grains, &c., in great variety.

FEATHERS.

Long Shaded Plumes, Black Plumes, White Plumes, Ostrich Tips, every grade from high to low cost; Fancy Feathers.

HATS.

In Plush, Felt, Beaver, Wool, Brush, and a large assortment in all leading shapes; Bonnet Frames, all styles; Baby Bonnets and Caps.

RIBBONS.

New and Elegant Shades in Fanelas, such as Satin Broadband, Plain and Velvet Ribbons; Plush and Satin, Velvet and Satin, Ottoman and Plush, and all other latest and most desirable. We would specially call the attention of our friends and customers to our stock of SATIN RIBBONS, in which we claim with perfect truth, to carry the most beautiful assortment WITH EXCEPTION in this market, at much the lowest prices. VELVETS, PLUSHES, SATINS and SILKS in full variety.

MADE-UP LACE GOODS.

Having increased our facilities, and taken great pains in procuring the latest designs, including all that is most tasteful, serviceable or novel, we can suit all, from the cheapest to the best, in price or quality.

GLOVES.

This department we make a specialty. We have the low-price, medium, and high-cost goods, in choice makes and latest styles, an inspection and comparison of prices for which we earnestly solicit.

SPECIAL.

We are offering tempting prices in these goods, having the reputation for the last 20 years of keeping as good an assortment as any house in Boston. Patrons and Purchasers of the city or from its vicinity will please call and convince themselves that our stock is not only complete in every particular, but that prices are always below those of other houses.

HOSIERY.

We would call our customers' attention to this department as being specially complete. Also our

MERINO UNDERWEAR.

New and desirable goods, arriving every day for Ladies, Gentlemen, Misses' and Children's assortment.

LACES AND EMBROIDERIES.

Fully stocked with fresh goods, Swiss Embroidery, German Val. Edg., Irish Crochet Lining, Russian Lace, Antique Lace, Cream Spanish Edging, Embroideries and Insertions, Point Blanche, Black French Lace, Black Spanish Lace—Crimson Trimmings, &c., &c., &c., at all prices.

SMALL-WARE DEPARTMENT.

Customers will find that this stock is complete in every particular.

JEWELRY.

Full stock in all the newest patterns in Drops, Bracelets, Charms, Necklaces, Pins, Bar Pins, Jet Goods, &c.

CORSETS.

Perfect-fitting Corsets in all Foreign and Domestic Goods—reduced, at all prices.

Please examine goods and prices.

WM. S. BUTLER & CO., 90 & 92 TREMONT STREET, BOSTON. Oct. 7.

Ingersollism or Christianity: Which?

BY J. M. PEBBLES, M. D.

This neat pamphlet of twenty-four pages is a sharp, clear and incisive reply to some of the points raised by Col. Ingersoll against the Christian religion; and may be thus summarized:

- I. The Injustice of Col. Ingersoll to Moses and the Israelites.
II. The Midnight Gloom of Materialism.
III. A Definition of Christianity, with some of its Historical Evidence.
IV. The Testimonies of Max Millier, Lecky, Humboldt, Macaulay, John Stur, H. Hall, W. L. G.
V. The Teachings and Influences of Christianity (relative to Human Brotherhood)—The Principles of Peace, Religious Freedom—Civilization—the Elevation of Woman—Charities, etc., etc.

Paper, price 15 cents. For sale by COLBY & RICH.

THE SPIRITUAL ECHOES.

A NEW COLLECTION OF WORDS AND MUSIC FOR THE CHORUS, CONGREGATION AND SOCIAL CIRCLE.

BY E. W. TUCKER.

INDEX.—Angel Visions, Bliss, Beyond the Mortal, By Love we Arise, Circle Song, Day by Day, Don't Ask Me to Tarry, Evergreen Side, Flight of Time, Foot in Your Army, Fraternity, Gratitude, Golden Shore, Gathered Home Beyond the Sea, He's Gone, Here and There, I'm Called to the Better Land, I Long to be There, Live for an Object, My Home is Not Here, My Guardian Angel, No Weeping There, No Death, Not Yet for Me, Never Lost, One Who is Past, Outside, Over the River They're Waiting for Me, Over the River I'm Going, Passed On, Passing Away, Parting Hymn, Ready to Go, Star of Truth, Silent Help, She has Crossed the River, The Land of Rest, The Sabbath Morn, The Cry of the Spirit, The Silent City, The River of Time, The

Pearls.

