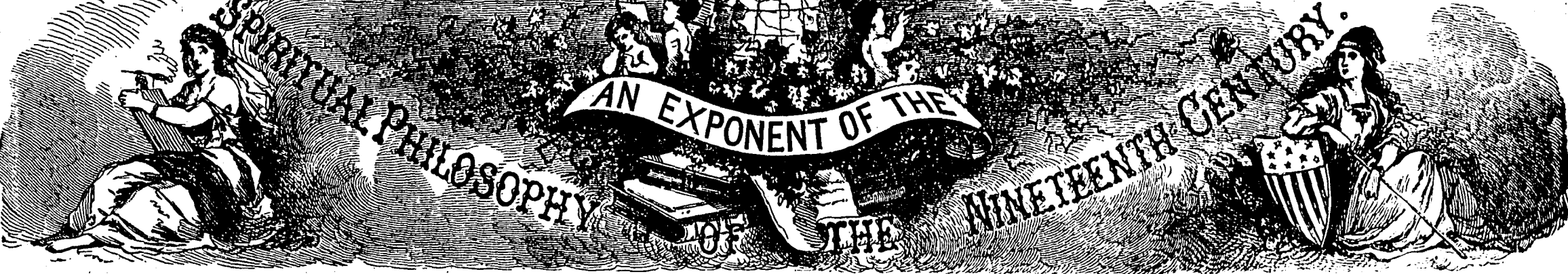


# BANNER OF LIGHT.



VOL. XLII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 13, 1877.

{ \$3.15 Per Annum,  
In Advance. }

NO. 3.

## Banner Contents.

**FIRST PAGE.**—The Rostrum: If Evil as well as Good is Part of the Scheme of Infinite Wisdom, then what is Sin, and what is Right and Wrong? Poetry: After the Conflict. Free Thought: Unreliable Communicators.

**SECOND PAGE.**—Foreign Correspondence: Echoes from England; Letter from Mrs. Susan W. Fletcher. "Denton and Darwinism." Poetry: The Angel Harmonies. Spiritual Phenomena: Corroborative Testimony Concerning the Mediumship of Charles E. Watkins; Edwin Kean; Charles E. Watkins.

**THIRD PAGE.**—Poetry: God's Soldiers. The Indians of the Northwest. Banner Correspondence: Miss Kinsbury—A New Organization in Albany, N. Y., and Letters from Minnesota, New Hampshire, Nevada, Maine, and Pennsylvania. Convention at Rockford, Mich. List of Spiritualist Lecturers. Convention Notices.

**FOURTH PAGE.**—God in the Constitution, The Origin of the Bible, The Battle-Field of Spiritualism, In re J. Frank Baxter, E. V. Wilson of Amory Hall, etc.

**FIFTH PAGE.**—Brief Paragraphs, Foreign Miscellany, New Advertisements, etc.

**SIXTH PAGE.**—Message Department: Spirit Messages through the Mediumship of Mrs. Johnnie S. Todd and Mrs. Sarah A. Danksin.

**SEVENTH PAGE.**—"Mediums in Boston," Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—Spirit Communication, Theodore Parker—O. B. Frothingham—Their Books. Isis Unveiled. New Publications, etc.

## The Rostrum.

### IF EVIL AS WELL AS GOOD IS PART OF THE SCHEME OF INFINITE WISDOM, THEN WHAT IS SIN, AND WHAT IS RIGHT AND WRONG?

A Lecture by Mrs. C. L. V. Richmond, Delivered in Chicago, Illinois.

(Reported verbatim for the Banner of Light.)

You have heard the subject, "If Evil as well as Good is part of the Scheme of Infinite Wisdom, then what is Sin, and what is Right and Wrong?" Of course this question includes all those theological propositions that pertain to the free will of man, the beneficence of the Divine Mind in permitting evil, and the subtle questions that have lingered upon these in connection with human misery and human salvation.

In our opinion the seeming problem is easy of solution. In our opinion the laws governing the moral and spiritual universe are as comprehensible as those governing the material. It only remains for man without prejudice and prejudice to enter into an investigation of those laws as he would any subject whatsoever.

The negative side of the universe, which science declares to be darkness, and cold, and all forms of non-existence, is nevertheless as essential to the successful development of existence as the positive side of light, of heat, of motion. Rest, space, inertia, all are relative qualities. Cold, darkness, all things that seem to be opposite to life, indicate a negative state, essential, however, to the production of life. Storms, tempests, whirlwinds, earthquakes, are conditions of matter in motion through which nature expresses herself in passing from one epoch of development to another.

The law of contact of life with matter, even in the lower spheres of existence, is of struggle, the struggle for the something, which is the positive, ultimate good, to express itself through the negative, which is not a positive evil but nevertheless is there for the purpose of the expression of the good. You take a sphere, and without probing it you could not become aware of its component parts. You may probe it by mathematics, and to the untaught mind you are obliged to dissect it into various parts, cubes, areas, and certain sections that compose the sphere. Space, matter itself, is the breaking of the sphere of life materially, into which all forms of spiritual being are flung, and upon which they break the perfect sphere of their individual life and thus express themselves through matter.

