

# BANNER OF LIGHT.

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

NUMBER SIXTEEN.

Prepared expressly for the Banner of Light.

If there were no genuine bank-bills, there could be no counterfeits. If there were no genuine mediums through whom spirits could manifest their presence, the speculative adventurers who palm off their tricks of legerdemain as spiritual phenomena would not seek to deceive the people concerning the most important subject presented for the consideration of mankind on earth. We read of many positive proofs being given of spirit-power and intelligence sufficient, it would seem, to convince the whole world of the grand truth that our "deceased" friends are not dead, but alive as immortal spirits, and able under favorable circumstances to commune with mortals; and in the same paper, of the most rascally frauds being perpetrated by those not gifted with medial powers, who advertise more wonderful things than have ever been witnessed at any legitimate séance, and in their failure to present the phenomena announced on their bills, create a doubt in the minds of all who attend as to the possibility of spirits being able to return. Our neighbors and friends have perhaps listened with awe as we have related that which took place in our presence at a spiritual séance, and they, too, have expressed a desire to witness something that would convince them also if indeed it be true that those they loved dearer than life still live beyond that change called death; and seeing an advertisement of "Wonderful Manifestations of Spirit-Power" of "Pianos Floating over the Audience without Mortal Aid," etc., attend, not only to be most egregiously imposed upon, but disgusted with the entire show, and led to sneer at all believers in Spiritualism. It is not to be wondered at that many investigators, as well as others, become fully satisfied by such exhibitions that the whole thing is one stupendous fraud, and look upon Spiritualists as the silly dupes of designing men. Honest, earnest, intelligent men and women are subject to reproach and insult for maintaining their faith in spirit-return, because of the misrepresentations of those who pretend to be what they are not.

As I have given some "Experiences" with those I know to be honest and truthful mediums, let not my duty also to give my experiences with those I know are only dishonest pretenders, while claiming to be mediums? I occupied Horticultural Hall, one of the largest and most popular halls in the city of Boston, every week-day evening three consecutive weeks, commencing Monday, May 7th, 1883. Previous to this time my entertainments had generally been of an amusing nature, rather than to illustrate by experiments the close connection of mesmerism to Spiritualism. True, I had made many efforts to prove this fact; but only to meet with sneers, and decreasing attendance, and financial failure in various cities and towns. Because of these deceptive exhibitions during the last few years, many people become offended at every attempt to demonstrate that spirits can control mesmeristic subjects; and they not only do not come again, but do all in their power to prevent others attending. Believing that Boston audiences were ready to accept the fact of spirit control, I advertised accordingly, little dreaming then that not less than four of that class of exhibitions would be given in Boston inside of the next two weeks. After I was thoroughly advertised to commence in Horticultural Hall, it was engaged for a "Religious Illustrated Lecture" by T. W. Lincoln; alias "Bertha M. King," for the Sunday evening preceding my first lecture.

For the last few years the person above mentioned, under various aliases, has been palming off a few sleight-of-hand tricks as spiritual manifestations, the same that I saw him do under other aliases, years ago, as an "exposé of Spiritualism." His bills announced that "the following are some of the tests that usually take place in the presence of these mediums: A table rises four to five feet and floats in mid-air; spirit-hands and faces are plainly seen and recognized by their friends; flowers are brought and placed to the audience by hands plainly seen; a large piano rises clear from the floor, and is played upon without a living soul touching it; and many spirit-forms appear upon the stage—sometimes slight and ten at a time—proof posi-

tive of the genuineness of these mediums. They have been three years developing for the special purpose of demonstrating the fact of spirit-power in full gas-light." The above quotations comprise only about one-tenth of the wonderful things advertised on the bills. The entire entertainment consisted of only a few tricks which I shall explain fully in a future number. And as it was stated that "A small admission fee will be charged at the door to defray expenses," nearly a thousand people gathered, to find the tickets to be twenty-five to fifty cents each. Such wonderful manifestations as were promised would have been cheap at a dollar admission; and the over-expectant crowd, as it was now too late to attend any other meeting, paid their money and went in.

Although the bills announced that "these mediums have been giving these illustrated lectures throughout England, and have lately arrived in this country," not one medium of that stripe was in the hall. The audience became so infuriated at the non-fulfillment of the advertised "show" that they destroyed the cabinet; while poor T. W. Lincoln, of Maplewood, Malden, Mass., hid away in some one of the dark recesses in the rear of the hall till the crowd had been dispersed, several policemen having been called by the janitor for that purpose. The audience left the hall that night in a very unpleasant mood, denouncing mediums and Spiritualists in the most bitter terms. I was standing near the ticket office as the crowd went surging out, many of whom knew me, not only as a mesmerist, but as an earnest advocate of Spiritualism; and the circulars my agent gave them at the hall exit were torn up as they passed me, with many an insulting remark: "He's another Spiritualist!" "Do we get our money back to-morrow night?" "Spiritualism is the biggest fraud on earth." Had they taken the *Banner of Light* they would have known beforehand what to expect from T. W. Lincoln. Some of the Boston dailies the following morning stated that he was mobbed at the close of his exhibition, and that he had to conceal himself from the wronged and incensed audience. But for the fact that there are genuine manifestations of spirit-power, no audiences of that size could have been assembled on the strength of his advertisement.