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

THE COMPENSATION.

"He who does trustfully his honest duty Alone is happy, he be self or king."

Iron is the most strongly united in the fiercest flame, and the same is true of valuable friendships.

ACQUAINTANCE.

Not always those we hold most loved and dear, Not always those who dwell with us, know best Our greater selves; because they stand so near They cannot see the lofty mountain crest; The gleaming, sun-kissed height, which fair and clear Stands forth revealed unto the sometime guest.

[Miss Wheeler.]

Nothing is so uncertain as the minds of the multitude.—Livy.

AINS OF MEMORY.

Alas! all inefficient is her power To cheer, by what is past, the present hour; For every good gone by, each transport o'er, She may regret, but never can restore. Yet shall her festering touch corrode the heart— Compel the subjunctive tear to start. She calls grim phantoms from the shadowy deep, And sends her furies forth to torture sleep; The lapse of time, the strength of reason dares, And with fresh rage her straining neck prepares.

[Robert Merry.]

If you would not have affliction visit you twice, let ten at once to what it teaches.

DOES SUMMER DIE?

Does Summer die when Autumn cold Entombs with frost her pretious mould, And o'er her dark, leaf-shrouded bier, With many a frozen, stormy tear, Stern Winter mourns, a pilgrim old? When sleep close gather in the fold, And stars, Time's ancient lamps of gold, Shine through the wintry heavens clear, Does Summer die? Oh, let the answering Spring appear! She stills the doubt with soothing cheer, She calls the laws by Nature's ways are told; One flower doth all life's secret hold; Then why should death bring sorrow here— Does Summer die?

[Ernest W. Stuart.]

It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them.—George Elliot.

Banner Correspondence.

New York.

SARATOGA.—Under date of Sept. 21st, P. Thompson writes: "The close of this week will be the closing of the season of 1882. It is a week, however, of so much interest and activity that a record of the same may not be amiss. The Unitarian Convention has brought together an unusual number, and the State Republican Convention, together with the United Presbyterians, who have a large number in council, are making it a week of great political and religious importance. The effects of this week's doings in Saratoga will be felt far into the future. The Unitarian is certainly a body representing a noble and thoughtful portion of humanity; reverend and gray-haired men, staid and matronly women, whose faces and forms declare their love of truth. With this body of religionists the female element is allowed to exert its full power, which is certainly an improvement on the times and people of the past. Mrs. Julia Ward Howe gave a powerful address last evening. The large Methodist church was crowded to excess; many went away not being able to get in. It is strange, however, with them, as most others who teach and require a belief in immortality, that the 'proof palpable' is ignored, shunned and even ridiculed. The spiritual is much talked about, but how various are the modes, and how determined to dictate the manner of its coming. The reports from various Unitarian organizations are regarded as very favorable and encouraging. They claim theirs as the most liberal of all religious creeds, and that its principles are soon to cover the earth as the waters cover the sea. It is certain that whatever can spiritualize, purify and elevate, is worthy the sympathy of all true men and women.

We who believe in the fact and power of spiritual communion are comparatively weak. The old religious organizations have earthly facilities for carrying on their work which we do not possess. Mrs. Brigham will commence her lectures here again on Monday evening, Sept. 25th. The evidence of inspiration which she, and many others are offering us is sufficient to strengthen our confidence, and assure us that our labor is not misdirected. We have risen above the old idea that all religious thought and faith except our own is 'of the devil.' True, pure and noble men and women are found in every religious system. We would recognize goodness wherever it is found.

We are enjoying a visit from Mrs. Mary F. Lovering, a Boston lady, whose spiritual gifts are making her a power for good. She has probably sown as much good seed in church societies as any one who has ever attempted it. During the pleasure season in Saratoga, but little is thought of spiritual things. We are now approaching the close. The doors of our large hotels will soon be shut, and the streets will be silent and forsaken. To most of us this change is agreeable. The season has been one of success. As a place of summer resort Saratoga has added to her former reputation. With the parks, the beautiful roadways, the lakes, the immense hotels and the ever abundant flow of her wonderful waters, Saratoga will be more noted in the years to come than in the past.

