

# BANNER OF LIGHT.



VOL. LVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 8, 1884.

\$3.00 Per Annum,  
Postage Free.

NO. 8.

## CONTENTS.

**FIRST PAGE.**—The Spiritual Rostum: The Cross as a Religious Emblem; Materialization: Is it True?  
**SECOND PAGE.**—Thanksgiving Proclamation: Poetry: Humility, Mental Phenomena, Spiritual Phenomena: Materializations in London.  
**THIRD PAGE.**—Pearls. Banner Correspondence: Letters from New York, Wisconsin, Massachusetts, Iowa, California, Vermont, and Minnesota. Advertisements.  
**FOURTH PAGE.**—Psychical Research, Boston's Bower, Meetings in England, A Touching Story, etc.  
**FIFTH PAGE.**—Excerpts from our Foreign Exchanges, The Druid's Dream, Movements of Mediums and Lecturers. New Advertisements, etc.  
**SIXTH PAGE.**—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Jeanette P. Earle, William B. Spratt, Carolina Parker, Julia Harrison, L. Judd Pardee, and Gertrude Hazard. Further Notes from Cape Cod. Poetry: Poems. The Reviewer: Magnetism Clairvoyantly Discerned. Verifications of Spirit Messages. November Magazines. Spiritual Meetings in Boston, etc.  
**SEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.  
**EIGHTH PAGE.**—All Sorts of Paragraphs, Spiritualist Meetings in Boston, Berkeley Hall Meetings, George Olney in Paine Hall. Presentation to Mrs. Ross, Mr. Wright in Philadelphia, etc.

## The Spiritual Rostum.

### The Cross as a Religious Emblem.

A DISCOURSE BY  
MRS. NELLIE J. T. BRIGHAM,  
In Republican Hall, New York, Sunday Morning, Sept. 21st, 1884.

[Reported for the Banner of Light by J. F. Shales.]

#### INVOCATION.

Oh! Holy Spirit, we know we do not need any special temple in which to seek thee, any sacred shrine where we alone can find thee; for everywhere thou art revealed to the soul that has the power of perception, to the awakened nature that is spiritualized. We know that the day that breathing its infant prayer is perfectly understood by thee; that the prayer of humanity is thy inspiration, weakness and hunger of soul, in the climbing of its intellect; in its awe and wonder; in its yearning for thee; yet men look up to thee as though thou wert in some darkness afar off; they think of thee with fear and trembling. Thou Spirit of divine fatherhood and motherhood, infinite Source of love and goodness, we thank thee the veil is rent, that the shadow is golden; that the night is dying, that the day is dawning and men are learning that thou art indeed thy God, thy Father forever. We thank thee that for us there is no end of life; we know there are changes as the years slowly melt away under the December snows into the light of a new year, and mortality may seem like the dying of all the flowers and the fading of all the sunshine, and men may call it death; but in the other life we know it is springtime, the awakening from slumber to liberty and life. We thank thee that the truth is clear, and we pray yet more earnestly that men may understand thy laws and learn that the highest happiness comes in obedience to the higher law. Oh! Light of the world, shine into the darkness of human selfishness, bring thy sunshine into the hearts of humanity, that the snow and ice and frost may pass away and be followed by the resurrection of peace and good cheer. Guide us through that death which is hardness of heart and blindness of spirit into the light of life eternal. Amen.

#### DISCOURSE.

Of all emblems sacred to the Christian, none has stood so high as the Cross. In that hymn which Theodore Parker used to listen to with tears rolling down his cheeks, that hymn which voiced the prayer of his soul, you feel the beating of this common heart and Christian feeling:

"Nearer, my God, to thee, nearer to thee,  
Even though it be a cross that raise me."

Yet when we think of the actual material meaning of the cross, it fills our souls with shadows, with dread, with horror, with loathing, for there is no emblem of human cruelty, none that throws such a blight on humanity as this, the cross. Of all things by which wonderful inventive genius has sought to curse humanity, this seems to be the most agonizing, and he who takes it as it is, feels his very soul grow sick within him.

Far back in history was this emblem mysteriously defined. Those who dwell along the Nile in ancient Egypt, who looked at that great river that rolls its benediction and imperial billows over the valley, possessed this emblem of the cross, indicating only the life of the Nile, the highest mark that those wonderful returning waters reached, and this symbol was sacred because it spoke of the height of the Nile. The higher those great muddy waters flowed, the clearer and fresher was the valley; and so they had their meaning for the cross.

Again it was an emblem that lies far back in the mists of human feeling; of human mystery, when strange questions and the wonders of human life filled the hearts of men with reverence, when from the human body itself was shadowed forth the meaning of the cross. But these things belonged to the shadowy past, not to the Christian world. Its meaning to Christians seems to be something which blends together the highest graces with the deepest of all agonies; for it was used by the Romans to inflict the greatest torture, the most cruel and heartless that a people could possibly devise.

There came a teacher among men, we are told, and certainly Spiritualists ought to understand something about this, whose advent had been long predicted by the Jewish mediums; by the old Hebrew seers or clairvoyants or prophets, and they watched for the coming of their Messiah. But not only were they waiting, but others, too, were looking into the future, and the wonderful time that was to come, and the gladness of the world. So, and so, the world was waiting for the coming of the Messiah.

