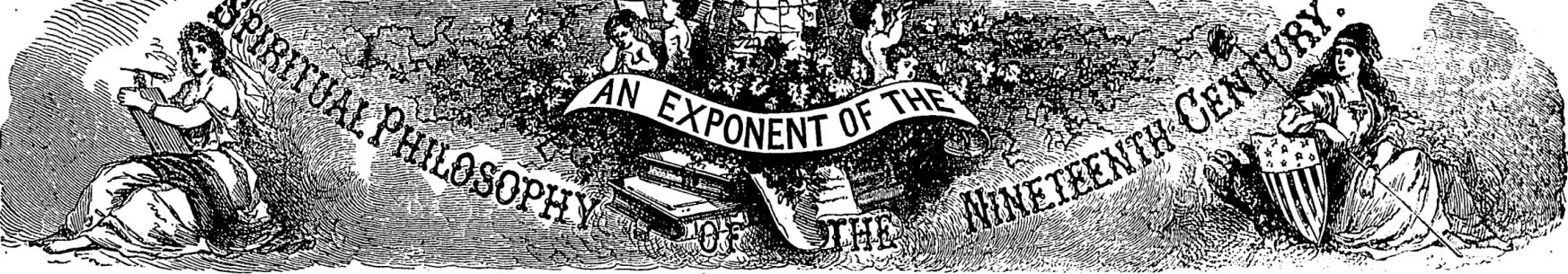


# BANNER OF LIGHT.



VOL. XLV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 20, 1879.

\$3.15 Per Annum,  
In Advance.

NO. 26.

## CONTENTS.

FIRST PAGE.—Original Essays: Seership and History of the Bible; Science Amenable to Spiritualism.  
SECOND PAGE.—Welcome to Mrs. Cora L. V. Richmond, Spiritual Phenomena: Materializations—Comments; Remarkable Materializations. Was It Magnetism?  
THIRD PAGE.—Banner Correspondence: Letters from New York, Massachusetts, Pennsylvania, California, District of Columbia, Ohio, and Missouri. Cure of Dr. Stale—A Spiritual Prophecy Fulfilled. Poetry: A Funeral Psalm. A Straightforward Document. Spiritualist Lecturers, etc.  
FOURTH PAGE.—Mr. Murray's Grievance. The Regular Faculty. Mr. Powell's Peculiar Mediumship, etc.  
FIFTH PAGE.—Mr. Colville's Meetings. Advertisements, etc.  
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin. Tests Given from the Platform at the Lake Pleasant Camp-Meeting. Apparitions. Poetry: Crossing the Bridge. Corinthian Hall.  
SEVENTH PAGE.—Mediums in Boston. "Book and Miscellaneous Advertisements."  
EIGHTH PAGE.—Sunday at Shawshen River Grove. New Publications. Brief Paragraphs. Schron Lake (N.Y.) Camp-Meeting. London Spiritual Notes.

## Original Essays.

### SEERSHIP AND HISTORY OF THE BIBLE.

BY PROF. ALEXANDER WILDER, M. D.

[Conclusion.]  
The vision of Elijah at Horeb belongs to the category of initiations. The place had been "holy ground," or consecrated before Moses became an *apostle*. Sin, the moon-god, had a shrine there. The *probation* or *torture* was in a cave, as was usual everywhere. Then came the *autopsy*, or vision. He did not perceive the Lord in the wind, like Job, nor in the earthquake, like Daniel and Ezekiel, nor in the fire, like Moses. Monk-like, he enveloped his head in his cloak, and heard the Bath Kol, the daughter-voice, or word within speech.

A word here about the mystics of the desert. We read of them here and there in the Bible. Divest the narratives of their verbiage and we may find that there were "sacred scribers," not of Hebrew blood, but recognized by them. I mean the Kenites. The father-in-law of Moses is represented as one. They dwelt at Jericho (*Judges* i.) where Elisha had a convent of "young prophets," of whom he was abbot, or father. They also occupied "the south of Judah" (*Judges* i., 16; *Samuel* i., xv., 6; and xxx., 29, also *Chronicles* i., ii., 55). The Rechabites belonged to this tribe. They occupied Bethlehem, and David would seem to be of their number. The name of the father of Samuel, *Eli-kanah*, has a look of the same kind. The fact that he neither shaved nor drank wine indicates the same thing.

When Elijah journeyed he left his servant at Beer-sheba, and went "a day's journey into the wilderness." This was in the very midst of this mysterious people. He prayed to die, as Amenophis asked to behold the gods. He was sent on to Horeb. Moses, after a sojourn with the priest, or hierophant, of Midian, had gone to the same place. Each had an epoptic vision.

It does not seem a great stretch of imagination to identify the Nazirites of Israel, the prophets and the Kenites, as one order. It is not very unlikely that the Essens of later day, who also dwelt in the frontier country, were of the same kind; perhaps also the Nabateans. The wisdom of the people of that region—Peman and the Hagarenes—seems to have been celebrated.