We are having heavy rains and warm weather; vegetation has attained the 'sear and yellow leaf'; the freshness of summer has gone, but The calm still days that autumn brings The sad decay of living things And dying of the flowers; Are not to us what they may seem, For in their quiet winter's dream, They quicken all their powers. So with ourselves, the years portray How all things come and pass away, More perfect life to gain; And those who were companions here Are basking in some higher sphere Within God's wide domain."

Tennessee.

PALMETTO.—R. S. Montgomery writes: "My family and one other in this vicinity are all who believe Modern Spiritualism to be a fact. My family consists of myself and six children having 1 wife and mother seventeen

months ago. We are all members of the Presbyterian Church; we have developed a home medium, beginning with rapping and thence to writing, with the promise of independent writing, before long. My second daughter, sixteen years old, is a fine scholar for her age, and has been skeptical on religious matters.

I have been a member of the Presbyterian Church for thirty-five years, though I never did subscribe to all in the Confession of Faith, and have so expressed myself. Never saw anything, or gave Spiritualism any thought until my wife was taken from me; since then I have visited several mediums, and finally become convinced through our home medium. We are much scoffed at and derided by those who willfully will not believe. I dislike to hear persons who profess to be Christians, denounce Spiritualism, and call it a 'humbug,' or the 'devil,' and at the same time I dislike to hear Spiritualists denounce the Church and say so many hard things about it. We all want Charity, that best of graces. I read carefully each Banner of Light as it comes, and have given several numbers to others to read."

Ohio.

NEW PHILADELPHIA.—A correspondent, "C. H. M.," says that upon reading a paragraph in the Banner of Light of Sept. 23d, regarding the growing interest in Spiritualism, and the folly of any attempt to explain by any other than the spiritual hypothesis the phenomena upon which its claims rest, he was reminded of a recent personal experience which he relates as follows: "On the morning of the 22d of Sept., 1882, I returned from Columbus, on the Pan-Handle Railway, to Uhrichsville, about 4:30 o'clock A. M., and on entering the station laid down on a bench to await the departure of the C. T. V. & W. train to Cleveland. I had barely stretched my full length upon the seat when a loud rap sounded upon the back of the seat. It is hardly necessary for me to say that the rap, which was a loud one, was not produced by any human agency. I might here remark that it is a common occurrence for me to hear raps, at home and abroad. I listened attentively, but heard no more. I had laid, or rather pulled, my straw hat over my face, but was not inclined to sleep. Suddenly I felt my hat moving. No one was within ten or twelve feet of me, and the only three persons in the room were apparently asleep. I laid perfectly still, almost spellbound, awaiting developments. The hat continued to move, but so slowly as to be almost imperceptible. Recognizing the unmistakable presence of the invisible, I said mentally, 'Go on, remove the hat.' It continued to move, not faster than the minute hand of a clock. Finally, fearing I might miss the train, I whispered, 'Hurry up, remove the hat; I know you can do it.' After a tiresome suspense, which seemed a half hour's duration, the hat was tipped from my head to the floor. I immediately arose and made for the cars. This was the strongest demonstration of spirit-force I ever witnessed, unless in presence of a regular medium.

Those who know that disembodied spirits have the power to move ponderable bodies will not marvel at my experience. I may never know the invisible gentleman who had a little amusement at my expense; but it furnished me additional evidence of the truth of what Longfellow beautifully says:

The spiritual world Lies all about us, and its avenues Are open to the unseen feet of phantoms That come and go, and we perceive them not, Save by their influence, or when at times A most mysterious Providence permits them To manifest themselves to mortal eyes!"

Louisiana.

NEW ORLEANS.—James H. Young writes: "A number of the Spiritualists of New Orleans have held regular meetings for the past eight months at Odd Fellows' Hall on Camp street, with our brother George P. Benson, as trance speaker, through whom (though not as yet fully developed), we have listened to fine discourses from our spirit-friends.