East, students of occult science, men informed in the mystic arts, which belonged to ancient Spiritualism. It seems these Magi were informed of something which was about to occur, and they were led by a light called a star. Now some men have ridiculed this idea, because they say, "Shall a star in the vast expanse above us come down within the realm of the earth's atmosphere, to guide these star-gazers to where a little child lay cradled in a manger?" They ridicule the ancient astronomy and meteorology, and incredulous materialistic scientists say it is not to be believed. But when investigating Spiritualists have seen in their séances lights slowly forming, rising and falling, and answering questions, floating in the air and resting upon the heads and shoulders of the sitters, they have some little light to guide them into a knowledge of the past. When they see these lights coming, flashing, one after another, not simply exhibiting brilliancy, but wonderful intelligence, is it so difficult to believe them so many proofs of spirit-power repeated? Is it so difficult for them to believe in that pillar of cloud that guided the Israelites of old by day, and the pillar of fire that guided them by night? Is it so difficult for them to believe in the bush that burned and was not consumed, while through its radiance came a voice saying, "I am the God of the living"? Is it so difficult to believe that the light shone on the brow of Moses, when he came down among the people again after the angelic spiritual communion? Is it difficult to believe that Jesus brought three witnesses to his ancient spiritual manifestation, their countenances radiant, and their robes shining like the lightning? Why, we ought to believe these things, or believe them possible, to say the very least, when we have seen the wonders which accompany many of our modern spiritual phenomena.

You remember the brief career of the teacher. He who reads the story of the crucifixion, of the agonies of the suspension of the human body upon the cross, with the nails driven through hands and feet, must understand there is nothing to be compared with it—the agony of the position itself, the anguish of those torn and bleeding wounds, and all the cruel tortures combined; these were for those who were crucified under Roman rule. Well, all this was done, and there are men who do not understand causes and effects, whose minds cannot run far beyond the objects they see, who have said it was innocent blood thus shed that appeased the wrath of God. Why, think of it! It is making the whole salvation of humanity rest on the direct torture and a most cruel murder. It exalts the name of Judas above all others, and if the record be true, you feel that to him is gratitude due; that the Jew was not so far from right when he turned to his accusers and cursed them, men who had used all possible epithets in denunciation of the Jews, and said, "If you believe you are saved only because of the blood shed by Jesus of Nazareth, you ought to be grateful to the Jews as long as you live, for had it not been for us not one of you could ever have got into Heaven."

When we understand that these things were only the results of men's misunderstanding or misconception, in the stumbling, crude state of the uneducated and undeveloped, we seek for a deeper meaning for this word salvation, and we find it is no longer blood that pleases God, but love. He is not a God of cruelty and torture and death, but every curse, as you call it, has a benediction within it, if you know how to discover it. It may take the frosts of death to reveal it, but you will find it.

Now the Christian has for his religion the religion of love, has for his doctrine, "Peace on earth, good will to men," and for one of his great commandments, "Render good for evil, blessing for cursing, love for hate"; and yet his great symbol or emblem is a cross. What would you think of a person who should carry, as an emblem or ornament about him, a gallows or an image of a thing of torture, a rack, a thumb-screw, or anything of the kind? Would you think it in good taste? And yet for religion we have an instrument of death of the most agonizing, most horrible cruelty, as its emblem, and we ask you, in your own soul, to answer if you do not see inconsistency in this?

Again, you remember what dreadful things have been done under a symbol. Do you remember the Crusaders, who went forth full of earnest faith? Do you remember the deeds they did; the rivers of blood that flowed? What were they seeking? They went through the land with their war-cries upon their lips. In the name of their religion they were seeking to gain possession of a sepulchre, a place where it was said their dead Lord lay for a few hours only. It seemed a great thing to them; we understand all that; but what did they do? He whose sepulchre they sought had taught them to love their neighbor as themselves, to render good for evil, and yet all along their way there was cruelty, bloodshed and terror; and when at last, after repeated failures, they did get possession and held for a little time this great object of their thought, think what black treachery there was; and the name of the heathen Saladin rises in letters of light upon the black background of human deceit and human cruelty. When we read of these things and know what was done, when we read how in that dread time all the mountains outside of Jerusalem were literally covered with blood, human blood shed by the followers and in the name of him who said, "Thou shalt love thy neighbor as thyself," our hearts almost forget to beat.

The sign, who did these things carried as their emblem, the cross, the red cross. Red was the color of blood, and the red cross was an emblem fittingly chosen. But the world has grown, and the old emblem of anguish and cruelty, and

will lay aside, because it is an expression of death and murder; not of heaven, not of God, but of Hades, and of all the devils that are in existence—devils of injustice and cruelty in human nature. The day will come when the world will seek for better emblems; for something that speaks of the eternal love of God; of some higher and better teaching, and even to-day the churches of the land teach less of blood and more of mercy; less of hell and more of heaven; less of devil and more of God than they have hitherto done.

This afternoon in this great city there will be a new sign among you. A man has passed into the other world who once walked in darkness—in the blackness of darkness. This man was awakened to the errors of his ways, and was not satisfied with the little narrow heaven, but wanted one wide enough for the whole city of New York; one wide enough for all humanity; and so the life of this common unlettered man was spent in scenes of crime, among the fallen and desolate, and the "Cremona Mission" is heard of everywhere; but he is gone, gone to another land; and when deep, heavy sleep fell upon him, he opened his eyes in crystal light, and he saw those who were near and dear to him transfigured in glorified white; and he saw a great cloud gathering, coming, nearer and nearer, until he saw it was no longer a cloud in the sky, but "a great cloud of witnesses," their eyes like stars of the morning, open with glad welcome, with none of the shadows of the dark scenes of earth, but beautiful and sweet with words of rapture, and they said: "When I was living in the world in shame and sin, you took my hand and led me out of darkness into the light; you were my saviour; God bless you!" And others, men and women who on earth had been outwashed and hopeless, came with their words of joy and sympathy and gratitude and welcome, to this common, unlettered man, Jerry McAuley.