Elijah had an indifferent hand at predicting. He did not anoint Hazael or Jehu, as it is said he was directed. He declared to Ahab (*Kings* i., xxi., 19) that the dogs would lick his blood in the field of Naboth in Jezreel; but they did not. They licked his blood at Samaria.

Hebrew seership is represented in its most characteristic form in the person of Elisha. Dr. Oort conjectures that many prophets were indicated by this one personage, and this is not unlikely. The puerile stories of opening the Jordan by a stroke of Elijah's mantle, and the cursing of the bad boys at Bethel, who mocked his bald or tanned head, are interpolations.

I have already mentioned his interview with King Jehoram, when he became enthusiastic under the influence of music. All the ancient mystagogues made great account of chanting and *carmina* in incantations and charming. Even now preachers cant, and church-musicians are depended upon to fill the seats. The Quakers, discarding voluptuous agencies, have uniformly excluded music from family and meeting-house. But they will have the alternative to adopt them or cease to exist as a people. Jacob Bryant tells us that the Canaanites were remarkable for their proficiency in music. The emasculates and women who thronged their temples chanted the sacred hymns, and probably ministered to the worshippers. (*Kings* i., xiv., 21, and *II*, xxiii., 7). He thinks that the sirens, Lamie, etc., were of this character, and had temples near the sea. Strangers were thus allured thither, and paid for their voluptuous dreams with their lives. Musicians taught in the schools of the prophets; and prophesying only meant to sing and interpret oracles.

The prominent miracles of Elisha are easily explained when we regard them philosophically. In the case of the resuscitation of the child of the Shunemite this is apparent. First he despatched his servant thither with his staff. Mark his direction to be carefully conservative of the magnetic virtue: "Go thy way; if thou meet any man, salute him not; if any salute thee, answer him not again; and lay my staff upon the face of the child." Very wise would many be, to be in like manner silent and introverted who have important matters to transact. They would not then waste their best energy in letting "virtue go forth out of them" to little

purpose. "Salute no man by the way," said Jesus.

Klearchos relates an analogous employment of the "magic staff," which took place in the presence of Aristotle. "A man by means of 'a soul-attracting wand' drew the soul from a sleeping boy, leaving the body insensible. When the soul returned, it related all that it had experienced." I have not the Greek text before me, and so am not clear whether the psychical or spiritual essence is here meant. The abominable practice of confounding the terms *soul* and *spirit*, which are not synonymous, makes many expressions hard to understand.

Elisha's patient, it will be remembered, was not restored by the magnetic aura of the prophet's staff. The prophet was obliged to go himself. He stretched himself by the child, then walked the room, and afterward lay down again beside him. Perhaps he also induced respiration artificially. "The child sneezed seven times."

The healing of Naaman's leprosy by seven baths in the Jordan is a legend. It would have been better to go at once to the Dead Sea, and tried asphalt. We recall to memory Amenophis, King of Egypt, who collected all the lepers in his kingdom at the sulphur springs of Iel-wan, where Moses, a priest from Heliopolis, took charge of them.

The mishap of Gehazi has a strong Persian look to it, and probably reveals the source of the entire story. "If one of the inhabitants of a town" (in Persia), says Herodotus, "is affected with leprosy, or white spots, he cannot enter the town, nor have any intercourse with the other Persians. They believed him to have that disease in consequence of having sinned against the sun," or Mithras. The fact is, the ancient Persians held lying in utter detestation; and believed that Mithras punished certain liars with leprosy. Gehazi, it will be remembered, had just been lying to Naaman, and then to Elisha. If this idea was true, what an army of leprosy people we would have! Then, too, serofolia, often called "King's evil," because all kings seem to have it, would complete the woe.

Elisha now resolved to change the ruling dynasties. Repairing to Damascus, he found the King on a sick bed. Hazael, a courtier, waited upon him to learn his judgment of the matter. The prophet warily replied that the disease was not mortal, but he would not survive. Then looking upon Hazael he predicted terrible calamities to be inflicted on the Israelites. Hazael protested: "But what is thy servant—a dog (or underling)—that he should do this monstrous thing?" "Aye," replied the prophet, "but thou art to become the next King of Syria." Away went the favorite, and lost no time in assassinating the sick King.

Returning home, the prophet despatched a messenger—the Rabbis say, the young Jonah—to Jehu, general in command at Ramath, beyond the Jordan, to instigate him to revolt. Jehu was himself of the house of Omri, ambitious, treacherous and cruel. He lost no time in massacring the family of Ahab, even assassinating the King of Judah and his kindred.

A crisis had now taken place in Israelitish history. We notice that it loses much of its mythical appearance. Before this the feeble chieftains of tribes were most conspicuous, and heads of families had in turn aspired to supremacy. Elisha contemplated, at one blow, to annihilate the rival houses and place one single dynasty on the throne of Israel and Judah, Perea, Idumea and Syria. This was necessary, to prevent absorption by the growing empire of Assyria.