The germ of the plant is a sphere, however minute it may be. Unbroken there would be no life. All forms of germination of life must take place under two conditions: supposed vacuum and darkness. The cells covering the germ are burst asunder—that is the first tempest. Out through the soil or other encasing substances the shoots appear—that is the second tempest. Into the cold, into the heat, into the full-orbed splendor of the sun, the plant, the tree, or human being expands, and that is life. The darkness does not do for the full grown plant, but it is necessary for germination; the vacuum will not answer for the tree, but it is needful for the first period of gestation. Life in all its forms passes through these various phases. The birth-pangs of worlds and of nations are little different from those of human beings or of souls. What we wish most to understand that birth and its pains are as essential as the life which follows, and that the period of slumber during which the seed recuperates, or the roots grow strong for the next summer's growth, is not a period of death, but of repose. What we need to learn is not that nature's violence is that of death and destruction, but of reinvigoration and recuperation; that the tempest sweeping over the land and the sea, destroying ships and cities, saves more lives than it destroys; that the earthquake, opening its yawning mouth, swallowing up thickly-peopled cities and countries, is the safety-valve of the whole world, and that we can afford to part with one city, thereby giving life to the whole human race.

What we need to comprehend is, that there is no personality in all these things; but that the divine beneficence shapes the course of life, so that if a tree be whirled down by a tempest or tornado, life is not therefore destroyed; other trees spring into being from the roots and foundations, and the preservation of the chain of life continues forever. What we need to know is, that planets pass through the birth-struggles in each epoch of their onward existence, and that these cyclic struggles are but the expressions of life to perfect itself into the highest forms of planetary being.

These flowers yield the perfect expression of their lives, but time was when the germs were in darkness, and when the first struggle came to the germ out of sight, out of sound, and out of all things beautiful, to the comprehension of the outward man.

The great duties of the past were those of Creation, Preservation and Destruction. The duty of Destruction has been maligned and abused, misinterpreted and degraded to the uses of moral perversion. Not so! Destruction is a portion of preservation. You cannot have successive new forms of life without the decay of the old ones; and the wise farmer burns his fallow field that out of the soil may spring the fresher vegetation unimpeded by the decomposing growth of last year. We must have the tempest, fire and flame to

consume the debris of matter, that Life may express itself through matter.

This is the scientific statement. We do not know of any better statement to apply to the moral world. We do not see that God is more kind to Nature than has unconscionable than He is to the spirit that has consciousness. We do not see that the Deity provides compensations for outward life and outward existence that are not in a hundred-fold degree provided for that consciousness that can shape in some degree its existence. Because man can do this and because a portion of the responsibility is thrown upon him, the compensations are no less.

The law of moral existence, therefore, and the question of evil in the world must be transfigured and elevated from the mere standard of human existence in the period of germination, and traced through all periods of human life, even into the world of spirits, before you can judge of the beneficial effects of any law, or the action of it. Evil in the moral world is the negative side of God's sunlight, the winter of His spring, the darkness of His day, the conditions into which the lesser being must be plunged to comprehend or fulfill the greater. For the Deity himself the whole universe is the body, of which life is the soul. For the Deity himself the great worlds groan in agony and pain, and stars go whirling through the heavens, and volcanoes convulse the planets and consume them, to the end that the great life of His infinite purpose may be manifest. This is no evil. The moral law impinges upon human consciousness; and this is why the question has been so difficult of solution.

The permission of a law to which the human being is to be held amenable, in which the human being had no share of creation and for which the human being is not responsible, has been considered by some classes of human minds as unjust. But it is the same with all nature. You are placed here with the attributes of mortal life. The immortal life dimly shines through. Any knowledge of outward laws must come to you either from external consciousness and experience, or from the voice of intuition from within; and the only method of instructing you better in those laws is that accompanying each law is a necessary other law which is called a penalty if the law be violated. That law of material nature which acts as well upon irresponsible as upon responsible beings is the great foundation stone for physical knowledge. Now the same law applies to the moral nature, with the exception which we will state a little further on. Of course those who sin ignorantly, suffer—that is, those who are not aware of the bearings of the moral law which they violate. Do not all sin ignorantly of some portion of the law or its penalty, and is not the presumption clear that if human beings fully understood both the law and the penalty and all its bearings, that knowledge would take them above the sin itself? And is it not reasonable to suppose that the same law which gives a child knowledge of the fire and its consuming power by testing it with the finger, also gives the larger child knowledge of the power of the moral fire by the act, ignorantly or otherwise, of putting the finger into the flame? The knowledge which came without this experience would be the knowledge of the angel or archangel, but not the knowledge of the human being that personally must be made responsible and amenable for the experience of outward life.

The sin that is in the world may be considered as a state of existence needful until another state takes place; not therefore needful perpetually, except to souls that are in the same condition, but a necessary stage of the soul in its transit through matter.

As there is a period of darkness, as there is a period of infancy, as there is a period when the tempests and storms of passion leap forth into life, and must be either subdued or must consume you, so there is a period when the mind itself comes to the conscious possession of its faculty of either resisting the outward temptation or being overcome by it. It is the struggle that tests the strength. It is the acrobatic exercise that develops the agile performer. It is the wrestling with the tempest and tornado that Hercules may come forth triumphant from within his spirit.