On the same evening another "ducat" concern, under the name of "Miss Nellie Everett," gave an exhibition in Windsor Theatre, in a distant part of the city, which was a repetition of that given the previous Sunday night in Dudley-street Opera House, in the southerly part of Boston. I have one of the bills before me, announcing "Illustrated Lectures" at above place and time by "Miss Nellie Everett, the wonderful medium, who will be assisted by three of the best materializers in the world, in a grand demonstration of the wonders and mysteries of spirit-power, in full gas-light, on the open stage, producing some of the most wonderful Materializations ever witnessed in the world..." It is not necessary to copy the entire bill, which, among other things, says that "Mr. Sargeant Cox, President of the Psychological Society of Great Britain," fully endorses Nellie Everett as a genuine medium. I would risk my life, however, on the assertion that he never saw her. The bill also gives a lengthy quotation from "The London Spiritualist" in these words: "While the medium is raised from her seat and floating in mid-air, the many spirit-forms that appear around her—not one of which appeared—'are truly wonderful, and seen by all present; they stand beside you, converse with you as in life, and shake hands with their friends..." etc. The Sunday Herald contained a lengthy advertisement in nearly the same words for the show in Windsor Theatre, which I attended, and where, as I expected, there was not even one medium present.

A series of tricks were performed by Mr. Everett, which I will explain soon, and the answering of a few questions by "Nellie Everett," while blindfolded, similar to those practiced by the late Robert Heller and his sister, known as "second-sight," a part of which I explained in my last number, and fully in an appendix to my third edition, "How to Mesmerize"; each question, by a simple rule or key, being so worded as to convey the name of any article liable to be found in a public hall when filled by a promiscuous assemblage.

Many, if not all, who attend his entertainments are thoroughly convinced that spirits have nothing to do with the show, though unable to account for all that is done. The tendency of the whole thing is to bring Spiritualism into disrepute, prevent honest people from making any further investigation of the subject, and to provoke an unpleasant remark whenever the phenomena are mentioned in their presence. The quakers such pretenses are fully exposed, the better it will be for honest mediums and truth-loving Spiritualists. As this peculiar entertainment (1) of which I made brief mention in a previous number has been before the public for many years, and undoubtedly will be for some time to come, I think I can do no greater service to the world than by relating my individual experience with Mr. Everett.

While giving a course of lectures on mesmerism in the city of Haverhill, Mass., Nov. 1877, my manager, a Mr. Foster, came to my room in the hotel with a stranger, whom he introduced as Mr. George A. Everett, with the remark that he understood him to be a wonderful medium for physical manifestations. In answer to my question as to whether he was a genuine medium, he said that he had given one or more private séances in the reception-room of the Religious-Philosophical Journal in Chicago, Ill., and been pronounced by the then editor of that paper, the late Mr. Jones, as the very best medium he had ever seen. His object in coming to me was

to see if he could arrange for a combined entertainment of my experiments in mesmerism, with his spiritual demonstrations, on the following Sunday night in Music Hall, which I was then occupying. Having heard of some séances which he had given in Portland, New York City, and elsewhere, as being quite mysterious, I gladly accepted his proposition, and left the matter in the care of himself and Mr. Foster to properly advertise. The following notice appeared in the local columns of the weekly paper of Haverhill on the first Saturday morning of Dec. 1877: "A religious-scientific entertainment is to be given to-morrow (Sunday) evening, at Music Hall, consisting of The Mysteries of the Mind by Prof. Cadwell, and An Hour in the Spirit-World by Prof. Everett.... For four Sunday evenings in New York, this entertainment drew immense audiences; and last Sunday evening the Opera House in Portland was inadequate to hold half the people seeking admission. There will be many bewildering tests of the mysteries of Spiritualism given in the broad glare of the gas-light, and under the eyes of a committee of our citizens. The entire affair is under the direct management of John J. Foster...." Mr. Foster knew what to say regarding the part I was to take in the evening's entertainment, and received instructions from Mr. Everett concerning his.

During the first hour I gave mesmeristic experiments with volunteers from the audience who were sufficiently susceptible to the influence for that purpose, after which Mr. Everett took the platform, and I became a spectator, with no more privilege of investigation than any of the others. He commenced by stating that the manifestations that would take place were believed by ten millions of people in this country to be the work of disembodied spirits; but to avoid discussion, he would simply call it "Everettism"; if the audience preferred, they might call it "Spiritualism, or rheumatism"; the same statement, I am told, that he makes at all his exhibitions. He said that if any one could detect any fraud on his part, they should be well rewarded. His opening remarks fully convinced me that he was not a medium, and his first experiment that he was only an imitator. Taking a piece of common dress-braid some eighteen inches in length, he said that the first test of the evening would be the coat test. He assured the audience that it was a well-known fact that a man can be tied far more securely with a piece of braid than with a cord. Such, however, is not the case. Having called for a committee to assist him, he requested the gentlemen to the one end of the braid tightly around his left wrist. He then sat down in a chair in his cabinet, which occupied a central position on the platform, and asked the committee to pass the other end and through the back of the chair, and tie it securely around his right wrist. Although this seems at first thought to be a secure way to tie a man, it is far otherwise. If the braid is not too long, and the hands be kept firmly at the proper distance, the end must necessarily be tied around that part which extends between the wrists, and no one could possibly tie other than a slip-knot.

When Everett had been tied in this way a woman assistant drew a curtain across the doorway of the cabinet, and after some two minutes or more pulled it back, revealing him in his shirt-sleeves and his coat on the floor. The gentleman who had bound him was asked to examine the tying, and, having done so, reported the knots to be as he had tied them. A general exclamation of surprise from the audience followed this announcement. Nearly a quarter of an hour was consumed in this "test," by the ringing of bells, etc., every time the curtain was drawn in front of him. As I knew from previous experimenting with others who had claimed to be mediums that were not, that he could slip the knot and take his hand out and replace it in a moment, I would have exposed him at once, only that had I done so I would not have been able to learn how he performed his other tricks.