Jehu was incapable. He neglected the opportunity to annex Judea; and after a few years a priest named Jehoiaha seized the rein of affairs. He placed Jehoash, an infant prince, on that throne, and established a "covenant" or constitution over the country, which confirmed sacerdotal ascendancy and political control in the tribe of Levi. If this is not a historical fact, it was a story constructed to sanction a similar action on the part of the Hasmoneans at a later period.

The war with Syria was continued, and Hazael acquired the territory east of the Jordan. Shalmaneser, the king of Assyria, employed the opportunity of reducing both Jehu and Hazael to vassalage. The next king, Jehoahaz, was more unfortunate than Jehu. Hazael was dead, and his son, Ben-Hadad, crossed the Jordan and harassed the country.

Several events are recorded which illustrate the clairvoyant and clairaudient powers of Elisha. I do not like the endeavors to explain them away. I believe in such things. Some day, men will have the power, and indeed it is now possessed, to feel and perceive what is said and doing, even at great distances. The anaesthetic has superseded animal magnetism in surgery; but I think the analogy will not hold good with the telephone. Men, "having their senses exercised," their now latent and dormant faculties evolved, will see, hear, and feel afar off. Ben-Hadad, King of Syria, laid snares for Jehoahaz, king of Israel, and the prophet forewarned the latter repeatedly of his peril. Then the Syrian king "called his servants and said to them: 'Will ye not show me which of us is for the king of Israel?' And one of his servants answered: 'No one, my lord, oh, king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.'"

The Syrian king sent a detachment of soldiers to capture the prophet. They besieged him in Dothan. The boy of the prophet came to him in alarm. "And Elisha prayed and said: 'Lord, I pray thee, open his eyes that he may see.' And the Lord opened the eyes of the young man, and he saw; and, behold the mountain was full of horses and chariots of fire round about Elisha."

A considerable party of the prophets disliked the revolution which had overthrown the strong dynasty of Omri and weakened the royal house of David. The result had been to give opportunity to Assyria to subjugate each country in turn. Even Elisha seems to have felt much disappointment. The Syrians, becoming emboldened, had laid siege to Samaria. The population were reduced to fearful straits. Asses' heads and refuse vegetables were greedily devoured. Finally a woman complained to the king, Jehoahaz. She had boiled her son for food and shared it with her neighbor, but the latter had evaded reciprocating by offering hers in turn.

The king, enraged at Elisha for having placed so powerful a dynasty on the Syrian throne, sent an officer to behead him, Turkish and Oriental fashion. Elisha was at the time in session (or séance) with the elders or Senators of Samaria. "This son of the Murderer (Jehu) has sent a man to behead me," he cried. "Shut the door and hold it fast; I hear his master's feet following." When the king arrived, the prophet announced that the very next day flour and barley should be abundant and cheap in the markets of Samaria. The same evening four lepers forced their way into the camp of the Syrians, and found it utterly deserted. A panic had for some reason fallen upon the whole army. The Hittites and Egyptians, they apprehended, had come to raise the siege. Without waiting they had abandoned their camp, magazines and even their arsenals, and hurried home. The prediction was fulfilled.

Jehoash, the son of Jehoahaz, realized more completely the purposes of the prophets. He recovered from Ben-Hadad all his dominions in Perea, and sent an army to aid the king of Judah in recovering Idumea. The expedition was successful, but Amaziah sent home the Israelites in disgrace. A war ensued; the king of Judah was made prisoner, and for a while the countries were united. Jehoash died and was succeeded by Jeroboam, who carried his victorious arms clear to the Euphrates, subjecting Damascus, Hamath and all Syria.

Perhaps there never was a more prosperous period than now dawned over these countries. The people were enrolled, even to the P-tribes of Perea. "All these were reckoned by genealogies in the days of Jotham, king of Judah, and of Jeroboam, king of Israel." Dr. Oort supposes the forty-fifth psalm to have been written in his honor; also the concluding chapter of *Deuteronomy*. He certainly ruled Jeshurun (Israel) from Sinai, Mount Paran and the desert of Kadesh, to Hamath, Damascus and the Euphrates. Much of the Hebrew literature dates from this period. The name *Elohim* seems to have been generally preferred to *Jehovah*. "About this time," says Dr. Oort, "the same or other writers composed a great many narratives about the Judges, Samuel, Saul, David and his successors, which we still possess." The books of *Proverbs* and *Solomon's Song* belong to this time. The prophets of the age of Jeroboam regarded Israel as one people. They mapped out the country, and invented ancestors for the special districts. Thus they placed Isaac as the patriarch of the Idumeans and Israelites round Beer-sheba (see *Amos* viii., 14); Abram at Hebron as over Judah alone, and Jacob or Israel over Samaria and Galilee. The different districts were brought into close relation, and twelve ancestors assigned them. Israel being the predominant country, they were represented as his sons; and their ages were graded by the times when they had established themselves. Joseph and Judah were most sensitive about preeminence; and accordingly each was made the son of a superior wife. But Joseph was made the favorite.