No God afar upon a snowy throne, creating the powers of good and evil for the temptation of man, that man may therefore be destroyed, no partial and vindictive Deity heaping in perfection upon humanity, and wantonly persecuting them because of these imperfections; no cruel and inconsistent Deity, shaping purposely the temptations of human life, that humanity may be destroyed; but a divine and beneficent Principle without which the human spirit were not aware of its possessions, and into which the soul would voluntarily plunge for the sake of coming out victor.

In the arena of ancient Rome the gladiators were brought to try their strength with wild beasts. It was the test of manhood, the trial of physical life and strength, to combat the wildest of the elements of Nature. He who gained the greatest victories became the hero of the hour. In the arena of life the wild beasts are the untamed passions of the human breast. He is the greatest and becomes the hero of the moral hour and of the centuries who successfully meets and combats these expressions of passion in material form.

If there were no temptations; if the passions were not prone to carry the spirit downward, instead of the spirit carrying the body forward; if the influence of matter upon the human spirit was not the only thing which the human spirit has to conquer in the universe, then life itself were a failure, and a race of angels might have been planted here whose mild existence would have shone with reflected light, like the moon, whose positive powers would never have been unfolded from within.

The responsibility comes here: that while you acknowledge the law and its universal application; while you are aware that you did not create the principle nor its consequences; while you are fully mindful that the infinite purposes move on without your bidding, and possibly without your aid, still when it enters the consciousness of any human being that a certain course of conduct is the highest, and that human being fails to carry out that course of conduct, he having had the enlightenment, and having had the knowledge, experiences the two-fold penalty of not only violating the law and suffering, but of violating that other law for which Christ says there is no forgiveness—the Holy Ghost, the spirit within, the warning voice that does know and cannot impel you to its bidding. This sin there is no forgiveness for; it may be outgrown; the penalty of it may be after long years or centuries overcome, but that is conscience that rebukes the spirit, and which no one can take away from you. The physician may heal the pain externally, or even morally; if you sin ignorantly there may be some one to soothe you, but no one can take from you the sting of that consciousness of doing what you knew was not your highest duty, or of violating that moral law when you have the knowledge of that

law in your mind. You are yourself, therefore, in that degree amenable, even though you did not create the condition of weakness which causes you to yield to the temptation. We think the dividing line is very clear. It is not that you are responsible to the Deity; it is not that Deity punishes you, but it is that you have a sterner monitor within, which is your own soul, to which you are responsible, and that will hold you to a rigorous account for every violation when the knowledge of law is in your mind. You become your own judge. The judgment sent becomes your own soul, and the consciousness of your own life. You sit in daily judgment upon yourself; and when the full consciousness comes of the entire moral law it is not possible for the human being to violate it.

Thus violence and the accusation that attends become the strong chords upon which the spirit rises to self conquest and victory. Thus violence and the knowledge of it become the surety to the fact by which you know, not from the experience of others but from your own, that victory is possible. Why is it that the penitent sinner is hailed into the flock? Why is it that all theology is preaching to the lost sheep, instead of the ones that remain in the fold? Why is it that the one who has well-nigh gone out into utter darkness is received with greater welcomes than those who wandered not from the light? It is because of the greater victory which is evident when they do return. It is because of the fact that having more to overcome when they do overcome these things it becomes a greater triumph over matter. It is because the soul that is tempted is measurably unfriended. Fortunate if the soul be strong enough not to yield to the temptation; but fortunate still if, yielding one hundred or a thousand times, there comes a time when the soul is victorious after all. You have heard the story of the ant climbing the hill with a heavy load, until at last nine hundred and ninety-nine times had the persevering little insect tried to climb the large hill, which was the small hill of its abode; the thousandth time did the ant succeed. Were all those other strivings in vain? We think not. Would the result have been any better, or as good, to the individual perseverance and testing of the insect, if the first time it had succeeded? We would not advise a voluntary letting go of the foothold. We would not advise a voluntary plunging down the hill. It is impossible. This is never done voluntarily. People never commit sin with the entire volition of their minds; they do it in spite of it; they do it ignorantly; they do it because of some weakness. The spirit is not strong enough to take them up to the exact point that they wish to reach. They try; they fail; they try again and fail, again, and all the time the moral strength is preparing for the last, final effort—which shall succeed.

It is our business to know the law of that success, not to criticize the tests of strength that are given. It is our business to adapt ourselves to the sunlight, to the thunder, the tempest and the storms of earth, not to criticize the arrangement of them. It is the test of the skill of the mariner if he plows the seas, if he builds ships, if he explores unknown regions, not if he grumble at the ocean, and try to wipe it out of existence. It is the test of human strength if, battling with material elements that are blind and deaf, and have no voice, man has made out of them the great voice of commerce, of national existence, of life here below, and shall further rescue from these dumb creations the eloquence of his own soul.

