ІШ VOL.

(COLEY & BIOH, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 15, 1883.

\$8,00 Per Annum, Postage Free.

NO.

CONTENTS.

FIRST PAGE, -The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist.

BECOMB PAGE. - Postry: Dreaming. The Upward Move ment; Mrs. Roebling and the Brooklyn Bridge. Extract. New Publications. : Verifications of Spirit Messages. Hothaminy Falls Camp-Meeting. An English Judge on Compulsory/Tecoluction. Thind Paux.—Pearls. Banner Correspondence: Letters

from Michigan, Vermont, Wisconzin, California, Massachusette, Illinois, Utah, and Maine. September Magarines, Postry: The Nabob's Double, Meeting No-

FOURTH PAGE.-Capital Punishment, A Threshold Ad mission. Funereal Reflections. Mrs. Richmond at Balt Lake Oity, What an English Minister Thinks, Opening of the New England Institute Fair, etc.

FIFTH PAGE. - Healing without Contact. Spiritualist Mostinge in Boston. Movements of Lecturers and Mediums. New Advertisements, etc.

BIXTH PAGB,-Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumehip of Miss M. T. Shelhamer from Arthur Verrill, Nannie Koniston, Mingo, Freeman E. Nutter, Maria Breed, Walter Scott Lowis, Nellie Wheeler, James Wilsen Porter, Little Blanche, Jay Sessions, Mrs. Eva Bonson, Jacob Hairls, Mrs. Inex O. Elwell, and Mrs. J. A. Campbell. 9

SEVENTH PAGE, - Messages from Christian Sharp, Mary Lucinda Miller, and Ellen Damon. "Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE, - All Borts of Paragraphs. K. Graves. Lake Champlain Camp-Meeting, Spiritualist Meetings in New York: Problems Hall Meetings, etc.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. OADWELL, 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 aufilcient, 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 phenomens announced on their bills, create a doubt in the minds of all who attend as to the possibility of anizita 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, that would convince them also if indeed it be true that those they loved dearer than life still the open stage, producing some of the most ing 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 sucer 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 apirit-return, because of the misrepresentations of those who pretend to be what they

As I have given some "Experiences" with those I know to be honest and truthful mediums, is it not my duty also to give my experience with those I know are only dishonest pretenders, while claiming to be mediums? I occupled Horticultural Hall, one of the largest and | Everett, which I will explain soon, and the anmost 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 ilius trate by experiments the close connection of mesmerism to Spiritualism. True, I had made many efforts to prove this fact, but only to meet with speers, and decreasing attendance, and financial failure in various cities and towns. Because of those deceptive exhibitions during the last few years, many people become offended at every attempt to demonstrate that spirits can control meameric subjects; and they not only do not come again, but do all in their power to prevent others attending. Belleving 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 Hlustrated Lecture" by T. W. Lincoln, alias "Bertha M. King," for the Sunday night preceding my first lecture.

For the last few years the person above mentioned, under various allases, 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 midair; spirit hands and faces are plainly seen and recognized by their friends; flowers are brought and passed to the audience by hands plainly seen; a large plano rises clear from the floor, and is played upon without a living soul touching it ; and many spirit-forms appear upon the stage

tive of the genuineness of these mediums. They | to see if he could arrange for a combined enterhave 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 mediams 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 infurlated 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 mesmerlat, 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 dallies 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 strongth 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 have expressed a desire to witness something a grand demonstration of the wonders and mysteries of spirit-power, in full gas-light, on ronderful 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. would risk my life, however, on the assertion that he never saw her. The bill also gives a lengthy quotation from "The London Snirituallet" 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. swering 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 ball when filled by a promisouous assemblage.

Many, if not all, who attend his entertain ments 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 when ever the phenomena are mentioned in their presence. The quicker such pretenders are fully exposed, the better it will be for honest mediums and truth-loving Spiritualists. As this pe ouliar entertainment (I) (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 mesmer ism' 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 seances in the reception-room of the Religio-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 sometimes eight of ten at atime-proof post- had ever seen. His object in coming to me was

tainment of my experiments in meamerlam. with his spiritual demonstrations, on the following Sunday night in Music Hall, which I was then occupying. Having heard of some seances 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 religio-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 haif 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 mesmeric 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 aspectator, 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 rhoumatism"; 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 through the back of the chair, and the it securely around his right wrist. Although this seems at first thought to be a seoure way to the a man, it is far otherwise. If he broid is not too long, an 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 tled them. A general exclamation of surprise from the audience followed this announcement. Nearly a quarter of an hour was consumed in this "test." hv the ringing of bells, etc., every time the ourtain 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 per-

formed his other tricks. For his principal demonstration he had a boxchair 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

One of the committee was requested to take off his cont 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

開發的

intaot.

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

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 soirits 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 slik 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, sufficating stench, that perhaps has had no parallel since about the close of the first day of Noah's sojourn with his menagerie in the

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 assentto the audience 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 attonding séances given by genuine mediums, I should have been_able to detect overy 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 perform

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 irresisti ble 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 hands behind him, while still enshrouded in the race, when that which we call instinct in the was explaining the mysteries of "Everettism."

lower animals shall with a clearer reasoning govern the actions of men. As Everett's asstatant had the key I felt sure he would go to the hall alone to pack up the things early in the forencon, 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 tied in as Everett had been. He thought not, and at my request tied the cage and armlets on me precisely as he had belond the committee tie them on Everett. I was surprised at the case 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 inelst 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 armiets. 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 exposer 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 not was attached, was movable. It was so arranged that by loosening two small screw-eyes similar to those in ploture frames, it slipped down sufficiently to liberate a knob from a brass sooket 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 out the cords from bis 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 tled in knots. I took the size of the fron 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 reiding in Haverhill. At a private 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 devold of even a shadow of deception, a more extended account of which I liope 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 ontertainment 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 Haverbill 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 Everettiom 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 forencen, 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 mesmeric 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 mesmeric 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 glving the exposé. I think that I never saw a more interested audience than that in Music Hall, as I

At the same time I gave them to understand that I was not only a firm believer in spiritual manifestations, but that I knew as positively as I know any other thing, that spirits did manifest their power and presence under proper conditions; and that on a previous visit to Haverhill I had witnessed demonstrations made by an invisible agency at the private residence of one of their own well-known citizens, his daughter being the medium, and under conditions where fraud or trickery were utterly impossible.

Not long after my first experience with Everett I was informed that he had gone to Chicago to present his tricks before the good people of that city. I sent a rather lengthy communication to the editor of the Religio-Philosophical Journal, describing some of the tricks that I was sure would be palmed off as spiritual mantfestations, and I received answer in due time, thanking me for what I had written. Mr. Everett's stay in Chicago was a brief one, and when I again heard of him he was giving his so-called spiritual exhibitions at the Boylston Museum, Boston, Mass., where he continued his performances every Sunday evening for some three or four months. The late Dr. H. F. Gardner, having heard that I knew how Everett performed his deceptions, sent for me to come and give an expose of them in Amory Hall. which was then occupied by a Spiritualist society of which he at that time was the chairman. I arranged with him to give two lectures on Spiritualism, for that society, in the abovenamed hall, closing the first one with a clear and concise explanation of all the tricks performed by Everett. Those were the last lectures of the last course ever presided over by that well-known and earnest worker in the cause he loved so well. His honest conviction, as stated at the time by himself, was that frauds should be exposed and genuine mediums protected. At the close of my explanations a gentleman and lady came forward and thanked me very earnestly for what I had done. They said that they were from Buenos Ayres, South America, and came to New York on business, and while there made an effort to investigate Spiritualism, of which they had beard wonderful accounts in their far-off Southern home, and had been informed that Boston was the best place for that purpose.

They had been in the city for two weeks, expressly to investigate Spiritualism, were stopping at the Parker Rouse, and the only result of their efforts so far consisted in witnessing one of Everett's exhibitions, which they had seen advertised in the Sunday Herald, announcing some "wonderful spiritual manifestations" at the Boylston Museum the previous Sunday evening. They both declared that they left the place so disgusted, they had hardly mentioned the word Spiritualism till they saw an advertisement in the Herald that I was to lecture on that subject, and expose Everett. From my remarks they had become convinced there might be such a thing as a genuine medium, and they anxiously desired me to give them the address of one, if possible. I gave them that of Mrs. Maud E. Lord.

On the following Sunday they attended my second lecture in Amory Hall, and were loud in their praise of Mrs. Lord, as they related to me how a number of their spirit friends, whose bodies lay cold in the silent embrace of death, far beyond the equator, had come to them at herseances, giving many unmistakable proofs of their identity and their continued life in that immortal heritage of every child of earth, which till that week, to that man and wife, had been only a prospective tomb of eternal silence.

Maud E. Lord: You will never know this side of the pearly gates of heaven how many hearts you have made glad; nor how many weary, hopeless wanderers on the rough voyage of life have been lifted hopefully by your tender words, and most glorious gift of mediumship, into the light and glory of God's all-embracing and eternal love. On the other hand, eternity can only reveal the pangs of sorrow that have flooded many a soul in bitter, burning tears, as, sick of the meaningless mockery of theological ceremonies, they have turned for hope and consolation to the new and better religion of Spiritualism. and been "taken in" by those heartless, soulless vampyres, only that hope, begotten in sorrow, should go out of their sad, weary hearts forever on earth; when they had been promised In those advertisements a holler faith, and sweet communion with the immortalized companions of their childhood or maturer years, leaving them in darker gloom than before, that the deceiver might make merry over his ill gotten gold.

Is there no remedy for this great wrong? Yes. I think there is. Let those who know of trickery and deception explain it in such a clear manner that all can understand. But no one should cry "fraud" till certain wherein it consists. Many an bonest medium has been wronged by those whose prejudice exceeded their knowledge.

Those men claim to be mediums mostly because Sunday night is the best in the week on which to draw a large audience, And by calling their show an "Illustrated Religious Lecture on Spiritualism," they can get a permit from the city authorities for Sunday night which they could not for a sleight-of-hand exhibition if called by its proper name.

Mr. Everett advertised to give another "illustrated lecture" at Windsor Theatre, Sunday night, May 13th, 1883, and I ordered several thousand bills printed announcing that I would explain every one of his tricks at the close of my mesmeric entertainment at Horticultural Hall on the next day (Monday) evening. I sent an advertisement of the same intent to the Herald, which appeared on Monday morning, May 14th. My assistant went to the Theatre on Sunday evening with a thousand bills to distribute to the crowd as they were going in, and on his arrival found a notice at the door that there would be no entertainment that night, as "Miss Nellie Everett" was sick. A friend of mine, living near them in Dorchester District. in the south part of Boston, informed me that it was all a dodge, as he had learned of my intentions and dared not give the promised exhibition. I saw a notice in one of the Lowell papers that he was advertised to be in that city on the following Sunday night. I shall have a few words more to say on this subject in my next number.

🚰 So long as we make sport of slaying man and beast; so long as we choose to contend rather with our fellows than with our faults, and make battle fields of our meadows instead of pastures; so long, truly, the flaming sword will turn every way, and the gates of Eden remain barred close, till we have sheathed the sharper flame of our own passions and broken down the closer gates of our own hearts.—John

"I have taken one bottle of Dr. Graves's Heart Regulator for Heart Disease, and find it all I could desire.—A. Holbrook, Worcester, Ma:s."

[From The Globe, Boston,] DREAMING.

In his arm-chair beaids the open door,
Round which the sweet June roses climb and blow,
Through long and sunny summer days, and pour
Their faded petals on his locks of snow,
The old man afts, with Bible on his knee;
Although for years his eyes have been so dim,
He reads the chapters through by memory,
And there his dead ones come and talk with him.

If you but listen, you will hear him speak
The names of those he loved in other years;
He laughs at little fingers on his cheeks;
The past is his, the present disappears.
He has forgotten all life's bitter loss
That leaves its scar upon the churchyard mould,
The arms that bravely bore each heavy cross,
The loved and lost of earth again enfold.

The woman word and won in life's sweet May— The woman woed and won in life's sweet May
He does not comprehend how long ago—
Is here beside blint in his dreams to day,
And sings a cradle ditty, soft and low,
To the wee baby sleeping on her breast;
The sweetest of all songs to him is this;
Her very presence holds a spell of rest
He thinks, and tells her with a lover's kiss.

Yes, lovers yet, though many years have fied, Bince, in the spring time of the year and life, They stood before the man of God, and sald The solemn words that made them man and wife. Lovers forever. Time can never change The hearts it sunders by a grave's green sod; Hearts true as theirs were nothing can estrange, Lovers on earth and in the world of God.

He sees the happy children at their play.
And smiles at each, and pats each little head;
Tells pretty stories, when, half finished, they
Come clamoring in for bowls of milk and bread.
Home is a kingdom, and he is its king;
"The happiest king in the wide world, dear wife,"
And she gives back his kisses, wondering
If ever woman had a happier life.

Oh, gray-haired dreamer, dream the hours away;
Forget the present in the vanished past;
Forget the graves upon the hill ta-day.
O'er which the ripening leaves are falling fast.
Soon will the golden gate swing wide for you,
And you go in to find your own once more;
The woman with the heart forever true
Will bid you welcome to the Deathless shore.
Shicoton, Wis.
EBEN E. REXFORD.

The Upward Movement?

Fo the Editor of the Hanner of Light:

What is it? It is what all heaven desires and what the Divine Power has commanded to be worked out by human instrumentalities. It is a movement of which we are a part, more or less important as we are earnest and devoted. and as we realize that in all our talents and our wealth we are but stewards under Divinity.

He who lives for himself and clutches his wealth to the last hour of life, and then diverts or perverts it to the maintenance of a wealthy caste, ignoring his humble brothers and sisters, whose capacities have been repressed by poverty, is of no importance in the Divine economy. He is but rubbish in the path of progress, and will realize his position in that world in which "we shall know as we are

The upward movement is the rising of human souls into the sphere of sympathy with the best of all ages, wherein those nobler souls become our companions and our assistants.

But who can rise into this sphere? Ye who happily dwell there and ye who aspire should realize that there are millions for whom there is no present elevation. A FALSE EDUCATION has beclouded their minds, hereditary prejudices choke all the avenues of truth, and selfish competition in exhausting labors and cares impoverish and benumb every spiritual faculty.

The dumb millions, blind to their own destiny, do continually cry aloud to us by the expression of their delusions, their suffering and their despair. We send missionaries of spiritual truth, and books of spiritual wisdom; but books and missionaries are alike neglected by a miseducated people, and the truth falls to penetrate the colleges in which falsehood is perpetnated, especially the medical schools, in which the science of human life is profoundly falsified to exclude its spiritual elements.

We have not yet taken possession of the college, and therefore we cannot control the progress of destiny. But all great thinkers realize that the school is the omnipotent master of progress. M. Renan has lately said:

"We must now perform by means of education what was formerly done by heredity of blood, ancestral usages and traditions of family and corporation. Then the importance of public instruction is increased tenfold, and the struggle for life is transported to the schoolroom. The less cultivated race will be infallibly suppressed, or, what in the end amounts to the same thing, thrown into the background by the more cultivated race. Public instruction will then become In a State as important a matter, as armament or the production of wealth; for a nation combats by means of its individuals, and the individual is at least half created by instruction."

Yes, we are indeed creating the character of posterity by instruction, and M. Renan himself, with all his brilliant capacities, is an illustration of the perverting power of a false education. Saturated with the French materialism of his environment, he is profoundly ignorant of the spiritual nature of man and unfit to discuss the religious questions with which

Education is ever dominant, and whether America is to lead or follow in the progress of nations, whether she is to be peaceful and prosperous or torn by sedition and corruption, is all to be determined in our schools.

Whether the coming generation, thirty years hence, shall sneer with ignorant and superoilious profanity at the spirit-world, or shall bow to its sublime teachings, is a question to be decided in our system of education.

An educational movement, rightly inaugurated. in harmony with divine philosophy, must have within itself the elements of superiority which will insure its final prevalence throughout the world: and its prevalence would signify the redemption and elevation of all humanity. from the centres of Caucasian civilization to the remotest islands occupied by man.

How small, in comparison with this worldconquering and world-saving movement, are all the epecial reforms in which philanthropists are engaged. They aim to abolish special evils, but a true education abolishes all evils, and crowns the work for which all great martyrs have been sacrificed—crowns it speedlly and peacefully, for we need no warfare and martyrdom to-day, though a few may be required to renounce their worldly ambition and enlist as soldiers of reform, regardless of temporary hardships; but for the great mass of well-meaning men nothing is necessary but to divert the wealth and patronage which they are giving to conservative institutions (which hold the world fast where it is in the midst of evils,) and to sustain the movements of reformatory education.

They are appearing all over the country in educational improvements, in rational institutions, like the Belvidere Seminary in New Jersey, and they appear now with the bold front of radical reform in the AMERICAN UNIVERSI-TY at Boaton, in which the ideal of the philanthropist may be realized if it is properly sustained. It revolutionizes medical systems, expels their narrow bigotry, and, revealing the true constitution of man, which has never been taught in a medical college, shows the true relation of the spiritual and the material, and

the superiority of spiritual laws and methods It grapples with the whole problem of human development, and proposes to rear not only wise physicians, but citizens trained in all the useful pursuits, the laws of health, the practical virtues and the spirit of truth, which make life a blessing to the pupil and the society in which he lives.

It will require hundreds of missionaries to rouse our people to the importance of this work. Education has been so feeble and limited an affair heretofore, so entirely confined to mere literary and scientific culture, that it will be long before society realizes that education may be the world's redeemer, and that all social evils will vanish in that era of virtue, truth and prosperity which a right education will introduce. Of this I have given ample demonstration, and the question for each individual to answer for himself is whether he will remain as one of the inert, indifferent mass which does nothing for progress, and therefore counts as a resistance and hindrance, or will enlist in the army of those who intend to strive that society shall be fundamentally changed in the character of its oldizens, and mankind brought into harmony with the divine laws of prosperity and happiness.

Is this too grand an ideal for this age and for the enlightened city of Boston? Must it be postponed to the twentleth century, which is near, or are we ready for it now, and ready to sustain with generosity the effort which a few have begun?

I shall be happy to learn by correspondence who are to be the foremost in this Godlike work. Its principles have been fully presented in my work on "Moral Education," and they seem to meet universal approbation and elicit the strongest expressions of approval ever given any educational plan.

The few who have assumed the responsibilities are going forward, and they who wish to cooperate by donations or by the purchase of scholarships for a medical education, are invited to correspond with the writer, or with the Secretary of the Board, Dr. O. H. Wellington, 123 West Concord street, Boston.

JOSEPH RODES BUCHANAN. New York, 205 East 36th street.

Mrs. Roebling and the Brooklyn Bridge.

That graceful structure, the airy outlines of its curves of beauty pendant between massive towers—in the words of Mr. Hewitt, "the result of the study, of the experience, and of the knowledge of many men of many ages: a work without a rival among the wonders of human skill"—could not have been completed when it was without the aid of a woman, nobly rendered at a most critical moment! Was it not a hard fate for so many social theories, carefully wrought out and oracularly proclaimed, that they should thus wilt and perish in a single hour, in the presence of one stern and incontrovertible fact, one example of womanly courage and womanly That graceful structure, the airy outlines of

thus wilt and perish in a single hour, in the presence of one stern and incontrovertible fact, one example of womanly courage and womanly capacity for the acquisition of knowledge?

When Mr. Roebling was stricken down with the terrible disease induced by inhaling the foul air of the caissons, and was incapacitated for the further full discharge of his duties—in danger even of dying—his noble wife, instead of crying hysterically over his melectune, and sinking down nerveless and helpless into the privileged softnesses to which philosophers like Dr. Dix would consign her, set herself at once to the task of acquiring the knowledge necessary to enable her to become a helpmate to him in his scientificiabors. He had become so morbidly sensitive that the mere sound of a strange human voice was unbearable. Not one of the engineers could consult with him, and yet the matics, to which he alone held the key, had to be solved. Under his direction, his wife studied the highest branches of mathematics, mastered them, and applied her knowledge to the construction of the bridge. She grasped her husband's ideas and interpreted them to the engineers, who were astonished at the acuteness and depth of her knowledge. band's ideas and interpreted them to the en-gineers, who were astonished at the acuteness and depth of her knowledge. In a short time she became the chief director of the work. "With this bridge," says Mr. Hewitt, "will ever be coupled the thought of one, through the subtle alembic of whose brain, and by whose facile fingers, communication was maintained between the directing power of its construction and the obedient agencies of its execution. It is thus," be continues, "an evertuating monument to the self-sacrificing denotion of moman, and of her capacity for that haber education from which her capacity for that haber education from which she has been too long debarred."

Extract

From a Letter written by a Son to his Father. A letter dated at Santa Barbara, Cal., Aug. 26th, and addressed to a gentleman at South Portsmouth, R. I., expresses the following thoughts regarding California, its climate, and the increased facilities for reaching the "Golden State":

en State":

"On the way home [from a pionlo] we saw by the roadside a very large tarantula-spider. I think its legs would have spread five inches in length by three in breadth at least. They are not uncommon here, but this was only the second one that I have happened to meet with. Yesterday was the warmest we have had since the 27th of June, about two months. The mercury reached only 79° in the shade, however. To-day bids fair to be quite as warm. It is a curious feature of this climate that there are often warmer days in spring and autumn than ever occur in midsummer. This is owing to the influence of the cool sea breezes, which are usually stronger and more constant during

Circulate the Banner.

The Banner of Light publishes each week large amount of reading-matter, affording a broad survey of what is going on all over the world in regard to the spiritual movement:

It numbers among its regular and occasional contributors many of the most prominent and acceptable writers, scientists, poets and other heralds of the incoming morning of man's epiritual regeneration :

It is sent free, by its publishers, each week to the homes of hundreds of worthy Spiritualists, whose pecuniary situation prevents them from aubacribing for it:

Its Message Department-and the Circle-Room meetings involved in the continuance thereof, which are free to the public-is maintained at a very considerable expense:

Under these circumstances it is hoped that the friends of Modern Spiritualism will in the respective neighborhoods where they may reside do what they can to increase the Ban-ner's circulation and thus enlarg sphere of usefulness.

New Publications.

Tokology. A Book for Every Woman. By Alloe B. Stockham, M. D. Second Edition. 12mo, cloth, pp. 277. Chicago, Ill. It is a self-evident fact that no one is better qualified

write about women, or can be better informed of their needs, than a woman, especially when the writer brings to the task, as has the writer of this book, the results of faithful study and long experience. Mrs. Stockham is a Western woman, who, after preliminary education in Olivet College, entered at the age of wenty the Eclectic Medical College of Cincinnati, where she remained several terms, and has since her graduation devoted her best mental powers and ener gles to her practice as a physician and to lecturing upon health, more especially the conditions conductve thereto in women. The name of the work, "Tokology," derived from the Greek, signifies the science of child-birth. The author maintains that "the first right of a child is to be well-born," and wherever the advice and instructions she gives are accepted and followed, that right will be recognized as such and granted—it cannot be otherwise; and when that right is generally conceded, the world will find the result in a decrease of crime and all other forms of disease, and an increase of happiness. The subject of maternity is treated in a clear and comprehensive manner, in language that, while it fully instructs in every essential particular, will not offend the most fastidious in such matters. Even a cursory examination of its pages will lead to the conclusion that it is a book of inestimable value to the rising generation, and one that should be read studied and retained as a work of reference by every mother and daughter.

UP FROM THE CAPE. A Plea for Republican Simplicity. 16mo, cloth, pp. 252. Boston : Estes & Lauriat.

There might be a more sensational book, but certainly not one more true to life; its naturalness makes it interesting, and is the secret of its popularity. There is a quiet vein of humor running among its lines that enlivens the plety of "Aunt Desire," who cleaves to her old-time religious opinions with all the pertinacity of a thistle-burr to a sheep, notwithstanding the efforts of her husband, "Uncle Eben." to Impress her with more liberal views. "Desire is a good housekeeper," said he, "but her intelligence is like the handle of a jug, all on one side." The old lady had exalted ideas of Boston, the doctors, the societies. the Monday lectures, etc.; but when she came "up from the Cape," and had seen and heard the reality, her mind changed. Her experience with the doctors was laughable, and of that with the Monday lecture

"There was an old lady that sat by my side. She was dressed in black satin, and had an ear-trumpet. and she listened as though the fate of the whole human family hung upon the speaker's lips. When the lecture was over she said to me: 'Mysterious!' 'Yes.' said I, 'very mysterious.' 'Who was that man he said had got the eschatology?' 'Dorner,' said I.
'Deep?' said she. 'Deep,' said I. 'Why, a person that can't see that that is deep must be lackin', said she. 'I can see that that is deep.' 'So can I,' said I. We agreed. I watched the crowd as it melted

away. The people didn't look satisfied; they didn't seem sure. I have seen more settled-lookin' people go away from a meetin' at Yarmouth, or the Vineyard, on the old camp-grounds." The main purpose of the book is to show that a

quiet, steady, honest life, far away from the vexations of a city business career, is preferable to all others; and that "enough Is as good as a feast."