During the reigns of Jehu and Jehoahaz, the Syrian worship was struggling for ascendancy. The latter was a votary of the Syrian Venus. But now there was no god like "the God of Jeshurun."

Dr. Oort thinks the legend of Balaam was now written. Moab was a nation recently emancipated from Hebrew domination, and of course inimical. The declarations of Israelitish conquest over that country and Idumea favor the conjecture. The prediction that Assyria would make the Kenites of South Judea his captives, indicates the same thing. The writer hoped that Assyria would overcome the enemies of Israel and then be himself conquered.

At this period the corruption of manners must have been general. The legend of Balaam seems to have been written to illustrate the general defection to the lascivious rites of Baal-Peor. A party of prophets arose to denounce the general corruption. Amos and Hosea are very explicit in depicting the lewd customs attendant upon the Astarte-worship. We can see no difference between the Israelites, the Phoenicians, Assyrians and Corymbantes of Asia Minor and Armenia. Hosea is too plain in speech for modern fastidiousness. Both he and Amos denounced the reigning family, showing that they did not concur in sentiment with the court-prophet Jonah (*Kings* II, xiv., 23) or the party of Elisha. "I will avenge the blood of Jezreel (*Kings* II, x., 1—11) upon the house of Jehu," Hosea predicts; "and I will cause to cease the kingdom over the house of Israel." Amos predicts a "captivity beyond Damascus," and general desolation: "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword. Zechariah—who lived at the same period—announced the breaking of the brotherhood between Judah and Israel, and announced a new king for Judah (ix., 9). Jeroboam died, and his dynasty was speedily subverted. War broke out between the two countries, which was settled by the umpireship of Assyria; Syria and

Israel being annexed in turn, and Judea made tributary.

The prophetic fraternity seem to have abandoned the northern kingdom in mass. Few of them had figured in Judea. They were smothered and kept down by the priestly ascendancy. The prophets never relished the temple and worship which we read so much about. The new moons, festivals, Sabbaths and sacrifices were all Gentile, and therefore repugnant to them. Isaiah, Jeremiah and Micah, especially denounce them, even with beating.

New times had come, however, and in a considerable degree a new civilization and new ways of regarding matters. A powerful prophet of the royal family, Isaiah, the son of Amaziah, arose in Jerusalem. He was a Jehovah-worshiper; and seems to have centred his hopes in the administration of Hezekiah. The house of David in direct line ended with Ahab (vii., 2); the real Messiah, the prince of peace, or prince Solomon, "the root of Jesse," was Hezekiah, evidently a chieftain from Bethlehem (see *Matthew*, v., 28). Upon his accession, one more endeavor was made to unite the people. A religious revolution began. Serpent-worship was abolished, the Baal-pillars, Venus-symbols, *Ummos*, or temple-mounds, destroyed; and the passover ordained as a national festival. (*Chronicles* II, xxx.) Isaiah was the chief adviser of the court.

The prophetic institute evinces a great change from former periods. Seership, pure and simple, had declined. Isaiah himself considered it as about equivalent to pagan witchcraft—(viii., 19, 20; xix., 3; xxix., 4). Literature was cultivated; Hezekiah is credited with collating the book of *Proverbs*.

When he had died, there ensued a reaction. The new sovereign restored the seers and permitted the people to return to their former worship. He has, however, no friendly biographer; and though he did no more than many who preceded him, and were not disappointed by the prophets of their own times, his name and memory are fearfully blackened. The men who wrote the Jewish Scriptures had little toleration.

At this time the worship of Assyria was introduced into all subject-countries; and the sun-image, the *Mithra*, or Assur, was mounted on high in every temple, including the one at Jerusalem. The Jewish King, doubtless, was a rebel against the sacerdotal caste; and fostered alliances with other countries to increase commerce. This required toleration of worship; and bigots always regard indulgence of rival beliefs to be the persecution of their own. The power of the high priest may be perceived when we remember that Uziah was driven from the temple outright by a mob of priests; and Hilkiah caused Josiah to establish "the Book of the Law."

If Manasseh was cruel, as well as corrupt, the men who dictated the policy of Josiah fearfully avenged it. Probably he was. The earlier Judean or Israelitish kings are depicted as "doing evil in the sight of the Lord." But none of them are charged with persecution. Solomon, Jehoram and Jehoash began their reigns with a massacre; and Baasha, Zimri and Jehu exterminated the royal families that they had displaced. But religion was in all countries a family and tribal matter. Every family had a divinity, an ancestral spirit of its own; so had every sect and tribe. Only slaves and plebeians were without gods. But the god of one tribe had nothing to do with the divinity of another. If Manasseh persecuted for conscience' sake, he did what others did not do, and made himself infamous.