So out of this darkness that men call sin; out of this ocean that men call evil; out of this shadow which human beings must needs be placed against for the background of the picture of life, if there spring into being a bright-orbed flame of the soul, that, like some of Rembrandt's pictures, are almost immersed in the shadow, but all the more distinct from contrasting light and shade, shall we find fault with the Divine Artist, who has shaped it thus that the soul may bring forth against the darkened ground of life the strong picture of holiness and faith and trust?

The lesson of sin is to overcome it. The degradation of sin is to fall and feel that it cannot be overcome. That evil or wrong-doing which brings despair to the mind is the last form of moral disease; but that evil or wrong-doing which always leaves a chance for succor and for hope, becomes the strength upon which the soul finally rises. This is why all forms of punishment adopted by humanity for the final offense are not the best forms. According to all human teaching you send the soul hopeless into the world of future existence. Any door of human life that bars the gateway of hope becomes the prison-house for a time of that soul.

Let us have a moral economy that knows where evil is, understands what wrong is, but includes in its beneficence the possibility of escape and the strength that comes to the soul after overcoming the wrong. Let us have a divine theology that comprehends the necessity of tempests and storms, but likewise leaves us the panacea that the tempest and the storm bring, healing as well as destruction, and that scattering after which comes the kindly benediction of fresh flowers and new fruitage. Let us include the whole moral problem, not half, or a tenth, or a thousandth part of it. Let us consider that a human being is not simply a creature, a machine, but is a portion of the Divine Life, breathing in and through matter, to whom also is given a portion of the responsibility of life. You do not like it if you are the machine of your employer merely. Man chafes under the rod of another man's rule. If he takes you into his confidence you are a portion of his establishment; you are interested and responsible with him; it increases your cares, but it increases your self-respect also. The Divine Mind has taken humanity in partnership in the moral principle; you are co-partners—better than if you were tools, better than if you were lesser, better than if you were mere children to be taught and schooled, punished and rewarded without volition. This divine co-partnership that links your souls with the Divine Mind gives you also a portion of the responsibility of life. Never mind if it does add to your sufferings. Never mind if it does add to your cares. The consciousness of being exalted to a position of trust makes the soul better able to meet with these cares.

It is in this degree that man differs from blind matter. It is in this degree that the soul is co-her to eternity. It is that heirship which links the immortal part to the Infinite, and makes good and evil, right and wrong, a portion of the economy of the human soul as well as of the economy of the infinite purpose of life; and it is this that makes you amenable at the bar of your own individual conscience and to the Infinite Spirit expressed therein for the violation of that law which brings the penalty and suffering, and at the last brings knowledge and triumph over it.

This we consider the wise solution, and we believe when it enters the consciousness of the human spirit that even sin cannot appal nor make afraid. We believe that the triumph over matter and death is not wholly so great as the triumph

over that death which fears the final penalty of wrong-doing more than it seeks to do right for the love of right.

Let us turn all abject passions out. Let us admit the divine philosophy and the divine religion, that philosophy which encompasses the universe, gives a reason for everything and a law for everything; binds matter with its tempests and its calms, its sunshine and its shadow, its winter and its summer into the glorious zone of life, and makes flowers to bloom out of winter snows, and out of the great tempests and storms verdure and the forests to grow. So, in the moral world, let us bind all together by the divine philosophy of that theology which recognizes in the good and the evil, in the wrong and the right, a portion of the infinite economy that encompasses and includes the whole, and which the soul has to reach to understand, by having overcome and vanquished. Let us exalt ourselves beyond the paltry fear of anything which God can do to man, by the consciousness that man is elevated coequal to God in degree, and that by that very responsibility which is given to his moral nature he can almost defy the law by triumphing over it. Who fears the penalty of murder? Who cares for that of theft? Who dreads the penitentiary or jail-house here? When we advance beyond the crime the penalty does not seem cruel to us; it is only those who need the scourge and the lash that feel it. Let us remember that these things must be, and that the needful scourging and the useful lash are only to be superseded by the loftier smile and the more beneficent wisdom that gives the lash into the hands of the individual and the scourging unto your own consciences, and leaves the sunlight and the love of God undimmed forever.

## Free Thought.

BY JOHN S. ADAMS.

I see the curtain of the Future lifted,  
My eyes behold the blessings yet in store;  
The passing clouds, by God's own presence rifted,  
Disclose blue skies, and Seraphs who adore.

No struggle have we that is not required  
By joy supreme, and bliss that is eterne,  
In conflicts only are our spirits righted;  
Divine the lessons that in them we learn.

Let the thank-offering which to-night we render  
To Him who wisely hath directed all,  
Be this alone—a perfect Soul surrender  
To every claim when Duty's voice shall call.

To raise the weeping from their depth of Sorrow  
To stay the poisoned arrow in its flight;  
Some ray of Truth from heaven's high throne to borrow,  
And place it, sparkling, on the brow of Night;

Shall be a task whose recompense will shower  
Upon us here the Jewels of our God;  
Enfold us each in his almighty power,  
And lead us on in paths by angels trod.

We hear sweet music as we near th' Elysian,  
Within those pearly gates we now may be:  
Our souls, transfigured by the glorious vision,  
Bask in the joys of Immortality.