Do you know of a time when Christians so-called, those who gloried in salvation by the cross, rejoiced in the salvation that came by good deeds? Do you know of any Christian religion, so-called, that has not rather said, "Our glory is not in anything we do, but in the faith of our fathers, the Christian faith, and we are glad they honor this man for what he has done, for his only work was to make humanity a little better, a little happier. We are glad when Christians in our fashionable churches open their hearts and give forth their words of praise and love for such a worker, for it shows that men are growing out of the old idea of a mystical salvation, and growing into a belief that religion means work."

### Materialization: Is it True?

Address by  
W. S. REYNOLDS,  
Before the Society of Progressive Spiritualists,  
at San Francisco, Cal.

[Prepared for the Banner of Light.]

Materialization in all its varied phases shines forth in the clear light of Spiritualism, as the crowning glory and supreme expression of the physical phenomena; even if we have as yet only reached a partial solution of its seeming mysteries. In generations to come its beams will shine on a world of humanity prepared by education and passivity to receive spiritual gifts, that will open up new facts and experiences, leading to a fuller elucidation of the phenomena of materialization. In the investigation of this subject we must now enter into an unknown kingdom of science, whose boundaries reach to undiscovered fields of research and new laboratories of chemical agencies, governed by laws that at present we cannot comprehend; yet onward will flow the streams of investigation into the great ocean of the future, and who in our midst will dare say what mighty results the coming years will show to the world? We need not go outside our own ranks as an illustration of this great progressive movement, for but a few years since it was boldly proclaimed from the spiritualistic rostrum in this city, by some inspirational speakers and noted public mediums, that spirits through materializing mediums had no power to materialize a form possessing the elements of a human organization, and such representation was a fraud and unworthy the slightest attention, and should be denounced by all Spiritualists; further stating that genuine materialized spirits possessed in all cases, whenever they appeared, a shadowless transparent form, clothed with light fleecy drapery—a sort of nebulous, etherialized formation, without solidity, weight, or any of the physical elements pertaining to our own bodies.

Let us, as Spiritualists, heed this lesson, and condemn no phase of the phenomena, even if it does not seem to meet the requirements of cool, scientific analysis.

What are the facts of materialization? In the very outset of our journey of investigation, we meet with comparatively insurmountable obstacles, and with our materialistic ideas of matter and spirit we can only arrive at conclusions from individual experiences, bearing in mind that we are receiving messages from unknown conditions of life entered upon by spirits after mortal death; and when such spirits present us proofs of their identity we can surely accept their testimony, making due allowance for natural errors in transmission, of thought, words, the mental and physical faculties of mediums are acted upon by unseen and hitherto unknown agencies. Undoubtedly there are harmonious laws and an exact science governing the process of reproduction of life forces from the body of a medium, and their embodiment in another organization distinct from the medium; but at present we are unable to analyze this wonderful manifestation, it being directed by and under the sole control of those who work in the grand, unseen laboratory of forces governing matter. We only know there is an atmosphere of atomized, invisible matter surrounding and inherent in the organization of sensitives we term mediums, and certain spirits can come within the magnetic and electric aura of that atmosphere, and reproduce all the elements pertaining to a physical body, and in form-materialization these elements are taken, in its broadest meaning, from the very life-blood, bone, tissue, and also from the mental faculties of a medium; and this fact embodies the application of forces unknown to science, and far as its exact scientific solution is concerned, it stands coequal with that Creative Power from whence is outwrought the fairest works of nature's everlasting kingdom, perfect from the hand of the Great Creator.

Is materialization true? Unquestionably, yes, as the question stands; and some of its phases can be demonstrated beyond doubt. We demonstrate through our mediums that certain laws exist that permit the movement and conveyance of material objects where the motor-power is unseen and unheard, and these unknown laws are beyond those of gravitation, attraction and repulsion. The primal elements of these unexplainable forces and absolute elements of matter surrounding mediums, though invisible to us, are perfectly clear to the spirit-operator; and by the exercise of this knowledge, the spirit controlling is easily enabled to condense and set in motion atmospheric waves or aggregations of atoms which, striking against a solid substance, produce the concussions called raps, movements of tables, and other manifestations of materialization, which are at once the terror and despair of the scientific world, and of all those minds who will not accept the source from whence these manifestations spring.

Passing on to the subject of form-materialization, we find ourselves in the realm of unknown forces governing this phase of mediumship, and it cannot at present be scientifically demonstrated to the skeptical world under conditions that will make it perfectly satisfactory. But we are in the imperfectly understood of form-materialization, "may-to-morrow" stand forth a clear, indisputable fact, as the result of experiments in this field of research. Remember, my friends, that all the phenomena of Modern Spiritualism reached us unsought and unheralded, coming from no halls of science or philosophy, from no teachers in theological schools of religious creeds or ceremonies; but in a lowly cottage, spirit messengers from the hitherto silent land of the hereafter winged their way to earth, and selected their own heralds to proclaim to the world facts, not theories of future life.