Josiah at first showed no zeal for religion. The priest Hilkiah was the real chief. He had a son, the famous prophet Jeremiah. In due time he announced the finding of the book of the law. It had not, however, been lost. The king was persuaded to make it the code of his administration. It was the book called *Deuteronomy*, and, as will be perceived, severely reprehended the idolatries, worship, and other practices of the time. It had been proposed with a view to meet the innovations of Manasseh. The time was propitious; Assyria had fallen, and Egypt was all that was left to fear. An invasion of Scythians had also overrun the country.

The nobles, headed by the king, the priests and prophets, with Hilkiah and Jeremiah united for a revolution. The stocks of Baal and Astarte, the star-symbols, and other emblems of the Assyrian and Phoenician worship were removed from the temple; the idol-priests, the *kadeshim* and temple-women were also expelled. The topket, or furnace of Moloch, at Gehenna, was polluted. All the country-shrines were destroyed. The priests were massacred, except those of Levite blood, who were degraded. The shrine of Beth-el, assigned to the patriarch Jacob, and consecrated by Jeroboam, was profaned; the cemeteries were broken open and the bodies burned on the altars. In this way the pagan worship was overturned.

Prophecy would seem, in the persons of Jeremiah and Ezekiel, to have become a priestly endowment. The *mantis* of Greece exercised both functions, so did the *cohen* of Arabia. But the enthusiasm was valued above the other. Ezekiel, however, was no seer. He looked out for his order. Even his visions were borrowed from Khorsabad and the Kuyunjik, and not from the spirits of the air and the desert.

Jeremiah deserves a stricter notice. He held the sacrificial rites at a discount. He never scrupled to declare that they were without divine authority or sanction. "God never commanded burnt-offerings or sacrifices," said he (vii., 22) "but he sent prophets." Nor was he backward to assert his own prerogative. "I (God) ordained thee a prophet unto the nations." How this prophet received "the word of the Lord" we are not informed. He was no seer, and displayed no enthusiastic fury. He wrote

carefully, and though often excited, gave thought to every sentence. But he very distinctly refuses consideration to others who differed from him. "The prophets shall become wind," he remarks, when speaking of the Scythian invasion. "The Lord said unto me: 'The prophets prophesy lies in my name. I sent them not, neither have I commanded them, nor spoke to them. They prophesy to you a false vision and divination, and a thing of nought, and the deceit of their heart.'" "Mine heart within me is broken because of the prophets; all my bones shake: . . . both prophet and priest are profane. . . . I have seen folly in the prophets of Samaria; they prophesied in Baal. I have also seen in the prophets of Judah a horrible thing: from the prophets of Jerusalem is profaneness, gone forth into all the land. They speak a vision of their own hearts, and not out of the mouth of the Lord. I have not sent these prophets, yet they ran; I have not spoken unto them, yet they prophesied. I have heard what the prophets said that prophesy lies in my name, saying: 'I have dreamed, I have dreamed.' They are prophets of the deceit of their own hearts, who think to cause my people to forget my names by their dreams. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully." "Hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your soothsayers, which say: 'Ye shall not serve the king of Babylon.'" "The prophets that have been before me and these of old have prophesied both against many countries and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesied of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath sent him."

This is an unbiassed test. Few of the prophets of the Bible can abide it. They abound with predictions not accomplished. Isaiah pronounced the destruction of Idumea like Sodom. Jeremiah himself predicted for Jehoiahin "the burial of an ass." In the book of *Kings* he is said to have "slept with his fathers." Other prophets had like ill fortune. Josiah is not the only one "gone back upon."

The voice of the people generally dictates what shall be the word of God. Partisanship controls the matter. The prophet who was not approved was denounced as "speaking a vision of his own heart." In the same way we pass judgment on men like Theodore Parker, O. B. Frothingham, Henry Ward Beecher, Moody and Talmage.

Kings kept prophets of their own. David had Gad for his seer; Ahab had four hundred and fifty, and Jezebel four hundred. In later periods bards and minstrels exercised the same functions. Sanballat wrote to Nehemiah: "Thou hast also appointed prophets to preach of thee at Jerusalem, saying: 'There is a king in Judah.'" In his turn Nehemiah invokes: "My God, think thou upon Tobiah and Sanballat according to these their works, and in the prophecies Noadiah, and the rest of the prophets that would have put me in fear." It had been found good worldly-wise policy to keep prophets in pay, because of their influence. Philip of Macedonia supported orators at Athens, and politicians now-a-days support editors and journals.

Seership, however, upon which the antiquity of Judaism rests has been substantially discarded. It is "a roof out of dry ground." The parts of the Bible which relate to it most definitely are least esteemed. In this I believe that there is a radical error. The endeavor to set aside spiritual perception must be followed by disbelief in any spiritual existence whatever, except as a bodily function. This indeed is the climacteric of modern scientific research, and I sometimes think it true so far as the individuals are concerned. It requires a faculty to believe; and where there is none, may be the person is indeed a "natural brute beast."