For his principal demonstration he had a box-chair about sixteen inches square and some four feet high, securely fastened to one end of a small platform about three feet long and of the same width as the chair. This was provided with castors, to be easily turned around whenever necessary. Two committee-men were required to assist in this trick, and to each was given a small cord some fifteen inches in length, which they were requested to tie, one around each of Everett's wrists. The ends of the cords were then passed through separate holes in the back of the chair, at the proper distance above the seat, and after being drawn through as far as possible, were securely tied and then sealed, the chair with Everett seated in it having been turned half way around to enable the audience to see the committee seal the knots. A common fish-net, about eight feet square, one edge of which appeared to be firmly attached to the front end of the small platform, was drawn over the chair, and the meshes in the part that came together at the back were interwoven with a long, large cord. The chair was then wheeled half way around, so that he again faced the audience. The woman, before mentioned, closed the cabinet doors which had taken the place of the curtain, and on opening them, two minutes later, his coat was found lying on the floor of the cabinet, outside of the net. The chair was immediately turned part way around for the committee to examine the seals, which they pronounced intact.

One of the committee was requested to take off his coat, and place it on the floor, and after he had done so the doors were again closed. In about two minutes they were opened, and the coat found to be on Everett, who sat with his hands behind him, while still enshrouded in the

net. The woman told the owner of the coat that, to get it, he must say, "Sweet spirits, please give me my coat"; he reluctantly complied, and the coat came flying over the top of the cabinet. The doors were again opened, and he was seen to be apparently secure behind the net.

Other things were done, such as showing a hand, ringing bells, writing on a slate while being held to an aperture in the door, etc. After a few moments' delay he came out of the cabinet with two cords which he held up to view, with a remark which indicated that the spirits had untied the cords, and by some mysterious process had taken him out, while the net remained in the same position around the chair, with the long cord interwoven, as at first.

The next trick worthy of notice was called the "Iron Cage Test." A woven wire-basket about three times the size of a silk hat was placed over his head and rested on his shoulders. Armlets of similar material were placed one on each arm, which extended a little above the elbow. These were fastened, each with two small cords, to the head-cover, there being a space of about twelve inches between the lower edge of the same and the top of the armlets, the lower ends of which were tied to the lower rounds of the chair. A long rope was then wound several times around Everett as high as the top of the armlets only, to convey an idea of greater security. It does not seem possible to the general observer, without proof to the contrary, that a person thus secured could produce the manifestations that followed the closing of the door, such as ringing of bells, etc., and of finally untying the knots that bound him; but such is the fact.

He announced that the closing part of the performance would consist of a dark séance, during which illuminated musical instruments would be carried by the invisibles around the hall, and that materialized spirits would appear on the platform. Three or four tambourines were placed on the table, as with a dark lantern in hand, he ordered the gas turned off. In the meantime a preparation of phosphorus was placed on those or other tambourines, to which long cords and poles were attached, the use of which I had not previously understood as they were taken into the hall. The "illuminated musical instruments" were swung far out over the audience, the phosphorus creating a terrible, suffocating stench, that perhaps has had no parallel since about the close of the first day of Noah's sojourn with his menagerie in the Ark.

During the interval of darkness, his female assistant came slowly from behind the curtains, and was made partially visible by the feeble light of the dark lantern.

As there was a question in my mind how he performed some of his tricks, I proposed that we give one more combined entertainment on the following night, to which he readily assented, and so announced to the audience. Before the close of the last act I became fully satisfied that he was not possessed of a particle of medial powers, and I was determined to find out every trick. As I was not allowed on the platform during his part of the exhibition, it was a more difficult task than most people would suppose for me to do so.

I was confident that if the same privilege for a careful investigation had been given me as I had received on many other occasions when attending séances given by genuine mediums, I should have been able to detect every trick at once. We continued to give the combined entertainments until Thursday evening, and as the right opportunity did not present itself for me to find out the chair and "iron-cage" tricks for a certainty, I proposed that we give one more on Saturday evening, the hall being previously engaged for Friday, and to this he also assented. In his closing remarks he said that probably ten millions of people in the United States believed that the manifestations they had just witnessed were the work of disembodied spirits. As I had become satisfied of the nature of his performance, I replied, so that all could hear me, that I for one did not believe spirits had anything to do with his performance.

The woman who had personated the "spirit" was very much offended at my remark, and said that if Everett was not a medium there were none. He was trying to pacify her as with his male assistant they left the hall together. I had aroused their suspicion, and it occurred to me that he would not come to the hall on Saturday evening. Early on Friday morning a man with whom I knew he was acquainted came to my hotel and said that Mr. Everett, having received a telegram to go to a distant city on business, had taken the early train, and would not return for two weeks. He said that as Everett had gone, he did not think it advisable for me to try to give my regular entertainment of Mesmerism, as the audience would not like to be disappointed in seeing only one, when both were expected.

As soon as the man left me, by some irresistible influence I went directly to the City Hall and asked the janitor what share of the receipts he was to have at the entertainment on Saturday evening. Without a moment's thought he replied, forty per cent., and with a puzzled look said that he thought Everett was to perform alone, and I was going home.

I had no means of knowing that he intended to take the City Hall, and I cannot tell why I should have gone there and asked that question, unless possessed, as many similar incidents seemed to indicate, of undeveloped clairvoyant powers, as probably all are to a greater or less extent; dormant in many, and waiting only the proper conditions for full development, possibly feebly foreshadowing what lies in store for the human race, when that which we call instinct in the

lower animals shall with a clearer reasoning govern the actions of men. As Everett's assistant had the key I felt sure he would go to the hall alone to pack up the things early in the forenoon, so I waited at the door until his arrival, and with him entered the hall. Before he commenced packing I asked him if he supposed I could get out of the iron cage, if I tied in as Everett had been. He thought not, and at my request tied the cage and armlets on me precisely as he had helped the committee tie them on Everett. I was surprised at the ease with which I could withdraw either arm from the armlets and replace it again. They and the head-piece are similar to those used by T. W. Lincoln, Martin and others.