Early in August a resolution was reported, to incorporate the Society. Committees were appointed, and as the result of their labors 'The New Orleans Association of Spiritualists' was duly incorporated under the laws of the State of Louisiana, September 6th, 1882. The election of officers to serve until March 31st, '83, was deferred until Sunday, Sept. 17th, in order to give any and all Spiritualists an opportunity to join and take part in the election. At the business meeting on the above named date, the Charter was read, and all present, invited to sign the book. A Letter of Fellowship, which had been ordered by a unanimous vote at the previous meeting, was then read and presented to our worthy brother, George P. Benson. Under the law, this letter, bearing the seal of the Association, entitles him to perform all the acts and enjoy all the immunities that can be performed or enjoyed by a minister of the gospel. The election was next in order. James H. Young, who had served the Society as Chairman for the past eight months, was elected as President; Mrs. E. F. Husted Vice President; Thomas Cripps, Secretary; M. R. Pittman, Treasurer, and five gentlemen with the above, as a Board of Managers. Our book shows the names of twenty-eight members. There were over thirty persons present who listened to the congratulations of our spirit-friends through Bro. B. on the occasion, and their promises of increased numbers, and wider usefulness for the Society in the future.

The Association, as expressed by its unanimous vote, is fully satisfied with the answers to questions, and lectures delivered by our spirit-friends, through our present trance speaker. Should circumstances permit us to hold evening meetings this winter, we shall invite some one from the North to deliver such messages and instruction as our angel friends can give."

Massachusetts.

STURBRIDGE.—Chester B. Fletcher writes: "I continue to like and prize the Banner of Light very highly. It is a peerless teacher of Spiritualism. I am always pleased with an opportunity to speak a good and kind word for it at any time; and I am always delighted to read the good things which others have to say about it. May the Banner and its usefulness be spared and remain with us evermore."

Missouri.

GLENWOOD.—Phoebe Kennedy, M. D., writes that having used the Phenomenal Paper, and other preparations advertised by Dr. Raymond, of Worcester, Mass., she is able to testify to their great efficacy as remedial agents, more especially for invalid ladies. She also speaks of the regular visits of the Banner of Light as affording her much spiritual comfort and instruction

Penumbra Sketches.

"SHADOWS" SHADOWED.

BY JOHN WETHERBEE.

CHAPTER THREE.

"I like not this, For many men that stumble at the threshold Are well foretold that danger lurks within."

"Nay, good my Lord, be not afraid of shadows."

"Shadows" tried to look cheerful when he invited old Mr. Octavio to walk in, as he saw him hesitating at the open door. It is possible that, in his distressed condition, a feeling of regret stole into his mind that he had had that practical joke at the old man's expense; at least he could not help thinking of it all the time he was trying to be courteous; adverse circumstances detract from one's courage and independence; he was sorry then that he had been stung with his whiskey, though he knew too much to ever look for favors in so unpromising a quarter, and certainly did not then. "Is this your office, Mr. 'Shadows'?" said Octavio. "This is my office," he replied. "How long have you been here?" "Oh!" said "Shadows," "some time." "What are you doing here? Are you doing the same kind of business you used to?" "Oh, yes! pretty much so," "Shadows" replied, wishing probably to add that his whiskey was always free now to any one, but of course that found no expression, and "Shadows," by the way, was rather a temperate man in his habits and would not have had the whiskey at the time spoken of, only it was a present.

The old man, from habit, or with an eye on the main chance, inquired, "What have you got that's cheap?" "Shadows," remembering his empty pocket-book and safe, responded, "Oh! nothing that you would buy!" but added, "I will be glad, Mr. Octavio, to buy anything for you if you will give me an order." "Oh, no!" said he, "that ain't my way; I go round and pick up job lots of slow securities, mutilated bonds, or anything that I can buy at a bargain. Are you using any money now?" "Yes," said "Shadows," "when I can get it on satisfactory terms," swallowing in order to another sigh, as he was then dying, in a commercial sense, for the want of fifteen hundred dollars, but he knew very well there was no show there.

The old fellow then said, "What rate are you paying for money?" "I don't pay very high rates," said "Shadows," assuming a virtue that he did not possess at that trying moment, for he would have given any rate then for the use of money; all he wanted was money to convert his imminent failure into a success; but he knew there was none reachable in that man's pocket, so he thought he might as well die with all his pride on as to show his hand and still go under. "What have you got as security?" said Octavio. "Nothing that you know anything about," said "Shadows"; "some 'Sagadyhoc Woolen Company.'" "What is that?" said he. "Shadows" replied, rather indifferently, it was a manufacturing stock that had good contracts—was making stockings for government. "What does it sell for?" asked the old man. "Shadows" said—which was the fact—that the last quotations were about eighty-five, and it ranged from eighty to eighty-five per cent. "How many shares have you got of it?" said Octavio. "Twenty-seven," said "Shadows," though he might as well have said any other number, for he had the whole; but twenty-seven was a sort of magic number with him; he was twenty-seven years old when he backslid from the Orthodox Church, and there were other reasons why he remembered that number, so it came to his mind and was uttered without much thought.