THE ELZEVIR LIBRARY. 16mo, cloth. New York: John B. Alden. This series of publications derives its name from s family of famous printers who, in the sixteenth and seventeenth centuries, introduced small, handy volumes to take the place of the cumbersome quartos and folios then in vogue. The "library" now in course of publication will include the choicest works in prose and poetry, at remarkably low prices, ranging from fifteen cents up. The volumes before us are : "Pearls of the Faith; or, Islam's Rosary," being the ninetynine beautiful names of Allah, with comments in verse from various Oriental sources, by Edwin Arnold; "The Indian Song of Songs," by Edwin Arnold; 'Plato, His Life, Dialogues, etc.," by Olifton W. Collins, M. A.; "Demosthenes, His Life and Speeches," by Rev. W. J. Brodribb, M. A.; "Aristotle, His Life and Works," by Sir Alexander Grant, Bart., LL. D.; 'The Science Series," No. 1, containing articles by Spencer, Rawlinson, Huxley, Williams and Wilson; "Peter Cooper, His Life and Character," by C. Edwards Lester; "Life of Alexander H. Stephene," by Frank H. Norton: "The Great Bridge:" Orations by Hon. A bram 8. Hewitt and Rev. Dr. Storre at the opening, May 24th,

TONTINE. By Matilda J. Barnett. 12mo, cloth, pp. 505. London: F. Pitman, 20 and 21 Pater-

pp. 505. London: F. Pitman, 20 and 21 Paternoster Row, E. C.
The first words that greet the reader of this book introduction is had is on a ferry-boat between New York and Jersey City. The characters most prominent at this juncture are Tontine and her father. Of these we soon learn that the latter has a strange, unaccountable dread of the sea, of which the former largely partakes. Any ailusion to the water places him in a paroxysm of mental agony, and this singular characteristic in the natures of both shadows every page, from the first to nearly the last, with a sombre, weird mystery, the secret of which is kept impenetra bly withheld until near the close of the book. The work embodies a psychological truth, and illustrates the operation of the laws of heredity so vividly as to lead men and women to pause and consider that the thoughts they think and the deeds they do will be by

cordant and miserable. HER TWO HUSBANDS, AND OTHER NOVELTIES.

them transmitted to their children, and render the

lives of those children harmonious and happy or dis-

By Emile Zola. Translated by George D. Cox.
12mc, paper, pp. 340.

JARL'S DAUGHTER, AND OTHER NOVELTIES. By
Mrs. F: H. Burnett. 12mc, paper, pp. 180.

Philadelphia: T. B. Peterson & Bros.

The first of the above consists of nine stories and eketches, all exceedingly French in style; and the latter reprints of four stories by the author of "That Lass o' Lowrie's."

JOTTINGS ABOUT LONDON. By Edmondo De Amious. Translated from the Italian by Robert S. Minot. 16mo, paper, pp. 63. New England News Co., Boston

A rambling, chatty narrative of a short stay in the Metropolis of the world. RECEIVED: REPORT of the Boston Young Men's Christian Union for the Year ending April 11th, 1883.

Boston: 18 Boylston street. BECOND ANNUAL ANNOUNCEMENT of the Kansas City Hospital College. Sessions of 1883-84. Kanaas

City, Mo. A COLLEGE FETICH. An address delivered before the Harvard Chapter of the Fraternity of the Phi Beta Kappa, in Sanders's Theatre, Cambridge, June 28th, 1883. by Charles Francis Adams, Jr. Boston: Lee &

CROP REPORT of the Kansas State Board of Agriculture for June, 1883. William Sims, Secretary, Topeka,

Kanpas. THE TEST OF CHRISTIANITY. A sermon by Henry Ward Beecher. "Plymouth Pulpit," Vol. 6, No. 16.

Fords, Howard & Hulbert, New York. NEW ENGLAND CONSERVATORY OF MUSIC. Calen dar for 1883-84. Franklin Square, Boston, Mass. ICONOCLASM; or, The Astrology of the Bible, by

Anna P. Johnson. 131 East 94th street, New York. Verlications of Spirit-Messages.

A. C. RIPLEY. To the Editor of the Banner of Light:

To the Editor of the Hanner of Light:

In your issue of Jan. 6th, 1883, is printed a communication from A. C. RIPLEY, concerning whose death, which hocourred near the adobe residence in which this letter is written, I wish to transcribe the following, word for word, from notes penned the day the body was found: "Bunday, Aug. 20th, '23. Cloudy, with showers. This morning Mr. Eldredge and William Kerns came along and reported seeing a man dead on Old Camp Goodwin Road. Doctor R. B. Tripp, Mrs. Moore, Miss. Rodgers, the children and myself, walked up and saw him—a poor old gray-haired man, who had faid down in the road and died without a struggle; his hands clenched on his chast, and his mouth open. He proved to be A. C. Ripley, wto has been working at Cedar. Springs, and only the other day, Friday, passed here

for Maney. Tis said by Mrs. Moore that he has a nice family in Oregon. Doctor Tripp reported the death to Oedar Springs." So far is wroatise from Dr. Underwood's diary. And now she desires to add that either in presence of the lody, or immediately thereafter, she remarked to Dr. Tripp that she hoped the man would report to the Banner of Light the cause of his death, it being mysterious.

In the second paragraph of the communication, Mr. Ripley describes the manner of his death. Confirmatory of this, Doctor Tripp says the footsteps of the dead man were plainly apparent in even succession, with only one out of regular order at the point where the body lay.

with only one out of regular officer as the bodylay.

At Cedar Springs it was stated that the dead man's friends were in Fortland, Oregon, and letters written there received prompt attention.

Submitting these facts, we remain,

Truly yours,

DAVID HOYLE (the writer),

MBS. HELEN J. UNDERWOOD, M. D.,

R. B. TRIPP. M. D.

Tripp and Underwood Station, Graham Co.,

Artsona, Aug. 28th, 1883.

6. S. TREFRY. To the Editor of the Banner of Light:

B. S. TREFEY.

To the Editor of the Banner of Light:

I read in your last week's paper (Aug. 11th), the message of Samuel Trefer of Marbiehead, and also in the Marbiehead Messenger a short article acknowledging receipt of a marked copy of the Banner of Light and refusing toroprint the message on the ground of its unceilability, in consequence of the name being mangled and misspelled.

It is true, nevertheless, that Mr. T. was apprehensive of premature burial, and that he made the request, as stated by the spirit, and that in compliance with his expressed wish, the funeral did not take place until nearly a week after his decease. The Messenger was right in asserting that the name was incorrectly given. It should have been S. S. Theffers but where the identity of the spirit is so plainly established by concurrent facts as in this case, the error in the name would not seem to be of vital importance to those who are willing to recognize the possible difficulties in the way of returning spirits in giving names and dates, which have been so often reasonably explained by the presiding intelligences of the Banner circles.

Yours truly, J. BEADLE.

East Boston, Aug. 16th, 1883.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In the message from SAMORL TREFY, published ug, 11th, there is a slight mistake in giving the name. t should be Samuel S. Trefry; but otherwiselt is very haracteristic of our friend. He was a very social and

apparently bappy man. I have been told by those who knew him best that he always had a dread of being buried allive—so much

he always had a dread of being buried alive—so much so that the body was kept longer than usual after death before burial.

In the message he says: "I desired to tell my friends that I was in reality dead; that there was no life or consciousness in the old form, and it might safely be laid away." But he was not able to do so.

I have been informed that the family think very much of the message from the translated husband and father, notwithstanding the contemptible slur of that supreme knowledge box, the Marbiehead Massenger, which says: I it would be a gross offence to the family and friends of the deceased to reprint the etuff."

Yours in this beaven-born truth,

Marbiehead, Mass., Aug. 27th, 1883.

Neshaminy Falls Camp-Meeting.

To the Editor of the Banner of Light:

The last Sunday of the camp (Sept. 3d) was another glorious summer day; with it came the usual concourse of neople.

The last Sunday of the camp (Sept. 3d) was another glorious summer day; with it came the usual concourse of people.

So satisfactory have been the ministrations of Mr. J. O. Wright, of England, the past week, that the management made no effort to procure other speakers for the day. The control of the merning announced himself as Horace Greeley, and outlined the subject as the "liniuence of the Spiritual Forces upon the Brain of Man." The discourse was full of strong points, and while remarkable for its force, was still more so as a wonderful reproduction of the great editor in manner and peculiarities of expression. The writer was a trequent listener to Horace in his best days, and was intensely interested in this very characteristic address. As Mr. W. was born in and until recently lived in Rugland, it is hardly possible for him to have been familiar with Greeley's style.

The afternoon meeting was a very large one—fully two thousand carnest faces greeting the speaker. The control introduced himself as Chateaubriand, and took up a consideration of the subject given by the audience, "Apollonius or Jesus—Whicht" He began his discourse by stating that the subject was a very large one, and involved necessarily a critical analysis of history. Commencing with the religious history of the fourth century, hetraced back to that of the first. This rather novel mode of treating the subject was made intensely interesting by his historical and classical allusions; these rolled from his tongue with a rapidity simply amazing. The argument was clear, and intended to answer the question: "Is there any historical evidence that Jesus Christ ever existed?" After an analysis of the four geospele—Mathew, Mark, Lake and John—he passed back to the days of Greece and Rome to demonstrate that the development of the time necessitated a character similar to that of Jesus. His character as a man and not as a God was then beautifully alluded to; and the speaker closed by a short allusion to Apollonius. The address hold the audience in almo

edge?" "No, they do not get them from me. When in-edge?" "No, they do not get them from me. When in-right condition the facts given are frequently marvel-ous as a presentation of epirit-control."
"Do you remember anything that transpires?"
"No; there might be a mob in front and it would not disturb me."

disturb me."

"Did you ever know anything of Horace Greeley:
when living?" "No; never met him. My peculiarity
is delineation of character. A work I wrote thus in
England, dictated by Thomas Carlyle, was criticised
by an authority as simply a good imitation of Carlyle's action."

lyie's style."

"How do you first feel the influence?" "In several different ways. Some of these are not very agreeable, but when the influence begins as it did to-day it: is always pleasant, and I feel very comfortable during the time and afterward."

Ene time and afterward."

Spiritual societies who need a speaker for their winter services will do well to hasten to secure his services, for their own interest and that of the cause. He is engaged for the First Association of this city for November. ovember. Mr. O. B. Mathews gave some excellent tests at the

An English Judge on Compulsory. Vaccination.

To the Editor of the Banner of Light: A copy of your readable journal containing an inter-

esting item on this important public question, shows that you are not of the number who believe that the truth can be damaged by full and impartial discussion. It is true, as the celebrated Dr. Felix Niemeyer once said, that "no one receives thanks for combating a superstition;" but there is something better than thanks, and that is the consciousness that in aiding to abolish cruel and oppressive laws, or in endeavoring to substitute the scientific preventives of personal and municipal hygiene for the empirical practices of an ignorant and pre-scientific era, public health will be promoted, and the general good fostered. "Compulsory Vaccination," said Bir Thomas Chambers, six years ago, in the House of Commons, "Is beyond all comparison the strongest form of parental government that was ever introduced into this country. It overrides and tramples down parental authority in relation . to children. It takes them out of the care of the father and mother, who are ordained by Providence to exerclee their parental care, and it insists on a disease being infused into the blood of every child, in order to prevent the contingency of its catching another disease. That might be justifiable, but it could only be justifiable not upon medical theories, not upon the observance of innumerable precautions, and the presence

justifiable not upon medical theories, hot upon the opservance of innumerable precentions, and the presence of favorable circumstances, but upon a truth undenlable, universal in its operation, certain in its results, free from peril, and an absolute preventive."

The most ardent provaccinators will admit that in our present system of medical coercion none of these reasonable qualifications are in existence. On the contrary, every inquiry, or medical conference, or newspaper discussion, shows that medical men are in the most hopeless state of confusion as to all the elementary data of the Jennerian cultus, that vaccination is the fruitful cause of fatalities and disasters wherever it has been introduced, and so far from resulting in the prevention of smallpox, it has, in the opinion of eminent anthorities, amongst whom may be noted Dr. George Gregory, for fifty years director of the London-Smallpox Hospital, tended to perpetuate it, by planting the human blood with the germa of variolous consistency in the pleased, with your permission, on another cocasion, to present for the consideration of your readers some important and unimposable facts bearing upon this vital question.

Mostification Takes, "Martinette", "Militain Takes, "Militain Takes, "Militain Takes," "Mili

Do n't Die in the House, "Rough on Rata." Gears out rate, mice, line, rosabes, bed-burn, 186.

Pearls.

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

Leave all thy pedant lore apart : God hid the whole world in thy heart.

We seek for riches, and do not find them; we do not neek for death, but alas! he comes.

Twelve hours bath night, and one's enough to change A human lot forever and for aye; An instant only sunders bliss and woo.

Whose believes in the freedom of the will has never loved and never hated. - Marie Eschenbach.

-{Dippold's translation of "Brunhild."

Impartial Justice holds her equal scales Till stronger Virtue does the weight incline;

If over thee thy glorious foe prevails, He now defends the cause that once was thine. -lPrior. Oh, who can stretch himself out in inglerious case

and contemplation before the magnificent stirring of

the world !- Richter.

I know that sunshine, through whatever rift, How shaped it matters not, upon my halls Paints disks as perfect rounded as its source. And, like its antitype, the ray divine, However finding entrance, perfect still,

Repeats the image unimpaired of God.

Biches, understanding, beauty, are fair gifts of God.

Banner Correspondence.

Michigan.

CAPAC.-Mrs. Nellie S. Baade writes: "Saturday, aug. 11th, to company with friende, I visited Orion, one of our most charming little villages, and while there attended the grove-meeting on the island. The weather was beautiful, and all seemed to enjoy the occasion very much. The speaking was grand, the lecture delivered through the organism of Sister Fearsall of Disco being specially 20. Indeed, it seemed as if her control covered the whole field of thought upon Spiritualism, and there was nothing left to be said; but when Giles B. Siebbins made his remarks I was convinced that after all it would take more than one speaker to explain the Spiritual Philosophy, the grandest in the world. While at the meeting I became est in the world. While at the meeting I became somewhat acquainted with William Mansfield, the noted meetium of Grand Rapids, Mich., a young and very agreeable person, a gentlemat; in every sense of the word—one whom I believe to be honest and sincere in his mediumabip. We invited him to hold a private scance at our room at the hotel, and he did so. The civel consisted the first evening of Mr. and Mrs. Gooley, Mr. and Mrs. Smith of Almont, Mr. Pomeroy, my husband, myself and little boy. My boy, aged ten, was not seated in the circle, but remained outside. Immediately upon the light being extinguished, we fold the presence of our spirit friends. A ring was taken from Mrs. Gooley's finger, placed upon Mrs. Gooley's finger, placed outside. Immediately upon the light being extinguished, then withdrawn and placed upon Mrs. Gooley in the light being extinguished, when the stand, placed over the faces of several, then instantly carried to the other part of the olircle; my dittle boy was suspended in the air a few moments, then lifted into the circle, head down; they then reversed his position, placed him upon my lap, then carried bim across the circle and placed near light beyond the seame and the watch placed over the faces of several, then instantly carried to the other, and we felt the head wood with the same time be held the wrist of Mrs. Gooley, so Aug. 11th, in company with friends, I visited Orion, one of our most charming little villages, and while there attended the grove-meeting on the island. The

Vermont.

ROYALTON .- "G. 8." writes: "I wish a brief space in your columns to show my appreciation of your editorial labors. I have been a subscriber for the Banner of Light almost from its commencement, and the paper has been so judiciously conducted it has ever met my hearty approval. When there are so many personal animosities as must ever be associated with every great public movement, it is a nice matter to steer clear of all enlanging alliancea. There is not a periodical of any kind that comes to my address I would not sooner dispense with than the Banner of Light. Count on me as a subscriber so long as I can get the means to pay for its coming.

The unappreciative can have but a faint idea of how much the contributions of W. J. Colville have enriched your columns the past year. He is a valuable accession to the ranks of Spiritualism, and every Spiritualist should have a volume of his lectures in his or her library. your editorial labors. I have been a subscriber for

your comme the past year. He is a valuable accession to the ranks of Spiritualism, and every Spiritualist should have a volume of his lectures in his or her library.

It was an unpleasant announcement when you stated it to be necessary to give more room to advertisements, that the Banner might be self-sustaining, yet I was not surprised. I have traveled much among Spiritualists in some parts of New England, and have been astonished at the meager support given to Spiritualistic periodicals, even among those in well-to-do circumstances. Many whose names are well-known will allow their subscription to run out, and not renew it for months, and perhaps not at all. These things ought not so to be. The world stands in great need of Spiritualism in all its forms, and most emphatically I would say the Banner, especially, should be kept on a good working basis.

It is surely a matter of regret that certain Spiritualists should throw their influence against your Message Department. Without messages from spiritualists should we know the fact of spiritualist should we know the fact of spiritualist ence, or the hereafter of this life? I have read all the treatiess on Immortality generally accessible to intelligent readers, and to me the Message Department of your paper has afforded more satisfaction than any other source of information. May the good angels sustain you in endeavoring to keep this channel of information open. I would in closing urge upon all Spiritualists that they appropriate the means necessary to keep the long and well-tried Banner of Light at the front as a rational exponent of the doctrines of the New Dispensation; and long, friend Colby, may you occupy the editorial chair for the picasure and profit of your patrons, as in times past."

Wisconsin.

MADISON.—A correspondent writes: "Recently a celebrated iBrooklyn D. D. (Dr. Fulton) delivered a sermon in this city upon 'The Man Christ Jesus.' He sermon in this[city upon 'The Man Christ Jesus.' He commenced by saying, 'Jesus Christ is, always has been, and ever will be. He is, because he has always been. He ever will be because he is, and because he always has been.' The only evidence he furnished to prove the truth of his statement was the vim, energy, and solidity in which he said it. 'Dr. Fulton and some good things in his discourse on the fraternal duties of churches and men to each other, but could not get through it without an unobaritable fing at Spiritualism, the very foundation of his religion, and at Spiritualism, the very foundation of his religion, and at Spiritualism, the very foundation of his religion, and at Spiritualism, the solid in the soul than himself."

California.

LOSIANGELES .- Mrs. F. A. Logan writes: "Since myllast letter to you I took a few days from healing the sick to visitimy old-time friend, Mrs. Kate Parker, the sick to visitimy old-time friend, Mrs. Kate Parker, at Anatheim/who, our Illinois friends will remember, figured in conventions in the early days of Spiritualism—now in the midst and under the shade of thrifty orange and lemon trees. With pleasure she took me around in her carriage through the villages of Orange and Santa Ana and through various orange-groves, at least forty miles. In the midst of an orchard in the suburbs of Orange who should I meet but our dear Mrs. E. P. W. Pachard, stopping only for a short time to make her son Theophilus's home more beautiful by her helpful and energetic spirit, then intending to pass on to the Exposition at Louisville, E. J., to meet the superintendents of call the insane asytums of the United Sintes. May heaven bless the

efforts of this true, faithful friend of the helpices! For years she has tabored diligently to have the free use of the mails accorded the insane, to the same extent which those outside of asylums enjoy; also to advance the interests of the property-rights bill, which she has succeeded in getting passed in nineteen States of the Ucion. And why should not woman have the same right to dispose of the joint property at her husband's decease that he has at her demise? Mrs. Packard has done as much as any other woman of America to free the souls and bodies of women from the domination of Calvinistic creeds and unjust laws.

Feeling that I must return at once, I will ask all friends to change my address to 111 Minna street, San Francisco."

Massachusetts.

BOSTON .-- A. S. Hayward writes: "While at Onset Bay, some time since, I received what seemed to be Bay, some time sloce, I-received what seemed to be specially marked proofs that spirits returned to me from the life in the beyond. Your Harwich and Onset Bay correspondents have described the wonderful gilts of Mr. Joseph D. Stiles in giving the names and mentioning events in the earth-life of spirits, as well as citing the towns in which they resided while in the material; and I desire to put on secord a test which he gave to me, after the service*of July 15th. Mr. Stiles did not know me or any of my relatives, to my knowledge; but as I stood by his side he remarked: 'Moses Hayward is here, and I get the impression that he fell, or something fell upon him: it did not kill him, but he lingered along for years, and finally, in the outcome, that fall was the means of his departure to apirit-life.' He also said: 'I associate Acton and Fitchburg with him.' The factsin this case are these: Moses Hayward is a relative of mine; some fifteen years ago be fell from the roof of a house in Milford, Mass., while at work as a carpenter, dislocating his shoulder—from the effects of which in-jury he never recovered, being able to do but little work during the remainder of his days; he gradually falled in health, and passed to spirit-life some eight years ago. He was born in Acton, and his departure from the physical took place in Fitchburg. Mr. Stiles being an entire stranger to me, could not have prepare himself for this test on a venture by using the ordinary material means of studying up one's family history—and I do not doubt for an instant but that the spirit of some one cognizant of the facts thus set forth revealed them to this medium, through his peculiarly sustepitible organism, at the moment they were enunciated." specially marked proofs that spirits returned to me

PLYMOUTH. -- As an evidence of the liberality sometimes expressed by the local press regarding Spiritualism and its advocates, when public meetings for a dissemination of its truths are convened, a correspondent sends us the following paragraph from the Plymouth, Mass., Free Press of July 14th:

"INTERESTING.—The Spiritualist lecture given at Lyceum Hall, on Thursday evening, by Mrs. [Abby N.] Burnham, was an able and interesting one and quite largely attended."

Illinois.

RUSHVILLE.—J. W. Kenyon writes: "We left the Mount Pleasant camp Monday, the 27th inst., after three weeks of camp life, where day after day the three weeks of camp life, where day after day the truths of Spiritualism and humanitarianism were presented by a corps of as able speakers as ever met on a camp-field; many of them from the Eastern camps, filled with their fire and zeal. The meeting was a great success as to numbers and finances. The best of feeling prevailed through the whole time.

The mediums all did excellent business, and much good in the convincing of skeptics. It has never been our privilege to attend a camp meeting where so little of the objectionable was manifest.

The Banner of Light, in my humble opinion, stands at the head in age and experience, and in the hearts of the people; and it will not do to overlook the fact. Another year will add much to the management of Mt. Pleasent Park. It was a great undertaking and a success.

Mt. Pleasant Park. It was a great undertaking and a success.

We came to this place with Benjamin Chadsey, an old ploneer of over eighty years. At Lyons he lost his money-purse with twenty dollars in it, as he found as he was about paying his fare at the Fulton depot of the C. B., and Q. Railroad. I was controlled by my spirit-guides to say I could flud it, and re-crossed the Mississippi River, and was led by my coutrols to one who knew who had found it; and thus recovered the money."

SALT LAKE CITY .- Fred Anderson writes : " I have just returned to this city after a few weeks' visit to Danver, Colorado, with my family, where we had the pleasure of attending two materialization seances held by Mirs. Miller, at one of which an incident occurred that to me, as well as to all present, was very remarkable: After the usual materializing and dematerializing a female form came and held out her hands, beckening to a littleght of mine, going on seven years, to come to her. Upon the child approaching her, she took it in her arms and carried it around for quite a while, then dematerialized before us all with the child in her arms, and, as she apparently cank through the floor; left the child on its back helore us, causing not the slightest perceptible annoyance to the little one, who, being left to hereelf, scrambled around until she got up, and came running to her parents, wondering what had become of the spirit. Though a reader of the Banner of Light for many years, I have failed to notice any account of a spirit having accomplished a similar feat. It was an entirely new form of manifestation to the Millers and Ex-Judge Cassiday of Denver, who was present. They were very much astenished, as in fact were all, at the wonderful power exhibited." have just returned to this city after a few weeks

Pennsylvania.

CORRY.-G. F. Lewis writes Sept. 6: "To the Friends of Religious Progress: There being a hungering and thirsting after cleaver evidence of immortality in the souls of many in this violate, it has been suggested that J. Frank Baxter be invited to speak and give a public scance in Corry, on Wednesday afternoon, Oct. 10th. Be kind enough to advise me by letter or otherwise of what you desire in the matter."

Maine.

BANGOR .- A correspondent writes: "Dr. Clayton is doing a grand work in healing the people here."

September Magazines.

THE MAGAZINE OF AMERICAN HISTORY has for its opening article an account of " The Centennial of the Cincinnati," recently observed at the Verplanck House on the east shore of the Hudson, a mile above Fishkill, where the Society was first founded. Portraits are given of all its Presidents, included among whom have been some of the most eminent men of American history, and interesting data of the origin. purpose and present status of the organization. Of the articles that follow the most prominent are, "A Baltimore Penny," "The Geographical Nomenclature of Louisiana," "Lafayette's Tour in 1824," "A National Heirloom," copies of various original historical documents, and an interesting collection of Notes, Queries and Replies. The monthly appearance of this periodical is welcomed with a peculiar zest by all students of history. Historical Publication Society, 80 Lafayette Place, New York.

ST. NICHOLAS.—The autumnal breezes as they flutter open the leaves of this favorite of all young folks. disclose many attractions, the first of which is the commencement of a new story by Louisa M. Atcott, "Little Pyramus and Thisbe," telling in her own pleasing way how a boy and girl became great friends through a hole in the wall. "Tom, Dick and Harry in Florida," by D. C. Beard, will greatly please all who revel in stories of adventure and oddities in natural history. A story of intense interest, "Lost in the Woods," is a narrative of events that befell a boy and girl who during the summer of 1882 were lost for weeks in the forcets of Northern Michigan, and were searched for by over thirteen hundred men; pictures of the children are given. In the "Work and Play" department is a profusely illustrated article on "The Playthings and Amusements of an Old Fashloned Boy. Numerous other stories, sketches of adventure, poems etc., contribute to form a most excellent issue. The Century Company, New York. For sale by Cupples, Upham & Co., 283 Washington street, Boston.

THE ELECTRICIAN for this month opens its budget of instructive papers with one read before the Society of Telegraph Engineers, in May last, by Profs. Ayr-ton and Perry, upon "Electro-Motors and their Gov-ernment." Lieut. Fiske continues his series of interesting articles upon " The A B C of Electricity," and Mr. Thurston that upon "Steam Engines for Steetric Lighting Plants." P. Thempson, A. M., of Chicago, contributes an article upon "The Dynamic Theory of Electricity." Every branch of electrical science is treated of in the pages that follow, and with a thoroughness and clearness of clucidation that render this publication indispensable to all who would be informed of the many new utilizations and improvements that are being made. Williams & Co., 115 Nassau street.