I would suggest to those who shall ever attend another entertainment where those things are made use of, to insist that more than two cords connect the armlets with the wire netting that covers the head, and that the rope be wound around the arms above the armlets. If the arms are well secured so that they cannot be withdrawn, I am positive, from personal knowledge, there would be no satisfactory manifestations in the presence of those whose names I have mentioned. Because I explain these deceptions let no man call me an exposé of Spiritualism, for there is no better friend to genuine mediums on earth than myself. When I had put off the iron cage, I made a thorough examination of the front end of the small platform on which the box-chair was fastened, and found, as I expected I should, that the piece of wood to which the end of the net was attached, was movable. It was so arranged that by loosening two small screw-eyes similar to those in picture frames, it slipped down sufficiently to liberate a knob from a brass socket concealed behind the piece to which the edge of the net was fastened, which could then be raised high enough for him to get out and in again quickly: By having a knife secreted at his back he could easily cut the cords from his wrists, leaving all the knots and seals undisturbed. Placing his hands behind him, and having the chair turned quickly around for the committee to examine the seals, kept the attention of the audience away from the point of deception. I had noticed that at the close of this trick he came out with two cords, which he held up to view, that I knew were not the ones with which he had been tied, as they appeared too straight and smooth to have been recently tied in knots. I took the size of the iron cage and chair, and had duplicates made for me to use on the following night, at which time I gave a complete exposé of every trick that Everett had performed; and closed by taking one of the same poles his assistant had used, and swinging over the heads of the people in the hall a tambourine that I had borrowed for the occasion of W. W. Currier, one of the officers of the Onset Bay Camp-Meeting last season, and the father of Mary Currier, a well-known medium, at that time residing in Haverhill. At a private séance in their home, given for my special benefit, and which was attended by George A. Bacon and Charles W. Sullivan, two well-known Spiritualists of Boston, I had been given every opportunity for a thorough investigation of the phenomena taking place in her presence; which were as much superior to all that was done by Everett as heaven is higher than the earth, and which were devoid of even a shadow of deception, a more extended account of which I hope to give in some future number.

Having now learned the entire *modus operandi* of "Everettism," I at once ordered some circulars, announcing that I would give the entire combined entertainment alone on Saturday evening, and show the audience how all of Everett's tricks were performed. I had a brief conversation with the editor of the *Haverhill Publisher*, and the following editorial appeared in that paper, Dec. 8th, 1877: "Last Thursday evening there was another exhibition at Music Hall of mesmerism, by Prof. Cadwell, and of Everettism by Prof. Everett.... We understand that Everett declines to appear again, and in his absence Prof. Cadwell proposes to show his audience how Everettism is performed. He says that he has become satisfied that they are only tricks which he can perform himself, and he regards it as unjust and unfair to bring derision on anything real by pretending to call on unseen agencies to aid in performing what are only tricks." The above notice did not appear until Saturday forenoon, and my circulars were not ready for distribution till about the same time. Before Everett was aware of my intentions he had the city flooded with his bills on Saturday morning, announcing that he would give his entertainment alone that night, in the City Hall. Music Hall was packed to the doors before eight o'clock, while the entire audience in City Hall numbered but thirteen, and there was no show. I gave experiments in mesmerism, as usual, for about an hour, and after a recess of ten minutes was ready for a grand exposé of "Everettism," when I was called to the door by a policeman whom I had engaged to take tickets. He informed me that a man was outside who wanted me to go down the street at once, as one of my mesmeristic subjects was raving around, with the influence still on him. The man, as I stepped outside the hall, seemed out of breath from running, and assured me that what he had told the door-keeper was true. The policeman, after a moment's thought, said he knew every one of the mesmeristic subjects that I had on the stage that night, none of whom had left the hall. He threatened to arrest the fellow for disturbance, who, to clear his own skirts, declared that Mr. Everett had sent him, for the express purpose of preventing me from giving the exposé. I think that I never saw a more interested audience than that in Music Hall, as I was explaining the mysteries of "Everettism."











25 Mrs. L. A. Coffin, late of Boston, the remarkable psychometrist, as will be seen by a card in another column, has located at Minneapolis, Minn., where she will continue to exercise her spiritual gifts.



For sale by COLBY & RICH.



I come back to my friends on earth bearing the tidings of good cheer: that life is real and earnest in the immortal world. There is no excuse for idleness, nor should there be any disinclination to labor, for no pangs of pain or weariness come to the spiritual system; it is so energized and vitalized that to go out and work and labor is a blessing; any life spent in place and idleness is a waste of time. I go forth toward giving humanity instruction in spiritual truths, I feel braced up, and strong to endure. I know I will not come weary or faint, by the way. I want my friends to cooperate with me in this work, and give me their kindly thoughts and influence, and I will bestow mine on them, so that we may work on together, trying to open the eyes of the spiritually minded, and to reveal to them the truth of the immortal life.







# Banner of Light.

ALL SORTS OF PARAGRAPHS.

I hear the Seales, where hang in equipoise  
The night and day; and when into my lips  
I put my trumpet, with its stream and noise  
Fly the white clouds like tattered sails of ships.  
—H. W. Longfellow.

On and after Oct. 1st letter postage will be 2 cents for each half ounce or fraction thereof. All other postage remains the same as it now is, i. e., printed matter, 1 cent for 2 ounces, and merchandise, 1 cent for each ounce or fraction thereof.