Down from the willows now our harps are taken,  
Sweetly attuned to melodies divine;  
Each note they sound a rapturous joy shall waken,  
Each soul with light ineffable shall shine.

West Roxbury, Mass.

## Free Thought.

UNRELIABLE COMMUNICATORS.

To the Editor of the Banner of Light:  
I have been an investigator of the phenomena of Modern Spiritualism for over twenty years. My opportunities have been limited, it is true; yet my researches have been conducted with the sole purpose of discovering the truth. I have never seen a medium or witnessed a manifestation outside of my own family, nor heard a lecture on the subject. For some reason the noted mediums never visit East-Tennessee.

I may say in the outset that I am as well convinced as to facts of Spiritualism, as I am of my own existence; as to the theory only am I in doubt, and my doubts, I must confess, are based on a sandy foundation, which is the vast amount of contradictory and unsatisfactory communications of what I consider to be evil spirits, that I have from time to time received. But I must admit that these untruthful communications furnish evidence almost incontrovertible that the spirit-world is a counterpart of this mundane sphere. There are deceivers here, and from analogy we would infer that all the denizens of the Summer Land cannot be depended on as oracles of truth. In fact, the greatest obstacle I have had to contend with in my investigations has been to dismiss and keep the coast clear of these mischievous spirits. Despite the best precautions known to myself and the medium, they would insinuate themselves sometimes, and if they could no other way get control, they would not hesitate to assume the name of some pious person; but you soon can notice their inclination to falsify. I never omit to use an invocation, as directed by Alphonse Cahagnet in his "Celestial Telegraph," which will instantly dismiss them, perhaps only to be succeeded by another immediately of the same class. It seems that the "conditions" of the atmosphere and the surroundings of the medium are sometimes peculiarly congenial to these diabolical, if such they are. The only safe plan for mediums and investigators—the only safeguard against these mischievous spirits, is to abandon the séance at once whenever you become aware of their presence, and endeavor to purify the spiritual atmosphere of the medium and sitters. This can probably best be done by ablutions, fasting and prayer.

My attention was called to this subject by J. Frank Baxter's so-called "exposure." "The discovery and application of truth" is a good motto for investigators; it is not prudent to place too much confidence in the communications we receive; enthusiasm is apt to lead to fanaticism, and fanaticism is an unhealthy condition. W. A. SIMPSON.

Stockton, Tenn.

Religion is a higher and broader word than Christian; and so is human. Jewish, Brahmin, Buddhist, Parsee, Mahometan, these, too, are churches of the One Living God, the Father of all. With advancing light, thought and man in all of them will come out of what is peculiar and special in each, and so local and temporary, into the broad ground of universal, spiritual religion, which is Piety, Righteousness, Humanity; that belief in God and in man which is the creed of all creeds.—Samuel Longfellow.



## Foreign Correspondence.

## ECHOES FROM ENGLAND.

BY J. J. MOISE,  
(English Agent and Correspondent of the Banner of Light.)

Ever long our army of workers over here will be girding on their harness prior to commencing the usual winter campaign. And according to present indication I think there is every prospect of a busy time. All our forces will find employment, and in proportion to their earnestness and sincerity will be the measure of their success. Liberal views are daily gaining ground, and if liberality and intolerance are slowly, but surely, retiring from among us. The State Church is beset by various adversaries, open and covert. The cry for the Church's disestablishment grows more loud and frequent. No doubt the time will come when a law-enforced State religion will be a thing of the past, to be wondered over and regretted. Orthodoxy is falling away from its Calvinistic moorings on all sides; many of its cherished dogmas are openly questioned, and occasionally repudiated. As a friend of mine recently put it: "The infernal regions are being whitewashed, and the Devil retired on a pension." The sooner the better! The higher teachings of Spiritualism help, most materially, to give man a clearer understanding of the real requirements of our spiritual nature, and the best means of meeting them. Truth and honesty help us more than faith and credulity.

Excepting a brief but very interesting address at a *société* of the National Association, I have not heard of our good brother, Major Thomas Gales-Foster, doing any work since his arrival in London. I am informed that his health is still far from good, and that he is at present hardly strong enough for the duties of the postman. I trust we may hear his voice during the coming season.

The Medium and Daybreak and The Spiritualist still bring frequent testimony to the excellencies and success of Mr. J. William Fletcher, the Boston medium, who is still in London.

Mr. C. E. Williams, our well-known physical medium, has lately been upon his annual trip to the Hague. Our co-workers in Holland entertain a warm regard for the above named gentleman, a regard cordially shared by all Mr. Williams's many friends.

Our new inspirational speaker, J. W. Colville, has lately made a tour in our northern provinces. His addresses have been well spoken of, and their gentle style of dealing with the perplexing theological questions are excellent preparatives for a sterner analysis of them and their issues. I see he intends to run over to the States. I have no doubt he will find an appropriate welcome. I understand he is of American descent.

We have also another gentleman who promises to be a very useful acquisition to the ranks of our platform workers, E. W. Wallis, nephew to Mr. W. Wallace, known as the missionary medium. Mr. E. W. Wallis has also been speaking in the provinces of late, and most favorable pronouncements have been passed upon his labors, the sphere of which is rapidly widening.