New York. THE HOMILETIC MORTHLY contains abstracts of sermons recently preached in this country and Rurope, and other matters of interest to clergymen of the evangelical order. Funk & Wagnalis, 12 Dey street, New York.

LADIES' FLORAL CABIMER. - " Late Flowering

Shrube," "The Gladiolus" and "The Chrysauthemum" are seasonable articles for September, and a general review of the condition of the flower-garden at this time of the year will be read with profit. Cabinet Co., 22 Vesey street, New York.

COMMERCIAL TRAVELERS' MAGAZINE.-The second number (October) sustains the impression given by the first that it is the design of the managers to make this a first-class periodical. Juaquin Miller gives the opening chapters of his new story. "The Treasure of Treasure Island." George W. Hills writes of the police department of Boston in an article upon 'The Secret Service," with several illustrations. B. P. Shillaber contributes a sketch in his peculiar vein, entitled "Mrs, Partington's Companion," in which it is seen that the aches and shakes of life have not lessened his keen sense of the ludterous, or weakened his ability to portray it. A score or more of other articles in prose and verse, many of them quite amusing, and all of them interesting, complete the number. .Com. Travelers' Magazine Co., Boston.

(We have received for insertion in these columns, from te author in London, a printed slip of the following poem -Ed. B. of L. 1

THE NABOB'S DOUBLE. Intended for Recitation. BY GERALD MASSEY.

Has man a spirit that 's more than breath, A spirit that walks in sleep or in death; Shakes off at will its dust of the earth, And waking by night, goes wandering forth To work its wish with a noiseless tread, While the body lies bound full-length in bed?

This is the fact, as sure as fate, For Burgiar Bill, and bis midnight mate, That frightened until it converied him, To join the "Balvation Army" with Jim. ...

Many a "crib" had the couple "cracked" ; Large was their luck with the swag they sacked. Many wilme thought Burgiar Bill, 'Old Nabob's looks very lone on the hill i" But there was the dog, whose infernal bark Could be heard through a mile of solid dark.

One day it was rumored that "Reeper" was dead. To himself Bill knowingly nodded his head, To night or never," he simply said.

That night up hill the couple crept, To rifle his store as the rich man slept. All heaven mirrored with stars agleam, The dazzle of diamonds in their dream.

They entered the treasury—struck a light— A tiny light—but it showed a sight To make the Burgiar's heart turn white ! The Nabob sitting alone in his chair, Facing them with his long white hair, And eyes wide open with corpse-like stare. And close by his side, keeping watch and ward, The statue as 't were of a dog on guard, With mouth agape, but never a bark: The dog that was dead and stiff and stark; Threatening them as if in life!

Jim rushed at the old man with his knife, And drove it right through—an empty chair. Instead of the figure sitting there. For the Nabob vanished, dog and all— And the burglars vanished without their haul.

Meanwhile, at the moment be felt the stroke, Up stairs in bed the Nabob woke. Oh wife ! are you here? Am I dead? Is it night? Oh wifet I have suffered an awful fright! I dreamed I was dozing below in my chair, When suddenly, helplessly, I was aware, In the dead of the night there was life in the gloom; Then a light—and two masked men in the room. One of them dealt mie a murderous blow, And I woke from my dream in the room below. But this, oh wife, was the strangest thing, Keeper' was with me; I saw him spring, Swift as the fisch of the falling knile He flew at the thief as he would in life!"

Only a dream; but they went down stair, And there were the burglar's tools, and there The knife was stuck in its stab of the chair!

Letter from Barbara Allen. To the Editor of the Banner of Light:

A few friends who were philanthropically inclined formed a circle at S. A. Wright's, St. Johnsbury, Vt., Aug. 21st, to comply with the requests of Achsa W. Aug. 21st, to comply with the requests of Achsa W. Sprague, and others, to aid Mr. H. M. Richards. Dr. Dillingham gave spiritual evidence to those present, through my mediumship. A chair, a plate, a vase of flowers at the tea-table reminded us of our brother! I met Dr. Dillingham and his wife at Mr. Wright's in June, 1882. Spiritualists, mediums and the Banner of Light have been familiar guests at the home of Mr. and Mrs. Wright. Through the agency of your paper I waft my kind wishes to the Banner "Soribe," and other dear friends.

Fraterially thine,

BARDARA ALLEN.

Evergreen Home, Waterford, Vt., Sept. 4th, 1883.

BUCHU-PAIBA. Quick, complete cure, all annoying Kidney and Urinary Diseases. \$1.

At Universalist Church, West Burke, Vt., Friday, Satururday and Sunday, Sept. 28th, 20th and Soth. Able and talented speakers engaged: Dr. H. P. Fairfield of Newburyport, Mass.; Miss Jennie B. Hagan of South Royalten, Vt., Mrs. Sophis K. Durant of Lebanon, N. H.; Rev. F. E. Healy of Derby Line, Vt.; J. D. Stiles of Roscion, Mass.; Mrs. Emms. Paul of Morrisville, Vt.; also Willie Johnson of Barton Landing, Vt.; Mrs. Brown of St. Johnsbury, Vt., and others are especial to be present.

Dr. H. P. Fairfield is an unrivalled exponent of Spritualism from a biblical point of view, always making the themes he considers deeply interesting. J. D. Stiles is one of the greatest test mediums of the present age, and his success at Harwich, Onest Bay and Lake Champian Camp-Moetings has been the admiration and wonder of thousands. Miss Jennie B. Hagan, the well-known improvisatioe, will take subjects from the audience and Improvise poems, without any thought or preparation until the subjects are given bor.

The first session will be Friday at 10:40 o'clock A. Kr., which will consist of a conference, and poems by Jennie B. Hagan, The Airst session will be Friday at 10:40 o'clock A. Kr., which will consist of a conference, and poems by Jennie B. Spiritualist Convention,

which will consist of a conference, and present by venture to the Hagan.

Music: The Duxbury Glee Club, well-known throughout Vermont as singers of the sweet songs of Spiritualism, has been secured.

During the Convention J. D. Stiles and Jennie B. Hagan will give two or three entertainments and scances, assisted by the Glee Club, to which a small admission fee will be charged to help defray exponess of Convention.

There will be three seasions each day-forence, afternoon and evening-consisting of a conference and address at each session, except at the time of scances. All are invited to take part in conference, whether believers or disbellevers.

hellevers.
Return checks over the Central Vermont R. R., Passumpsic R. R., and other railroads, will be issued to all who pay full fare to attend the Cenvention.
All are cordially invited.

Per order Com,

Call for a Convention. The Vermont State Spiritualist Association will hold its Fifteenth Annual Convention at Capital Hall, Montpeller, on Friday, Saturday and Sunday, Sept. 21st, 22d and 22d, 1893.

1893.
We are to have a grand inblies as the finals of the campmenting season. All our State speakers are conflictly invited to attend, and Mr. Albert E. Stanley, Mrs. Wiley, Mrs. Paul and Mrs. Crossett, and then who never fall to lay their best gifts upon the alter of truth, will be recently never fall to lay their best gills upon two means of the case, who he present.

In addition to our home talent, we have engaged the removmed Capt. H. H. Brown, Joseph D. Stiles and Edgar W. Emerson.

The railroads will carry for fare one way. All coming up Connections river from below Windsor, should buy through tickets to Montpeller, because such are to be furnished with return checks by the conductors ou that road.

Board at the American House and Bishop's Hotel \$1 per day; horse keeping, 76 cents.

St. Albare, Vr. OHARLES THOMPSON, Secretary.

The Central New Work Association of Spiritualists

Will hold its Bemi-Annual and Georgetown Annual Meeting in Georgetown, Madison Co., N. Y., on Baturday and Sunday, Beot. 22d and 23d, commending at 1 o'clock. Mrs. Amelia H. Colby and J. Frank Baxter are engaged to speak. "A free platform and free speech "is our motto.

Hotel secommodations at reduced prices. All are invited to come, bring their baskots of lunch and enjoy a social feast.

MRS. B. A. HALL, Becretary.

E. F. Brals, West Winfield, N. T. Lee Uenter, N. Y.

Passed to Spirit-Life: From Moretown, Vt., July 15th, Lydia A., wife of Eben

Hazelton, aged 59 years.

Mrs. Hazelton was a firm believer in Spiritualism, and her life was in harmony with its heavenly teachings. She was a kind friend, a faithful wife and an affectionate mother. She was dearly loved by her family and a large direct of friends, who deeply mourn their loss, yet rejoice in the knewledge of her continued life in the Summer-Land.

Mas. Abbit W. Crossett.

From Desinsville, N. Y., Sopt. 4th, Zacchens T. Barber. in his 77th year.

He has been a constant reader of the Bossner of Light for a great many years, and was a very strong believer in Spittualism.

O. B. MORTHEUP.

New Books.

MORAL EDUCATION: ITS LAWS AND METHODS,

By JOSEPH RODES BUCHANAN, M. D., President of the American University, Author of "Hystem of Anthropology," Editor of Buchanan's Journal of Max, and Professor of Physiology and institutes of Medicine in four Medical Colleges, successively from 1648 to 1861; Discovers of Cerebral Impressibility, and of the Sciences of Psychometry and Sarcognomy, Governmenta, Churches and Colleges for many thousand years have striven in vain to conquer Orine, Disease and Misery—A New Method must therefore be adopted—if that Method can be found in this rolume, does it not indicate a botter future for Humanity? Contents: 1. The Esseutial Elements of a Liberal Education; 2. Moral Education; 2. Education; 2. Education of Liberal Education of Ethical to Religious Education; 7. Relations of Ethical to Practical Education; 9. Sphere and Education of Woman; 10. Moral Education and Peacet; 11. The Education Girsle; 12. Ventilation and Indiath; The Pautological University; The Management of Children—by Mrs. Elusabetts Thompson.

This work has been received with enthusiasm by progress-

The Management of Children—by Mrs. Elizabeth Thompson
This work has been received with enthusiasm by progressive minds. It fascinates all classes, from the derical to the agnostic, because all mankind agree in the importance of virtue and the necessity of a better education. A few hirst attracts from published opinions respecting the book will give the general sentiments of its readers:
A copy of it should be in every household and on every teacher's desk.—Nestmarket Advertiser.
This is an important work on a most important subject. We commend Dr. Buchanan's book to our readers, and wish him success in the great work he has undertaken.—Boston Commonwoodth.
Great as have been the improvements made in education matters during the past quarter of a century, they are small and inadequate compared to the system proposed by Dr. Buchanan.—Bartford Times.

Ciott, 81,80, postage 10 cents.

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

COMPILATION OF THE LECTURES

Given by the Spirit-Band THROUGH THE MEDIUMBULP OF MRS. MAGDALENA KLINE,

THE EVERLASTING GOSPEL.

. WHO MRICE IS CUTTED

VOL. I.

A work which has long been promised to the world, was desired and antiously looked for by thousands who have lived and gone from earth, and which is now being given through the mediumship of hirs. Magdalena Kline, in tectures, containing Revelations from the Righer Courte, upon the God-licad; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Mantind French Laws; Evolution; the Origin and Creation of Mantind from the Regeneration and Transformation of Mantind from the Regeneration and Transformation of Mantind from the Regeneration and Preparatory Lossons by the Angels for the benefit of all, sto. It is a work for the world.

This hook—Vol. ist of The Everlasting Gospel—contains nearly five hundred pages, filled with rare and grand lessons upon the present and future life, which should be tearned by the whole human family.

It is not claimed that this volume—or others which are to follow this—contains all of The Everlasting Gospel, for all that is Truth, and which enables mankful to free themselves from Error, is, in its place and degree, a part of The Everlasting Gospel; nor is the Blible to be defined or set saids, for this volume contains many quotations from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everlasting Gospel.

Large 870. Cloth, Price \$3.00; postage 14 conte.

For sale by OOLBY & Ribil.

Bible Myths, AND THEIR PARALLELS IN OTHER RELIGIONS:

Being a Comparison of the Old and New Testamen Myths and Miracles, with those of Heathen Nations of Antiquity; Considering also their Origin and Meaning.

With Numerous Illustrations. With Rumerous illustrations.

This work is the result of many years' study of the religious of antiquity. It contains quotations from nearly all the sacred books of heathen nations, and from other rare and valuable works which yer not accessible to people in general. The chapters are so arranged that it is a perfect cyclopedia of reference. Years of research would be necessary to discover all the information it contains. It is a most searching investigation into the origin of Christianity. Every statement is verified by copious notes and authorities, so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many.

I vol. 870, sloth, about 600 pp. Price, 24,00; postage 25 cents.

For sale by OOLBY & RIOH. Substantialism; or. Philosophy of Knowledge:

Rased upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose delings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, ederous, luminous, and senorous—of the forms to which they are returned. By JEAN STORY, The chief desideratum in the discovery of facts is a cruth-ini interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts is a cruth-general mission of speculative philosophy. Facts is a cruth-general returned to the world simply as new interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their being and deling, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advectors of "substantial agents," and the advectors of conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former do or effect.

Cioth, 12mo, 784 pages. Price \$1.60, postage free.

ermer do or agect. Cloth, 12mo, 784 pages. Prico \$1,50, postage free. For sale by COLBY & RICH. Psychology; Be-Incarnation; Soul, and its Relations;

The Laws of Being:

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

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

PART,—What is Good's beal and its importance; Memory and Intelligence; Intelligence ws. Matter; Progressive Intelligence; The Animal World—its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or Soule taking Form; Fostal Life and Generaling; Childhood as Spirit; Demonstrated Hustrations on Re-Incarnation.

Partation.

Part II.—Occult Forces in Man; Duality; Clairvoyance and Psychology; Impiration and Prophecy; Sensitiveness; Dessalen; Unconsciousness, Delirium, Insanity; Rest, Sleep, and Dreaming; Valedictory; Our Solar System.

Cloth, 81.00, postage free.

For sale by COLBY & RICH.

After Dogmatic Theology, What? Materialism, ora Spiritual Philosophy and Natural Religion. By GILES B. STEBBINS. Editor and Compiler of "Chap-ters from the Hible of the Ages." and "Poems of the Life Beyond and Within." Five chapters.

Heyond and within." Five chapters.

CHAP. i.—The Decay of Dogmas: What Next?

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

A Bupreme and Indwelling Mind the Central Rice of a Spiritual Philosophy.

I.—The Inner Life-Facts of Spirit Presence.

5.—Intuition—The Soul Discovering Truth.

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

Pro sale by COLBY & RICH.

ENGLISH EDITION.

PRACTICAL SPIRITISM. Heaven and Hell;
or, The Divine Justice Vindicated in the Piurality of
Existences.
Containing a comparative examination of the various doctrines concerning the passage from the earthly life to spiritlife, future rewards and punishments, angels and devils,
&c. Followed by numerous examples of the state of the
soni during and after death. Being the practical confirmation of the "Spirits" Book."

BY ALLAN KARDEC.
Translated from the Sixtleth Thousand by Anna Blackwell. AT Owing to the great expense attending the importa-tion of English works, we have ordered but a few copies of the above book, and will fill all orders at \$2.00, poetage 12 cents. We are unable to fill orders at wholesale at a less cents. We are unable to fill orde price than \$2.00 per copy. For sale by COLBY & HICH.

Eating for Strength. A NEW HEALTH COOKERY BOOK.

BY M, L. HOLBROOK, M. D., Which should be in the hands of every person who would cat to regain and retain health, strength and beauty. It contains, besides the science of eating and one bundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children se at to get the best bodily development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

[Soft of the contains of the

WHY IAM A SPIRITUALIST, AND WHY I AM NOT AN ORTHODOX. By J. B. ANGELL We feel well assured that it is rare that an opportunity offers where one can get so much sound and useful thought for so small amount of time and means as in the purchase and mature consideration of this pumphlet.

Paper, 10 cents, postage free.

For sale by COLBY & BIOH.

FREE!----PREMINS!----FREE

UNTIL FURTHER NOTICE,

Any Person scuding DIRECT TO THE RANNER OF LIGHT OFFICE, No. 5 Monigomery Place. the BANKER OF LIGHT will be entitled to a choice of one of the following Books, of his arberown selection, or ONF of the below-described beautiful works of art. For each additional Engraving 60 cents extra.

All New Subscribers, or Old Patrons, on Renewin their Subscriptions

BANNER OF LIGHT.

MAY OBTAIN FOR THEMSELVES AND PRIRNDS TH FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

BOOKS.

People from the Other World.

Containing full and illustrative descriptions of the wonlerfulesances hold by Col. Olcott with the Eddys, Holmoses, and Mrs. Compton. The author confines himself almost exclusively to the phonomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. The work is highly illustrated. Cloth, tastefully bound.

thiogriland; Or. RESEARCHES INTO THE MYSTERIES UF OCCULT BURITISM. Historical in ascrice of autohographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and edited by Emma Hardinge Britton. Paper, pp. 484.

THE PRALMS OF LIFE. A Compliation of Pasims, Hymns. Chante, Anthema, etc., with inness, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Paper, BUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphista: 🖐

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Alech, Putnam, This sterting work combines in Itself the Characteristics of memoir, usasy and review. The matter considered is of vital interest to the cause of Spiritualism, and readom cannot fail of boing pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Anderson tolls a dear child about the Sun-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Agedrson. Written down through the mediumship of Adeima, Baroness Von Vay, of Conchitz (in Styria), Austria, and translated by Dr. G. Bloode, of Brooklyn, N.Y. Paper.

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

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton, Paper. CLAIMS OF SPIRITUALISM: EMBRAGING THE EXPERIENCE OF AN INVESTIGATOR, Bya Medi-cal Man, l'aper.

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky roles. The clasped hands, upturned countonance, and heavenward gaze, most beautifully embedy the very ideal of hopeful, trustful, earnest prayer. The sun has gone down: Neither the expiring candle nor the moon, 'cold and pale,' shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of shoet, 22x28 inches; engraved surface, 18x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of an, winds through a landscape of bill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angol accompanies the boat, one land resting on the heim, while with the other site points toward the open sea-an emblem of eiernity—reminding "Life's Morning" to live good and pure lives, so "That when thoir larks shall from at eventile," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angols are activering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J., Wilcox. Bize of sheet, 22x2s inches; ongraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swellen stream, two orphanswere playing. Unnoided, the beat became detached from its fastenings and fleated out from shore. Quickly the current carried it beyond all earthly help. As it beared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Buddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resisties impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some susseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John, Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD,"

An illustration of the first line in Gray's Elegy: "The curfew toils the knell of parting day," " " " from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er: the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the lired horses look eagerly toward their home and its rest. A boy and his dog are carerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand, sipe holds wild flowers, in the other grass for "my coit." Sidia, copied in black and two times. Designed and painted by Joseph John. Size of sheet, 22238 inches.

"FARM-YARD AT SUNSEY."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copled from the well-known and justly celebrated painting designed by Joseph John. Slein, copled in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its giorious and undying mission of light, and love. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20224 inches.

"WOODLAND HOURS."

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

"THE HARVEST LUNCH."

OFFERED AS A PREMEUM FOR THE PIRST TIME. The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the nonday feast from a basket brought there by his daughter. From a picherabe is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wage on leaded with hay, impart a most pleasing effect. A rustle youth, urend of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22128 inches.

TERMS OF SUBSCRIPTION, IN ADVANCE: Six Wenthemannen 1,54

The Aller Street

TO BOOK PURCHASERS.

COLBY ARION, Publishers and Booksilers, No. 9 Montgomery Place, corner of Province streat, Bosion, Hass., teep for sale a complete amortment of Mpiritumi. Progressive. Heftermatory and Miscellaneous Books, Trans Cash.—Understor Books, to be sent by Express, must be secompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid (0.0.). Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our pairwas that they can remit us the fractional part of a deliar in postage stamps—ones and twos preferred. Postage stamps in suantities of MORH than one deliar will not be accepted. All business operations looking to the sale of Books ou commission respectively declined. Any Book published in Engand or America (not out of print) will be sent by mall or appress.

express.

**Catalogues of Books Published and for Bale by Tolby & Rich sent free.

SPECIAL NOTICES.

REFECTAL NOTICES.

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

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

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

Banner of Fight.

BOSTON, SATURDAY, EXPTEMBER 15, 1883.

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

WHOLESALE AND BETAIL AGENTS, NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 30 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LUTHER COLBY...... EDITOR.
JOHN W. DAY...... ASSISTANT EDITOR.

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

THE WORK OF SPIRITUALIEN is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as remprehensive as Love, and its mission leto bless mankind.—John Pisrponi.

Our Public Free-Circle Meetings

Will be resumed Tuesday afternoon, September 18th, when Miss M. T. Shelhamer will again undertake her mediumistic labors with renewed strength and vigor. These Meetings will be free, and the public are cordially invited to at-

Capital Punishment.

The strongest practical objection thus far made to the proposed substitution of a life imprisonment for the death penalty in cases of murder is, that while the convicted murderer is still alive the probabilities are all strongly in favor of his regaining his freedom by the ultimate remittance of his punishment. There is no question that the objection thus raised deserves prior consideration in any discussion of the matter; for if the penalty which is to be substituted for the existing barbarous one is, after all, to dissipate itself and disappear altogether, and persons guilty of the highest crime known to human laws are to be let loose again upon society, it is evident that it virtually amounts to a condonation of the crime of murder, while the lesser orimes are visited with an adequate penalty. Favoring, as we do, and always have done, the abelition of capital punishment for murder, we yet recognize the fact that something must be accomplished to make other alternative presented, viz., imprisonment for life, can be brought to really mean It seems to us, can only be achieved by the establishing of a condition, beyond possibility of change, that from life imprisonment there shall be no appeal, and that it shall never be revoked as a penalty except by the anbsequent judgment of a tribunal fully equal in authority to that which pronounced the original one.

It is exceedingly gratifying to find this opinion, long entertained by us in connection with the abolition of the gallows punishment, presented with striking force and all the necessary accompanying arguments, to the American Social Science Association at its recent session at Baratoga, by Prof. Francis Wayland, of the Yale Law School. Prof. Wavland was ready to admit that there is a growing strong aversion to the death penalty on the part of the people, and he cited this fact as one that had an important influence on juries, who are more and more unwilling to convict on the charge of murder because of their sharing the public sentiment in this direction. And he justly urged the consideration that it is time to repeal or remove such a penalty from the statutes when it obviously has become an obstruction, to the execution of justice, and not only so, but when it operates actively to defeat it. For the highest offences now recognized as such by the laws, he proposes to substitute imprisonment for life as the full and adequate punishment. Nevertheless, he recognizes the same difficulty in doing it that we bave already mentioned.

How will he proceed to get over or around it, then? How, he inquires, can the literal execution of a life sentence be insured? He clearly sees that this is, after all, the main question. And he answers it thus, the answer being entitled to the highest consideration, coming as it does from a professor of the science of law in one of the leading schools of the country : "By a constitutional provision, making release from confinement impossible, until, before the court in which the prisoner was convicted, it shall be made to appear that he was innocent." Precisely our own view and opinion. We are reloiced that it has at length been presented to the public, and especially to the professional, mind in this semi-authoritative way. We may now confidently look to see so timely and valuable a suggestion taken up by leading men and associations in a serious spirit, as if it were something more than mere theory, and bore directly upon the vital interests of the social state. To continue to convert a crime like murder into a practical farce by mock jury trials is an injury to society and the State for which few things can atone.

Says Prof. Wayland in respect to the proposed substitute for the death penalty: "The deterrent influence of this form of penalty will be materially enhanced by the greatly increased certainty of conviction after detection, and of punishment after conviction. From the moment when it is made to appear that a possible mistake is not irreparable, trials for mur-

exceptional features. longer cast its dark shadow across the courtroom. Evidence will be weighed, and inferences drawn, and probabilities balanced, and verdicts rendered, as in other criminal cases. There will be less feverish excitement; fewer augry controversies; diminished attractions for the idle and vicious; in a word, a much more wholesome atmosphere, material as well as moral, for the exercise of calm reflection and deliberate judgment." The case is exceedingly well stated. The main things to be considered are duly compressed within the limits of the above statement. Yet, after all, the thing to be done is to induce public sentiment to give its consent to the proposed substitution.

As we have before observed, the first thing to be done obviously is to establish it unalterably that life imprisonment shall be nothing less than what it professes to be; that it shall be beyond the reach of the pardoning power; that the convicted prisoner shall pay the full penalty which he owes to society, though the crime for which he is suffering become but a memory to the generation among which he exists as an unknown mortal. The only way in which this can be made secure is by engrafting the new penalty for the highest recognized crimes into the fundamental law of every State, where it cannot be reached by statute or sentiment. Make the substituted penalty a part of every State Constitution, and public sentiment will be found to support it with an eager willingness. Let this matter be started in a single State, say in Massachusetts, and a discussion will at once be provoked that will demonstrate the real state of that public mind from which the verdicts of juries have to be drawn at last. We are sincerely glad that this important step in the progress of civilization has been taken in the right quarter.

A Threshold Admission.