The spiritual element in the Hebrew writings, after all, constitute their strongest hold on the popular mind. The history is of little moment. Few care to keep the details in mind. But when the limits of the world of sense are overpassed, and the mind is brought to consider spiritual existence, the matter assumes an interest as well as gravity which will not let it go. This element has preserved the book. It has been assailed, its discrepancies shown, and numerous faults of style and diction. The Rabbinic redactors cut out of much and inserted other matter; and other blemishes are apparent. It outlives all these. Every century has produced a new order of assailables. The Protestant Church, which assumes to be built on it, has explained away its teachings till they mean nothing. The other Christian bodies have never relied upon it except as auxiliary. The Jews seem to have dropped all conception of its spirituality and another what sense it has, with the *mesora*. It outlives all these, because it is a witness to a spiritual world, and the intercommunication of the denizens of that world with mortals upon earth." In this respect it is the *Word of God*.

## SCIENCE AMENABLE TO SPIRITUALISM.

BY Z. T. GRIFFEN.

The domain of science is to accept—at least for examination—all phenomena occurring in the world. Science, in the broad, common acceptance of men generally, is knowledge, a collection of general principles; and it may be considered as the sum total of human knowledge in the world-to-day, either special or general, which can only be arrived at by observation and thought.

As opposed to science, apparently and not really, are religion, inspiration, and the spiritual phenomena of this era. These latter phenomena are totally ignored as outside and beyond the reach of science. Surely the alleged facts are capable of being collated

and arranged into groups, according to their various characteristics. These facts may not come within the same classification, in the domain of science, with the natural sciences, but they certainly merit the candid attention of scientific men, notwithstanding the fact that the realm of natural science is a different and other realm from that of the so-called spirit-world. In this latter, in the abstract, things that pertain to this world do not obtain in the spirit-world, this world being ruled by the expression of matter, and the next world being ruled by mind in the abstract, as, for instance, what a man is in the spirit-world appears to be, while what a man appears to be in this world he is, unless viewed by the clairvoyant in this realm. And although the "old intellect" is in every way capable of viewing and dissecting inanimate bodies, crystals, bones and fossils, the "wasm inspirational" or clairvoyant eye is necessary to accurately discern the spirit which once pervaded these bodies, shells, bones and fossils.

It is to be noted that in the two realms, the physical and the spiritual, there are two sets of laws which are only applicable to their respective realms. But, as a whole, we must accept the maxim that mind rules matter and matter into the spirit-world, and in this way it is true that even science is made amenable to Spiritualism, and as no man of science or set of men can pass upon any question finally, they certainly are amenable to that which they only do not attempt to pass upon at all. As best they can get but fragments of scientific truth, even of the outer world, and these scientific authorities cling to these fragments with as much tenacity as a drowning insect clings to a floating chip in the rushing waters of a flood.

What must be the reaction of such a person upon entering the spirit-world, and what will be the result of his perceiving, when one of his world, this world contains has been made to him by his own hand?

The investigation of the spiritual nature of man is but just begun in this day and country, in many a patient investigator, after a score of years of careful study, exclaims that he has only just commenced to comprehend the subject, and is fairly ready to proceed to the first lesson of the spiritual world yet to come.

**Welcome to Mrs. Corn L. V. Richmond**  
by the Brooklyn Spiritualists at Everett Hall, Sunday, Aug. 17th: Remarks by Rev. Samuel Watson, Endorsing her Published Works: Improvised Poems by Oulma, etc., etc.

The Chairman, Mr. Charles E. Miller, in opening the morning exercises, congratulated the Brooklyn Spiritualists that they again had the pleasure of welcoming Mrs. Richmond to the City of Churches, and the privilege of listening to her inspirational utterances. For five years in unbroken succession, he said, Mrs. Richmond has visited Brooklyn, spending the month of August with us. This year, unlike those that have preceded it, she calls to speak in other localities, but she has been so numerous and urgent that her stay with us, I need not say, will be necessarily limited, and this may, and probably will, be the only Sunday during her present visit that she will be able to speak from the spiritual rostrum in Brooklyn. Considering the circumstances that have detained our friend on her journey from Chicago to Brooklyn, Mrs. Richmond's presence here on the 17th Sunday of August instead of the first, has an important public significance. So numerous have been the demands for her, that on her way hither she has spoken at spiritual gatherings and camp-meetings in Michigan, in Northern Pennsylvania, and last Sunday at Lake Pleasant, Massachusetts. It must be a source of gratification to our sister, as it is to all true and earnest spiritualists, that our trance and inspirational speakers, among whom she is so distinguished, are at last, after a generation of contest and controversy, finding recognition and approval such recognition as is manifested in the large audiences, numbering thousands of thoughtful and intelligent people, who have listened to her grand inspirational utterances on her journey from Chicago to Brooklyn.