Dr. Monck is in good practice, and has lately been favored with some very aristocratic patronage. The Doctor told me, recently, he intended to pay a visit to America, but not until he had put his late detractors to shame by practicing before the people who had slandered him, and thus proving that their efforts to crush him were futile. He has more than kept his word.

The "No. 1 School" of the "Order of Spiritual Teachers" still continues to flourish, and being present on a recent evening I was pleased to note that its numbers had materially increased. As a mutual improvement class its results promise well, and it is the means of cultivating a personal understanding of many subjects all Spiritualists should be informed upon. It is to be regretted that at present the example has not been followed to any very great extent. But doubtless it soon will be, now the winter season is approaching.

Our oldest London Spiritualists' Association—"The Dalston Association of Inquirers into Spiritualism," has removed from its former quarters and is now located at 31 Sigdon Road, Dalston Lane, London, E., where the Hon. Sec. retary, Mr. T. Hylton, will be pleased to hear from his American friends. This society has done an immense deal of good.

We have recently received from the office of Mr. W. H. Harrison a second edition of Prof. Gregory's "Animal Magnetism," and a very valuable addition to the literature of Hypnotic Psychology it is. But as it is an important and useful work I will reserve a detailed notice of it for a separate communication. The thanks of every student of psychology are due to Mr. Harrison for republishing this work at a price bringing it within the reach of all.

One of our best—if not the best—(and I think she is) of our lady trance speakers has lately been united in the bonds of matrimony. Miss Longbottom, now Mrs. Batle, has done substantial service in her native county—Yorkshire—and various other parts of England. If her new relation causes her to retire from the platform her loss will be much felt. Her husband is an earnest worker in the cause, and a gentleman highly respected by all who know him. Speaking of trance speakers reminds me to say a word on behalf of that truly eloquent and characteristic address from Spirit Robert Dale Owen through Mrs. Richmond, as printed in your columns. Every one should read and ponder it. The Chicago society have reason to be proud of Mrs. Richmond's continued labors among them.

The advantages of culture and civilization are of course abundant. Railroads, steamboats, telegraphs, and cablegraphs, the printing press and the post-office, are boons we should never feel it difficult to dispense with. But even with all the above, in the way of progress, and all the advance education has made of late years, the cynical philosopher has much in the way of folly and ignorance left to speculate upon. That eminently prosaic and business-like department of the British government, the post-office, annually supplies us with a curious commentary on the faculty of "blundering" that seems inherent to human nature, and which nothing seems to be able to eradicate.—Thinking a few extracts from our Post-Master-General's Annual Report, for 1876-77, just issued, might be a source of entertainment, I have subjoined just a few extracts. As showing the business done, the report states that the total number of letters which passed through the post-offices in the United Kingdom during the year was 1,018,955,200, equal to 31 letters per head of the population; the number of post cards was 92,935,700, and of newspapers and book

packets 298,791,800, of which the newspapers alone numbered 125,065,800. The numbers of registered letters was 5,995,116. One of these letters, addressed to a bank, and containing £3,000, was found to be unfurnished. The number of returned letters was 5,897,721. Upwards of 31,100 letters were posted without addresses; and of these 832 were found to contain nearly £300 in cash and bank notes, and nearly £5,000 in checks. 78,575 postage stamps were found loose in different post offices, having been insecurely fixed, and 14,316 articles were found without covers. Later on the document affords the "cynical philosopher" before mentioned an opportunity to speculate on the stupidity displayed, as follows:

"In Aberdeen a person was observed to deposit a letter in a disused street hydrant, and on the cover of the box being removed, three other letters were found, the senders of which had similarly mistaken the water pillar for a pillar letter box. The letters had been passed into the box through the space formerly occupied by the tap-lever."

The following are samples of letters the Post-Master-General receives from various correspondents:

"Sir—I have just been hearing of 3 men that was drowned about nine months ago. I hear there was one of the men who went under the name of John—. Could the manager of the office give any particulars about that man—what he was like, or if there was such a name, or if he had any friend? He just went missing about that time. I here enclose a stamp, and address to, Mr. J. J. Moise, 20, St. James's Street, London."

To the General Post Office, London—I right to ask you to ask you if you would be so kind as to tell me if there is such a person living in England. She was living at Birmingham last summer—this is my sister and brother-in-law—they have in Birmingham now—let this letter go to every general post office there is."

To the Editor of the General Post Office, London—Will you please oblige Susan and Walter with the particulars of an appeal to get married—is it possible for you to forward one to us without either of us coming to you—if you inclose the charge and have it returned would we get one before next Monday week to get married at—. If you will kindly send by return to the address inclosed the particulars we should feel greatly obliged.

Surely if people can entertain such curious opinions of a practical, matter-of-fact subject, like the Post Office, its administration and officials, we can hardly feel surprised when they utterly fail to understand the facts and philosophy of Spiritualism. *Experientia Docet*, that is a comfort.