The old man then seemed to be calculating; was probably multiplying twenty-seven by eighty, to see the market value of the security, as if quotations and value were the same thing. He then said to "Shadows":

"I suppose you will pay twelve per cent. interest, won't you?"

"Yes," replied "Shadows," almost stupefied to see this sharp, selfish old money-bag think of lending his money on such a nominal security; but then he did not know its pedigree, or its genesis, as "Shadows" did. It is not often true in finance, as it is in sentiment, that "where ignorance is bliss 't is folly to be wise," but it was in this case. Octavio said, as he stopped calculating:

"I will lend you two thousand dollars on it for three or four months."

This was a godsend, and "Shadows" felt saved; astonished, bewildered, but saved. It required a little ready fertility to know how to manage the transaction even then. There had not been a certificate taken out of the book, and he hardly dared to let the old man observe that fact, perhaps feeling the truth of the proverb, "The guilty flee when no man pursueth"; so, making a virtue of necessity, he said to him: "Mr. Octavio, I have got to go out to see a man on a little business, and I will be all ready for you if you will look-in in an hour or so. I will have the certificate made out and the note written; and in the mean time if you want to 'you can inquire me up, as you do n't know much about me."

"Oh!" said the old gentleman (using the improved expression to tally with the improved estimation in "Shadows's" mind) "I won't inquire of any one about you. I know you would not give me anything that was not good."

This was almost heaping coals of fire on "Shadows's" head, remembering how shamefully he had treated him in the whiskey affair; but the fact of putting it so on his honor almost overcame him. "Shadows" knowing that the "Sagadyhoc Woolen Company Stock" did not cost anything (the reader will remember why and how), and was therefore wholly prospective, the disposition to make a confidant of him and tell the whole story was very strong; and just as it was going to be spoken, he felt a palpable touch on his shoulder from behind. He turned, naturally, partially round, though he knew nobody was near him, or in the room; but it had all the effect of a real touch, and probably was one by an invisible presence; and a great deal passed through his mind in that one instant; it might briefly be expressed thus: Why should he not take the money? He is rich and mean; and who could afford better to take the risk? and if he should lose it, everybody would be glad and say, "served him right." But he won't lose it, thought "Shadows" to himself; if he could not pay it when due, it would not distress him to wait until he could. This was a wise second thought, under all the circumstances, and "Shadows" had great reason to thank the impression that felt like a touch of warning, and which he learned afterwards was one from the angel-world, for the end was good; good for the old gentleman, good for "Shadows," good all round.

Octavio then left, and as soon as he was out of sight, "Shadows" began to fix up the vouchers. In an hour or so, Mr. Octavio came back, and "Shadows" gave him his note for \$2000, and the twenty-seven shares of the "Sagadyhoc Woolen Company," as security, and received his check on the bank for \$1940, and "Shadows" was then ready for the expressman, and the labor pay roll would not be defaulted. Mr. Octavio put his security slowly and carefully into his pocket-book, and said, as he was deliberately doing so, that he had about \$6000 on hand still, that he would lend on the same terms if he had had any more of the stock. "Shadows" then regretted that he had been so modest, almost felt that the old gentleman was a providence; if he himself had only been a little more avaricious or bold, for he had the whole one thousand shares less the twenty-seven just issued, and he began to see fortune ready to rest on him if he had that \$6000; while the \$2000 he had received was, after all, only a momentary relief, and could furnish no wool, or the required raw material. Great are the resources of courage and poverty. "Shadows" was not usually a very fertile minded man; honest men are not apt to be, but he was fertile at that moment. It was perhaps a tide in his affairs, or more likely, an impression from the supervising spirit that had touched him on the shoulder an hour before, and drawing upon his imagination or the divinity that was shaping his end, he said to Mr. Octavio that he would have a hundred shares the next Saturday, as he had a note falling due that day with one hundred shares as security, and would borrow the money then of him. Mr. Octavio said he had it then, but might not have it Saturday, as he would most likely find use for it at once, as he did not like to lose any interest. Upon this, "Shadows" remarked that if he would keep it for him he would pay the interest on it from that day, which was Tuesday, and would make the transaction on Saturday. Octavio agreed to this, and on the day mentioned came in and lent "Shadows" \$6000 on a hundred shares of the same stock; so it seems that the public quotations referred to of the "Sagadyhoc" for one purpose, were serviceable for another, and though a trifle in itself, and done with no evil or stock-jobbing object, or no dishonest intention, served in this unexpected manner to make an enterprise an eminent success, when ruin and disaster seemed to be unavoidable, and at that very moment expected.