As early as in January, 1853, and within four years of the appearance of the Rochester rappings, an article appeared in Putnam's Monthly and in the first number of that deservedly popular magazine, on the subject of "Modern Spiritualism," in which it was treated with such candor and fairness that it puts to shame the petty, timid, sneering, and malevolent treatment of the press and pulpit of later days, while it likewise reveals the fact that the phenomena at the first created an impression on thoughtful minds which was far more profound than many minds of the present day would consent to confess to. The writer in Putman starts out with the important acknowledgment that "the existence of occult or latent powers in the human organism, entirely transcending the bounds of every-day experience, as well as the materialist's conception of nature and her immutable laws, is not of recent discovery." And he allows "there is no other mode of accounting for the marvels recorded of ancient Egyptian priestcraft, the later Grecian oracles, or some of the feats of Hindu jugglery, half so easy or probable as that which supposes the operators, in either case, to have possessed a competent knowledge of what is popularly designated Mesmerism, Psychology, Clairvoyance, etc."

The case of Mesmer is cited by the writer, whom the curious and the restless welcomed for the usual nine days as a magician or seer; whom the learned and scientific listened to, then shrugged their shoulders and bowed out; whom the pious and the priestly execrated, and would gladly have exorcised; whom the multitude waited, incredulous yet half eager, for the savants to pass their judgment upon; and whom the French Academy turned over to a committee, to be subjected to an impossible test; but who, after all, demonstrated the existence of a far broader and deeper reality in the phenomit clear to the popular mind generally that the ena brought to light by him than their discoverer himself ever suspected; yet the French Academy to this day, like the Harvard professsomething in the line of continuity; and this, ore in relation to Spiritualism, has never been known to reverse or modify its original sentence of condemnation.

And now, says the writer in Putnam, men who would have scoffed at Mesmerism sixty years since, assume its undoubted truth as the basis of an argument against clairvoyance; as they may yet admit and build upon the verity of clairvoyance, in order to refute thereby the reality of the so-called "spiritual manifesta-The history of the Rochester phenomena is then given in minute detail, especially that part of it which had to do with their formal and public investigation by committees raised from the local neighborhood. Then the spread of the manifestations over the country, and into other countries, is recited. And the writer concludes in all candor, as few public writers are willing to do now, that "if this Spiritualism be a sheer delusion, it is one of so singular a character, of such extensive prevalence, and producing consequences so serious, that it demands the most earnest scrutiny and thorough exposition." It is really no longer possible, adds the writer, and only four years after the first appearance of the phenomena, for rational beings, familiar with its history and nature, "to brand it and brush it aside as a mere human juggle and imposture." He declares that if Old Nick is at the bottom of it, that alone ought to induce and enforce investigation, instead of stopping it.

The immense probability, says he, that the apparition which looms so awful and ghostly in the dark" will be reduced to conformity with nature's recognized laws and their comprehended results, should preclude our leaving it a mystery and a marvel, "merely because Old Nick has had the bantling fathered upor him by those who know very little about the matter, and are stubbornly resolved never to know any more." The existence of jugglers at all times he admits; the world is too familiar with clairveyants of all kinds, including "hypooritical religionists"; and therefore, if there were real recipients or channels of influx for light from the spirit-world, there would certainly be knavish or self-deluded pretenders to such gifts. The counterfelt never appears until after the real does. He is obliged to admit on the threshold, after going over the history of human delusions, that "the supposition that all the alleged mediums are conscious, intentional swindlers, is utterly irreconcilable with facts and at war with human nature."

Many of these mediums of different grades, he reminds the renders of Putnam, are little children, even down to five years of age; others are grave, stern, honored men, whose integrity is absolutely beyond suspicion; others, again, are beloved and sensitive women who dread and recoil from any intercourse, while in the body, with the invisible world, and would not be known as mediums for a kingdom. In many familles, he further reminds his readers, the secret that manifestations have occurred there is guarded with religious care, and any allusion

AT AT A TOUR A

The gallows will no of such families is repressed as if it were the acme of shame and sin; yet, says he, the contagion spreads, and every month adds to the number of the witnesses and mediums.

He then proceeds to produce a number of instances in illustration of the reality of the manifestations. All of them are of supreme interest, and should be convincing; and he admits frankly that he does not see how such relations as these, assuming them not to be utter fabrications, are to be accounted for on the theory of jugglery, or even on that of contagious self-delusion. And he particularly points to the fact that if the communications really come from Satan, he must be inclined to give a great deal better advice than he is commonly credited with being capable of. While not professing to be a believer in the spiritual origin of the phenomena himself, he nevertheless insists on this lesson in reference to them: let us not fear to open our eyes lest we see something contrary to our preconceptions of Nature and Providence, for if these preconceptions are at that he has no doubt that "whenever we shall clearly and fully understand whatever of truth is involved in these knockings, we shall realize its perfect accord with nature, with reason. and with the beneficence, omniscience and paternal guardianship of the God and Father of

Funereal Reflections.

us alt."

Shortly before his decease Rev. E. H. Chapin pointed out to the Universalist ministry the undeniable fact that the prime essence of the teachings of Universalism had really spread out from the pulpits of that denomination, and had entered into the habitual thought and involuntary acceptance of the evangelical churches -so that as thinly-veiled Universalism was being taught by the Orthodox divines, (their whilom bitter opponents) and gladly accepted by their hearers, the teachers of the dootrine of universal salvation for mankind need not feel that they had labored in vain.

The same can be affirmed with truth regarding the Spiritual Philosophy: It has silently permeated every system of human belief, until now the average Orthodox mourner, who formerly demanded a Universalist sermon (of course without the name) at the burial of his loved ones, now instinctively calls for a Spiritualist discourse-in all but the name-when death enters the sacred circle of his household band. Pertinent examples of this feeling, alike on the part of pastor and of flock, come to us every day; and no better instance can be quoted in illustration of this assertion at the present time than the remarks made at the hour of her burial over the remains of Miss Emily W. Burr, of Hartford, Ct., the beloved daughter of the whole souled editor of the Hartford Times, by the Rev. Dr. Burton, of the Park church. On that occasion the reverend gentleman offered numerous consolatory reflections on the event to the afflicted parents, the spirit of which is in the highest degree to be commended as an example for other clergymen who are called to the performance of the like sad offices. Dr. Burton searched only for the consolations which the event offered. Among them all was this one, that both for her and for her loving friends the past is secure, containing the education of her love for them and their love for her; her parents being taught to know, as they otherwise never could have known, how the great Father in beaven feels toward all the children of men. Another consolation which he cited was the thought that this beautiful past is not ended in darkness and nothingness, but still moves on somewhere absolutely intact; nay, has started forth in such an increase and such a new departure as was not possible here,

under whatever nurture or force of education. A third reflection was that we may rejoice that such a gentle spirit "is substantially safe in any part of the universe where it may please God to place her." The speaker admitted that the God who disciplined her here might be expected to discipline her anywhere if he saw fit: but even then she would be substantially safe, just as she was here. Better far than this, it is to be believed that such a spirit is now in positive bliss, as she never was before-"the bliss of clarified vision and of many uncertainties dispelled." The speaker, in pursuing the sublect, admitted that it seems as though it might be a satisfaction to know precisely where this precious friend is, and precisely how she feels as she looks out on those new scenes, and what meetings she has had; whether she has found the brother who departed some four years before, and whether she reverts with absolute clearness to these lower places and scenes. Does she see us now?" he inquired; "does she bear us? does she pity us? and how pungent and soul-disturbing is pity in those translated minds?" He said a hundred questions

swarm in when hearts are all alive as now. Still, he attempted to answer nothing. "All s lost," said he, "In the fathomless profundity of the conviction that God does, and has done, and always will do, all things well; being wise, and strong, and loving, and steadfast, and vigilant, and present on every spot of his creation, infinitely engaged to defend every welfare, and to bring the vast system which he has launched to a vindicable issue," The final consolatory reflection offered to the parents and friends of the dear departed was, that they may all have her again in more than the old fullness by-and-by. All mutual having depends on congruities of character. When men die they go where they belong, and settle into the circles with which they are spiritually affiliated. The speaker assured the bereaved household-those who are here and those who are yonder—that in all higher things they will be likely to find themselves located in the same place at last, engaged in the same pleasures and rounds of service, associated with the same general society, and participants in the same everlasting future.

A lady who resides less than a dozen miles from Boston, in writing to us recently, inquiring about certain books, added the following as a postscript:

"I am surprised almost every day at new tokens of a belief in the presence of spirit friends, where I least expect to find it. Orthodox and Baptist people are comforted by the belief that their departed loved ones can come to them as 'ministering apirite'; and even only yesterday a young lady of the Roman Catholic Church, just bereaved by the death of a sister, in answer to my question, 'Don't you feel that she can still come to you and comfort and help you?' replied: Yes; I think that she can look down and know all about me.' "

From Rand, Avery & Co., we have received a novelty in the shape of a Business Calendar as a specimen of a style which they are prepared to supply their patrons with for the coming year. It is worthy the attention and adoption of all who desire to have a handy der will be deprived of their anomalous and to the subject in the presence of non-members i memorands of business events and engagements.

Mrs. Richmond at Salt Lake City.

Information reaches us that Mrs. Richmond arrived in the above-named city on Friday, Aug. 31st, and proposed remaining there till after the 9th inst.-delivering two Sunday addresses there, and one on Wednesday, 5th. She was the guest of Mr. and Mrs. W. S. Godbethe gentleman baving apostatized from the Mormon Church in 1869, and having since been a devoted Spiritualist. Her discourses were much admired by all, and her progress from the Pacific slope has been thus far a perfect ovation.

The Salt Lake Evening Chronicle of Sept. 3d says of her first Sunday evening discourse:

"A large and intelligent audience greeted this remarkable ludy last evening at the Walker Opera House, and listened to her utterances with the most profound respect and attention.... The subject which was chosen by the audience for the occasion was 'Spiritualism: Its Present and Puture, Specially with Reference to Utah.' Before the address 'Nearer, My God, to Thee,' was sung by the congregation, [and an invocation offered by the guides of Mrs. Richmond.] ... The address throughout, which lasted about an hour, was war with facts it is high time they were re-vised and corrected. He adds and emphasizes ive, and in language that could not be surpassed; its spirit was lofty and dignified, and it is not too much to say that it was free from everything that the most fastidious could object to, whether from an orthodox or a skeptical standpoint. Spiritualism, as defined by the speaker, was based upon the immortality of the soul, and its relationship to delty; it was not local, but universal in its character and purposes; neither was it new, but interwoven with the inner life of the human race in all past ages. Its mission in modern times is to gather the golden threads of truth from all religious of the world, and to weave them into a cord of beauty and strength, with which to bind the hearts of men in a common brotherhood. It would, moreover, in due time act as a solvent in Utah, as elsewhere, for the dissipation of existing evils. Meanwhile it was stated that when one dark force was directed against another, one wrong against another, the weaker would have to succumb. Utah, said the speaker, is a place set spart for great darkness and great light, great sorrow and great joy, and ultimately the people of Utah would refolce in the light of a perfect freedom. This, at best, is but a brief synopsis, and conveys but a very imperfeet idea of the address, which from first to last was replete with beauty, and altogether above adverse

The Salt Lake Tribune of Sept. 4th sums up its impressions concerning the same occasion as follows:

"A large and bighly intelligent audience greeted Mrs. Richmond at the Walker Opera House, and it is quite within bounds to say that they appeared spellbound by the phenomenal eloquence of the lady. The lecture, the subject of which was chosen by the audience, and delivered without a moment's premeditation, was a very remarkable production, exquisite in language and chaste and elegant in diction, and relative in all its parts from the first word to the closing sentence. As a symmetrical and harmonious piece of composition it would appear to be hard to surpass, if indeed to equal, by the most studied preparation. Whatever be the source of the lady's inspiration, spiritual aid as she alleges, or her own extraordinary powers, she is equally remarkable."

Mrs. Richmond intends, during her further journeyings toward Chicago, to stop at Denver Sept. 16th, and at some points in Iowa Sept. 23d and 30th, reaching her Illinois home about Oct. 1st. Possibly she may go further eastward a little later.

What an English Minister Thinks.

Rev. Mr. Hawels, an English preacher of much note, has been recently interviewed and described, both personally and in respect to his opinions, and the outcome is given in the Boston Herald. In regard to Spiritualism, Mr. Hawels said that although he is not a Spiritualist, he nevertheless thinks there are phenomena which to him are inexplicable. He preached a sermon on a recent Sunday on "Transcendental Physics, or Some Aspects of Modern Spiritualism," in the course of which he said that if there are any unknown forces, that fact concerns solence. If there has ever been a single case of force at a scance which has not been directed by the persons present, nor been caused by complicity or imposture or by a manifestation of those there assembled in connection with their wills, do you not see, said he, in that s crowning point which makes it important for us to know whether these things are true? It does not matter whether the intelligence is high or low, he said; the question is, have you evidence of any intelligence whatever acting spart from a brain or a nervous system?

Even if it be not human intelligence, he says, it does not matter. Such evidence, he asserts, "strikes away the physiological argument against the survival of the soul." This argument, the argument of materialism, is that there is no such thing as soul; that intelligence is the product of brain and force; that without a brain and nervous system you cannot have intelligence; that when you dissolve matter and force in the body you dissolve the soul, because intelligence is entirely dependent on molecular motion. Now if you can present conscious intelligence of any kind acting outside of a brain and a nervous system, you have, said Mr. Hawels, overthrown the materialistic argument. That, said he, is what the scientific people are struggling with us about. If you can show that mind can exist and work apart from matter and force, then you have established. perhaps, not the exact truth of our survival, but the possibility of it. If any mind or intelligence can exist outside the body, then yours can exist—is the cogent reasoning of this English olergyman; and then you have a new view of the immortality of the soul and a new insight into the philosophy of the spiritual world. Is it not more and more plain what the Spiritual Phenomena are doing for all?

"Omissional Infanticide." (7)

Sir Lyon Playfair, says an English exchange, has introduced a new crime—or a new name for a very old one: To refrain from giving your child a disease - perhaps more than one - of which it may die, in order to save it from another, which it will probably never have, or which it may take in spite of the risks run to prevent it, he calls, in such case, "Omissional Infanticide": which dreadful orime any one may now commit for a guinea and costs. If neglect of vaccination be infanticide, and possible murder, why a paltry fine? On the other hand, if vaccination protects, what danger can an unvaccinated baby be to a vaccinated com-

The American Health College, George Dutton, Dean, (which organization announces one of its chief aims to be "to popularize the science and the art of health,") will open at 3 Concord Square, Boston, Sept. 19th, for students and visitors. Send to the address of Mr. Dutton for "Health Bulletin."

A. H. Phillips, the independent slatewriting medium, whose card will be found on a great work in the way of convincing inquirers to applie Minn: where the will continue to exer-into the verity of the spiritual phenomena, at applie Minn: where the will continue to exer-Lake Pleasant Camp-ground. Lake Pleasant Camp-ground.

Opening of the New England Institute Fair.

On the morning of Wednesday, Sept. 5th, the Third Annual Fair of the New England Manufacturers' and Mechanics' Institute was duly opened in Boston with interesting and appropriate ceremonies. At nine o'clock Treasurer John F. Wood and Secretary Frederick W. Griffin, as the committee on the conduct of the fair, received at the Revere House some of the distinguished guests, Gov. Butler being represented by Col. Stevenson, assistant inspector-general. About 9:30 O'clock the guests took carriages and were driven to the State House, where they were received by Gov. Butler. These guests were: Gov. and Mrs. Jarvis of

North Carolina; Col. P. B. Means; Major M. McGee. commissioner of agriculture of North Carolina; Col. Colyar of Tennessee; Capt. F. W. Clark; Dr. Dabney, state chemist of North Carolina; Hon. J. T. Patrick, commissioner of agriculture of South Carolina; Adjt. Gen. Beals of Maine; Mrs. Judge Sims, accompanied by Col. B. S. Pardee and J. Q. S. Grimn; Prof. Bruner, Prof. Kar, Mr. A. L. DeRosett of North Carolina; Col. A. J. McWhister of Tennessee; Judge Symes of Colorado; Hou. E. S. Tobey of Boston and others. Shortly after ten o'clock the invited guests, to the number of between forty and fifty, descended the long flight of steps to the carriages. This procession was headed by Gov. Butler, arm-in-arm with Gov. Jarvis, escorted by his staff; Secretary of the Navy Chandler, escorted by the higher officers of the Tallapoord, and of the Charlestown Navy Yard ; Messre. Wood, Griffin and James M. Little of the Fair; Mayor Palmer, Brig.-Gen.

N. Wales and many others. Proceeding under escort of the National Lancers the 9th Infantry regiment, and the Jackson corps of Albany, the Governor and Staff and invited guests proceeded to the Institute Building, at the end of Huntogton Avenue. After music by Reeves's American Band of Providence, Mr. John M. Little called the assemblage to order and introduced Rev. Edward Everett Hale, who opened the exercises with prayer.

Gov. Butler then made a characteristic address which called forth the unbounded applause of his hear-ers. Be voiced the measure of the occasion, when, referring to the fact that this was an American Fair, not strictly a New England one-since every part of our common country was represented in its exhibits—he eloquently said :

eloquently said:

"Welcome each and all to this exhibition of what Americans of every section, acting together, can do in peaceful rivairy, equal to, if not greater, in degree, than that which was done when contending in arms. I repeat: Welcome skil: The son of the Carolinas [appliause], of Georgia, of Texas, the South, the Southwest, and of the great Northwest, the centre and middle States and of the Rast, all here on common ground, yours and mine, mine and yours, our hearts all beating in unison as Americans with not a single strife, save a generous rivairy in showing how greatly each section of the country can contribute to its wealth, its fame and glory as a nation."

Remarks in the same spirit of fraternal feeling fol-

Remarks in the same spirit of fraternal feeling followed by Hon. Wm. E. Chandler, Scoretary of the

Gov. Jarvis of North Carolina made a telling speech regarding the South and Its future glorious prospects in a united country, the following extract from his reported remarks, affording a courteous and sincers reply to the welcome extended him by the Governor

reply to the welcome extended him by the Governor (and the people) of Massachusetts:

"I come not from the South to New England to shake hands across a bloody chasm. for, thank heaven, into that chasm the people have voluntarily thrown all their old time animosities. I come to olsap hands over the growing prosperity of a united and a prosperous people. Whatever the differences were, or whatever might have been the cause of the war, those causes have been removed, and those differences have been settled forever, and I believe to day the people of our country can meet in any section of the North, Bouth, East or West, and look each other in the face as friends."

Speeches by Judge Symes of Colorado, Mrs. Julia Ward Howe, Gen. Walker and Mayor Albert Palmer, and the official declaration by Gov. Butler that: "This exhibition of the New England Mannfacturers' and Mechanics' Institute is now open, and to this exhibit the attention of all the good people of the Commonwealth is earnestly and respectfully invited," concluded the exercises of the day.

In his speech, Mayor Palmer, referring to the distinctively foreign and the exclusively American exbibitions now in progress in this city, and also to the lesson of reconciliation with which the present occa. sion was deeply laden, said, of a truth:

sion was deeply laden, said, of a truth:
"In the comparison of European and American achievements and enterprise, Boston takes a sincere pride. We are sometimes, I know, charged with an overweening conceit, but I say to the representatives of Bouth Carolina and Colorado and from every State in America, that Boston has no glory, she has no hope, she has no faith in any destiny for her, which is not shared as a common glory; a descent of peace on every State in this Union."

[The board of officers of the New York Warden State In this Union." [The board of officers of the New England Manu-

facturers' and Mechanics' Institute is composed of the following gentlemen: President, James L. Little; Secretary, F. W. Grime; Treasurer, John F. Wood. These have been untiring in their efforts the Fair the great success it promises to be; and they are worthy the gratitude of all concerned therefor. The Fair continues open until Nov. 6th.] As a new feature in the holding of fairs has been in-

troduced by this Institute, in the giving of prominence, by a special section to woman and her work in this country, we desire, in closing this brief sketch of a really important and memorable occasion, to emphasize the words of Mrs. Julia Ward Howe, when she said in the course of her remarks. thanking the gentlemen of the Institute and the officers of the day for the gracious courtesies extended to the women's department:

to the women's department:

"We have been afforded every facility to make our separate department of women's work in this Fair a representative one. The industries which we wish to show are, in the main, those by which women can earn their own livelihood. This effort to enlarge women's sphere of usefulness and self-supporting power depends largely upon the women of New Hagiand. I have listened to the words of reconciliation spoken to-day with pleasure, and I wish to say if we are to have union among the momen of the country, we must have union among the women of the country."

A Comprehensive Sentence.

"My position is that the spirit-world sees where mortals do not, and that as we must, in some measure, bow to something, wisdom says, yield rather to those intelligences whom you know and love, and who have always guided you well, than to men no doubt well disposed, but necessarily ignorant of what the higher powers wish and see how to accomplish - W. J. Col-

Mr. Colville recently put on record before the English spiritualistic public the above trenchant summing-up of the true nature of the feeling which ought to be cherished, in justice to the spirit world and its unseen workers, by those who yet in material life seek to forward the work of the spirit-world on the mortal plane. Mr. Colville never gave expression in speaking or in writing to a sentence which was replete with a deeper significance than this: Truly says the [London] Herald of Progress: "These are wise and weighty words"; and we would add they have a lesson which can be profitably pondered upon wherever Spiritualism fluds mention among men.

J. William Fletcher,

As will be seen by reference to his card on our seventh page, is now located in Boston, and ready to afford the inquiring public an opportunity of testing his really remarkable medial development. Columns of testimonials in witness of what he has accomplished for the satisfaction of his patrons through his various phases of unfoldment might be adduced; but the best way, reader, to gain a practical knowledge of his reliability, is for you to call on him profes-sionally, sit, with his spirit guides personally, and learn the lesson of the value of their advice for yourself individually.

Mrs. L. A. Coffin, late of Boston, the sucour fifth page, has been privileged of late to do constill paychometries as will be seen by her a great work in the way of convincing inquirers dard in another column; has located at Minner the way of convincing inquirers.

W. J. Colville in England.

Sunday, Aug. 19th, Mr. W. J. Colville addressed large audiences in Liverpool, morning and evening. The subject of the morning discourse was, "The God of the Bible in the Light of Modern Revelation," that of the evening, "The Positive Affirmations in the Creed of the Angels," the leading one of which he declared to be: "We believe in infinite justice and the goodness and immutability of every natural law." On the Monday evening following he spoke in the same hall and answered several important questions, giving much satisfaction to a large number of strangers present; also on the morning and evening of Aug. 28th and evening of the 27th. Thursday evening, Aug. 30th, and Sunday, Sept. 2d, he was to speak in Plymouth. The addresses thus far given by Mr. Colville have been listened to by large and intelligent audiences, and have been awarded the closest attention, a remarkable degree of interest being manifested in the subjects and his manner of treating them. His visit to the scenes of his early labors, in the cause of which he is so faithful and industrious an exponent, is evidently being productive of great good.

Spirit-Sight among the Zulus.

Writing to the editor of Light, Mr. G. Damiani says that in August of last year he held half-anhour's conversation with the luckless sable king. Cetewayo, his chief object being to ascertain his views of another life. He introduced the subject by saying to him that Major Poole, an Englishman, whose death Cetewayo greatly lamented, was not dead, but lived in the spirit-spheres, and was praying to God for his happiness. At this Cetewayo said, "I know that friend Poole lives, but as to God—" and indicated his doubts on that point by a significant shrug of his shoulders. It was subsequently explained by the interpreter "that the Zulus only believe what falls under their senses : they acknowledge the existence of spirits because they see them; but cannot understand a Supreme Being whom they cannot perceive."

Grove-Meeting in Tennessee.

The Spiritual Society of Chattanooga, Tenn., will hold a Grove-Meeting near that city, commencing on the 18th and closing the 28th day of October, 1888. The occasion will mark an epoch in the South-a grand rally of Spiritual- centTuesday evening. Inthefront part of the ofists: the first that side of Mason and Dixon's fice is the counting-room, and in the rear are the Line. Some of the most noted speakers and mediums in the country will, it is announced, be present, giving an opportunity for a full and thorough investigation of the claims of the New Dispensation. A cordial invitation to attend is extended by the management, both to Spir- Mr. Evans has been in business for seventeen itualists themselves and to the inquiring public

The New York Sun of Sept. 3d gave a history of the early and later days of its publication, the first numbers having appeared just fifty years previous, Sept. 8d, 1833. In commemoration of the event of entering upon the second half century of its existence it sent out with its regular issue a fac simile of the first number, which proves to be quite a newspaporial novelty. It consists of four pages about seven by ten inches, three columns to a page. The originator of the paper was Benj. H. Day. The press on which it was printed was capable of throwing off two hundred impressions an hour; the press on which it is now printed can be depended upon for thirty-two thousand complete copies an hour. The circulation of the first number was three hundred. On the occasion of the Presidential election in 1876 its circulation was 222,390.

A very interesting work of five hundred and sixty-eight pages, royal octave, is for sale at the Banner of Light Bookstore. It is titled. "BIBLE MYTHS, and their Parallels in other Religions; being a comparison of the Old and New Testament myths and miracles with those | should be borne in mind, and attended if possiof heathen nations and antiquity; considering | ble by all who would make some recognition of also their origin and meaning." The author says in his introduction that many able writers have shown our so-called sacred Scriptures to be un-historical, and have pronounced them largely legendary, but have there left the mater, evidently aware of the great extent of the abject beyond. See advertisement in another Olumn.

Alluding to the investigation ostensibly tops made of the claims of Spiritualism by the Unversity of Pennsylvania, the Glasgow (Scotlars) Spiritual Record says : "If fairly carried out according to the wishes of the testator, then can, of course, be but one result. Mr. Varley, be electrician, declares that no man of science as ever examined the facts without being convinced of their verity, and the experience of men d solence like Hare, Mapes, De Morgan, Wallace, Barrett, Crookes, Zöllner, and many other scentific men all over the world, has settled that question. The only persons who deny the fact are those who are ignorant of them, or incapible of forming a proper judgment."

constancia, a monthly published at Buenos Ayres, South America, in its July number, efers to a report from the Providence Morning Star of an entertainment given by "the well-known magnetizer, Prof. Cadwell" and also sleaks of a materialization seance at which the forms were recognized by their friends. A quotation is also made from the Banner of light, to the effect that direct writing by means of the slate is attracting the serious attention of many largely-circulated secular journals, papers and the public generally; and that a cortain lady living near Boston, having become convinced through these means, is now actively engaged in converting others.