After the battle is over, comes the counting up of losses and cost. Victories often cost more than they are intrinsically worth. This is true quite as much with society conquest as with successes on the tented field. To make your mark in the sacred ranks of fashion now-a-days is a costly affair. You must needs have a long balance at your banker's, else the social eminence you covet can never be attained. Dinner parties, receptions, private concerts, *féte champêtre*, and all those social and fashionable evidences of wealth that must be exhibited if you intend to outstep your rivals, or even if you desire to hold your own—are rapidly becoming a scandal. These expensive outlays for the gratification of fortune's favorites, while thousands are wanting bread, shows there is something wrong in our complacent lives, and that we are not so humanitarian as we should be. I quote the following from one of our high class society papers, called "Vanity Fair." Dealing as it does upon the above topic, and that, too, in a thoroughly reliable manner, many will read it with interest, I am sure.

"We have been at some trouble to ascertain the exact cost of a London party of the better kind, recognized by society, and it will be seen that the sum is one of considerable amount in all cases. The entertainments referred to all took place during the present season, and the figures represent the actual sums paid. An evening party at one of the great houses, in which the hostess is of high rank, and which was attended by some 100 guests, is cost, as follows:—Kitchen department, £110; 50; fruit, £10; £150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine, £25; 10; mineral water, £4; 10;—£22; oil, £1; candles, £13; gas and men, £7;—£21; hire of glass and china, £5; hire of chairs, £2;—£29; 2; extra cooks, £22; extra waiters, £27; police, £3; 9; 6d.; carpenters, £9; 14;—£29; 3; 6d.; ban, £20;—sundries, £2; 10;—£29; 3; 6d.; hire of chairs, £9; sundries, £11;—£40; 18; 9; 3; 6d. At all of the best ordinary houses, with 50 guests, cost, as follows:—Kitchen department, £10; 50; fruit, £10;—£150; 50; wine,











### Clairvoyant Examinations from Lock of Hair.

1997, 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, 26



\_\_\_\_\_

OC7  
C  
C  
BAL  
SAR  
Phy  
P1  
Office, N  
DURIN  
yupil  
Many case  
cured thrc  
She is c  
condition  
and Dr. H  
has been g  
the world  
America  
and two s  
The.  
Pr  
Is an unfi  
lungs.  
by it.  
Price \$  
WASH.  
N  
ters.  
ciensed th  
ever gre  
as by per  
of \$5.00 m  
if a perfe  
netized p  
or registe  
Oct. 6.  
Dr.  
m.  
Dr. W  
poin  
a . . .  
hair  
are suri  
known  
Dr. W  
the blood  
forma. E  
complica  
Dr. W  
have bee  
had failu  
Send f  
Or Pa  
RS.  
M.  
to  
person.  
an accur  
and prec  
future l  
what bu  
success  
tending  
ried.  
Addre  
C  
Oct. 6  
T  
INC  
"T  
N  
SHOT  
and blo  
Mild:  
take t  
worst f  
Send  
Boston.  
Frie  
For s  
9 Mon  
floors.  
Sold  
way, c  
T  
THE  
T  
SCIE  
suc  
intellig  
tally.  
some c  
agency  
invest  
should  
may b  
tions f  
Tue  
and d  
how to  
Penta  
For  
No. 9  
floors.  
N  
S  
to  
to any  
of fra  
the m  
chemi  
they i  
this s  
ment  
Frie  
A  
For  
Place  
Mass.  
A  
Th  
s  
nothi  
gives  
from  
Mass  
childi  
and r  
free.  
free,  
for sa  
Dei  
PI  
OR  
Othe  
and C  
You  
have  
by f  
Add  
DAI  
Buy  
I  
P  
C  
ons  
ocal  
skin  
state  
dres  
Ja  
T  
and  
chill  
not  
com  
Tren  
Se  
C  
at  
ago  
G  
201  
St  
\$  
A



## New York Advertisements.

THE GREAT  
SPIRITUAL REMEDIES,  
MRS. SPENCE'S  
Positive and Negative Powders.

of **Positive and Negative** (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at my risk and expense by Registered Letter or by Money Order. Pamphlets mailed free. Agents wanted. Send for Catalogue.

Address: **Prof. Payton Spencer**, 138 East fifth street, New York City.

Sold also at Bureau of Light Ovens, Oct. 6.

**MRS. A. C. WOOD,**

**MAGNETIC PHYSICIAN**, 117 West 15th street, New York. Twelve years' practice. Rapidly and permanently curing all Chronic Diseases. A correct diagnosis without questioning the patient. 4w-Sept. 22.

**57.60** AGENT'S profits per week. Will prove it or forfeit \$50. New articles, just patented samples sent free to all. Address, W. H. CHIDESTER, 218 Fulton street, N. Y. 4w-Sept. 22.

**RUSH'S**  
**Nerve and Bilious Remedies**  
Get your Nerves and your Liver Right,  
And your Whole Body will be Right.  
EACH box contains both remedies. Mailed, postpaid  
for 50 cents a box, or six boxes for \$2.50. Send money

by Registered Letter or Money Order. For sums under \$1.00 send postage stamps if fractional currency cannot be got. Agents wanted. Sold by Druggists.  
Address, **A. M. RUSH & CO.**, Box 67, Station D, New York City.  
Sold also at Banner of Light Office. Oct. 6.