Boston Globe Inquirer: "A New Yorker had a fine watch cleaned and thoroughly repaired. A week later it stopped. He then interviewed about twenty jewelers. He learned from them that it had a broken mainspring, was dirty, had broken jewels, a cog wheel was gone, he had dropped it, it had bent pignons, etc. Thoroughly disgusted, he took it to the jeweler who had warranted it for one year, and learned that it was in perfect order, but he had forgotten to wind it up the night before."

An English vicar, whose influence has been the means of keeping open on Sundays an annual exhibition of pictures over which he had control, so that the working men and women of the vicinity could have opportunity to view it, announced recently that a flower-show on his grounds would remain open over a Sunday for the same purpose.

The Christian Statesman evidently does not believe that "cleanliness is next to godliness," for, in its zeal against Sabbath desecration, it says: "There should be a ban placed upon Sunday bathing at the watering-places, inasmuch as it is a plain and a desecration of the holy character of the day."—Index.

From the latest accounts of the English public schools it appears that Latin and Greek still retain their preeminence over all other subjects. Next in importance is English history, then mathematics. Natural science seems only to have just permeated into the schools.

"Jester."—We cannot use your joke about alms reflections being aroused by gazing on the dog star. It is old, old, old, antiquated. When Noah went into the ark he quarreled with his pig for telling him to stink, and the power of hurling missiles at their tormentors, they would make a dog's target of any man who should get off that Sirius like while they were round.—Boston Transcript.

"Never drink water about which there is any doubt until it has been boiled to kill the dangerous germs it may contain." Is a popular rule at the present day. If the water famine continues, it seems doubtful whether water to boil will be attainable in many places.

"You are setting us a bad example," as the algebra class said when the teacher wrote a hard equation on the board.—Hurlington Free Press.

In six months 7538 books in the German language have been published, making an average of 45 works a day.

A pretentious person said to the leading man of a country village: "How would a lecture by me on Mount Vesuvius suit the inhabitants of your village?" "Very well, sir," very well indeed," the answer. "A lecture by you on Mount Vesuvius would suit them a great deal better than a lecture by you in this village."—San Francisco News Letter.

Signora L. Port, an Italian lady who took a diploma in law at the University of Turin, has been formally admitted to practice law at the bar of that town, with the title of "avvocessa." This is all the more remarkable, as Italy is an extremely conservative country in regard to women.

Light-enamelled sundower, then  
You gazeest ever true and tender  
On the sun's revolving splendor!  
—Shelley.

But for a lucky delay to attend the distribution of some prizes in Paris, Mr. Kean would have been one of the victims at Ischia. He otherwise would have been there at the time of the earthquake, and the house in which he would have resided was demolished and its inmates killed.

The Czar's coronation cost \$3,250,000.

A little girl heard her mother say that her father, who was in feeble health, ought to take whiskey to "keep him up." "Why," said the little one, "I thought whiskey made people fall down."—Lawrence American.

W. J. Stillman, late United States Consul at Crete, has written a series of three papers (to appear in next year's Century), the record of a yacht cruise in the Mediterranean, undertaken at the expense of The Century Magazine, and with the intention of identifying the route of Ulysses on his return from the Trojan war. The illustrations will be by Harry Fenn.

Blackwood says all Englishmen are sea dogs.

Much interest has been created in Brooklyn and New York by recent practical examples afforded of the dangers to which boys are exposing themselves by the smoking of cigarettes; among them being the case of a youth of fifteen years, whose death occurred in the former city through what the doctors pronounced to be narcotic poisoning. He had not used tobacco until about nine months since, when he left school and entered a law office. He then began to smoke cigarettes excessively and to chew tobacco, producing a diminution of the action of the heart, accompanied with a suspension of brain action, and terminating as above stated.

All knives are over-cunning fools.

A rather novel definition of "the trinity" believed by a friend was given me a few days since—"viz., 'One God, one devil, and one saint in the pound.'" It is not a comprehensive one, but it is comprehensive enough for everybody.—The Herald of Progress, London, Eng.

Elegant in design, superior in quality, and reasonable in price, the products of the Magee Furnace Company. Unsurpassed by any. Every year adds to their popularity, and the household where they are introduced may indeed be counted happy. Their "Ideal Parlor" is well named, as an examination and testing would convince.

The more it intrudes itself among the people the more weary they will become of it.

It is common to hear it remarked of a silly woman that motherhood will cure her. Apropos, we have seen daily for some little time this summer a married belle, the mother of four children and the owner of two small puppies; the children were never seen except with the nurse, and the mother never, even at table, without one of the puppies in her lap.—Boston Transcript.

RECENT SCIENTIFIC DISCOVERIES.—At the recent meeting of the American Association for the Advancement of Science, in Minneapolis, several important papers were introduced. Among them was one read by T. E. Jefferson, illustrating discoveries made by Hon. John Comstock of Hudson, Wis., whereby four important results are accomplished in one general system, viz.: The removal of both sewer gas and the products of combustion from contact with the people; the thorough ventilation of buildings by positive means, and the utilization of all the heat generated from fuel.

Another important paper was offered by Dr. Howard of Washington, illustrating his improved method for the application of nitrous oxide and air or oxygen, in condensed air chambers, for prolonged dental and surgical operations.

The one hundred and twenty-sixth anniversary of the birthday of Lafayette was celebrated in New York, on the 15th inst., by French residents and others. The statue of the co-patriot of Washington, in Union Square, was lastingly decorated and the French military company, the Lafayette Guards, marched around it.

The New York morning Journal says it costs five dollars in England to kiss a pretty girl against her will.

The difference between a bakery and a printing-office lies in the fact that in the former the pie is formed, while in the latter the form is sometimes pried.

Serofula, eruptions, dandruff and skin removed by Dr. Benson's Skin Cure. A great success.