Dr. Josah Curtis, formarly of Washington, D. C., we learn from the daily press, died quite suddenly on the first of last month at London, Eng. Dr. Curtis was born at Wethersfield, Conn., was educated at Yala College, and for many years resided in Lowell. In 1859 he prepared the statistics of Massachusetts. He served as a surgeon during the civil war, after which he was a United States medical director, and had charge of the hospital at Nashville. In Boston he was specially well known in philanthropic works, and leaves many friends. He was a firm Spiritualist.

23 A remarkable instance of a spirit in a visible form taking a child in her arms, walking about with it, and finally dematerializing in full view of all, leaving the child upon the floor at the point whence she disappeared, is related in another column by a correspondent writing from Bait Lake City.

Read the card of W. H. Vosburgh, Troy, N.T. on the 5th page of this issue.

Notice to Patrons:

The present issue being number twenty-six, Volume Fifty-three of the Banner of Light closes herewith. We most earnestly trust that ALL whose names are now on our books, and WHOSE SUBSCRIPTIONS EXPIRE with this issue. WILL feel to GIVE US THE ENCOURAGEMENT OF A RENEWAL, and forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

A Good Idea.

The friends of Mrs. Maud E. Lord are spitating the project of giving her a grand Benefit-Reception at some hall in Boston-the definite arrangements for which will be announced in the columns of the secular papers issued Sunday or Monday, Sept. 16th or 17th : as she leaves the olty on the 19th.

We think the idea is an excellent one. For years past Mrs. Lord has been among the foremost of the spiritual media, and has been the instrument through whose powers many of the most convincing tests of spirit-return have been given to believers and skeptics alike. At this time, when she is about to leave Boston for an indefinite period, and take up her abode in the West, it is eminently appropriate that some public notice should be taken of the event, and that her many friends should be afforded the opportunity to bid her good-by, and express to her in some substantial manner their high appreciation of her services for the cause. We trust the meeting may prove a success in the fullest meaning of the word.

A Lecture by Mr. Colville.

We shall give to our readers among other phoice articles in the opening number of Vol. LIV. of the Banner of Light, a trance lecture delivered by the guides of W. J. Colville in Boston before leaving for England, and specially reported for these columns. The discourse trenchantly treats of SPIRITUAL INVOLUTION AND PHYSICAL EVOLUTION.

ADVERTISING AGENCY OF MR. T.C. EVANS REMOVED TO A NEW LOCALITY. - The formal opening of the new quarters of T. C. Evans's Advertising Agency, at Nos. 294 and 296 Washington street, Boston, took place on a redesks for the check clerks. One side is given up to files of daily, weekly and monthly papers and magazines from all parts of the country, while all the New England publications are collected in a separate corner of the establishment. years in this city and has at last found just the right location for his business; he is also a pleasant individual to do business with.

Mr. and Mrs. T. D. Giddings write us from Orange City, Fla., referring to the assault last spring upon the medium George P. Colby, by a certain doctor who did not like what Mr. Colby's spirit-control said concerning one of his deceased patients. This medium is now about to prosecute his assailant for damages; and Mr. and Mrs. Giddings earnestly recommend that those willing to do so forward money to Mr. C. to assist him in his legal struggle. Such funds should be sent at once (to be available) to the medium Colby, in care of S. Eddy, Esq., President of the Spiritualist Society at Michigan City, Ind., where the trouble first occurred and the trial is shortly to come off.

It will be seen by a notice in another column, under the heading "A RED MAN'S Counon," that the autumnal festival inaugurated three years ago by Dr. I. P. Greenleaf, in conjunction with many Indian residents of the happy hunting-grounds of the Great Spirit," and known as the "Harvest Moon Council," will be celebrated next Sunday at Onset Bay. The occasion will be one of great interest, and ble by all who would make some recognition of the inestimable service rendered all mediums the season of '83 and '64, on Sunday, Oct. 7th. Full by the red men of the Summer-Land.

We are informed that on the 16th of September, in the city of Liege, will be held the Annual Congress of Belgian Spiritualists, and at the same time will take place a reunion of the Society for Lay Interments of which we spoke in a recent issue. On the occasion of the meeting of this latter society the order of exercises will consist of a report of the condition and prospects of the new organization; such modifications of its rules, etc., as may be suggested by members and friends will also be considered.

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM." by the late Epss Sargent, called out the warmost encomiums at its first appearance, the Mount Pleasant (la.) Camp-Meeting. and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore. 9 Montgomery Place, Boston.

We understand that in obedience to Mr. Ed. S. Wheeler's desire to return to his home, his friends were to remove the invalid from Lake Pleasant Camp-ground on Wednesday, Sept. 12th, and place him en route for Philadelphia by way of the New York and New England Railroad.

We learn that Mrs. John R. Pickering, materializing medium, who has been prostrated for months by a serious illness, is now improving so rapidly as to warrant the expectation, on the part of her friends, of her ultimate recovery.

THE ETNA (ME.) CAMP-MEETING, from Aug. 24th to Sept. 2d, was throughout a complete success. A report of the proceedings, furnished by the Secretary, Mr. C. M. Brown, is received, and will be given to our readers next week.

Dr. H. P. Fairfield delivered three lectures in West Duxbury, Mass , last Sunday, to enthusiastic and unusually large audiences for a place of its size. In one of his discourses his control illustrated with marked effect the great benefit and happiness a knowledge of the spiritual philosophy confers on the human soul, and gave several tests from the platform which were recognized by the audience—this being a new phase in his mediumship. He also asserted that a renewed interest in Spiritualism was being manifested all over the country, notwithstanding the bitter opposition to it which has again become active. Dr. Pairfield, after a week's labor at the Spieltualist Camp Meeting at Hayden Lake, Madison, Me., goes to Vermont, speaking in Bartonsville Baturday and Sunday, Bept. 22d and 23d, and at the West Burke Spiritpalist Convention Sept. 28th, 29th and 80th. His address is box 785, Newburyport, Mass.

"Dr. Beneon's Celery and Chamomile Pills, a cure for neuralgia." Mrs. M. W. Grow, Ripper, Iowa.

Healing without Contact.

To the Editor of the Banner of Light : We read in the eighth chapter of Matthew of several remarkable cures by the Nazarene, and one of these was the servant of the centurion, who was healed without being seen. It will interest your readers to know that the same power is exercised now, and that many are healed not only by the transmission of magnetism by means of paper or other substances, but without such aid.

A case has recently come to my knowledge where the patient was at once relieved upon coming in communication with the healer by simply writing a note asking for further aid. In another instance a lady who had for a long time suffered from insomnia, or want of sleep, found her condition much improved at once, after a conversation with the bealer by her husband.

Undoubtedly other persons may have known of similar cases, though I think they are not common. But they seem to indicate that the spirit-physicians are not obliged to keep a carriage or administer allopathic remedies, which create new diseases, but can come in direct contact with the patient and perhaps use the magnetism of the healer without his knowledge. I shall be glad to have the views of others on this point. DAVID WILDER. Boston, Mass.

Spiritualist Meetings in Boston:

Paine Hall, Appleton Street.—Children's Progressive Lycoum No. 1. Free session every Sunday morning at at 10k o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Eagle Hall, 616 Washington street, corner of Coob, Conductor, Hectings also Wednesday atternoons a bo'dook,

Harmony Hall, 24 Essex Mireet (ist fight).—Sundays, at 10% A.M. and 2% and 7% F.M.; Thursdays, at 2 F.M. Prescott Robinson, Chairman. Eagle Hall.—Spiritual meetings every Saturday evening, at 7% o'clock.

Chelsen.—The Spiritual Association meets every Sunday in Odd Follows' Building, Hawthern street, opposite Bel-lingham Car Station, at 8 and 7% F. M.

PAINE HALL, SUNDAY, SEPT. OTH.—Our session opened this beautiful morning with music by Barrows's Orobestra. Singing, reading and the Banner March were next in order, after which the leaders were allowed fifteen minutes to converse with their scholars upon any subject they chose. The exercises that followed consisted of recitations by Maria Falls, Morton Betchell, Amie Peters, Annie Setchell and Aaron Lowenthal; plano solo by Alice Cowden; duet by Mrs. Jones and Mrs. Halden, and a very fine cornet solo by Mr. A. L. Gardner. We were very glad to see in the audience that worker in the spiritual cause, Mrs. H. W. Cushman, who has lately returned from Lake Pleasant, where, no doubt, she has given many cheering words to those who are seeking for light. "Welcome" is the word to be woven into sentences for our next seesion. We are getting ready for another visit to the Soldiers' Home before cold weather. We enjoyed curselves very much when we were there before, and hope the soldiers did the same: at any rate they seemed to. The Target March closed this session.

THE SPIRITUAL PROGRESSIVE SCHOOL.—The adult members of the Spiritual Progressive School will give a "Pumpkin-Pie Supper" Friday evening, the 23th of this month, in the Ladies' Aid Parlors, 131 Washington street. There will be a short entertainment, a good time for all, and each will be served with pumpkin pie and tea or coffee. Admission, including refreshments, twenty-five cents. We hope to see all the old friends and many new ones.

The first session of the Progressive School will be held Sunday morning, Sept. 30th, in the same parlors, when we hope to see a full attendance of children. Our kind friend, Mr. Street, is getting our little paper, The Temple Within, ready for the first Sunday, so that we may be fully equipped for our work—and there is plenty of work to be done. Let us all take hold with a hearty good-will.

12 Causeway street, Boston, Mass.

Wells Memorial Hall, — The first meeting of the season was held here last Sunday, September 6th, on which occasion the hall was completely filled. Mrs. F. D. Edwards opened the season by singing, after which an invocation was offered by Mr. Walter Howell. followed by an Address of Welcome by James A. Bliss, President, in which he stated the objects of the Association. Mr. Howell, inder induced, delivered a fine address which was very well received and frequently applicated. He took for his subject, "Mediumship Defended." and his remarks thereon were clear, logical, and of vital importance to the cause of Spiritualism. A vote of thanks to the speaker was adopted without a dissenting voice.

Mrs. M. J. Folsom spoke with her usual earnestness. Dr. Smith and Mrs. Leslie gave tests from the platform which were verified by parties present. Mrs. F. D. Edwards sang several appropriate pieces, with Miss Strahn planist. Next Hunday Mr. John Orvis will deliver the opening address.

ALONZO DANFORTH, Cor. Sec.

particulars given next week.

J. B. HATCH, Conductor.

CHELSBA SPIRITUAL ASSOCIATION.—Sunday next, experience meeting at 3 P. M.; at 7:30 Mrs. S. Dick will speak, followed by tests.

Movements of Lecturers and Mediums.

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

J. W. Kenyon's engagements are as follows: At Rushville, Vermont, Canton and Peoria III., during Septem ber : at New Boston, Ill., during October; at Geneseo, Ill., in November; Union City in December; Memphisin January. He is open for engagements for week evenings in the vicinity of these places, at the times mentioned. We are informed that his controls made deep impression on all who heard their utterances at

Mrs. S. A. Jesmer will be glad to make engagements for lectures during the coming fall and winter. Permanent address, Amsden, Windsor Co., Vt.

Miss Samuels, who, though blind, has done most excellent service for the cause of Spiritualism and progressive and reformatory subjects generally, has left England for Australia, where her parents reside: bearing with her the best wishes of a vast number of warmbearted friends.

Mrs. Clara A. Field has returned to ber home at 219 A Tremont street, Hotel Van Rensselzer, Boston. Her health is so far restored that she will resume business at once-consequently she will be pleased to see all her friends and patrons and will answer calls to lecture. Address her as above.

John M. Spear and wife were announced to embark on a steamer at Liverpool, Sept. 5th, for their return trip to this country.

Hon. Warren Chase will give fectures on week-day evenings, either on Spiritualism, California or Political Economy, in the vicinity of Worcester, Mass., during September and October.

W. L. Jack, M. D., is now at home, and may be found at his office, corner of Main and Merrimack streets, Haverbill, Mass. Fred A. Heath lectured at Onset Bayon the 28th

nit, to a large and attentive audience, and the opinion was generally expressed that so able a speaker should be kept well employed during the coming winter. Fred L. Hildreth-to whose favor regarding Spiritnalism in Worcester, Mass., we shall revert next week

-informs us that Hon. Warren Chase spoke to large audiences in that city on the afternoon and evening of Sunday last. Prof. W. W. Clayton may be addressed for lecture

ngagements at 18 East Chester Park, Boston, Mass.

GRNESIS: The Miracles and the Predictions According to Spiritism. By Allan Kardeo. Translated from the French by the Spirit-Guides of W. J. Colville. Published by Colby

& Rich, Boston.

This is one of the most celebrated books on "Spiritism" extant, and is an attempt to interpret some of the Biblical statements by it. The author claims that it was dictated to him by spirits, and the translator says that as he had only a small knowledge of the Gallic tongue, he was likewise assisted in his work. The book is gotten up in a neat black binding, and contains 448 pages.—Toledo (O.) Weekly Blade. & Rich, Boston.

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

The Boston Spiritual Temple.

The regular Bunday services of this organization (which during the past year have been attended with marked success) are now closed for the usual summer vacation. They will be resumed in October, at Horticultural Hall, and the services of the following talent ed speakers have been secured : Mr. J. Franki Baxter for the month of October; Mrs. N. J. T. Brigham for the month of November; Mrs. Amelia H. Colby for the month of December; and negotiations are now pending with prominent speakers for the remainder of the lecture season.

To Correspondents.

No sitention 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.

N. G., MANTON, R. I .- You are undoubtedly passing through a process of medial development of a mental or inspirational character. We advise you to continue to alt for writing, and to preserve your MSS, for future reference on your part. By receiving what comes to your mind in a wil-ling spirit, and by exercising your mental powers, your mediumistic qualities will doubtless expand and gain strength.

The Wisconsin Minis Association
Of Spiritualists will hold its first meeting under the new organization in Omno, Vis., Sept. 140., 18th and 16th, 1833.

Speakers engaged—Mrs. H. S. Lake and Dr. G. H. Geer.
Miss Cora B. Phillips will furnish the vocal music. Chas.
E. Watkins, the independent slate test medium, and Fred.
H. Pierce, the describer of spirits, will be present.
We would be pleased to see every free thinker of the State
present, and as many others as wish to attend, as everybody
will have an opportunity to express themselves on a free
platform. Officers for cosuing year will be elected. Usual
courtestes by Omro friends. Reduced rates at the hotel.
Phor. W. M. Lockwood, President.
DB. J. C. Phillips, Secretary. The Wisconsin State Association

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Notices forty cents per line, Minion, ask insertion. Brooks Notices forty comis per line, Agaic, such insertion.
Radiness Cards thirty comis per line, Agaic, such insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance,

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on faturday, a wock in advance of the date where on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y.

J. V. Manufield, Test Medium, answers sealed letters, at 100 West 58th street, New York. Terms, 38 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

Dr. Dumont C. Dake, the Healer, of New ork City, can be consulted at 30 Worcester quare, Boston, Mass., until further notice.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (16 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN BURNCHEBERS
The subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOESE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Engineer of Lightest fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at this office, 4 New Bridge street, Ludgate Orous, E. O., Lecdon, England, where single copies of the Hamner can be obtained at 4d. each; if sent per poet, ½d. extra. Mr. Morse also keeps for sale the Bpiritual and Reformatory Works published by us. COLBY & RICH.

SAN FRANCISCO BOOK DEPOT. BERT MORTON, 2025cokton street, heeps for sale Banner of Light and Spiritual and Heforma-y Works published by Colby & Rich.

AUSTRALIAN ROOM DEPOT, And Agency for the BANNER OF LIGHT. W. H. TEHBY, No. 66 Russell Street, Helbourne, Australia, has for eale the Spiritual and Heformatory Works published by Colby & Hich, Hoston.

M. W. BENNETT, Publisher and Booksoller, 21 Clinton tace, New York City, keeps for sale the Spiritual and leformatory. Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by COLBY & RUGH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hati, No. 505 North 8th street. Bubscriptions received for the Hammer of Light at 33,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings.

AUBURN, N. Y. AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Bich can procure them of J. H. HARTER, Auburn, N. Y.

SPRINGFIELD, MASS.. AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass.,
is sgent for the Banner of Light, and will supply the
Spiritual and Heformatory Works published by
Golby & Rich.

WASHINGTON BOOK BEPOT.
The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 escents street, above New York svenue, Washington, D. J., keeps constantly for sale the Bannes of Light, and asuply of the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., ROOK DEPOT.
E. M. BOSE, 57 Trumbull street, Hartford, Conn., keep constantly for sale the Banner of Light and a supply of the Spiritual and Heformatory Works published by Colby & Bich.

BOCHESTER, N. Y., ROOM DEFOT.
WILLIAMSUN & HIGHEE, Bocksellers, & West Main
street, Rochester, N. Y., keep for tale the Spiritual and
Beform Works published at the BANNER OF LIGHT
PUBLISHING HOUSE, Boston, Mass.

BOCKESTER, N. Y., HOOK DEPOT.
JACKSON & BUBLEIGH, Bockellers, Arcade Hall,
Boobester, N. Y., Keep for sale the Spiritual and Reform Works published by Colby & Bich.

TROY, R. Y., AGENCY.

Parties desiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

ADVERTISEMENTS.

TO CAPITALISTS.

A PHYSIOIAN has a number of vory valuable formulas, used in a surcessful practice of twenty years, which he wishes to introduce to the public as proprietary medicines, and needs a partner with capital to do so. There is a scree fortune in this. Address J. WM. VAN NABLE, M. D., Box 2088, Bridgeport, Conn. 2w—ept. 15.

DROF. BEARSE, Astrologer, 259 Meridian berscope thereof free of charge. Heliable on Business, Send age, stamp, and hour of birth if possible.

Sept. 18.—1w

VOURCHART OF DESTINY, Bya Bohemian L Gyper. Send age, color of eyes and hair, with 20 cents, to G. WELLES, Parkville, L. l., N. Y. Hept. 15.

THE IDEAL

PARLOR STOVE.

Magee Stoves and Furnaces

HAVE always been very popular, and deservedly'se, be-cause they are original in design and construction, effective and economical in operation, and made only from the best materials by the most skilled workmen.

Competition never induced us to slight our products.

The Ideal,

Our latest Heating Stove, has forty imitators. Such untversal imitation is a sure evidence of superlative merit, in the original, and the prodent buyer will not be deceived.

MAGEE

Goods are warranted to give perfect antisfaction. For sale

MAGEE FURNACE CO., 32 to 38 Union and 19 to 27 Friend Sts., Boston,

Bept. 18.—ciscow

YOUR NAME on 50 New Chromo, our pack, 100.126 Mired Oards, 100.; 26 Oranparent, very fine, 100.; 26 Gold Edge, 100.; 25 Acquaintance Cards, 100.; 25 Horseshoe Chromo, 100.; 12 Shipper Cards, 100.; 25 Horseshoe Chromo, 100.; 12 Shipper Cards, 100.; 25 Horseshoe Chromo, 100.; 12 Shipper Cards, 100.; 12 Partalan Gema, mano hidden by hand holding bouquet, 300.; 12 Photograph Cards, send photograph, we will return it, 600. Agent's Outlet, 150. At clegant Premium for every order amounting to 31, or more, given froe. We have the largest warfer the Cards of the

MRS. DR. J. M. WRIGHT

OF 98 Orange street. New Haven, has taken rooms at 122 West Concord street, Boston, and will make Psychometric or Clairwayant Examinations from a photograph or look of hair as will as when the person is present. Cophas B. Lynn says in Banner of Light of Sept. 8th: "She is a successful Clairwayant Physician, and also a gifted Psychometrist. In conjunction with har mediumistic gifts, Mrs. Wright will unswer calls to lecture." For the present her whole time will be given to Psychometry and Chairwayance. Terms, it said \$2. 4w-Sept. 15.

TYPICAL MEDIUM AND SEER. Letters answered.
A Typical Psychometric Delineation of Bolf, with Vision of Condition, \$2.00. Medium powers described, with counsel for development, \$1.00. Vision on Business, with Counsel, \$2.00. Send own bandwriting, age and sox, stamped and directed envelope. Hittings with pellet tests dolly at 32 Boytston attent, Boston, Mass. Circle Thursday, at 5 p. M. Sept. 15.

MRS. L. A. COFFIN

VILL give Psychometric Readings by letter: Character vand Business, \$1.00 and stamp; Orrand Minerata, \$2.00. Address & North joth street, Binneapolis, Minn. Sept. 18. -6** MRS. M. BASSETT,

TEST, Buriness and Medical Medium. Circles Tuesday and Thursday afternoons, at 2 o'clock, and evenings at 7 o'clock. Office hours 9 to 9. 22 Tremont Row, Boston. Bept. 16.—1w

RUTH C. UPHAM, MEDICAL MEDIUM, has performed wonderful cures.
Will remain for a short time at 22 Tremont Row,
Room a, Horan, 1w*-Sept. 16.

MRS. C. N. BROWN, BUSINESS, TEST AND MEDICAL EXAMINA-TIONS, Hours from 8 to 5, No. 24 Dover st., Boston, Sept. 18. -4w

MRS. S. M. GORDON,

ATE of New York, Magnette Physician, Business and I Test Medium, 148 Court street, Room 10, Boston, Hours from 9 to 6.

A. H. PHILLIPS GIVES Seances for Independent State-Writing at 30 Wor-coater square, Boston. Bept. 15.

TOKOLOGY A new, popular, fast-selling book for wuman. Energetic women as agents can easily make \$25 per week. Address SANITARY PUB. CO., No. 150 La Balle street, Chicago, Ili. 3m—Sept. 15. W. H. VOSBURGH, Magnetic Healer, 65 Heosick street, Troy, N. Y. will forward his pow-erful bilirit Magnetized Paper to all suffering from nervous exhaustion and loss of vital power. Torpus, 2 mckases for one dellar.

one dellar.

WANTED TO SELL, a Book in paper cover of

60 pages, ontitled "Two Contending Spirite,"
a book for Claryoyants and Healers. Single copy, 25 conts.
Address SIARY SWARTZ, Agent, Chescente, Wyoming
Torritory.

CEND DR. S. S. CARPENTER \$1, the patient's a ge, sex and lock of hair, and you will receive a correct diagnosis and one dollar's worth of medicine by mail. 219 A. Tremont street, Boston, Moss. 1w"—Sept. 16.

E. A. W. RAYMOND PHENOMENAL PAPER, Office No. 93 Summeratreet, Worcester, Hass.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

Nov. 15.—latf

GENESIS; THE MIRACLES AND PREDICTIONS

According to Spiritism.

BY ALLAN KARDEC,

Author of "The Spirits' Book," "Book on Mediums." and "Heaven and Hell."

Translated by the Spirit-Guides of W. J. Colville. The object of this book is the study of three subjects-Genesis, Miracles and Prophecies-and the work presents the highest teachings thereon received during a period of several years by its eminent author through the mediumship of a large number of the very best French and other

The books of Allan Kardee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the hislory of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free agency, instinct, spirit-communion and many other equally profound and perploxing subjects in-comparably grand. The iconoclasm of Kardee is reverent tial; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truth; while his explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistatable impress of an unusually exalted inspiration.

The rendering of these words of Kardee into English has been done with a faithfulness seldem equalled and never excelled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Kardee himself frequently made their presence known to Mr. Colvide while the translation was in progress, compelling him to materially change many passages in order that nothing might have place on its pages of a misleading na-

Whatever view may be taken of the author's conclusions, no one can deny the force of his arguments, or fall to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world and to the presentation of the teachings thus received to the comprehensions o all classes

of readers. The book will be halled by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that smbraces the philosophies of two worlds, and recognizes

the continuity of this life in another and higher form of ex-Cloth, 12mo, tinted paper, pp. 488. Price \$1,50, For sale by COLBY & RICH.

Message Bepartment.

The Messages published under the above heading indicate ate that spirite carry with them the characteristics of their earth-'ife to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spiritain these columns that does not comport with his or her readen. All express as much of truth as they perceive—no more.

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

For it is our earnest desire that those who may recognise to coming us of the fact for publication.

Environment of the fact for publication.

Environment of the fact for publication.

Environment of the fact for publication.

Lawie B. Wilson, Casirman,

The Public Free Circle Meetings At this office will be resumed Sept. 18th, 1883.

SPIRIT MESSAGES, OIVEN THROUGH THE MEDIUMSHIP OF The Miss M. T. Shelhamer.

Report of Public Séance held June 19th, 1883-Children's Day. Invocation.

Our dear Father, we crave thy influences of tender love this day. May those assembled here receive a baptism of holy inspiration from thee that will flow within their souls, invigorating them, giving new light, strength and power unto each one as their needs require. Oht may we recognize at this time the tender sympathy and protecting care which thou dost vouchaste thy dear humanity. May we be brought consciously closer to thee, nearer thy great life, nearer thy boundless realms of purity and peace. Our Father, may the little ones assembled, unseen by mortal eyes but fresh and blooming in the vigor of immortal life, with souls imbued with conscious activity, who desire to manifest their presence this hour, be given strength to make their wishes known. May seeds of light and of knowledge be sown by them, which will take root and grow in hearts now mourning for the loss of their dear little ones, so that from out the mouths of babes and sucklings truth may be given which will confound the wise and silence the cavils of the foolish. May those who yet dwell in mortal forms be ready to walk hand-in-hand and heart-to heart with angelic lives, so that each may be benefited by contact with the other.