Several important questions arise in the consideration of form-materialization, and can only be partially answered by the collated results of experiences to be, perchance, modified by time and further investigation, leaving its full elucidation in the hands of the same power that first gave the phenomena of Modern Spiritualism to the world. I answer in the affirmative to the question of form-materialization, as the result of experiments made in the privacy of my own home, through the mediumship of my companion in life, and I have only begun to realize that "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." In conducting my experiments I enlisted a spirit in the work who possesses the most wonderful power for all the phases of the physical phenomena, and to this spirit I stand indebted for what is to me a positive, undeniable proof of form-materialization. The experiment was made in a partially darkened room, without furniture (except two chairs), free from any cabinet or curtains. I first seated myself beside the medium, with both hands in mine. She soon passed into entrancement, and I first noticed luminous, phosphorescent clouds, or rays of light, shooting forth from her entire body, to the apparent distance of about three feet; and in the midst of these rays I could see what appeared to be thousands of floating, active globular atoms of various colors, the motion being somewhat similar to the floating, minute particles seen in a ray of sunshine piercing an aperture in a darkened room. The spirit assured me (through the medium) that those visible, and also other invisible particles of matter, furnished the commencement of the process of separation of the chemical elements of the blood, muscle, bone and tissue of the medium, and their transposition for the creation of another body. At the termination of the phosphorescent rays I have named, there soon appeared the well-defined features of a beautiful young girl, with long flowing hair; and gradually, but rapidly, the process of growth took place, and in a few moments she stood before me in the rounded fullness and solidity of a perfectly-developed human being, possessing to a certain extent the general appearance of the medium, and yet a totally distinct organization. Were it not for the confidence I had in the guides of the medium, I should have feared the result, as I could see that her body had been greatly depleted; but knowing she was in safe hands, I trustingly waited. I now arose from my seat, and took the spirit by the hands, and as she gained strength to converse for a few moments, she informed me that she did not actually as a spirit take possession of this form, but used the mind and body of the medium by a process she could not make clear to me, as she did not fully understand it herself. At my request she would, with the rapidity of thought, materialize, and clothe herself in garments of different textures. Soon she bade me note her own dematerialization, and return of the forces to the medium, and in order to make the trans-

formation fully satisfactory, I was allowed to lead her to the medium, and I plainly saw and felt the rapidly-wasting form disappear. To my utter astonishment, one-half of the clothing on the side of the medium nearest the spirit seemed to dematerialize, and the spirit melted away into the body of the medium, and the last words I heard were, "Are you satisfied now?"

Words are powerless to portray the sacredness of my emotions at that moment. From my inmost soul I thanked the good angels, that "whereas I was once blind, I now saw" the beauty and grandeur of the proofs of our blessed belief; and perhaps you can understand my feelings as I was left alone with the medium, who for several hours was not fully restored to consciousness. I am powerless to analyze the exact process of the materialization I have named, and can only draw some conclusions from the experiment; in my opinion, form-materialization is simply the highest grade of the physical phenomena, and, with rare exceptions, can only be satisfactorily produced under the most favorable conditions and by spirits selected by the guides of a medium as possessing the necessary power to draw their representations from a medium and combine therein elements of the medium's body, and frame an organization possessing the attributes of flesh and blood in order to nearest meet our materialistic conception of spirit-bodies.

Spirits are formed of finer elements of matter than we can conceive of, and are, and ever will be, invisible to mortal vision; and even to the clairvoyant eye they assume for identification the appearance and habiliments of earth. Our spirit-friends can never be perfectly individualized through any medium and transposed from spirit to mortal life, with unclouded mental faculties and perceptions; and, in fact, the mental faculties of communicating spirits returning to earth through all the phases of mediumship are drawn directly from the mental faculties of the medium, and perfect expression of individualized mentality through earthly channels of communication is impossible.

Were this otherwise, then the immortal bards of poetry and song, the mighty men of intellect, could again take on earthly conditions and present themselves fully materialized, and once more electrify the world by spoken words or written thought; but we know they are today subject to the same inflexible law of return as the lowest undeveloped spirit groping in the darkness of earthly conditions; each must approach us through the organism of some earthly medium; and, knowing this fact, let us not expect too much from returning spirits, but thankfully recognize laws that permit the process of spirits clothing themselves with mortal elements in order to render themselves visible and tangible to our human senses.

It might seem to the skeptical world that, if our mediums would present form-materialization on our public platforms under the most absolute test-conditions, the mission of materialization would be complete, and all mankind would at once rally around our standard, and thus usher in the morn of a new spiritual millennium that would beautify and brighten earth. Have spirits the power to do this? Many of us can answer yes; a thousand times yes; but it is not for us to say that the world is prepared to receive such manifestations. But all in good time; education and proper understanding of the forces governing spirit-return will prepare humanity to receive still greater proofs of immortality from those of our friends who have crossed the river of death and are constantly striving to roll away the sepulchral stone of doubt from the door of our hearts.

In connection with this question there naturally arises the subject of personation or transfiguration, whereby the appearance of the medium is transformed, and takes on, to a great extent, the individuality of the controlling spirit, changing the form, height and general ensemble of the medium for the purpose of recognition; and no doubt this is sometimes done when the forces are inadequate to produce complete materialization; and in these cases remarkable tests of identity are often presented during the personation, rendering it a wonderful exhibition of spirit power and presence. However, in the limited time allotted I cannot discuss this important phase of mediumship, or give the results of many interesting experiments with mediums whose names are often mentioned in this Society.