K. Graves

Kersey Graves, an engraving of whose features is presented above, has, after a long life in the mortal crowded with earnest endeavor, taken the next step, and passed on to try the verities of the next stage of being.

Speaking after the manner of men, Mr. Graves departed this life on Tuesday, September 4th, at 10 o'clock in the morning, at his home near Richmond, Ind. An excellent account of his demise and retrospect of his life, printed in the Indianapolis Sun of the 8th inst., (to which source we are indebted for many of the facts contained in this brief rescript of his experiences on earth,) sets forth that his wife and two daughters were with him during his last sickness and at the time of his death, which came unexpectedly to them.

Although his health had not been as good as usual for the last five or six weeks, yet it was not marked with any serious symptoms of decline until within a few hours of his death. Under the circumstances it was not deemed necessary for his two sons to come home, as his condition gave promise of two or three years more of life, and thus they were not with him in his dying hours. Yet they have the consolation of knowing that all was done for him that tender hands could do, and that the few hours preceding his death were hours of profound peace and comfort. The tokens of a calm, abiding faith in the Philosophy that had sustained him for many long years, were singularly strong and convincing. From his wife we have his dying words: "A wave of comfort passed over me," he said, a few hours before his death, and an hour or two before the end he said: "It is right."

There is singular impressiveness in the spectacle of a man upon the verge of ripe age looking backward, in his dying moments, upon the past, and looking forward into the future, and saying: "It is right."

Mr. Graves, says the Sun, was one who "counted sacrifices for what he believed of small moment. He had the courage of his opinions upon all questions. Not the courage of the mere enthusiast, but the courage of a man whose opinions were buttressed by the pure crystal of logic. He felt his way, step by step, by the lamp of reason alone. His faculty of intuition was small as compared with the faculty of causality."

Mr. Graves was born in Brownsville, Penn., in the year 1813, in the Orthodox Quaker church, so to speak. His father went with the Hokeites in the split that divided the Quaker church, but his mother remained with the Orthodox branch. With this branch Kersey Graves continued until "disowned" by his church for making his abolition sentiments public. His church approved of Abolitionism, but its approval did not go to the extent of making it public by any of its members. Non-compliance with this part of the church discipline was the cause of Kersey Graves' "disownment." His voice and pen did good work for the cause of Abolitionism, when it required courage to sound the one or to wield the other. And this has been the attitude of Kersey Graves in all great public crises. He was the friend of the poor slave, and the friend of the workingman. In a word, he was a loyalist to what was right; but not a loyalist to party simply as a party.

Kersey Graves' life-work was for the improvement of the race. As teacher, as author, as speaker, as farmer, he strove to improve himself and to improve others, and he was felt that there was some way or other for the accomplishment of this end. As teacher he would hold for the highest culture; as author he essayed to found his belief upon the solid, indubitable facts of history and of nature. Upon this basic principle he wrought his works entitled, "Bible of Bibles," "Sixteen Crucified Saviors," and "Sixteen Saviors or None," the last of which was written in reply to Mr. Perry's "Sixteen Saviors or One." As a collector of facts, and as a deducter of reasons therefrom, Kersey Graves has won distinction. His works show the possession of the historical faculty in a high degree. It is recorded that a study of the science of Phrenology shook his faith in the doctrines of the Orthodox Church.

He married Lydia Michener, a first cousin to Edwin M. Stanton, Secretary of War under Abraham Lincoln, who still survives him. He was married in the Smyrna Meeting House, in Wayne Co., Ind. It was this church that disowned him for his public avowal of anti-slavery sentiments. He lived for about twenty years in Harveysburg, Ohio, a noted stronghold of abolitionism, where he wrote his "Biography of Satan," the copyright of which he sold to his publisher. He is the author of five works, some of which have sold largely, extending in the aggregate to about twenty thousand copies. Besides, he contributed to a number of newspapers. He served as an associate editor on the Indianapolis Sun and also on the Globe. He published his views as to financial and other questions in a pamphlet entitled "Robbery by Law," and left unfinished a work he was getting ready for the press on the tariff question. The Sun thus introduces to the public the loved ones of the deceased: "The family consists of four children—two sons and two daughters. The elder son, Benjamin, was graduated at Cornell University, and is engaged in business in New York. The younger son, Alonzo, is a telegraph operator at Ridgeville, Ind. He is a man of culture, and has, we believe, given two or three years to teaching. Elizabeth, the elder daughter, is at home. She attended college, and afterward engaged in teaching, as did also Elma, who has been teaching for the last two or three years. She will teach at Seavastopol, Wayne Co., Ind. the coming school term."

The remains of Mr. Graves were interred at Old Goshen Cemetery, near Middleboro', Wayne Co., Ind., at 2 o'clock P. M., on Thursday, the 6th inst.

A voluminous and fearless contributor in this day and generation—through newspaper columns, printed page and platform utterance—to the world's store of knowledge on topics around which organized self-interest and theologically-transmitted prejudice have joined in the past in drawing a veil of obscurity—has thus passed to another sphere of activity, where we feel assured he will, under the improved conditions and broadened field of vision which the spirit-sphere presents to all who enter its domain, continue to work with added power for the bettering of mortal conditions and the uplifting of the standards of human action.

Eight Years' Scrofula Cured. A valued correspondent, Albert Simpson, Esq., writing from Peoria, Ill., says: "Samartan Nerveine cured me of scrofula, after having suffered for eight years with the disease." Mr. Simpson lives in Peoria. Ask him. Your drug-keeper keeps it. \$1.00.