"Shadows" was then suddenly in good condition, his labor paid, and wool supplied with the money thus raised, stockings multiplied, contracts filled in time, money received therefor, and "Shadows" had a new lease of commercial life. Soon after this somewhat remarkable transaction, when the mill was well supplied and working in good shape, and stockings running off the machines like stove funnels to be cut into proper lengths and finished, one of the firm of Chicken & Greedy called on "Shadows" inquiring about the "Sagadyhoc" with an idea of investing; he could then talk strongly, and did, and it resulted in his visiting the mill expecting to buy 50 or 100 shares of it; but after some consultation and deliberation, the firm proposed to "Shadows" to buy of him one half of the capital stock at 80 per cent, or \$40,000, and they, Chicken & Greedy, to have the management of the business, which was accepted by "Shadows," \$30,000 or \$40,000 being a pretty good sum for half of an operation that had cost nothing, except the trouble and anxiety and risk of swinging it into line, which has already been related.

Two things had better be mentioned here: first, Mr. Octavio was paid his notes when they matured, and second, he continued intimate with "Shadows" till he died, some six or eight years after; and it might be added, in an invisible but not an unfeared or unperceived manner, until the present time, and is still a friendly supervisor, in his now more exalted state, though living now where he cannot draw checks as of old; but of that more anon.

The rich and shrewd firm of Chicken & Greedy managed the "Sagadyhoc Woolen Co.," and its contracts, as they had a right to, and the large salaries they drew and the interest they charged the Company for the advances made used up the large profits, so they got rich, but the stock accumulated nothing, and when the war ended, and contracts and profits ceased, the institution went down. It made something under this new management, but it stuck to the management, and did not reach the stock-holders, but this was after "Shadows" had left it; the \$40,000 he got at the start, however, satisfied him, as it ought; it would have been wise if "Shadows" had gradually got rid of his remaining interest in it, but seeing that the management was selfish, and looking out for itself, he did not like to, or have anybody lose money; and as it eventually turned out he was glad he held it himself, and thus nobody suffered any loss, except the poor soldiers, who had rather poor stockings; but then they were mostly in a warm climate, and so their losses were confined to what the Government charged for them, and that caused no physical suffering.

Old Mr. Octavio always took great pride in that transaction with "Shadows," and when he got his money, as he did promptly, from the circumstances of the case, he continued to deal with him, and was a frequenter of his office; in time he learned the circumstances of this, his first money transaction with "Shadows," and as he began to be intimate and grow confidential, the whiskey joke was referred to, and old Octavio owned up that the transaction served him right, and that he rather liked the impudent independence of snubbing him in that way. That man, he thought to himself, is no respecter of persons; at least, no respecter of money; and although it annoyed him, and probably had no effect upon his penurious habits, "as sinners who grow old in sin, get hardened in their crimes," and habit with him had become second nature, still in heart he had an admiration for "Mr. Shadows," though he never showed it, and, in fact, for reasons mentioned, never had a chance to, until this transaction that was so opportune for "Shadows." During the intimate relations that continued between the two, the rest of his life, he often spoke of that life, and knowing from "Shadows" that it was the making or the saving of him, he counted it as virtue, and it proved to be one to him as well as to "Shadows," and when speaking of it to others, took a pleasure in the prosperity that followed it to "Shadows," saying he was the means of it, or that he had set "Shadows" up in business. He had an inner story to tell, which he did tell occasionally to "Shadows" and to others, which was this; we will relate it the way he would and did sometimes speak of it: It was a very strange transaction; I never did such a thing before in my life; something made me do it; I could not help it. Why, don't you think, one day I found myself in the Phoenix Building. I had no particular object, was

sort of looking round, and noticed, as I went up stairs, most of the offices were to let; and happening to open one of the doors, it was "Shadows's" office. I went in and sat down and had a chat, and lent him two thousand dollars on some stock that I knew nothing about. Why, I never did such a thing in my life before, and when I got home it made me tremble to think of it. I fairly shook; and at night I laid awake thinking about it; wondering what could have made me do it; and don't you think, I went down the next day and lent him six thousand dollars more on the same stuff, and went home again and worried about it. Something made me do it; I could not help it; but I never was so glad for anything in my life now that I did do it. I got my pay just as he promised, and he has made money. I lend him now whenever he wants it, and without any security; but things are different now. The thing that astonishes me now is, how I dared to do such a risky thing then; it was unaccountable, but something made me do it; I could not help it.