Nearly, if not quite all, of our materializing and physical mediums have suffered shameful attacks from professional spirit-grabbers, as they are termed, and also from some professed Spiritualists and mediums, who have a heart-rending anxiety to purify the cause and draw a line of demarcation between the mediumistic sheep and goats.

Spiritualists familiar with séances for form-materialization understand that what is termed a materialized spirit, as a spirit, cannot be "grabbed," for the form is taken from the elements of the medium's physical body, and those elements must be returned in the medium's actual presence; and to accomplish this without great injury to the medium the harmony of these laws should not be disturbed by the rude attacks of so-called "fraud-exposers." Nothing can be gained by it, not even the point of fraud established, for the medium in that condition must necessarily have the dismembered portions of the body restored through bodily presence, with a shock sufficient to cause the most intense physical suffering. Trance mediumship well illustrates this point, for intelligent spirit-guides often forbid their mediums to exercise this most precious and satisfactory spiritual gift in public, for the reason that such mediums are often approached by degraded mortals, who seek low and impure spirits that ever stand ready to en-

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26



**SUBJECT:**

Excerpts from our Foreign Exchanges.

The September number of the *Revista Esprituista* of Buenos Ayres contains a mischievous article, "Great Commotion in the Vatican." It is a letter claimed to have been written to the Pope by a high dignitary of the Church, and it is reported that the writer has been incarcerated in an asylum. Properly speaking, it is a protest against the present position of the Pope in regard to "Infallibility," and contains the substance of the arguments already hurled against that "dogma of faith," by both the Liberals, Protestants and Old Catholics. In some unaccountable manner a copy came into the possession of the editor of the *Gazette del Popolo* (People's Journal) and was published in that paper. Whether genuine or not, it shows the drift of public opinion in Italy.

*Constantia* of September opens with an appeal for "Destitute Children," addressed to the press of the capital (city). It also appeals for their education, and demands that all those who are necessitated to work should give evidences of their having attended school, by exhibiting a certificate from their teacher. This seems to be the first step in the right direction—compulsory education. The editor translates, without comment, from the columns of the *Revue Spirituelle*, the circular of the American Spiritualist Alliance. We also notice a lecture credited to the BANNER, entitled "Spiritual Involvement and Physical Evolution," delivered through the instrumentality of W. J. Colville; that a new spiritual society has been formed in Lisbon, and that Señor Nuñez Paz, a member of the society "Regeneracion," has started a new spiritual paper.

*El Oritorio Esprituista* of Madrid for September contains a usual amount of interesting reading matter, but the articles are too lengthy for reproduction in these columns.

*La Fraternidad* is keeping its readers well informed on the progress of the cause throughout the world by publishing a number of excerpts from its spiritual exchanges—among others, that Señor Manuel N. de Costa has published a new work in Lisbon, entitled "Truth and Light," and concerning which *La Fraternidad* speaks in the highest terms. We notice with regret the death of Domingo Clement, of Venezuela, who was the first avowed Spiritualist of that country, and the founder of the Spiritual press of Caracas. The early trials of Señor Clement approximate to those of our Dr. Fred L. H. Willis. A student in the university at the Capital, he became convinced of the truths of Spiritualism, and openly advocated them, thereby sacrificing his business prospects. Still he persevered, founded a paper, and lived to see the spiritual philosophy accepted by the great majority of the intelligent portion of his countrymen.

The *Revista de Estudios Psicológicos* for October has an interesting article on "The Immortality of the Soul," and devotes considerable space to "Jesse Shepard in Paris." We also notice the death of Señor D. Guillermo del Paso, one of the principal members of the *La Esprituista Española* Society, and chief contributor to *El Oritorio Esprituista*.

We have just received a forty-two page pamphlet, entitled "Notes on the Importance of Spiritualism and its Relation to Religion, Science, Morals and Progress." It is published by the author, Señor D. Felipe Senillosa, and is dedicated to those investigators who visit the rooms of "La Constantia," the principal Spiritual Society of Buenos Ayres. The author, who is a clever writer and frequent contributor to the columns of the spiritual press, is in perfect accord with all his countrymen in regard to the necessity of educating the masses, and compares the intelligence of the average Protestant and Catholic, as exhibited in the hospitals during the Franco-Prussian war. He insists on the fact that the clergy are the real stumbling-blocks to progress in Catholic countries, and claims that their opposition to Spiritualism and education is caused by their fear lest the people should become sufficiently educated to think for themselves, and thus materially hasten the downfall of the Church. After an elaborate and convincing argument in favor of the claims of the Spiritual Philosophy, he concludes by quoting the article, "Who are Spiritualists?" which was originally printed in the BANNER, and has since been copied widely by the spiritual press. It is a collection of the names of men and women prominent in scientific, philosophical, medical, literary and other walks in life, who have accepted Spiritualism. Considering that this pamphlet is to be placed in the hands of investigators, the publication of this article was an able move on the part of Señor Senillosa. We hope the pamphlet may be extensively circulated, as it must do good.

The Druid's Dream.