**A WONDERFUL** Diagnosis of Disease given at the **wisdom** of my Medical Band for 60 cents and stamp. Send **loose** of hair, state age and sex. Medicine put up by spirit **anal** sent at low rates. Magnetized Catarrh Snuff (a spirit **pre**scription), 60 cents and stamp. MISS ELLA BRADEN, 60 West 12th Street, New Haven, Conn., N. Y.  
Sept. 15.-5M

**THE MAGNETIC TREATMENT.**  
**SEND TWENTY CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.**  
Oct. 6.

25 P. Resonance Cards, magnetic, with name 10

**25** **ASSHIM** MATCHES. 1000. **GEORGE L. REED & CO.,** Nassau, N. Y.  
post-paid. Oct. 6. 52w

**25** **ELEGANT CARDS.** 1000. TWO alike, with  
name inc. post-paid. **J. B. HUSTED,** Nassau, N.Y.  
Sept. 1.—52w

---

**GREAT REDUCTION IN PRICE!**

**THE HISTORY**

OF

**MODERN AMERICAN**

**MODERN AMERICAN  
SPIRITUALISM:  
A Twenty Years' Record  
OF THE**

**ASTOUNDING AND UNPRECEDENTED OPENING  
COMMUNION BETWEEN EARTH AND  
THE WORLD OF SPIRITS.**

**BY EMMA HARDINGE.**

\*The great and continued demand for this book has induced the publishers to print a cheap edition.

tion, the price of which shall be within the reach of all who seek an insight into Spiritism. For this work is a present to the public. The new edition will be printed in good cloth type, and neatly bound in cloth, and the price is fixed at \$1.50, postage free.

The unabridged edition, containing Engravings, Ear-Studies of Spirit-Writing, &c., \$3.75, postage 25 cents.

For sale wholesale and retail by COLBY RICH, at No. 9 Montgomery Place, corner Province street (lower floor), Boston, Mass.

## 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 eat to regain and retain health, strength and beauty, contains, besides the science of eating and one hundred 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, feed

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.

Price \$1.00, postage free.

For sale by wholesale and retail by COLLEY & RICH,  
No. 9 Montgomery Place, corner of Province street (lower  
floor), Boston, Mass. t

---

## DISCOURSES

THROUGH THE MEDIUMSHIP OF  
**Mrs. Cora L. V. Tappan.**  
This beautiful volume contains as much matter as to  
ordinary books of the same bulk. It includes  
**FIFTY-FOUR DISCOURSES**

Reported *verbatim*, and corrected by Mrs. Tappan  
Guides;  
Sixty-Three Extemporaneous Poems

and Sixteen Extracts.  
 Plain cloth \$2.00; gilt \$2.50; postage 12 cents.  
 For sale wholesale and retail, by COLBY & RICH,  
 No. 3 Montgomery Place, corner of Providence street (low  
 floor), Boston, Mass.

---

**Spiritualism and Insanity**  
 BY EUGENE CROWELL, M. D.,  
 Author of "The Identity of Primitive Christianity and

Modern Spiritualism, &c.  
**FACTS AND FIGURES.**  
**Just the Book to hand to Skeptics.**

Dr. Crowell has in this neat tract condensed information concerning the comparative relations of Spiritualism and the Churches to insanity, which months spent in research among larger and more pretentious volumes would ill afford. Those conservatives in the community who have been accustomed from mental habit to ascribe all of virtue to the various religious systems of the day, and to dismiss the subject of Spiritualism with the threadbare phrase "Mother of Insanity," will, if they but peruse this well digested thesis, be amazed to discover that there is

foundation whatever for that wide-spread libel on the cause; while Spiritualists themselves will find in it an answerable argument in defence of their belief.

Paper, 3 cents; by mail 4 cents.

For sale wholesale and retail by the publishers, COLLE & RICH, at No. 9 Montgomery Place, corner of Provost street (lower floor), Boston, Mass.

---

## Arcana of Spiritualism

A MANUAL OF  
SPIRITUAL SCIENCE AND PHILOSOPHY  
BY HUDSON TUTTLE.  
This work embodies the results of the author's research.

es and ex-periences during the past twenty years, and without doubt the most thorough presentation of the subject of Modern Spiritualism before the public.

It treats of the Evidences of Spiritualism; the Relations of Matter and Force to spirit; the Spiritual Atmosphere of the Universe; the Relation of the Spiritual to the Animal in Man; Animal Magnetism—its Boundaries, Laws and Relations to Spirit; the Phenomena and Laws of Spiritism; the Philosophy of Death; Mediumship; Heaven and Hell.

New edition from English plates, cloth, **81.50**, postage 10 cents.

## KIDDER'S SECRETS OF BEE-KEEPING

One of the most reliable BEE-BOOKS now in use, touches on over a hundred point pertaining to Bee-Keeping. It is a gold-mine to the Bee-keeper in every department of the management. It is written in a condensed form

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass.

\_\_\_\_\_

1. *Journal of Management Studies*, 1997, 34, 1, 1-15.