"How far that little candle throws his beams: So shines a good deed in a naughty world. When the moon shone we did not see the candle— So doth the greater glory dim the less."

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To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1.50. It will be a handsome volume of between 400 and 500 closely printed pages. It has been thoroughly revised by my spirit-guides through my mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable into good English.

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

I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich of once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to receive it at \$1.25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1.60 per copy.

I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1.00, as soon as one hundred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hundred and fifty names have been obtained the price will be \$1.00 per copy. As these lectures have been electrotyped at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many have expressed a desire.

I wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2.15—a material reduction from the price after publication. There are surely many of our countrymen in the United States who will precipitate the publication of so inestimable a work as Allan Kardec's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual literature.

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

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

E. V. Wilson Fund.—Subscription for Bonds.

WHEREAS, The estate of the late E. V. Wilson [is] in debt, and the farm (two hundred and forty acres) and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage on the above described farm, and to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and WHEREAS, said premises are of value sufficient to secure said bonds, and the proceeds of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, We do hereby agree to take, and do subscribe for the sum of one hundred dollars each, in the name of our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as aforesaid.

[\*] This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lombard is a thriving suburban town, and the land is thus elevated in value. The West half of the Southeast quarter and the Southeast quarter of the Northeast quarter of section eight (8), in township thirty-nine (39), North of range eleven (11), East of the third (3d) principal meridian, in the County of De Page, and State of Illinois.

National Convention of Spiritualists.

At Detroit, Mich., in Royal Temple Hall, cor. Woodward and Grand River Avenues, on Thursday, the 21st day of Oct., 27th, 28th and 29th, 1882. The National Convention is for the purpose of discussing the feasibility of organizing a National Spiritualistic Association, scientific, philosophical and moral basis. Many hundreds have endorsed this call, and it is hoped each devoted, true Spiritualist, will do so. The program of the Convention, or at least their name and address, as in sympathy with this movement. Among a few of the many who have signified their intention of attending are: Wm. W. Walker, of King, A. J. King, Dr. J. M. Peckler, Capt. E. H. Brown, J. P. Whiting, Giles B. Stebbins, Mrs. L. A. Peaslee, Chas. A. Andrus, and others. For further particulars, apply to the Secretary of the Convention.

Notice.

The Rosicrucians hold occult circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission, either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce street. [Progressive papers please copy.]

Passed to Spirit-Life!

From Palatow, N. H., Sept. 29th, Charles W. Bradley, aged 35 years and 7 months.

From Westley, R. I., suddenly, Sept. 14th, 1882, Marie Hoxie Cross Maxon, beloved wife of Nathan Elvin Maxon, and eldest daughter of George Dilwyn and Mary Burleigh Cross.

The Waukegan, Ill., Patriot, Sept. 16th, 1882, says: The following notice of the death of a much respected lady, who had a large circle of friends in this city and elsewhere, will be found in the columns of the "Patriot." Monday afternoon of this week at four o'clock Mrs. Maria B. Wickham, mother of the late Mrs. Wickham and Mrs. W. H. Wickham, died from the effects of a stroke of paralysis received August 11th. Mrs. Wickham was for many years a resident of Chicago, but removed to Waukegan, Ill., where she has since made her home here. Funeral services were held on Tuesday afternoon, and were conducted by Bishop W. H. Wickham, assisted by Rev. Wm. H. Wickham, and Rev. J. H. Wickham. Mrs. Wickham was sixty-four years old at the time of her death, and leaves five adult children to mourn the loss of their mother. Her husband, George Wickham, of Chicago, Mrs. E. D. Darling, of New York, Mrs. J. H. Cole, of this city; and Mrs. H. W. Conroy, of Elmira, N. Y.





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