Arthur Verrill.

Arthur Verrill.

Do you want me to come? [We are glad to have you.] I wanted to see all the pretty flowers, so I came right in. Oh! they're so nice! I was a little bit of a boy when I went away, and do n't you know, I growed big, I did. I was only two years old. I've been kone most five years, so aint I got to be a big boy? Do you want to know my name? My true name is Arthur Verrill, but I am Artie, and my mamma and papa did n't have any little boy and the is getting to be a big boy in the Summer-Land? He goes to school, and has a good time, and is learning lots of lessons. My mamma's name is Mary. She's a nice mamma. My papa's name is Bradford Verrill.

[Where did you live?] Way off from here. Guess you do n't know where it is. Elizabeth, N. J. Can you find that place, and send my letter right straight home? [I'll send it to your father.] Will you? Oh, aint you good! Where did you get all the pretty flowers? [Our friends brought them here.] Aint they good, too. I think so. De n't you s'nose I could go

Where did you get all the pretty flowers? [Our friend, brought them here.] Aint they good, too. I think so. Do n't you s'pose I could go right straight home now? [Yes; but perhaps you could n't make your mother hear you if you spoke to her, unless you had possession of a medium.] How does you know she would n't hear me? I 's going to try and see if she can't. [That's right.] There's lots of little babies here to-day, little bits of ones. Do you s'pose they can say something? [Somebody may speak for them.] Good-by. I was tired. I feel a little bit tired now, but I aint tired when I am up in my pretty playhouse in the Summer-Land. up in my pretty playhouse in the Summer-Land.

Nannie Keniston.

Namnie Heniston.

[How do you do?] I pretty nice; I wanted to come, and I'se got lots of flowers here. I brought 'em for a good lady medium that I come to lots of times, so that the people may know that little children can come back and show themselves and talk. I come so, and I brought ever so many flowers for her. You tell her, please, there's some blue ones, and white ones, and blg dark red roses for her. I've come back lots of times—never through this lady, because I do n't know her. I came 'way down here from home, beher. I came way down here from home, be-cause I wanted to see the people this way and tell them how hard the little spirits are working to be messengers to them, so they can learn something from the spirit-world about the dear something from the spirit-world about the dear friends who have gone over there. And don't you know that these little spirit children are going round to different places and looking af-ter the little children in their homes, trying to influence them so they can see the spirits and hear them talk? and by and-by there's going to be ever so many new mediums, and they are going to be among the little folks. My teacher says they have n't had many child-mediums be-fore this because the spirits did n't understand fore this because the spirits did n't understand how to protect them and keep them from growing exhausted in the spiritual work; but lots of wise spirits keep studying the laws and learning how to look after their medys, and by and by they're going to have ever so many little children mediums, and then spirits will show the people a great many things about the reali-ties of the spirit-world and how they live there. I come to my uncle Jimmis. I have told him lots of things, and he was so glad, because then he knew spirits could come back, and they never

had died, but were only gone to a new home up higher. Do you want to know who he is? he is Capt. James Keniston. He has been known ever so many years out in Ohio, and on the river, because he has been going up and down the river in a big boat.

I want to send my love to everybody home.

and tell them there aint no dead people at all.

I am Nannie Keniston. I come from Cincinnati. There's another spirit here with me who belongs to the band. Uncle Jimmie will get it.

Mingo.

ITo the Chairman: Are you going to let Mingo come? I am just Mingo. I come to send the love of the band to my medy. She's the Fletcher squaw, in Cincinnati. We come to her, so that those who come to find out about the spirit friends, will know that there is life for every one. Sometimes my medy gets tired, and this is a life for every one. and thinks she would like to have something for herself from the spirit-world. I have come to send our love, and tell her we are going to keep right straight on with the work, and all these people that come must learn about it, must know that the great sun shines for every one, that over the big waters the happy people live in their hunting grounds above, and never die

any more. Tell the medy to keep on and she will see the sun shine. She knows she has seen a good many clouds go away, and the bright light come. Some of the pale faces—squaws and braves— that didn't think so much about her before, think she's pratty nice now, and some of them that made their tongues was about her feel sorry and ashamed now, for she has come out right into the bright light, and done a heap of work for the spirit world. The band know all about it; they send love to her and the brother brave, and say they will still keep on with the great work of spreading the spiritual truth. That's what Mingo has to say at this council. Mingo is allowed to come among the papeoses to-day to give them strength and help'em come. He is a child of the forest, and if not small, he is still one of Nature's children.

Freeman E. Nutter.

You tell 'em I do come with lots of love, and I want 'em I do come with lots of love, and I want 'em to open their eyes wide and look at me. Yes, I do. I got to go now, 'cause there's more little boys and lots of little girls that want to come.

Maria Breed.

I have been gone to the spirit-world ever so long, but I wanted to come back and have tried to come. I have tried to get in, but I could n't.

I have tried to get in, but I could n't.

Is a want 'em I do come with lots of little girls that want to tell my mamma about the pink shells she had in a bottle that I used to play with. She wondered what she had done with that little bottle. When she moved away, I wanted to come back and have tried to come. I have tried to get in, but I could n't.

I have been gone to the spirit-world ever so long, but I wanted to come back and have tried to come. I have tried to get in, but I could n't. To-day, the gentleman who presides says I may try and send a message to my friends. I was only nine years old when I died. I passed to the spirit world to a pretty home, and there I found that I could go to school and learn lessons just as the little girls did here on this side of life. Sometimes I came back, and I went to the schools here, where those little girls I used to know were and when they learned a new lessons schools here, where these little girls I used to know were, and when they learned a new lesson, I could understand it, so I went ahead with the studies you have on this side, while at the same time taking up new ones on the spiritual side. I come to send my love to those who I know love me, and to tell them that when I awoke from the death sleep I found a beautiful home and many kind friends who gave me loving care, and I often came back to mother and father and friends, and tried to make them feel my presence: I do not wish any one to think of me as dead, when I feel full of life and strength. I believe it is nearly nine years since I died, and I know that I have passed out of the memory of a good many, but I think those who love me will feel glad to know that I have returned. I come to send my love and speak of the bright home which is mine; which is awaiting them when they join me in the spirit-world. I lived in Lynn. My name is Maria Breed. My mother's name is Malvina Breed; my father is Charles O. Breed. Charles O. Breed.

Walter Scott Lewis.

Waiter Scott Lewis.

What good fun! I think this is fun! [Do you?] Yes, I do. We're off on a picule to day. [To the Chairman!] What are you doing here, anyway? [Listening to what you have to say.] I've got lots to say when I get at it. I used to snap these things when I was here. I like to see 'em go off. [Alluding to something he found among the flowers on the table.] Do you want to know who I am? I've got a long name. Walter Scott Lewis. That's all. I don't want to frighten you. I lived in Boston. My father is n't here, he was drowned. He don't come round these places, he goes off with the men that sail on the waters. What do you suppose he does it for? [Because he used to like it.] He likes it now. He goes off ever so much. My mother is here somewhere. I think she is in this olty. I've got an uncle here somewhere. Don't you think you can hunt'em up, if I tell you their names? My mother's name is Sarah Alice Lewis, and my father used to call her Allie. My uncle's name is Henry W. Jackson. He is either in Boston or somewhere plaguey near it. I want to tell him I've got back.

I used to pick these things [marsh lilles] when I was here. The boys used to go down to the marsh, and get these blue flowers, and sometimes we'd get lots of mudon us. Then we'd get it taken off! Don't you know how that is? Oh! but that was fun, now you'd better believe it was! I want you to tell my mother that I am a good boy. She used to say I could be a good boy if I tried, but I guess I did n't try very hard. And won't you please send her my love, and tell her father is all right, but he does go off with the sailors now just as he used to. He says be can't bear to stay round here, he don't feel right; he wants the ocean breeze. I don't like that very much, only once in a while. I stay round here, and have a good time. Would n't go off and live on old hard tack and stale water, would you? I guess you wouldn't. Do you suppose you can flud my mother? [Perhaps some one will tell her you have been here.] What do you do with the, anyway? [P maranes and all the different places with the boys, and my mother would be awfully worried; then my uncle Henry would say: "He "li turn up all right." And so I did. Then my mother used to be kind of provoked because I made her feel so bad, and she would put me to bed and give me a good warming. I didn't care. She never hurt very much, you know—made believe she was going to, but when she got at it she didn't after all. Then, you know, she'd feel bad the next day, and she'd give me something real nice. I tell you, it was fun! I like good things, don't you? Don't you like jelly and cake better than gingerbread?

You can send my letter to my mother. Please tell her I am getting to be a big boy. I thought I was a big boy when I lived here; I was ten years old then, but I am going on fourteen now. I was n't home when I died. I was out in the country, and mother was with me. I don't know what the matter was, I felt awfully in the boys, and my mother would be awfully worried:

know what the matter was, I felt awfully in the head. I felt as though there was about ten thousand hornets buzzing there, and it was so hot! Mother put ice on it—on my head, not on the hornets—but it didn't do a bit of good. I just alleped out. My mother cried awfully. She said she had lost all she had; that father was gone, and Wallie was taken away, and she didn't want to live herself. She don't feel so now. Uncle Henry told her she must come and stay with him, you know. I guessahe's all right, now. You tell her I send lots of love, and I'd just as llef she 'd give me a whipping as not, if I could only come back and see her a little while. She told auntie she wished she never had given me any whippings; but I didn't care. I got the jelly the next day. She need n't feel a bit bad about it. Father told me he didn't think I had half as many whippings as I deserved, and thalf as many whippings as I deserved, and that if he had been home he'd have warmed my hide well. I didn't do anything; boys never do anything very bad, only make a noise,

never do anything very bad, only make a noise, and ladies get nervous.

Wouldn't you like to have me call again?

Yes.] I'd like to. A feller here says if I ever get out, he don't believe I'il ever get in again. Guess I'd better stay, then. [He's impatient to get in himself.] I shouldn't wonder.

What a lot of buttercups! These look like the old days when I used to go out to "Dorch"—that's Dorchester. The boys used to go out to Dorch, but they didn't go after buttercups. Do you know what they went for? Green apples. We got'em, too. Wouldn't I like to chew a half peck of 'em now, if I only had 'em? Weil, I guess I would!

My mother likes poetry, she reads lots of it.

hear it; she would listen and she would feel bad; it seemed to her she heard the crying.

I'se a big boy now; I don't ory any more. Do you want to know where I did live when I was here? I live round here now. My teacher told me all about it before I came here. She went to Philadelphia, and there's a little was important. What's that—important! [It means that you should give your name right and the spirits come, and that little girl tried to help me, but I could n't speak, because just as soon as I tried to get hold of the lady, I kept mother may know you from the other children who come.] They named me, when I was a little bit of a baby boy. Freeman E. Nutter, and some of the little boys I play with in the spirit world calls me Freezie. I lived in Maiden. I got a papa and I got a mamma too. My papa's name is Charles, and there's a big E. after it; my mamma's is Mary. My mamma didn't have any other baby then. I went away, and she thought it was way, way off [Do you still go to see your mamma?] Yes. [Do you think she sees you?] Only when she's asleep, and then she don't live in Boston, but my mother has moved away from here now. She is coming back, because a bed on't like where she went. Bhe went to Philadelphia, and there's a little girl here that helped me to come, und that little girl tried to help me, but I could n't speak, because just as soon as I tried to get hold of the lady, I kept nearly its come back, for the lady acted just the way I did when I was a bett to talk, and my mother than ght to be true that pled me to come, who belongs off the lady acted in the spirit secone back, for the lady acted just the way I did when I was a both I could n't speak, because it is leed in the spirit secone back, for the lady acted just the way I did when I was a bett to a meeting where the spirit secone back, for the lady acted just the way I did when I was a bett to a meeting where the spirit secone as a bit like home to me. I do n't seem to have been a way it like home to philadelphia, and there's a little did n't se

is there now. Sometime when she opens the box and takes the things out she ill find the bottle with the little pink shells in it. When I

box and takes the things out she 'll find the bottle with the little pink shells in it. When I was sick, my mamma let me have the shells to play with, and I played ever so much. After I died, she picked out three that I liked, that had little spots on them, and put them in the coffin with me. Tell her I saw everything, because I was n't asleep; I was right beside her. I saw her out a little piece of hair from the back of my head and put it away.

I wish I didn't feel so. Won't it go off? Because it hurts me. [The bad feeling will leave you pretty soon.! I want her to believe that I come to her often, and a good many times I've climbed up in her lap, as I used to when she would sit in the evening in the big rocker and rook. She didn't know it, but she would feel rested and better afterward. She didn't have any light at all, she'd be all alone; then, you know, the spirits could bring good influences to snow, the spirits could bring good influences to

know, the spirits could bring good influences to her.

I want to send my love to papa, too. Tell him he must n't think his little girl is dead. He do n't know whether there's any life for people by-and-by or not; he rather thinks there is n't. I want him to think that he is going to see his little Nellie again. Would n't you want him to? I want to tell him I know he carries my picture in a book in his pocket all the time—on a card, you know. He do n't look at it very often—it makes him feel bad—only once in a while, and he shakes his head and thinks he will never see his Nellie again. I want to pull his hair, just as I used to. I feel like pulling it real hard, so he'll know I aint gone to nothing. Would you want any one to think you was gone to nothing? I do n't. My name is Nellie Wheeler. My father's name is William. My real name is Helen, but papa used to call me Nellie. My mamma's name is Eliza.

Please tell papa and mamma I live with Aunt Annabel. She is real kind to me, and we are very happy in the spirit-world. She sends her love. I think my mamma will get my letter if she do n't come back to Boston before you print it, because there's people here she knows that know I can come back, and I think they will send it to her. My nother is thinking of moving back here, and I want her to. They have nicer weather there than here, I think, but it do n't seem like home to me. Good by. her.

James Wilson Porter.

[To the Chairman:] Will you let another little boy come? I was the tiniest little boy you ever saw when I went away, and I learned to talk in the spirit-world. I could n't much more than open my eyes. I was born in May, and I was born into the other life in June. Was n't that quick? I have been growing there, and am now quite a boy. I want all those who knew about my coming here and going away so quick to know this, because lots of people think that little bits of babies don't grow up, they are babies all the time. I have been living in that world eight years and two days, and It is my home, although I have kept coming back, and have learned to know and love my friends here. I want them to know that when they and have learned to know and love my friends here. I want them to know that when they come over they will find me not a little bit of a baby, but grown, as though I had lived here for as many years, and the gentleman here told me I could come in, because although there were others who perhaps might do more good in some ways by coming to their friends who love them, and want to hear from them, yet there were so many people who believed that babies remained infants after they passed away, and never had any opportunities for growth or advancement any opportunities for growth or advancement in knowledge, he thought it was wise to let lit-

In knowledge, he thought it was wise to let lit-tle ones who went out in infancy return and speak for themselves.

I come to send love to those who would like to know I am living. Tell them, please, I have a beautiful home, and am going to be a spirity messenger for those who wish to come back to their friends and cannot speak for themselves.

Sometimes I am going to come different me Sometimes I am going to come to different mediums and bring messages. It was in Old Cambridge I went away. [To the Chairman:] Do you know where that is? I do n't know much about it. They say at Harvard. I was named James Wilson Porter. My mother's name d Elizabeth; my father's, James W. Porter. Now I will go, and let some one else come.

Little Blanche.

[To the Chairman:] Will you let me come to my uncle? Won't you please tell him that little Blanche comes, bringing him lots of flowers, and she is going to help him all she can. I want him to know that the Indian girl, Mornwant him to know that the Indian girl, Morning Light, is getting ready to do a big work next winter. She says: "When the snow flies again, tell him the band are going to magnetize his wigwam and bring new power—take out some of the old and bring in new—so that he will receive new manifestations by and by."

I came to him before. I showed myself to my uncle when he was at the materializing medium's, and it made people think there was some-

um's, and it made people think there was some-thing in it when the little girl came. We bring him lots of love, and are glad he tries to make the people understand and know that spirits come back. He tells 'em that folks are not dead, and if they will only give them a half-way chance they will make them know there is no death. So he talks to the people, and some of them think he is crazy, some that he is deluded, and some think perhaps there is something in it, and like to hear him. It is all right; the white light that comes to him and has been guiding him shows that he is doing his work in that way. I want to send my love and let him know we are with him. Please say that little Blanche is growing in the spirit world, and is trying to make her people know that she lives. Those who are with her send their love. We are all happy together. Just say, Little Blanche. to Mr. James H. Foss, who lives in Hudson.

Jay Sessions.

I was a little boy. I have been gone quite a while, a few years. I lived ever so far from here. Do you know where Michigan is? I lived at Sammons Landing, Oceana Co., Mich. My mother's name is Nellie Sessions. My name is Jay Sessions. Little Jay, I am. I want to send my love home. I have lots of folks there. [To the Chairman:] Don't you think they'll be glad to know I have come, when I send my love? They know spirits can come, some of How do you do?] I doesn't know. I feel just like a little bit of a baby. I'm not a little baby. What makes I feel so? I f

wants the folks to know it will be all right, and something very pleasant is going to grow out of it; they will be glad things are turning out as they are. She knows all about it. I don't know much about it. She says she thinks they will understand what she means. That is all I have to say, only I am trying to learn all I can because I want to be smart. I've been round to a good many mediums and tried to come, and I like it, because it makes me learn faster.

Report of Public Séance held June 22d, 1883. Questions and Answers.

CONTROLLING SPIRIT.-Your questions are

CONTROLLING SPIRIT.—Four questions are now in order, Mr. Chairman.

QUES.—[By J. H. Whitney, Brooklyn, N. Y.] Is not the infinite length of time required for development, or the process of evolution, so beyond mortal comprehension that its beautiful and grand order is not generally well understood?

Avs.—The finite cannot grant the infinite.

Ans.—The finite cannot grasp the infinite; the mortal cannot fully understand the immortal, therefore even those of earth who give much time and study to the subject cannot fully realize the order and beauty of the eternal process of evolution or of advancement. Spirite realize this, for they cannot fully grasp the beautiful and eternal order of things. Ever striving for knowledge, ever seeking to obtain understanding and wisdom, they go on from day to day, studying the laws of evolution, and gaining instruction from the lessons which they take up.

Q.—[By the same.] Are not mediums natural batteries, in whose presence, conditions being favorable, a current is established between the seen and the unseen worlds, or planes of existence, by which a line of communication is in operation for the transmission of intelligence, or the operation of physical power?

A.—Your questioner is correct in his conclu-Ans.—The finite cannot grasp the infinite;

A.—Your questioner is correct in his conclusions upon this matter, for mediums may very properly be called natural batteries, through the operations of which currents of magnetism and also of electrical force are established, unseen things are made visible, and lines of com-munication opened between the inhabitants of the immortal world and those in the earthly

state. Q.—Are there, so far as you are informed, any inhabitants of the spirit-world who have never lived or been born on this earth or any other planet similar to it?

A.—In the immensity of space certain spirits

are living who are conscious entities, but lack that activity, that intelligence which belongs that activity, that intelligence which belongs to advanced and cultured spirits. These intelligences, if we may so call them, have never existed upon this planet, but are awaiting the opportunity for entering upon those processes of unfoldment and experience which mortal birth opens before them. In the spirit-world belonging to this planet we find no intelligences who have not at some time dwelt upon this or some other planet in a physical form; they must have once passed through the experiences of physical life ere they would be prepared to receive the unfoldment which its line of life has to offer to their acceptance. has to offer to their acceptance.

Mrs. Eva Benson.

Mrs. Eva Benson.

To me the transition from the body to the spirit-world was a sudden one. I was not unprepared for my changed condition, for I accepted and believed in the philosophy of Spirit-ualism, and have not been disappointed in my expectations of the spirit-world. As I look back to the last hour of my mortal existence and realize what a shock came to my companion and friends because of my sudden departure, I feel that I must return and send them a word of affection and consolation. I come, bearing messages of cheer for my dear friends. I assure them I am at rest and happy. The spirit-world is beautiful. Great power and opportunity are given to its inhabitants to learn all things necessary for their advancement and to work out and give expression to their own interior powers. Tell my dear children I am with them, and bring my love and blessing to them.

I bring my love, and assure my dear George

rior powers. Tell my dear children I am with them, and bring my love and blessing to them.

I bring my love, and assure my dear George that I will remain by his side—for his work is an important and glorious one. His spiritual guides, through his instrumentality, demonstrate to mortals the truths of a higher exist ence. They desire to elevate humanity above the clouds of doubt and error and olace it upon a plane of knowledge where it will realize that death is not the end of man, but that power is given to the spirit, after it passes from the body, to go on and on, ever unfolding and growing more beautiful and true.

[Pausing an instant, she said to the Chairman that "for the moment the old physical sensations which came upon me the last of my mortal life affects me," and then proceeded.]

I wish my friends to realize my presence with them. I shall still continue to be where I feel my influence may be exerted for the most good, for I see so much need of advancing the spiritual work. There are so many, especially in the section of country where I belong, who need to learn concerning the life of those who pass from day to day through the portals of the

pass from day to day through the portals of the tomb that I am anxious to do my little part in unfolding the truth to their understanding. I am kindly assisted to thus express myself by the guide of this circle, and I wish to return

my thanks for the privilege.
Only a little while has passed since I was suddenly taken to the spirit-world; I may count the time by days since that beautiful Sabbath morning when the closing words were spoken morning when the closing words were spoken over my remains. I was present there in spirit, singing a glad song of rejoicing because death had released me and given me such powers of comprehension and growth. I felt like a new being, like a bird, soaring away beyond all things that depress, and I endeavored to shower my influence upon those who were dear to my heart. I know that my presence was felt and

that others still in the mortal believed and understood that I did not depart from them.

My husband is known in New Orleans as a Spiritualist lecturer, and I know that he is doing a great amount of good in that part of the country. He has been called from humble life and occupations by the spirit-world to life and occupations by the spirit-world to stand as a mouthpiece for the dissemination of

stand as a moutapiece for the dissemination of truth; and I know that through his instrumentality an influence is being shed abroad which will be of great benefit by-and-by, for at the present time it is doing its proper work. I wish to speak of remarks which I heard made by a gentleman interested in Spiritualism a very few days ago. Concerning my husband's labors in New Orleans, he said: "It is heing practive generalize made known that the being pretty generally made known that the humble individual who presents himself before our audiences from Sunday to Sunday, gives forth more eloquent language, more expressive truths, than any other preacher in our city. Strangers, coming in to listen to him, compare his utterances favorably with those of the most ms utterances ravorably with those of the most prominent speakers, not excepting Mr. Palmer, who is considered one, if not the most eloquent preacher in our city. These people may not believe in spirit-power, yet they are thus made to think and to question how it is possible for this uneducated man to stand before a large audience and express in the most earnest manner convincing ideas that arread to the same that areas. audience and express in the most earnest man-ner convincing ideas that appeal to the reason and understanding, clothed in the most refined rhetorical language." This gentleman also add-ed that many unbelievers were thus led to give thought to the subject of Spiritualism, and to declare that there must be something in it. And in this way attention is called to our great

philosophy.

I speak of this for the encouragement of my companion, who has had many trials, and who at present labors under a cloud of affliction. wish to say to him: Your hand of snight-intelli gences are guiding you in the right direction; you will be sustained through every trial; your work is spreading. What the spirits need to perform through your instrumentality you may be sure will be recomplished feithed. partorm through your instrumentaticy you may
be sure will be accomplished faithfully and well.
All they request is that you will remain faithful to them, and do your duty as far as you perceive it. I have been added to your band upon
the spiritual side; and you need lose nothing of my influence or magnetism because I have been transported from the material.

I am Mrs. Eva Benson. My husband is Geo. P. Benson of New Orleans. He is speaker for the Spiritualist Society of that city.

Jacob Harris.

You have all kinds of people here, Mr. Chairman, the old and the young those from every clime, and of both sexes. The lady who had just spoken says her life in the spirit-world can be counted by days, and I have been a resident.

of that life for nearly forty years, Forty years ago I was known in the city of Boston. I walked its streets, and had many friends and acquaint-ances within its precincts. My business was that of a shoe maker, which I carried on on what was then considered to be quite a large scale; but now from the standpoint of the present conditions of this city and its business prosperity I would, if moving here in the same ospacity, be considered but as a mote in this great live of humanity. There are those in this city who remember me and my labors, and I would like to send them a word of greeting. I have tried many times to manifest in this manner, but have failed for want of power or knowledge, I hardly know which. To-day I come to speak my few words with thankfulness, and to gain an experience in this direction. I was a member of the church when in the body. I paid allegiance to the teachings of old theology; but, I am happy to say, I have outgrown all the nonsense which clung to me in the past, and which shackled my mind for many years after passing out from the body. During this period I came into close contact with friends on earth who were devoted Christians, and with them I attended Sunday meetings, and tried to understand what the preachers gave; but after a long time I began to get wearled of and with them I attended Sunday meetings, and tried to understand what the preachers gave; but after a long time I began to get wearled of such food—it palied upon my spirit—and I locked about for something more savory and substantial. Then I learned what an idiot I had been, living in the dark, covering myself with cobwebs until I could not see a ray of light in any portion of the universe except in the little spot in which I dwelt, plodding along in the old way, gaining nothing new in the way of truth and knowledge, from year to year. When I became strong and brave enough to step out into the sunshine, and listen to the teachings of those who had long dwelt in the light, I very soon began to understand that I had a great deal to learn, so I traveled from place to place, trying to valu knowledge and wisdom, and, after a time, I fell in with mediums, and with spirit messengers whose work is to come back to earth and acquaint mertals with the character of the immortal life. mortal life.

mortal life.