It was only last Sunday that I had the pleasure of standing on this platform beside another noble-minded woman, one of our most brilliant and gifted spirits, and a fair and true friend of the spirit-world, Mrs. E. O. Hyzer. I stated to Mrs. Hyzer, and I now repeat the same statement in the presence of Mrs. Richmond, that my views of the present aspect of our cause were most hopeful and encouraging; that to my mind the senseless cry of "fraud" against our mediums has nearly spent its force; that, growing out of the freedom, variety and more democratic character of the spiritual phenomena, there were larger and larger numbers of people on the anxious seat of inquiry, and that a hostile public opinion, no matter how deeply seated in ignorance and prejudice, must ere long gradually yield to the logic and the illuminating power of our trance and inspirational speakers. This is the status of Spiritualism in Brooklyn, and I think it is measurably so elsewhere, as is evinced among Spiritualists, and an avowed spirit of inquiry among our opponents will, I am rejoiced to believe, increase the demand for the services of our trance and inspirational speakers, when the circle of their influence, and greatly increase their power and usefulness.

Addressing Mrs. Richmond, Mr. Miller said: "The 'word of welcome' that I, as the agent of the Brooklyn Spiritualists, have to offer you is, 'Well done, good and faithful servant.' We rejoice in your success, and we will continue to support and sustain you in the glorious work in which you are engaged."

The audience was invited to present subjects or questions, all of which would receive attention, as far as the time allotted to the morning lecture would permit. The questions were answered in the order in which they were presented, and the subject being characterized by that lucidity, logical acumen, grasp and mastery of the subject, and artistic beauty of expression, which are uniformly the accompaniments of Mrs. Richmond's inspirational utterances.

Spirit power in the psychometric phase of mediumship is taking so prominent a place (and soon to become vastly more prominent) that your readers will, at least from the number of extracts from Mrs. Richmond's answer to the following query:

Ques.—Psychometry: Is it a form of mediumship, and how can we distinguish between clairvoyance and psychometry?

Ans.—Clairvoyance is clear seeing or the sight of the spirit. That which is called psychometry has been variously interpreted as being soul-reading, the reading of the soul of things. We would, on the other hand, describe it as the perception of the spirit of things. Psychometry is the sensitiveness of the spirit through the material organism, which is also sensitive to all records of mind and matter. As there is no material structure without its corresponding mental law and mental power, psychometry is the reading of the soul of life; is that which discerns beyond the substance, the spirit of matter as well as the spirit in man.

We would describe clairvoyance as the visual expression of which psychometry corresponds to feeling, penetration, or perception. Both manifestations are natural and are medial. We mean by this that the claim of natural mediumship is perfectly correct, but whoever claims independent clairvoyance or psychometry as separate from spiritual gifts, claims an impossibility. The terms are not possible. To be independent clairvoyant, one must be in the universe alone.

Psychometry is the discernment or tracing through spiritual vibrations of the inner history of all things; the discernment of human characteristics by objects that the human being has come in contact with, or impressed its mentality upon. The history of things can thus be

traced from time immemorial by a psychometric delineator. But this is not independent of spirit power. The links and force are supplied by intervening spirit intelligences who form the atmosphere upon which this line of life can be traced. Consequently the psychometric delineator must not only be in rapport with the subject (i. e., object person delineated), but with the surrounding atmosphere and must traverse the spiritual atmosphere of all stages or degrees of life sought to be traced. The psychometrist is properly the spiritual discernor, the reader of the spiritual history of the world, as the geologist is the reader of the physical history of it, and determines the spiritual in the degree that the faculty is unfolded, and that the mind is capable of sufficiently expressing what the spirit discerns.

Many psychometrists perceive more than they can describe, and many clairvoyants see, but are unable to put in language, the visions that pass before the spiritual sight.

The combination of clairvoyance with psychometry is very frequent. The perception of all things constitutes the one faculty of spiritual existence. Therefore psychometry may be said to be the sensation of the spirit as nearly as the human mind can comprehend what that sensation is. All senses merge into the one of perception, which is the faculty of discovering whenever spirit has been, and the lines of sympathy interlinking the various stages of mental intelligence and thought in the universe.

The following was sent up from the audience as a subject for the improvised poem: "Loving Oulma and Her Home." The poem which follows, full of pathos and beauty, will be better understood when it is stated in explanation that in addition to the words of welcome from the Chairman, Mrs. Richmond, in taking her seat upon the platform, was warmly applauded by the audience. These, with the abundant floral decorations with which loving and admiring friends had decorated platform and speaker's desk, were what Oulma recognizes.

"As sounds of music greeting one afar,"  
And as  
"Like the white spray from off the ocean wave,"  
"GREETING, AND WELCOME TO US."  
I feel you welcome, for your thoughts have come  
Like the white spray from off the ocean wave.  
Saying, "Oulma, welcome to our home,  
And thanks for all the loving words you gave,  
That round our hearts like flowers bloom again  
After the night of pain."