Mr. Joseph P. Hazard has constructed a stone house at Narragansett Pier, over the south door of which is inscribed "The Druid's Dream," says the *Providence Journal*. The work was done under the direction of Mr. Henry Champlin of Westerly, the laborers being all members of the Narragansett tribe of Indians. Mr. Hazard intending the work to perpetuate the memory of the tribe. It is a very fitting tribute, as almost every male member of the tribe is a stonemason. The stone work has been done perfectly, and, judging from it, the Narragansett stonemasons are masters of their work. Over one of the east doors are the letters "J. P. H., 1884." The house has a very unique and tasteful appearance. Mr. Hazard states that he has not as yet made up his mind to what use he will put it. The structure is built upon a lot enclosed by Robinson, Hazard and Gibson avenues, and Peace street, all being family names. Mr. Hazard's maternal grandmother having been a Robinson, his mother a Peace, and of an old Quaker family first settling on Penn's manor, two hundred years ago. Afterwards their descendants moved to South Carolina. Adjacent to the Druid's Dream is Joseph P. Hazard's monument. In fact, the name "Druid's Dream" applies to the whole five acres of land as well as the new house. Mr. Hazard's monument is of the hand-somest granite, finely worked. On the south side is this inscription: "Joseph P. Hazard of the Castle at Sea Side, R. I. Son of Rowland and Mary Hazard of Dolecarle, R. I., born 1807." On the east side is "Kendall Green"; west, "Who helps the helpless, him God will help"; north, "Whatever the mode of faith or creed, who feeds the helpless birds will himself be fed." Around the monument, in a Druid's circle, are eight finely finished granite pillars. Four of them are hollow at the top, so that food and water can be put in for the birds. Mr. Hazard is a devoted Spiritualist, as is his brother Thomas. Both are highly educated gentlemen.

On Wednesday evening, Oct. 29th, Miss Mary A. Richardson passed to spirit-life from the Waverley House, Charlestown District, Boston, aged 26 years 2 months and 23 days. The deceased was the daughter of Dr. A. E. Richardson, and the sister of J. Howard Richardson, who are well known to the people of this vicinity, the first through his skill as a magnetic physician and his earnest advocacy of the Spiritualist cause, the second, by reason of his marked talents in the musical field. It is not a year since Dr. R. was called upon to part with the material presence of his beloved wife, Susan S., who, as a devoted worker in the ranks of the Ladies' Aid Society and elsewhere, won a high place in the estimation of the friends of the cause in this part of New England. He has now suffered the loss (speaking after the manner of the world) of a loving and gifted daughter. The deceased passed through the change without a struggle, and the circumstances surrounding the closing scene were such as to shed an abiding peace upon the stricken father and those who were present beside the bed of her spiritual birth. Appropriate exercises were held at the Waverley House on Saturday, Nov. 1st, after which the remains were removed to Oak Grove Cemetery, Medford, for interment.

Dr. L. K. Oonley, of Marshfield, has located for the winter at No. 205 Harrison Avenue, Boston, where the friends of the cause are invited to call for spiritual help. He will answer calls to lecture or attend sittings in his country, and outside at times.

Dr. L. K. Oonley, of Marshfield, has located for the winter at No. 205 Harrison Avenue, Boston, where the friends of the cause are invited to call for spiritual help. He will answer calls to lecture or attend sittings in his country, and outside at times.

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Hon. Warren Chase's address will be Worcester, Mass., during November, where he speaks the five Sundays of this month, and in New York City, the first two Sundays of December; thereafter, he will be in the city two Sundays of December. He is open to engagements after January 1st.

Frank T. Ripley is, we are informed, having great success in the State of Maine. He can be engaged for lectures and platform tests anywhere in that State; also for funerals. Address him, P. O. Box 33, Skowhegan, Me.

Miss L. Barncoat has returned from her journey in Maine, and has taken rooms at the Evans House, 175 Tremont street, Boston, where she may be addressed for lectures and platform tests. She spoke in Lynn, Sunday, Oct. 19th.

In view of the protracted drain upon his vital energies consequent to his recent household bereavement, and the illness which preceded it, Dr. A. E. Richardson will be absent from his Charlestown office for some four weeks—seeking to recuperate his health by this period of rest at the home of his remaining daughter, in Brooklyn, N. Y.

Edgar W. Emerson, of Manchester, N. H., has been engaged by the Spiritualists of Springfield, Mass., for the five Sundays in November. His Sundays are all engaged to June, 1885.

Capt. H. H. Brown spoke in Newburyport, Mass., Nov. 24. He will speak in Amesbury the 25th—the themes being, "Spiritualism not an Idolatry, but a Builder," and "Immortality—Solitude Necessary." He speaks in Providence, R. I., the 16th. Is open for engagements after that date. He is invited to return to Maine, and if a sufficient number of engagements are made there he will do so at an early date. He would prefer a Southern trip for the winter. Address him at his appointments.

J. H. Randall having made some engagements to lecture for the advancement of Spiritualism, will enter on that work speedily. He will be pleased to hear from the friends of Spiritualism anywhere who have not completed their engagements for the winter and coming spring. Address him at Jamestown, N. Y.

We are informed that Walter Howell is doing a good work at present in Philadelphia, Pa.

George Chalmers has returned to Boston, and will make his headquarters at 310 Shawmut avenue. He will accept engagements for week nights in New England.