Then I entered upon another strange experience. I tried to come to members of my family on earth and make my presence known, but they did not receive suggestions concerning the spirit world very kindly; they thought they were traveling the right road, and if they diverged off into any other it would lead them to the bottomiess pit. So they kept to the old creed and line of travel, and when they joined me in the spirit world their condition was very much what mine had been for a number of years. However, I have succeeded in helping them up a bit; that seems to be my duty, my them up a bit; that seems to be my duty, my

To those who remember me in Boston I send my greeting, and ask them to look around them, not to close themselves up in a tight box, re-fuse to let the sunshing in, and then declare there is darkness everywhere, but to just emerge into the broad and pleasant plains, and look up to the sky, and there will be no doubt they will find sunlight and plenty of fresh breezes to cool their too fervid brows.

I speak in a figurative manner, for those whom I know, many of them, are still in the folds of the same old theological dogma. They do not fling aside the worn-out garment, but wrap it around them and declare there is nothing good anywhere else: I want them to throw it aside and look for something better. I for one am ready to open to them the fount-ains of life, the pure waters of which they may

ains of life, the pure waters or which they may drink if they will.

If they care to hear from me, all they have to do is to hunt up a medium and let me come to them. I think that after many years of trial and experimenting with mediums, I will now be ableto manifest to any one who makes a call upon me. It is true that I have not succeeded in coming here before, but when I think oceaced in coming nere before, but when I think of the many hundreds of spirits who are continuously trying to come, who are sending out their thoughts and influence upon your instrument, which, of course, must make a conflicting element, I do not wonder I did not get in before.

I suppose those who return after a few days' i suppose those who return after a few days' absence from the body, like the lady who has just spoken, have a stronger magnetism, or some peculiar quality which enables them to withstand conflicting influences, and get in in apite of all difficulties. You may call me, Mr. Chairman, Jacob Harris. Tell any of the old folks who remember me, that the time is speedily approaching when they will be called upon to lay aside the body, then they will need information concerning the road they are to travel, and must take an interest in these things. If they would appreciate and understand what is before them, let them inform themselves now; for if they refuse to learn, they will regret it when they pass over the great river of life. when they pass over the great river of life.

Mrs. Incz C. Elwell.

My name is Mrs. Inez C. Elwell. It does not seem long to me since I passed to the spirit-world; I know many mouths have rolled away, but life has appeared so beautiful, and I find so much in the spirit-world to take up my atten-tion, that I do not mind the passage of days, weeks and months, but only look upon them as a means of bringing to me something grander, brighter, and more beautiful than I have before possessed. I was not old when I departed from the body, yet the physical could not sustain the wear of material existence; weariness, weal-ness and pain came, and the spirit lookened is wear of material existence; weariness, wear ness and pain came, and the spirit loosened is hold upon the outward casement. I was thirt-four years of age when I passed to the higher life. I am not sorry that the change came, or as I said, it has been beautiful to me. I bit dear friends on the mortal side, to whom I wish dear friends on the mortal side, to whom I wan to send my love and greeting; especially to me lady friend, Kate, whom I desire to realizemy presence with her. I come to her at times, and make my influence felt. I think she krows when I am with her, and is pleased. I amalso gratified in spirit. My husband's name Mr. George Elwell. I died in Jacksonville, Fa. I come back in this way, because I denot find the opportunities I desire for maniesting to my friends. They know that spirits hive the

to my friends. They know that spirits hive the power of coming into communication with mortale; they realize that death is only a passageway to a brighter and more extended lie, and if they can receive a word of love from the beyond, I know they will feel refrashed in apirit, and made ready to press onward with their which are of the spirit, born of the eternal world, and which I trust will be pized and welcomed by those loved ones who ye remain on the earthly side.

Mrs. J. A. Campbell.

I was a Spiritualist and a medium when on earth; not always a medium that know of, because early in life I had not advantages and conditions for the unfoldment of my powers. I was a member of the Methodist Uhurch. I subscribed to its teachings consciptiously as long as I could, but when the light same to my spirit and I understood more of immortal truth. I emerged from the boundary of the church and entered upon my new field of labor. In the spiritual work my mediumistic powers unfolded. I was enabled to behold the spirits who came to me, to pass out into their spiritual homes and gain an understanding of their conditions in the life eternal. I could understand those messages and tidings which they whispered to my spirit, and transmit them its mortals. Spirits had the power of communicating, through my organism, advice and instruction concerning the life beyond. I now know I so-complished the mission outlined for me by intelligences inhabiting the spirit spheres, and when that was ended I was taken to the immortal life.

tal life.

I come back to my friends on earth hearing the tidings of good cheer that life is real and earnest in the immortal world. There is no excuse for idleness, nor should there he say 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 into the fields and labor is a blessing; and as I go from place to place, trying to do my little part toward giving humanity instruction in spiritual truths, I feel braced up, and strong to endure. I know I will not grow weary or faint by the way. I want my friends to cooperate with me in this work, and give me their kindly thought and influence, and I will bestow mine on them, so that we may work on; together, acting to open the eyes of the spiritually blind and to set the ignorant upon the highway of knowledge.

I have friends in many parts of Ohio, capecially in Sharon and Cleveland. I think they will be pleased to know I have come back, and that I send my love to them. Tell them, please, that I cannot be otherwise than satisfied with my spiritual condition; that the many experiences which came to me as a medium have done their part in unfolding my inner nature, and ripening it for the higher life. I understand now many things which were unexplained to me before. I know now why so many painful experiences were brought to my life. I do not regret any one of them. I am satisfied all things have been for the best. Mrs. J. A. Campbell.

Christian Sharp.

Christian Sharp.

For about two months, Mr. Chairman, I have tried to manifest at your circle-room. Not but that I have been given the privilege of making my presence known through a certain medium in Philadelphia, but I thought if I came to Boston and manifested my presence, it might have a good effect upon the minds of others who knew me when I inhabited a mortal form. Tell them, if you please, that I am able to take a long sight, and I think I will eventually work out those plans which I had in view, and which followed me to the spirit world. Certain of my friends will understand. The labors that I was connected with in mortal life do not now affect my spirit to any extent, only I wish to see those plans perfected, and the best results of my thought and that of those associated with me brought out into practical expression for the benefit of mortals; and I think this will be done even more effectually than it has during the past.

benefit of mortals; and I think this will be done even more effectually than it has during the past.

I am not here to engage in any material warfare, nor am I particular about giving ideas or plans for the perfection of any instrument that is made of use in the furtherance of discord or strife; I come upon another mission, and that is, that I may gain the experience and knowledge I require to express my thoughts, not only through this instrument, but one in Philadelphia, a medium for the spirit world, to whom I have come in times past. Through the combined powers of these, and others which I may be able to gather, I hope to unfold those of still another, who is to be developed for a medium in Philadelphia, through whose organism grand expressions and manifestations of spirit power and truth may be given to those who hunger for knowledge. I know that this work will be outwrought, that the young, frail girl, who now has but a faint realization of the powers within, will be attengthened and given such support from the spirit side, that bands of intelligences will be able to utilize her forces and transmit to mortals tidings from the immortal state. I am particularly engaged in this at present, so do not confine my attention especially to other matters which have hitherto attracted me, and my connection with which certain mortals understand. By and by, when the present work is accomplished, I will again give my attention to those things, and if possible try to be of use.

I think I can perform no better work than this, to which my energies and efforts are directed, that of perfecting the line of communication between the two worlds, making the road more easy to travel by returning spirits laying it out, so that it will present an attractive appearance, trying to make conditions for their return as favorable as possible. In order to do this we must exert our influence upon the mortal instruments who perform the work, and do all in our power to place them amid such surroundings that they will give forth the purest a

Mary Lucinda Miller.

ity of communicating.

[To the Chairman 1] Ididn't want to come in. I came here looking around to see what you were doing, and they pushed me in. What are you here for? [To hear what the spirits have to say.] I haven't anything to say. [Haven't you a word to send to your friends ?] No; I haven't any friends. There are those, I suppose if you allow a word to send to your friends? I not in haven't any friends. There are those, I suppose if you ahould go to them they would say they were my friends; but I know better. Didn't I see 'em after I went out of the body—that is a long time ago, I don't know how long. I've been going round and round like in a treadmill ever since, and it seems as though I brought up at the same place every time, and I am about tired out; didn't I see 'em, after they thought I was gone, hunt up about everything I had, peer into this closet and into that drawer, rip up this thing and that, to look after what I had and take it all, then grow! because there was no more? I tell youl did! And then I heard 'em say—I would like to call the names, but some one here won't let me, but if ever I get achance I will do that—didn't I hear 'em say they thought the old miser had a good deal more than that tucked away? Perhaps she had, but they'll never get it, because it was put in another place.

Oh! I hope they'll know I've come back—yes, I do hope they'll know I've come back—yes, I do hope they'll get an idea that there was a heap more than they got. That will set them to worrying awfully. [To the Chairman :] I did n't want to come in.

they il never get it, because it was put in another place.

Oh! I hope they il know I've come back—
yes, I do hope they il get an idea that there
was a heap more than they got. That will set

was a heap more than they got. That will set them to worrying awfully.

Now, what do you think I'm here for, any way I'lt will do you good, and help you to throw off some of the load you have been carrying. It is heavy; it has about bent, me double. I don't like it. I would n't care so much about their getting what they did, but they don't know how to take care of it; they send it out here and there, and have a good time. By-and-by they'll wish they had it all. I expect it is just as well, but I did feel pretty had when I lirst saw it going, to know that what I had saved so long was just flying out and being wasted by others.

I got such a terrible pain in my limbs I

just as well, but I did feel pretty bad when I inst saw it going, to know that what I had saved so long was just flying out and being wasted by others.

I got such a terrible pain in my limbs I couldn't walk; I got all cramped up and sick at the last; then I knew my days of work were over, and there was no way for me to add to my little store.

I wouldn't care so much about it, if it wasn't that about everywhere I have been on this side I have seen people jeering at me, and calling me an old miser, who wouldn't give a piece of bread to a hungry child. Now I don't know; I think I would have done that, but I never troubled myself to hunt up the hungry children; if they had come in my way, perhaps I might have given them a bite. How do they know? I don't like it; it's none of their business, anyhow; is it? I think that people had better look at home, and I guess they'll find something going on in their own little rooms that they don't want shown out to everybody. I don't know what they made me come in here for; it is n't them that's talking and saying I'm an old miser, but it's them that's looking at me as though I needed to be made over. I don't know as it is any of their business. [They want to help you out of this trouble you are in.] Have you a doctor, here? [You don't need a doctor.] If you've got a doctor here, and he don't charge too much, I'd like to have him take the kink out of my leg; but if he is going to charge as much as most of these highfalutin doctors do, he may go to grass, before I'll give him a cent. I don't know whether: I've ever seen you before, or anybody here. I don't this kink to my they or on the other side a good long time. Things seem very strange to me now when I come back; it don't look like the same old place. I used to go about Boston and outside of it, and could find my way along pretty well. I don't think I could do it now.

What are you going to do for me, anyhow,? [You will find yourself in a better condition when you go back.] I will? Will I be able to go to those folks and pa

time, that I might get my clutches on these things, but I haven't done it. Do you think I ever will? [It would not do you any good.] Well, if I can't get it back, I'll do my best to make it go as fast as it can. Anyhow, I don't see as it has made 'em feel a bit better than they did before, and I don't mean it shall.

I'll have to go now. Would you like to know my name? It is Mary Lucinda Miller. I was always called Mary Miller, but that middle name belongs to me, and you might as well tuck it in. I might as well have all that belongs to me, if it is nothing but a name.

Ellen Damon.

Like in I might as well have all that belongs to me, if it is nothing but a name.

I have waited quite a little while for the power of coming here, so I am pleased to come to-day. The flowers are beautiful [referring to flowers on the table]; their perfume gives me strength; it seems to be something tangibly connected with earthly life that I can take hold of and thus form a link between myself and the old life in the body. I love them. I would like to thank whoever has provided them, for I know they help me to manifest. My friends are in Portlaud, Me. I bring them my love. I wish them to know I am often in their homes. I resided very near to Portland, and was as familiar with its streets as with those of the little town to which I belonged. Friends whom I desire to meet reside in that city, and, knowing that mediums and spiritual workers live there. I have long hoped to be able to make myself known privately to those who are dear to me. I entered a hall upon one occasion last winter, and stood upon the platform by a medium who described spirits. I hoped to be able to have my name announced, but somehow I was lacking in power to come under the necessary conditions, and could not speak or manifest as I wished; still I know I gained knowledge through the experience. I was advised by spirits, at that meeting, to come to your Circle-Room and try to make my presence known; so from that time, early in the winter, I have been in constant attendance upon this place, and to-day am able to say to my friends: I love you; I do not wish you to think I am dead or asleep. I know what you are doing. I am pleased when you think of me and wonder what my condition now is—whether I am reconciled to the change and satisfied with the new life, for, although you do not understand how closely they return to your lives with blessing and with affection.

Yes, I am reconciled to the change, and satisfied with my condition how is—whether I am reconciled to the change, and satisfied with my condition had perform on earth, which came to mpa

nity of communicating.

The American Lung Healer, Propared and Magnetises by Mrs. Danskin,

is an unfailing remedy for all diseases of the Threat and Lungs. TURENCULAR CONSUMPTION has been cured by it. Price 2,00 per bottle. Three bottles for 25,00, Address MS., SARAR A. DANBEIN, Baltimere, Md. Post-Of-See Money-Orders and remittances by express payable to the order of Barah A. Danskin.

Aug. 4.

Dr. F. L. H. Willis

May be Addressed till further notice, Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point be can strend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the bloed and nervous system. Cancers, Scrottia in all its forms, Epilepay, Paralysis, and all the most delicate and complicated diseases of both servs.

Dr. Willis is permitted to refer to numerous parties who have been caused by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Oircustars and Rafersness.

July 7.

The Spiritual Offering,

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Under lying the Spiritual Philosophy, and their Adaptability to Every-Day Life; Adaptability to Every-Day Litte;
Edited and managed by Spirits, now in its seventh volume, eight pages, will be issued as above at No. 5 Dwight street. Boston, Mass. Price 7 cents for sight copies; per year, in advance, it. 50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.
"SPIRIT D. O. DENSMURE," PUBLISHER.

The Boston Investigator,

THE oldest reform fournal in publication.

Price, 84.00 a year.

11.50 for six months.

So can be per single copy.

So we is your time to subscribe for a live paper, which discusses all subjects commented with the happiness of mankind.

Address

April

April

April

Beston: Happe.

Mediums in Boston.

MR. FRED. A. HEATH.

MR. FRED. A. HEATH,

THE BLIND MEDIUM and Breaker, of Boston, gives a inspirational lectures, sings improvised songs from autopools furnished by the audience, and gives Psychometric licadings at the conclusion of the loctures. Mr. Fowier of Lynn says: "F. A. Heath, the blind Medium and Speaker, uccupied the platform Sept. 24th and Oct. 1st with great credit to binself and astriction to bis hearrs, who filed our ball and crowled away up to the desk, listening to his words of wisdom. Fine songs upon subjects furnished by the audience, and his Psychometric Readings, proved very interesting features. Mr. Heath is shighly gifted Medium; he puts much enthusiasm in his work; and we commond him to the patronage of Bodeleies everywhere."

The Cifnon Times asys: "F. A. Heath, the blind Medium, was greeted with large audiences at Currier's Hall bunday afternoon and evening. He improvised several songs, and also gave some Psychometric Headings which were considered really marvelous."

The President of the Chelsea Association says: "Mr. Fred. Heath, the blind Medium, occupied the reatrum for the Spiritual Association Sunday evening, Oct. 8th. A targe and Intollight andlence greeted him, and all were greatly pleased with the wonderful manifestations of spirit control given through his organism."

All Sunday engagements must be made in advance. Week evenings may be secured at abert uctice.

For engagements, address Mr. File D. A. HEATH, 27 Lawrence street, Charlostown District, Boston, Mass.

Sopt. 8.—24w*

J. A. SHELHAMER, MAGNETIC HEALER,

Office 81 Montgomery Place (Boom 3), Boston, Mass., Umbe 83 Montgomery Fiaco (Moom 3), Roston, Mass.,

Willi, treat patients at his office or at their homes, as

Widesired. Dr. S., prescribes for and treats all kinds of
diseases. Specialities: Rhoumatism, Neuralgia, Lung, Liver and Kidney compaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates
for Medicines, when furnished. Magnetized Paper \$1.00
per package. Heating by rubbing and laying on of hands.
Parties withing consultation by letter must be particular to
state age, sox, and leading symptoms. Liver, Anti-Livepeptic, Liver and Kidney, or Sitengtiening and Boothing
Phis, 25 cents per box, or fire boxes for \$1.00.

Office hours from 10 A. M. to 3 F. M.—except on Tuesdays
and Fridays, when heatiends out-of-town patients. Letter
address care of BANNER OF LIGHT.

W.—April 7.

EXAMINATIONS MRS. C. M. MORRISON'S MEDICAL BAND AS FORMERLY,

TOR medical dispussis by letter, enclose lock of hair and it one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District. H. B. WILLCOX. Sec. 13w*-June 30.

J. WILLIAM FLETCHER, TRANCE AND MEDICAL MEDIUM.

2 Hamilton Place, Boston. Sittings for Development, Examinations by Lock of Hair, and Business Lutters answered. Sept. 8.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remarkate for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever talk to benefit the patient meney will be refunded. Enclose of for medicine only. No charge for consultation. Nov. 30.

DR. S. E. CURRIER,

MAGNETIO PHYSICIAN, 17 Avon street, Boston, Room 7, "Imbehours from 8 to 12 and 1 to 5 r. M. Will hold Test Circles every Sunday and Wedn-sday evening and N. Friday atternoon at 225 o'clock. Will give private sitings for Tests or Business.

IRA E. DAVENPORT,

OF the world-renowned Davenport Brothers, will hold Scances on every Sunday evening at No. 4 Bond street under test conditions. Instruments seen footing in the air, spirit-voices heard, and other startling phenomena produced. Bept. 1.

A. P. WEBBER,
MAGNETIC PHYSICIAN.

OPPICE AND RESIDENCE, 187 West Newton street,
Boston, near Columbus Avenue. Nervous Diseases
and Diseases of Women, Specialties. Hours from 9 A. M.
to IP, M. Will visit patients.

MRS. DR. COLLAMORE,

TOLECTIO and Magnotic Physician, Surgeon, Chiropo-Li dist and Manloure, Corns extracted without pain, Finger Nails shaped, polished and beautifed. Gives Elec-tric and Vaporised Medicated Baths. Office 25 Winter st., 188—Sept. 15.

MISS HELEN SLOAN. MAGNETIC PHYSICIAN, combined with the cele-Room 16, Boston. Patients received from 9 to 6. Bept. 8.

MRS. E. C. HATCH

WILL give Flower Béance: Sunday and Wednesday even-ings, at 1267 Washington street (first floor), Boston, Private eittings from 12 to 4, Sundays excepted, Bept, 15.—4w°

DR. J. N. M. CLOUCH. MAGNETIC and Electric Healer, 685 Tremont street, Boston. All diseases treated without the use of medicines. Diseases of Eyer, Nerves, Brain and Lungs, specialities. Will visit patients.

MRS. ALDEN, FURANCE MEDIUM. Medical Examinations and Mag-netic trealment. 43 Winter street, Boston.

Sept. 1.-4w

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Beadings. Hotel Van Rensselser, 219 A Tremont st.

MRS. M. J. FOLSOM,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.
Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00.
Aug. 4.

MRS. A. DWINELS, *EERES AND TRANCE REDIUM, Beoms 12 and 18, 48 Winter street, Boeton. Sept. 8.-bw

MRS. DR. WALKER, MEDICAL, BUSINESS, AND SEEING MEDIUM, 26 Hanson street, Boston, Hours 10 to 6, Bept. 1.-4wf

MRS. L. F. THAYER, Boston. Circles Bunday and Wednesday evenings. Sept. 15.—1w*

MRS. FANNIE A. DODD

MAGNETIC PHYSICIAN, No. 48 Winter street, Boom 11. Rosidence, No. 1 Allen street. Feb. 3. M.S. H. W. CUSHMAN, Test, Business and Musical Medium, No. 6 South Eden at., Charlestown. Circles Monday eve at 7:30, and Thursday afternoon at 2:30, sept. 8.—4w

MRS. C. H. LOOMIS gives a correct diagnosis of disease. Send lock of patient's heir, age, sex and 25 cents. Six questions answered on business affairs, 50 cts. Hotel van Beneseleer, Beston, Mass. 2w*-Sept. 6.

MRS. J. M. CARPENTER, No. 3 Concord Square, Boston, Tuesdays, Wednesdays, Thursdays and Fridays, from 10 A. M. to 4 F. M. Specialty—Medical Examination.

MRS. JENNIE CROSSE, Test, Clairvoyant, M. Business and Healing Medium. Sir questions by mail 20 cents and stamp. Wholelife-reading, \$1,00 and 3 stamps of Kendall street. Boston.

A S. HAYWARD'S Powerful Spirit-Mag-ages sent by mail on receipt of the William Heaville and Pages per Spirit Spirit-Mag-ages sent by mail on receipt of the William Heaville and the William Spirit JOSEPH L. NEWMAN, Magnetic Healer No. 8% Montgomery Place, Room 4, Boston, Mass. Office bours, from 1 to 4 P. M.

SOUL READING, Or Psychometrical Delineation of Character.

Or Psychometrical Delineation of Character.

MBS. A. B. SEVERANCE would respectfully announce ML to the public that those who wish, and will visit her in person, or send their autograph or look of hair, she will give an accurate description of their isading trains of character and peouliarities of disposition; marked changes in past and future life; physical disease, with precertition therefor; what business they are best adspited to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Foll delineation, \$1,00.

MBS, A. B. SEVERANCE,

Address.

MBS, A. B. SEVERANCE,

July 7.

White Water, Walworth Co., Wis.

ASTONISHING OFFER. CEMD two s-centramps, lock of hair, age, ser, one leading symptom, and your disease will be disgnosed free by independent slate-writing. Address DB. A. B. DOBBUN, Maquoketa, lows.

Consult Prof. A. B. Severance. If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical line. Bend lock of hair or handwriting and one dellar. Address 219 Grand Avenue, Milwaukoe, Wis.

Aug. 4.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and illustrated meastpulations, by DR, STONE. For sale at this office, Price 11,221 cloth-bound copies, 21, 20, 12

Miscellaneous.



WHEN we assure the public that we can and do cure Paralysis. Epileptic Fits and Locometor Ataxia with our Magnetic Shields, akepticat people doubt it, but when we offer proof of recent date, and NAMES OF THE PERBUNS OURED, what more can we submit? If postfree proof of one case is effect, it should implie confidence, But we give scores of such cases in our Book and Paper. We have never tailed to cure Epilepsy with our Shields. Any power that will cure Epilepsy with make short work with Rheumatiam. Neutralgia, Dyspepsia, Lumbago, &c., &c. Our MAGNETIC SHIELDS will never disappoint the sick and suffering.

Bead these Becemt Letters.

MANGRETER, MICH., Aug. 21, 1885.

Read these Eccent Letters.

MANGERSTR. MICH., Aug. 22, 1885.
CHICAGO MAGNETIC BHIELD CO.—Dear Birs: I have suffered with Epitepsy for the past year, caused by falling from a hammock, artiring on the extremity of the spine. The pain settled in the back of my head. Having now worm your magnetic Vest five weeks, I take great pleasure in informing you that Epilepsy with me appears to be a thing of the past. I have not had aft aince I began wearing the Vest, and am now able to work every day, whereas before I would like to become an agent for you in this piace. Please send me your circulars. Yours gratefully.

Manchester, Mich.

EVANSULLE, Wis., Apg. 10, 1883.

CHIGAGO MAGNETICHELE. Wies, Aug. 10, 1883,
CHIGAGO MAGNETICHHIELDCO., Chicago, Ill.—Genis:
You ask for my experience with your Magnetic Shields,
which have been far beyond my moatsanguine expectations.
Previous to my commencing your treatment I had suffered
from a chronic nervous disease or difficulty, which from its
long standing had become very deep scated. Had been
treated by at least fifty of the best physicians without permanent help. Commenced your treatment about one year
since, with but little lope of relief, in which I am happily
disappointed, for I not only know that I have been relieved,
but believe that by perseverance in the same treatment I
shall be permanently cured. I could write you rages of my
suffering and unsuccessful treatment, but it is all unnecotsary. From your greatly obligated friend.
C. A. LIBBY,

Reditor of the Evansville Enterprise.

Such clear, conclusive evidence as we are publishing every wock ought to convince the public that our celebrated Magnetic Shields possess power and virtue to treat the sick. We do not publish one letter out of one bundred we receive like the above. The reason is because it costs money to publish testimony, and a few sample cases like the above should be convincing evidence. The Editor whose name appears above, wrote us more than a year ago that he had no hopes of finding anything that would cure him. In all of his recent letters he smaks in the bighost praise of the Magnetic Shields. He will cheericity answer letters of inquiry.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago. III. Book and Paper free to any address. Supt. 3.

MAUD E. LORD'S "CELESTINE." An Infallible Remedy for Chronic Diseases, and a True and Specific Blood Parifier.