**Lake Champlain Camp-Meeting.**  
Queen City Park, Burlington, Vt., Sept. 10th, 1883.  
The camp at this place closed yesterday. The inclement weather during the past week somewhat interfered with the comfort of campers, but on the whole the people enjoyed themselves. Able addresses were delivered by Mr. Stiles, Jonathan B. Hagan, A. E. Hagan, Manchester, Anthony Higgins and Mrs. Fannie Davis Smith. Next year the meeting will in all probability commence earlier. The location is first class, and the view from the camp-ground one long to be remembered. All that is needed here (except what to make the enterprise a flattering success, is an intelligent, generous and energetic management. The officials are earnest Spiritualists who have the cause of Spiritualism at heart.

The work of the mediums here has been of great value. Dr. Henry Slade's convincing discourses have converted hundreds of persons to Spiritualism. The work of this great medium is fully appreciated by the people; and, as everybody knows, the Banner of Light has for years published columns of matter relative to the spirit-phenomena which occur in Mr. Slade's presence.

**CAMP CHIEFS.**  
President Smith and wife have many ardent admirers on the grounds. Charles W. Sullivan's character entertainments drew large audiences. Mrs. Wierb to make the enterprise a flattering success, is an intelligent, generous and energetic management. The officials are earnest Spiritualists who have the cause of Spiritualism at heart.

Next season, grand excursions from Onset Bay, Newsham Falls and Lake Pleasant to this camp will be the order of the day. This meeting should begin the last of October, instead of August, and the demand for lots is brisk. Many new cottages have been contracted for. Mrs. J. J. Clark, an excellent medium, was inquired after here, also at Lake Pleasant. Mrs. Clark sojourned at this season. Dr. Bibb's address is 100 North Main Street, New York City. Dr. Bibb resides in Middletown, Conn. He visited Lake Pleasant this summer, accompanied by his wife. Rumored that Moses C. P. Lynn of Barnard, Vt., will visit all of the camps next year. He will return to Barnard, so as to take up the college studies. Officers of the "Queen City Park Association of Spiritualists": President, Dr. E. A. Smith of Brandon; Secretary, O. G. Hughes of East Barnard, Vt.; Treasurer, A. F. Hubbard of Tyson Furnace, Vt.; Directors: Dr. E. A. Smith, A. F. Hubbard, Dr. G. S. Bronson, Dr. H. Gould, Lucius Webb, E. A. Manum, E. A. Boutelle, George A. Fuller, Gaston Fowler, Samuel Whaley. A beautiful city: Burlington, Vt. Well, dear reader, this missive concludes the camp-meeting series for 1883. Adieu.

## A Noble Woman Passed On.

To the Editor of the Banner of Light:  
One more of our well-known pioneers in reform passed on July 24th, in the seventy-second year of her age, Mrs. Agnes Cook, of Richmond, Ind., well-known to the early advocates of anti-slavery and Spiritualism as one furnishing a home for itinerants in these causes, and always ready to contribute intelligent assistance to every good work of unpopular reform. For forty years she was a resident of Richmond, but recently made her home with a daughter, Mrs. D. C. Gill, in Indianapolis, where she met with the change that took her to the reward for a life-work on earth faithfully performed.

Many of the lecturers on the above-named subjects, and on Woman's Rights, will remember her and her home. She was a native of Chester County, Pennsylvania, and in early life a member of the Hokeite Friends, but became too liberal for them on the anti-slavery question. At Richmond Wm. Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Lucretia Mott, Frances D. Gage, and the early speakers on Spiritualism, including the writer, made their home with her, and no doubt we shall all meet her in her and our new home on the other side. She retained her intellectual clearness of perception of the truths of Spiritualism to the last. Her only son died in the Andersonville Prison, a soldier, and her three daughters are all married, and living in different places. WARREN CHASE.

## A Word to Clergymen.

MESSRS. COLBY & RICH—I have just been re-reading the admirable volume by Robert Dale Owen, entitled, "THE DEBATABLE LAND," and cannot refrain from earnestly commending it, through the Banner of Light, if you will allow me, to the careful attention of all beginners in the study of Spiritualism, and especially to that of "Orthodox" clergymen and Christians. To such indeed a large part of the book is directly addressed, and with a learning, a clearness of statement and fairness of reasoning that they cannot fail to see. Years ago, while entangled myself in many of their prejudices and errors, I read this book, and greatly to my instruction. My second reading has only enhanced my sense of its value. And I hope that among the other excellent volumes of more recent years this may not now be forgotten. I would gladly, if I could, place a copy of it in every minister's library throughout our country, and then secure their candid study of it. But as I cannot do this, I will do what I can by ordering of you half-a-dozen copies, to lend or give away, as I may have opportunity. Yours truly, JOSEPH D. HULL, West Hartford, Ct.

## Cumulative Evidence.

MESSRS. COLBY & RICH: Gentlemen—I must express my gratitude and joy for the spirit-messengers from "Little" in Banner of Light of Sept. 1, 1883. It is full of truth for me, and is in itself a remarkable feat of spirit-power. Some time after I left Boston, where I had made the acquaintance of this lovely spirit, I felt her influence and had occasional communications from her. I felt satisfied that it was her, but requested her to send me a message from Boston, through any source—not so much as a test as to have the full gratification of it being her: for it had a hopeful mission for me from the spirit-world. Fraternally yours, A. F. MELCHERS, Charleston, S. C., Sept. 4th, 1883.