Mrs. A. P. Brown spoke in the Universalist church in West Burke, Vt., Sunday evening, Nov. 24, and will give a lecture at the same place Sunday evening, Nov. 24, at 8:30 P. M.

J. Frank Baxter will occupy the platform at Webster's Hall, Cleveland, O., on Sundays, Nov. 9th and 10th, and Moses Hill on the 23rd and 24th.

Miss Jennie B. Hagan spoke in West Cummington, Mass., Nov. 24. Will speak in Haydensville, Nov. 29th. She will make engagements for Nov. 30th and the first of December. Miss Hagan will answer calls also for week evenings until January, 1885, in New England; after that in Pennsylvania, Ohio and the West for a few months. Address her at E. Holliston, Mass.

Mr. W. J. Colville can be engaged out of Boston for Tuesday, Wednesday or Thursday of any week on very moderate terms, and will respond to calls for attendance at funerals. Address, 304 Shawmut Avenue.

Dr. H. P. Fairfield speaks for the Spiritual Society in Clinton, Mass., Sunday, Nov. 24th; he would like to make other engagements at once for the lecturing season. Address, 103 Newburyport, Mass.

Mrs. H. T. Stearns is now located at Casadaga, N. Y., where she can be addressed for lecture engagements.

W. H. Vosburgh, magnetic physician of Troy, N. Y., has changed his residence and office to 99 Hook-street, where he will continue his practice. This gentleman is also acting as the agent, in Troy, for the BANNER and all Spiritual and Liberal publications. All orders received for them will be promptly filled. Address him at his new residence.

W. A. Mansfield, the elate-writer, who has been giving sittings for the past three weeks in Buffalo, and is on his way to Brooklyn, was to reach Rochester, N. Y., on the 1st inst. He will on arrival remain there at least two weeks. Permanent address, Grand Rapids, Mich.

Mrs. Anna Kimball, the distinguished psychometrist, late of New York, would like to meet or correspond with all who are interested in Theosophy, at her parlors, 310 Shawmut Avenue, Boston, Mass.

We learn that the short course of Dr. Babbitt's Medico-Chromopathic College at Vineland, N. J., is extended until Nov. 11th, to escape the election excitement.

"Bertha," Mr. Colville's new romance. I have read with much interest. Though I believe novel-reading is generally immoral in its tendency, there are doubtless some works of this class which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has given to music a heavenly exaltation, a celestial breathing such as has come from no other pen, all must readily admit. No one who has not been touched by the deep pathos of the music which may lift those who peruse them to a higher plane of pure devotion and divine endeavor. This of Mr. Colville would thus tend, I think; while his caustic exposition of the shams in life, clerical as well as lay, must make a proper and lasting impression. That he has



## New York Advertisements

**The New York**

**Beacon Light,**  
an Independent Semi-Monthly Spiritual Journal  
and Review of Spiritualism, Published Once on  
the Spirit-Side of Life, and Once on the  
Matter of General Interest Con-  
nected with Spiritual Science.  
Free from Controversy  
and Personalities.

**M. E. WILLIAMS, Editor and Publisher.**

Terms of Subscription, \$1.00 per year, 50 cents six months  
in advance, 25 cents three months.  
Advertisements 5 cents per line for each insertion.  
SPECIMEN COPIES SENT FREE.  
Postage FREE.  
Specimen copies sent free on application. First number  
of each volume sent free.

ALL COMMUNICATIONS AND REMITTANCES SHOULD BE ADDRESSED  
TO THE EDITOR, BEACON LIGHT, 100 N. 3RD ST., ST. LOUIS, MO.

**W. E. WILLIAMSON, 239 West 46th St., New York City, N. Y.** Oct. 23.

**Mrs. Stoddard-Gray and Son, DeWitt**  
**C. Hough,**  
OLD Séances for Full-Form Materialization, and Com-  
munications with the Deceased.

indications from spirit-friends, in answer to written questions, on Sunday, Wednesday and Friday evenings, 8 o'clock, and on Sunday and Tuesday afternoon at 2 o'clock harp, at their residence, 323 West 34th street, New York.

Oct. 25.—4w

**MRS. M. E. WILLIAMS'S**  
**MATERIALIZING SEANCES.** 222 West 46th street  
 New York. Seances: Monday, Tuesday and Thurs-  
 day evenings at 8 P. M., and Saturday afternoon at 2 o'clock.  
 Seats secured in advance, personally or by letter.  
 Sept. 6.

**DR. DUMONT C. DAKE.**  
 REMOVED to 5 East 12th street, New York City. Cures  
 "Incubated," "Magnetism a specialty. Remedies pre-  
 scribed. Express. Diagnoses by correspondence. Send for Circular.  
 1st Nov. 6.

**CARRIE M. SAWYER.**  
**MATERIALIZING MEDIUM.** No. 59 West 24th street  
 New York. Seances Sunday, Tuesday, Wednesday  
 and Friday evenings, and Thursday afternoons, at 2 o'clock.  
 Nov. 1.-14th

**MRS. L. M. MARSH.**  
 229 WEST 47TH STREET, New York City. Magnet-  
 izer and Healer developing Medium. 13th Aug.-16.

**MISS V. ROBERTS, Materializing Medium**  
Séances Sunday, Tuesday and Friday evenings,  
8 o'clock. No. 45 West 18th street, New York City.  
Oct. 18.—4w\*

---

**Practical Psychometry.**  
**Mrs. M. A. Gridley, 417 Sumner Avenue, Brooklyn**

N. Y., gives written readings from handwriting or locks of hair. Delineations of character, \$2.00; prophetic readings, \$3.00; instruction upon personal development of mediumship, \$1.00; psychometric examinations of ore, \$5.00.