MR8, MAUD E. LORD desires to inform her friends arquaintances that she has engaged the services of the well-known Gorman chemist, Richard Pfelfer, of 60 Broad street, Boston, to make and supply to her friends and all others that wonderful Blood Purifier given by the spirite through bor mediumship, and named by them "Celestrian." The good this medicine has accomplished the past winter to those that have been fortunale enough to secure some of it has been attested to, and all are, enthusiastic in recomments for the cate of "Celestrian" at Onest Bay and Lake Plessant Camp Meetings the coming season, and all those affected by any impurities of the blood are earnestly requested by her to use it. quested by her to use it.

Ladles, old and young, are specially urged to try it for all female complaints. The price of "Colorists" is one dollar per bottle, or aix bottles for five dollars, seat C. O. D. to any address upon receipt of order addressed to 24 E. Chester ark, or 80 Bread street, Boston.

PROPHETIC VISIONS AND

Spirit Communications. A N intensely interesting book (bound in cloth with glit letters), by Miss, L. L. BROWN E., formerly editor of the "Rising Bun," will be sent with Miss, F. A. LOGAN'S book of Poems to any address, post-paid, on the receipt of \$\frac{1}{2}\$, 00. Mirs, Browne bad a foresight of Lincoln's and Gardield's demiss; size of the Dynamite, by whom used and for what purpose in revolutionizing public sentiment in monarchial governments, besides very much that is yet to transpire of national and religious import, which renders the book of inestimable value at this present time. Address Miss, F. A. LOGAN, ill Minna street, Ban Francisco, Cal. Sept. 1.

FAT FOLKS Permanently and Healthfully Reduced.

DR. HELEN BARNARD DENSMORE, of New York (formerly Commissioner of Emigration), cure Obesity — and norms! weight meintained. Rheumattem, Neoralgia, and all nervous diseases surely and permanently cured or money refunded. DB. DENSMORE is represented in Boston by DR. ABBIE TYLER, 67 Dover street. May 19.

PURIFY THE BLOOD,

And all your Complaints will Disappear.

Shirth's VEGETABLE COMPOUND, a sure cure for Rheumatism, Neuralgia, and all diseases of the blood. Reliable testimonials can be furnished. Warranted, if fair trial be given. For sale by Miss HELEN SLOAN, 28 Winter street, Boston, Room 16. Price \$1.00 per bettle.

WANTED — Agents to sell the easiest and best belling article ever offered; from 2 to 10 are used in every household. Bend for particulars. Call or address the Beston Lamp Co., 39 Kingston street, Boston, Mass. Bept. 1.—4w

OLIVER AMES GOOLD.

Predictive and Medical Astrology.

Predictive and Medical Astrology.

The astubborn fact that every life upon this planet is a criginated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of list truth.

I offer proof in the following proposition, vist to any person who will send methely piace and date of birth, (giving the hour of the day, if known and twenty-favocents, money or postage stamps, I will give a personal test of the science of Astrology.

For oneduliar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmatices, in accordance with the rules and sphortsms of the science.

For two dollars, and data as above (giving size the sex), I will write as outline unitrity comprising the important events of life, viz.; the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

Will make no comments upon the astrological fudications of death in any case, unless requested so to do, and then at my own discretion.

Office, 23) Washington street, Reem 9. Brief consultation, \$1,00.

All communications should be addressed to

tion, \$1.00.
All communications should be addressed to
OLIVEB AMES GOOLD,
Dec. 23.
Box 1664. Beaton PRICE REDUCED.

THE WRITING PLANCHETTE,

BCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either sloud or mentality. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is turnished complete with box, pencil and directions, by which any one can easily underwand how to use it.

and directions, by which any one can easily uncertaind how to use it.

PLANGETTE, with Pentagraph Wheels, 60 cents, security macked in a box, and sent by mail, postage free.

ROTICE TO BESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United Sistes and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

PATENT OFFICE, 28 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fitteen years. Send for pamphiet of instructions, April 14.—cam

THE THEOSOPHIST,

A MORTRLY JOURNAL DEVOTED TO SCIENCE, OBJEKTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ABT.

Conducted b H.P. BLAVATSKY. Published at Madras, India.

Angust number just received.
Subscriptions will be taken at this office at \$5.00 per year, which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £i per annum, post free, can be forwarded direct by post-office orders to "The Proprietors of "The Theosophist," at the above address.

Eingle copies for sale by COLBY & RICH at 50 cents each, sent by mail postage free.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

Hew Hork Advertisements.

DUMONT C. DAKE, M.D.

NO. 20 WEST ELEVENTH STREET, NEW YORK OITY, (Oan be consulted at 20 Worceier Square, Boston, Mass., until further notice.) Chronic and Norvos Diseases a specialty. Treatment, Magnetism and Magnetised Renedies. Disagnets, personal or by correspondence, 20.0. DR. ELLA STEVENS CADY, Assistant. TO THE FRIENDS OF SCIENCE.

[take pleasure in stating that I regard Dr. Dumont C. DAKE as one of the wors gifted individuals I have ever metin the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

[digned] Frot, J. B. Buchanan, New York, Aug. 18.

PSYCHOMETRY.

MRS. CORNELIA II. SUCHANAN (late Deciminations, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; mineral or mining examinations, ten deliars. July 7.

PSYCHOMETRIC READER.

MRS. ANNA KISIBALL. Fee, 22,00. Prof. Wm. Den-ML ton taye: "I have found Mile. KIMBALL a Psy-chometer of great accuracy and remarkable power," Address her at 220 East 48th effect, New York City. July 7.

MRS. M. E. WILLIAMS, Materializing Sevenings, at 8 o'clock, and Tuesday and Friday afternoon. So'clock. 462 West 34th street, New York City.

Beats secured in advance personally or by letter, Sept. 8.—tf

RUPTURES

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Some Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper,]. Sept. 1, -13w.

TENTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW.

The author has revised and entarged the Voice of Prayer, and added the whole to this Edition without fucressing the price. His criticism on the "Prarable of the Prodigate Bon.," of vicarious atonement, etc., in this part of the work, is of especial interest,
THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PREBLE delineates the individuality of Matter and Bilind, fraternal Charity and Love.

THE VOICE OF BUTERSTITION takes the creeds at their soord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satau, from the Harden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we gray for effects, independent of cause.

Tenth edition—with about one-fourth additional matter; with a new slippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, sound in hereled boards.

Frice 3.02; postage 10 cents.

Full glit (seventh edition), \$1,25; postage 10 cents.

Freedre, free, a copy of Mr. Barlow's new pamplistentified "ORTHODOX HASH, WITH CHANGE OF DIET." if they so order.

fley so order.
For sale by COLBY & RICH. Received from England.

RAPHAEL'S PROPHETIC ALMANAC

PROPHETIC MESSENGER, Weather Guide and Ephemeris,

COMPRISING A VARIETY OF USEFUL MATTER AND TABLES. Predictions of the Events, and the Weather, TRAT WILL OCCUR IN MACH MONTH DUBING THE TRAIL,

FOR 1888:

War and Accidenta: Sickness and Strife Plenty! A LARGE COLORED HIEROGLYPHIC. By Raphael,

The Astrologer of the Nincteenth Century. Price & cents, postage free, For sale by COLBY & RICH. NEW EDITION-REVISED, ENLARGED, AND APPROPRIATELY ILLUSTRATED.

Startling Facts

MODERN SPIRITUALISM: Being a Graphic Account of Witches, Wizards and Witch-craft: Table-Tipping, Spirit-Happing, Spirit Speaking, Spirit Telegraphing; and Spirit Materializations of Spirit Island, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Furupo, and America since the Advent of Stod-ern Spiritualism, March 31, 1848, to the Present Time.

VOLPE.

Cincinnati, Ohio. In fine English cloth, gold back and sides, \$2,25 per copp

For sale by COLBY & RICH. SENT FREE.

RULES TO BE OBSERVED WEEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for late by COLBY & RICH.

Sent free on application to COLBY & RICH.

MARRIAGE AND DIVORCE.

BY RICHARD B. WESTBROOK, D. D., LL, B. by RICHARD B. WESTBROOK, D. P., LL.B.
This work treats on the following subjects:
Preface: Introduction; Chap, i. The True legal of Marriage; 2, Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Refigion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention. Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Milton (163, 164).
This book is not an apolosy for free and easy divorce, and is not intended to undermine the foundations of marriage or the sacredness of the family relation.
Cloth. Price 50 cents, postage free.
For sale by COLBY & RICH.

TOT SHE BY COLDY & RICH.

INGERSOLLISM OR CHRISTIANITY:

WHICH! By J. M. PEEBLES, M. D.

This near 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:

1. The injustice of Col. Ingersoll to Moses and the Ieraelites.

I. The Injustice of Col. Ingersol to Moses and the ieraelits.

II. The Middight Gloom of Materialism.

III. A Definition of Christianity, with some of its Historical Evidences.

IV. The Testimonics of Max Müller, Lecky, Humboldt,
Macaulay, John Stuart Mill. Rabbit Wire, et als.

V. The Testings and Influences of Christianity Relative to Human Brotherhood—The Principles of Peace

—Religious Freedom—Civilization—The Elevation
of Woman—Charities, etc., etc.

Paper; price 16 cents

For sale by Col.BY & RICH.

Paper; price 16 cents
For easle by COLBY & RIOH.

TRAVELS AROUND THE WORLD; or, What
I saw in the South Sea Islands, Australia, China, India, Arabia, Egypt, and other "Heathen" Countries. By
JAMES M. PEEHLES.
This intensely interesting volume of over four hundred pages, fresh with the gleanings of something like two years' travel in Europe and Oriental Lands, has reached its fourth edition.

As a work embedying personal experiences, descriptions of Aslatic countries, and observations relating to the manners, customs, laws, religions and spiritual instincts of different nations, this is altogether the most important and entiring book that has appeared from the author's pen. Denominational sectarists will doubtless accuse the writer of studied efforts to impeach the Christianity of the Church, and unduly extol Brahmanism. Confucialism, Buddhism, and other Eastern religions. Sirictures of this character he must expect to meet at the hands of critics.

Printed on fine white paper, large 8vo, 414 pages, gilt side and back. Price 27.00, postage 18 cents.

For sale by COLBY & RICH.

OUINA'S CANOE and CHRISTMAS OFFER-Ling, filled with Flowers for the Darlings of Earth, Edited by "OCHAA" through her Medlum, "WATER-LILY," MRS. CORA L. V. RICHMOND.

Of the Description of the favor of all. This work for the children is just the thing long wanted.

Of the Description of the filling opens with a history of her earth-life and its tragic close.

Coth, gilt, pn. 180. Price 41.00; postage free.

For sale by COLBY & RICH.

ORIGIN OF LIFE; or, Where Man, Comes

For sale by COLBY & RICH.

ORIGIN OF LIFE; or, Where Man Comes
From. The Evolution of the Spirit from Matter, through
Organic Processes: or, How the Spirit Hood Grows. Two
inspers, given in the interest of Spiritual Science, by the
dictation of the late PROFESSOR M. FARADAY, of Eng-

land.
Price 10 cents.
For sale by COLBY & RICH.

The state of the s

Banner of Bight.

ALL SORTS OF PARAGRAPHS.

BETTEMBER. I hear the Scales, where hang in equipose
The night and day; and when into my lips
I put my trumpet, with its stress and noise
Fly the white clouds like tattered sails of ships.

- H. W. Longfellow.

On and after Oct. 1st letter postage will be 2 conts for each half ounce or fraction thereof. All other

postage remains the same as it now is, i. e., printed matter, I cent for 2 ounces, and merchandise, 1 cent for each onnce or fraction thereof, Bosion Globe logalitur: "A New Yorker had a fine watch cheaned 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 pluions, etc. Thoroughly disgusted, he took it to the jeweler who had warnented 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

The Christian Statesman evidently does not be-lieve that "cleanliness is next to godiness"; 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 plainly a desecra-tion of the holy character of the day."—Index.

Sunday for the same purpose.

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 loke about sirius reflections being aroused by gazing on the dog star. It is old, old, aged, antiquated. When Noah went into the ark he quarrelled with his plint for telling him to think sirously about steering by Sirius. If the capine race possessed the power of burling missiles at their termentors, they would make a dog starget of any man who should get off that Sirius joke while they were round,—Boston Transcript.

"Never drink water about which there is any doubt until it has been bolled 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 boi! will be attainable in many places.

"You are setting us a bad example," as the algebra class said when the teacher write a bard equation on the board.—Burlington Free Press.

In six months 7058 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," he answered; "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. Poet, 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 "avocatessa." This is all the more remarkable, as Italy is an extremely conservative country in regard to women.

Light-enchanted sunflower, thou Who gazest ever true and tender On the sun's revolving splendor!

- Shelloy. But for a lucky delay to attend the distribution of

some prizes in Paris, M. Renan would have been one of the victims at Ischia. He otherwise would have been there at the time of the carthquake, 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."—Laurence American.

W. J. Billman, late United States Consul at Crote, 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 Contury 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 elgarettes; 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 boart, accompanied with a suspension of brain action, and terminating as above

All knaves are over-cumping fools.

A rather novel definition of "the trinity" believed in by a friend was given me a few days since—viz., "One God, no Devil, and twenty shillings in the pound." If that is not comprehensionism, it is comprehensive and comprehensible enough for everybody.—The Herald of Progress, London, Eng.

Elegant in design, superior in quality, and reasonsble 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 bappy. Their "Ideal Parlor" is well named, as an examination and testing would convince.

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

It is common to bear it remarked of a stilly 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 pupples; the children were never seen except with the nurse, and the mother never, even at table, without one of the pupples 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 systemviz.: 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. Howland 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 6th inst., by French residents and others. The statue of the co-patriot of Washington, in Union Square, was tastefully decorated and the French milltary company, the Lafayette Guards, marched around

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-offee lies in the fact that in the former the ple is formed, while in the latter the form is sometimes pled.

Berofula, eruptions, dandruff and tan 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 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 passes 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 slugular 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.

Mr. Graves was born in Brownsville, Penn., in the year 1813, in the Orthodox Quaker church, so to speak. His father went with the Hloksites 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's "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. Mr. Graves was born in Brownsville, Penn.,

right; but not a loyalist to party simply as a party.

Kersey Graves's 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 always 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 deductor 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 shock 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 discound him for his public avowal of anti-slavery sentlments. 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 Kersey Graves's life work was for the im-

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. of the standards of human action.

Eight Years' Scrofulz Cured.

A valued correspondent, Albert Simpson, Esq., writing from Peoria, Ill., says: "Samarltan Nervine cured me of scrofule, after having suffered for eight years with the disease." Mr. Simpson lives in Peorla. Ask him. Your druggist keeps it. \$1,50. 1 912, 2 13.22

Lake Champlain Camp-Meeting.

Queen City Park, Invilation, Vi., Sept. 10th, 1833.

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, Jonnie B. Hagan, A. E. Stanley, Mrs. Manchester. Anthony Higgins and Mrs. Fannie Davis Emith. 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 (as elsewhere) to make the enterprise a flattering success, is an intelligent, generous and energetto 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 Stade's convincing scances 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 column upon column of matter relative to the spirit-phenomena which occur in Mr. Slade's presence.

CAMP CHIPS. Luke Champlain Camp-Meeting.

Blado's presençe.

relative to the spirit phenomena which occur in manification of the spirit phenomena which occur in manification of the provided the phenomena which occur in manification of the phenomena of th CAMP CHIPS.

A Noble Woman Passed On.

To the Editor of the Hanner of Light:
One more of our well-known pieneers 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 Hicksite Friends, but became too liberal for them on the antislavery 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 Audersonville 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 Spirltualism, 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, West Hartford, Ct. JOSEPH D. HULL.

· Cumulative Evidence.

MESSES. COLBY & RICH: Gentlemen-I must express my gratitude and joy for the spirit-message from "Lillie" in Banner of Light of Sept. 1, 1883. It is full of truth for me, and is In itself a remarkable test 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. MEICHERS. Charleston, S. C., Sept. 4th, 1883.

Charleston, S. C., Sept. 4th, 1838.

EXP 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 Mollineaux, who responded to the toast of the evening as well as a poor fellow could when beaten to a jelly—his black skin almost covered by sticking plaster and bandages. Mr. Hall saw men and women in the pillory, women stripped naked to the waist whipped through the streets at a cart's tail—women hanged for petty thefus, or for passing counterfeit money, which they believed to be good—deceived 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. Pressgangs do not capture peaceful citizens and send them to sea. Corpses of 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. 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 bind upon her brow the laurel wreath which Virgil wove for the mistress of ancient Greece when he christened her 'the fostering mother of arts and song.' Here on this three-hilled city, from the earliest days of her history, the industrial arts have been fostered, science has found a shelter, the fine arts a nursery and music a home."

Meetings in Troy. N. Y.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Our meetings start up Oct. 1st. Through October Miss Jonnie B. 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. located and attractive. 65 Hoosick street.

Meetings in Manchester, N. H. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The camp-meetings are now over, and our people are coming home for the fail and winter work of meetings, circles, sociables, 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. His 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 traths. 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. Rumrill, Secretary.

36 Laurel street, Manchester, N. H.

The Red Man's Council.

To the Editor of the Banner of Light : To the Editor of the Banner of Light:

The Third Annual Harvest Moon Council at Onset
Bay Grove will be observed with appropriate exercises on Sunday next, Sept. 16th, 1683.

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, and have general charge of the exercises.

Old Pan Cottage, Sept. 10th, 1883.

W. W. O.

Spiritualist Meetings in New York, The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 83d street. J. E. Allen, 83 Union Square, Secretary.

Froblaher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting overy Sunday at 2½ and 7½ F. M. Frank W. Jones, Conductor,

Frobisher Hall Meetings.

To the Editor of the Banner of Light:

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 give very clear, positive tests, among whom are Mrs. Parent, Mrs. Morrell, Mrs. Henderson and Mrs. Emerson.

Sunday evening, Sept. 2d, C. Stuart Welles gave his lecture on the "Apotheosis of Christ." which was listened to with much interest. On the afternoon of Sunday, the 9th, the meeting was addressed by Dr. C. Holland, Mr. A. T. Desne, Principal of Deane's Academy, Brookiyn, Mr. Ostrander, Mrs. Preston, Mrs. P. R. Emmertz of Philadelphia, and Mrs. Emerson.

Mr. Charles Dawbarn delivered an address in the evening upon "Mediumship and Psychomatry," which 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 exercises with remarks, and a few well-received tests. Mrs. E. Mills of Brooklyn will give psychometrio readings next Sunday evening at 7th.

New York, Sept. 10th, 1683. New York, Sept. 10th, 1883.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 206 Broadway, New York. Mo. 206 Broadway, New York.

HENRY KIDDLE, Pros.

O. P. MCOARTHY, Cor. 866.

T. E. ALLEN, 488't Sec.

HENRY J. NEWTON, Treas.

The Secular Press Bursau has been reörganized for emclent work during the present year, and all persons who approve of itsolijects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Hureau, to they feel should be taken in hand by the Hureau, 200 Hroadway, New York Otty.

Spiritualist Meetings in Brooklyn.

The Brocklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, commencing Sept. 16th, at 11 A. M. and 7:45 F. M. J. Wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetingsfree. Wm. H. Johnson, President, hall, and all meetingsfree. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church editics every Eunday at 3 and 7½ F.M. Eunday School for adults and children at 10½ A.M. Ladles' Ald Society meets Wednesday at 2½ F.M. Church Social meets every Wednesday ovening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. Mrs. Abby N. Burnham tectures Bept. 16th, 23d and 30th, with public tests from the platform; Mrs. F. O. Hyzer is engaged for Occober, J. Frank Baxter for November, Mrs. F. O. Hyzer for December. A. H. Dalley, President.

Brooklyn Spiritual Fraternity.—Friday evaning Conference meetings will be held in the lecture-room of the Church of the NewSpiritual Dispensation, Olinton Avenue, between Park and Myrtle Avenues, at7½ P. M. The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner Bouth 2d street, at 74. Charles B., Miller, Prosident; W. H., Comn. Secretary.

The Evereit Hall Spiritual Conference, 398 Ful-on street, meets every Baurday evening at 80 clock. Spir-tual papers and hookson sale, and meetings free. Capt. Ja-cob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Bronklyn Spiritual Society meets at Braun's Hall, Fifth Avenue, corner 233 street, on the first and third Friday evenings of each month. Papers on sale and admission (ree.

29 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.

BE CAREFUL! The genuine "Rough on Corns" is made only by R. S. Wells (Proprietor of "Rough on Rate") and has lauguing face of a man on labels. 15c. and 25c. Bottles.

Is Unfailing

And Infallible

NEVER FAILS.

IN CURING Epilepito Fits, ERVINE Spasms, Falling Sickness, Convulsions, St. Vitus Dauce, Alcoholism, Opium Eating, Seminal Weskness, Impotency, Syphilis, Scrotuls, and all

Nervous and Blood Diseases.

To Olergymen, Lawyers, Literary Men, Merchants Bankers, Ladies, and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic. appetizer or stimulant, Samaritan Nervine is invaluable.

proclaim it the THE GREAT THE GREAT

proclaim it the
most wonderful
invigorant that
ever soutsined a
sinking system.
Il foot Druggista.

When Druggista.

How the Druggista.

THE GREAT

NERVE

OHARLES N. CRITTENTON, Agent, New York. May 24.—1yeow (8)

BAKER'S

GOLD MEDAL, PARIS, 1878.

Warranted absolutely

pure Cocos, from which the excess of oil has been re-

NEW EDITION-JUST PUBLISHED. THE

HISTORY

ORIGIN OF ALL THINGS.

THE HISTORY OF MAN. FROM HIS GREATION TO HIS FINALITY, BUT NOT TO HIS END.

Written by God's Holy Spirit, through an Barthly Medium,

L. M. ARNOLD.

PUBLISHED BY DIRECTION OF THE SPIBITS, AND, IN GOD'S WILL, SUBMITTED TO A ROLT AND BEARONING CRITICISM FROM EVERY EARNEST SEEMER AFTER TRUTH,

PART FIRST.

Chronology, Geology, Geography and History IN GENERAL, OF NATIONS AND COMMUNITIES SOCIAL-LT, MOBALLY, AND POLITICALLY.

PART SECOND.

The History of Divine Influx TO, AND ITS OPERATIONS UPON, THE INHABITARTS OF KARTH; FROM THE BEGINNING TO THE

PART THIRD. BRING PARTICULARLY A HISTORY OF

The Spiritual State of Man. Death of the Body to Knowledge of God,

BY WHICH ALL MEN ARE SAVED. AND, ALBO, Counsel, Advice, and Instructions for the Present

Life, by which Men may be Saved from Sin, Suffering, and Misery. PART FOURTH.

A History of Spirit-Life and of Paradise, ALEO, A BOOK OF HYMNS,

OR FORMS OF VOCAL PRAISE TO GOD. PART FIFTH.

A History of the Relations of Matter to Life.

Of Bodies to Spirits and to God. IN TWO PARTS.

PART PIRST: THE RELATIONS OF MAN TO THE SPIRIT-WORLD. PART SECOND; THE BELATIONS OF MAK TO GOD'S MANIFESTATIONS.

PART SIXTH.

A History of the Progress of Man's Spirit, IN THE WORLD OF THE FUTURE LIFE TO KNOWLEDGE.

IN TEN CHAPTERS. WRITTEN BY
The Lord Jesus Christ, formerly Jesus of Mazareth

PART SEVENTH.

The Life of Jesus of Nazareth, SPIRITUALLY GIVEN, BY HIS SPIRIT.

Cloth, large Sec. Price \$2,00, postage free. For sale by COLBY & BICH.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Metodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCKER. In this book are combined "Golden Metodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, pinking in all a book of one hundred and twenty pages, while the price is but little above that of either of the above-maned books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

Boards, 50 cents; postage free. 12 copies, \$4,50 postage free. Paper, 55 cents; postage free. 18 copies, \$3,50; postage free. For sale by COLBY & BICH.

GOLDEN THRONE;

A Romance.

BY SAMUEL P. PUTNAM. The author dedicates this work to all those who believe in Liberty, Science and Humanity, and who labor for the wol-fare of this world. Cloth, 8vo. Price \$1,00, postage 10 cents. For asle by CULBY & BICH.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.
Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF. M. FARADAY, of England.

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

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

SPIRITUAL PHILOSOPHY. To tasted weekly At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ASAAC B. BICH......BUSINESS MANAGER, LUTHER COLEY......EDITOR, JOHN W. DAY.......ASSISTANT EDITOR,

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT FAGES—costaining FORTY COLUMNS OF INTER-HEITING AND INSTRUCTIVE READING—embracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LECTURES,
ORIGINAL ESSAYT—Upon Spiritual, Philosophical and
Scientific Subjects.
EDITORIAL DEPARTMENT,
EDITORIAL DEPARTMENT,
BUTTORIAL DEPARTMENT, and
OONTRIBUTIONS by the most talented writers in the
WORLD, 600., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE! Per Year Six Months Control Postage Free.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or. New York City, payable to the order of Colby a Bion, is preferable to Bank Notes. Our patrons contrast using fractional part of a dollar in postage stamps—case and two preferred.

ADVERTIGEMENTS published at twenty cants per line for each subsequent insertion. ertion.
Subscriptions discontinued at the expiration of the time

paid for.

**Repealmen copies sent free. COLBY & RICE Publish and keep for sale at Wholesale and Betall a com-plete assortment of

Spiritual, Progressive, Reformatory, BREAKFAST

the mistress of abolent Greece when he christened her 'the fostering mother of arts and song. Here on this three-hilled city, from the earliest days of her history, the industrial arts have been fostered, solence has found a shelter, the fine arts a nursery and music a home.

Hayor Palner, 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. 31.

BREAKFAST moved. It has threaters the strength of Cocca mixed and the strength o and Miscellaneous Books.