Things are mending. Let any one who doubts of progress read the first hundred pages of S. C. Hall's just published Reminiscences. He was born in 1800, and gives a vivid description of the century from his earliest memory, as far as he has got toward the end of it, which I hope he may see. Mr. Hall has seen noblemen at bull-baitings, dog-fights, and of course at prize-fights. He saw a duke presiding at a complimentary dinner given to the negro prize-fighter Mollineux, who responded to the toast of the evening as well as a poor fellow could when beaten to a jelly by a black skin almost perfect in striking plasters and bandages. Mr. Hall saw men and women in the pillory, women stripped naked to the waist whippers through the streets at a cart's tail—women hanged for petty thefts, or for passing counterfeit money, which they believed to be good—decoyed and sold to death for the money paid to informers. Selling wives at auction in the open market, or in a public-house, with the publican for auctioneer, was a common transaction. Prize fights between women were advertised in the most respectable newspapers. There are not now, as at the beginning of the century, one hundred and forty crimes punished by death. Prisons do not cage peaceable citizens and send them to the gallows. Criminals are not hanged in chains to fill the air with pestiferous odors. Some reforms have been accomplished in this nineteenth century, and, please God, we will see a few more before it is over.—Herald of Health, London, Eng.

"Boston has been called, sometimes in jest and sometimes in earnest, the Athens of America. Without boasting, we may claim for her, at any rate, the right to blind upon her brow the laurel wreath which Virgil wore for the misters of ancient Greece when he christened her the fostering mother of arts and sciences. Here on this three-hilled city, from the earliest days of her history, the industrial arts have been fostered, science has found a home, the fine arts a nursery and music a home."—Mayor Palmer, at the opening of the Foreign Exhibition.

Years add to the faith of those cured of Heart Disease by use of Dr. Graves' Heart Regulator. For 30 years it has proved itself a specific. \$1.

## Meetings in Troy, N. Y.

To the Editor of the Banner of Light:  
Our meetings start up Oct. 1st. Through October Miss Julia Hagan will be with us, and through November Mr. Anthony Higgins of New York will address the people. Mrs. Maud E. Lord has also kindly consented to visit us through November. The interest here is unabated, therefore we expect a grand revival. Our hall is new and newly equipped, with splendid suites of rooms attached, all centrally located and attractive. W. H. VOSBURGH, 65 Hoosick street.

## Meetings in Manchester, N. H.

To the Editor of the Banner of Light:  
The camp-meetings are now over, and our people are coming home for the fall and winter work of meetings, circles, societies, and all which helps make a pleasant and profitable season. The Spiritualist Society opens its Sunday meetings in Music Hall, Sunday, Sept. 16th, having secured the services of C. Fannie Allyn for that and the following Sunday. She has been here, and was very much liked, and will start the inquiring mind out of its usual way, and draw its attention to spiritual truths. This society is like many others: the spirit is willing, but the finances are weak, so they feel obliged to charge admission of five cents to help pay expenses. GEO. F. RUMBLE, Secretary, 30 Laurel street, Manchester, N. H.

## The Red Man's Council.

To the Editor of the Banner of Light:  
The Third Annual Harvest Moon Council at Onset Bay Grove will be observed with appropriate exercises Sunday next, Sept. 16th, 1883. Dr. Isaac P. Greenleaf, who was instrumental in bringing this Council fire to the attention of the red man's friends in this vicinity, and who has always taken a lively interest in the red man's cause, his health permitting, will be present at the Council next Sunday. The opening of the exercises will be at 10 o'clock. Old Pan Cottage, Sept. 10th, 1883. W. W. C.

## Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2 o'clock in Republican Hall, 50 West 33rd street. J. E. Allen, 30 Union Square, Secretary.

Probabilities: College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 7 and 7 1/2 P. M. Frank W. Jones, Conductor.

## Frobisher Hall Meetings.

To the Editor of the Banner of Light:  
The mediums' meetings at Frobisher Hall Sunday afternoons are growing in interest and numbers. The afternoon meetings are devoted principally to the mental phase of mediumship, in giving spirit-messages, or inspirational speaking. We have some excellent mediums among us who are very clear, positive tests, among whom are Mrs. Farnet, Mrs. Morrell, Mrs. Henderson and Mrs. Emerson.

Sunday evening, Sept. 24, C. Stuart Welles gave his lecture on the Apotheosis of Christ, which was listened to with much interest. On the afternoon of Sunday evening, the 25th, the meeting was addressed by Dr. C. Holland, Mr. A. T. Deane, Principal of Deane's Academy, Brooklyn, Mr. Ostrander, Mrs. Preston, Mrs. F. R. Emerson of Philadelphia, and Mrs. Emerson.

Mr. Charles Lawton delivered an address in the evening on "Mediumship and Psychometry." The lecture was listened to with profound attention, and elicited very favorable comments from Professor J. R. Buchanan, who also held the close attention of the people for a time upon the same subject. Mrs. Stryker of Brooklyn closed the evening with remarks, and a few well-received tests. Mrs. E. Mills of Brooklyn will give psychometric readings next Sunday evening at 7 1/2. New York, Sept. 10th, 1883. F. W. JONES.

## SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 406 Broadway, New York.

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The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who are desirous of contributing to forward any published attacks upon Spiritualism, or any other matter which they feel should be taken in hand by the Bureau, to Nelson Cross, Secretary, 23 Broadway, New York City.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, commencing at 10 o'clock, with a lecture by Dr. Wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Bedford Avenues), will hold religious services in its church edifice every Sunday, with a lecture by Dr. Wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Brooklyn Spiritualist Fraternity.—Friday evening conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle streets, at 7 1/2 P. M.

The Eastern District Spiritualist Conference meets every Monday evening at Composite Room, 4th street, corner South Street, at 7 1/2 P. M. Charles B. Miller, President; W. H. Ostrander, Secretary.

The Everett Hall Spiritual Conference, 383 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob Davis, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritualist Society meets at Brown's Hall, Fifth Avenue, corner 23d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

We call the attention of our readers to the prospectus of the Banner of Light in another column of this paper. It is now in its fifty-third volume, and has an excellent corps of writers, and is a first-class weekly paper, containing articles on all subjects pertaining to the information and good of humanity.—El Dorado County (Cal.) Republican.

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