**RUPTURES**  
CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS.

Smithville, Jefferson Co., N. Y. [Mention this paper.]  
Sept. 12, -13w<sup>r</sup>

**The Spiritual Offering,**  
A LARGE EIGHT-PAGE, WEEKLY JOURNAL, DEVOTED TO  
THE ADVOCACY OF SPIRITUALISM IN ITS RELIGIOUS,

**COL. D. M. FOX, Publisher.**  
**D. M. & NETTIE P. FOX.....EDITORS.**  
**EDITORIAL CONTRIBUTORS.**  
 Prof. Henry Kiddle, No. 7 East 130th st., New York City.  
 Prof. J. S. Loveland, San Bernardino, California.  
 J. H. Richmond, 31 Richmond St., New York City.

Clara Dixon Davidson, Kirkville, Iowa.

**TERMS OF SUBSCRIPTION:** Per Year, \$1.50; Six Months, 75 cents; Three Months, 40 cents.  
It remitting by mail a Post-Office Money Order on Ottumwa, or draft on a Bank or Banking House in Chicago.

New York City, payable to the order of D. M. Fox, preferable to Bank Notes. Single copies 5 cents; newspapers 3 cents, payable in advance, monthly or quarterly.

**RATES OF ADVERTISING.**—Each line of nonpareil type 15 cents for first insertion and 10 cents for each subsequent insertion. Payment in advance.

**SPIRITUAL OFFERING, Ottumwa, Iowa**

**La Lumiere.**  
A JOURNAL devoted to the interests of Spiritualism in all its aspects. **MADAME LUCIE GRANGE, Editor.** The ablest writers contribute to its pages.  
Terms of Subscription, in advance, per year, \$1.20, remitting by mail, a Post-office order on Paris, France.

the order of **J. DARCY, Manager, 75, Boulevard Mor-**  
**morency.**

**PROPHETES ET PROPHETIES, by Hab**  
**A** BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 2. Price 60 cents, postage free. For sale by **L. A. LUMIER** Paris, France. Aug. 9

**The Boston Investigator**  
THE oldest reform journal in publication.

Price, \$3.00 a year,  
\$1.50 for six months,  
8 cents per single copy.  
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.  
Address **J. P. MENDUM,**  
**Investigator Office,**  
**Faine Memorial.**

April 17. Boston, MA  
**Light for Thinkers**

**A** WEEKLY PAPER, published at Atlanta, Ga.,  
the interest of Spiritualism, at \$1.50 per annum.  
G. W. KATES, Editor.  
May 19. A. C. LADD, Publisher.

---

A

**SKETCH OF THE LIFE**

OF  
EDWARD S. WHEELER

**EDWARD S. WHEELER**  
The Distinguished Improvisator and Lecturer.  
BY GEORGE A. BACON,  
*Author of "The Game of Portrait Authors,"*  
Paper. Price 10 cents.

For sale by COLBY & RICH.

---

**Poems from the Inner Life**

BY MISS LIZZIE DOTEN.

The exhaustion of thirteen editions of these fine Poems shows how well they are appreciated by the public. Their peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegant

Also, a new edition on extra paper, beveled boards, gilt. Price \$2.00, postage 10 cents.  
For sale by COLBY & BISH.

**NEW GOSPEL OF HEALTH,**  
CONTAINING seven sections on Vital Magnetism,  
Illustrated manipulations, by DR. STONE. For  
at this office. Price \$1.25 cloth-bound copies, \$2.50.

**THIS UNVEILED: A Master-Key to the M**  
sacred of Ancient and Modern Healing and Religion

**H. P. BLAVATSKY.**  
This work is divided into two Volumes, one treating exclusively of the relations of modern sciences to ancient

urgic science, and the other of the ancient world-religious science, and their offshoots in various ages. The theologies, myths, and legends, the folk beliefs, the folk psychology, the folk symbolism, rites, emblems and theologies of past and present generations, are all passed in review. The analyses of the myths of India, Babylonia, Egypt, Greece, Rome, Phoenicia, Mexico, and the Germanic peoples, are extremely interesting. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked.

pecting the universal ether, the imponderable known  
unknown forces and their correlations, cosmogony, geology,  
gy, astrology, chemical action, alchemy, &c. are revised

ed, criticised and compared. The relations of man to universe, including his control over its phenomena, viewed from the side of the ancient Magians. The philosophy of gestation, life and death is treated after a novel and vigorous fashion, and the mystical domain of psychology traversed.

Two volumes, royal 8vo., about 1400 pages, handsomely printed, cloth, extra, \$7.50.

W. B. E. OLNEY & RICH.

**SPIRITUAL COMMUNICATIONS.** Presenting a Revelation of the Future Life, and Illustrating the Fundamental Doctrines of the Christian Religion.

Confirming the Fundamental Doctrine of the Christian Faith. Edited by HENRY KIDDLE, A. M., ex-Superintendent of Schools, New York City. The following are the chapter headings: Introduction; Narrative of Facts; Narrative of Facts continued, with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications from the Unhappy of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communications Clerical; Sacred

Cloth. Price \$1.50, postage free.

For sale by COLBY & SICH.