As summer flowers you think Oulma comes,  
Bringing bright lessons from our spheres above;  
As trailing vines that cluster round your homes,  
Wreathing their blossoms with the breath of love;  
As spring time finds you say Oulma comes,  
Singing once more the songs of Heavenly peace,  
Releasing thoughts from out the earthly tones,  
And bidding all the sorrowing tear-drops cease.

As gentle messengers Oulma comes,  
As snow-flakes falling are her words of truth,  
Even so to breathe the flowers in your homes  
That long endure love and endless youth.  
Oh, thank you for your loving words this day,  
They wreath around Oulma's heart as flowers,  
She breathes them to her angel-home away  
And adorns with them her celestial bowers.

Thanks for this welcome our instrument;  
As sounds of music greeting one afar,  
Even so your kindly thoughts to her are sent  
And light her pathway like a glorious star!  
Oh, thank you for the welcome to your hearts,  
I take my olden place and sit therein  
Till my spirit all its joys impart,  
And each soul from its sadness I may win.  
Oulma blesses you with her sweet love,  
She breathes upon you all the magic power  
That she can gather in her home above,  
And buds for you this day a spirit flower.

**BENEDICTION.**  
May the blessing of the Infinite Spirit of Love abide with you all, wreathing around your hearts and homes the blossoms of immortal life.

**EVENING EXERCISES.**  
The Chairman stated that after the morning lecture he had enjoyed the pleasure of an introduction to the Rev. Samuel Watson; he had been allowed the privilege—and a great privilege he esteemed it of meeting and shaking hands with this able and fearless champion of Spiritualism. He now saw Dr. Watson in the audience, and he extended a most cordial invitation to him to come upon the platform and speak, even if but for a few moments, to an audience of Brooklyn Spiritualists.

Mr. Miller further said that in the regular discharge of his duty of presiding officer of the Brooklyn Spiritual Society he had, within the last few months, welcomed to this rostrum a number of clergymen, or ex-clergymen. Among them were the Rev. John Tyerman, Rev. J. M. Boyles, Rev. Mr. Fishbough, and this evening he hoped the friends were about to listen to the Rev. Dr. Watson. Though he was well aware that the ecclesiastical titles and distinctions which these gentlemen had won, and were once proud of, were no longer valued, there was in one sense an important significance attached to them. That significance consisted in this: in showing what valuable and most important contributions the Christian church is making to the cause of Spiritualism. The men who in the Christian church can no longer retain in its communion, can no longer subject to the restraints of ecclesiastical authority, are men distinguished for personal independence, for the clearness of their intellectual perceptions, and whose lives are dominated by conscientious convictions.

A new invite Bro. Watson—the Rev. Samuel Watson, D. D.—to our platform, and extend to him the right hand of fellowship.

**REMARKS OF DR. WATSON.**  
Mr. President—I am reminded by your words that it was at Brooklyn, seven years ago, that I attended the last General Conference, and what I was doing here at that time lost me the title of Reverend. I attended here, in 1872, the Brooklyn General Conference of the Methodist Church that convened in Brooklyn regularly for some time; was introduced to that body, invited to a seat upon its platform, and made a speech, and that was the last speech I ever made in a conference, so that if I ever had the Reverend I left it here with you.

I am glad to be with you for the first time today, and I am a little surprised that I have never been here before. I have investigated Spiritualism from Boston to Indianapolis, from Texas to Minneapolis, St. Louis, Chicago, and other directions, but the fact that your sister city monopolized, to some extent, my time and investigation, is one reason why this is the first opportunity I have had to look into the faces of the Brooklyn Spiritualists. And I was attracted here today by the announcement of your gifted speaker was to address you. Having a few days between engagements at the camping and different places in Ohio, I came here with no definite aim, only that I wanted to be here, and I am glad I am here among you.

My conversion was twenty-five years ago, and I was one of your hard cases. It was in 1854 I was converted into Spiritualism, and was not converted until 1855, and not until we formed a circle of five physicians and three preachers—among whom was the Episcopal Bishop of Tennessee, and after careful examination for months, that we were all converted. I came on that summer, investigating first in St. Louis, in Chicago, and more especially in New York. There I met with some mediums, among whom was Mrs. Emma Harding, who had just come from England. When in Boston, a friend took me to see the Davenport Brothers, through whom I communicated with John King—the same spirit, I have no doubt, that has attracted so much attention. The next time that I talked with him was in London, and the next at the Centennial in Philadelphia. I mention this to you as my experience with him as an individual spirit.

One of the questions proposed this morning I think was probably suggested by my Philadelphia friend, Colonel Kase, in regard to the surprise ministers feel when they enter the spirit-world. I was gratified to hear it said that they were not more surprised than many others. I think probably that it was from some things I have told Colonel Kase—for I have associated with him a good deal—of quite a number of

ministers occupying the highest positions in the church, who died in Memphis, of yellow fever, and who have communicated with me very freely, and expressed their surprise at what they found in the spirit-world. I say I was not surprised that your speaker said there were others who were surprised. Now my conviction is that a very large proportion, not only of church people, but many Spiritualists, will be surprised when they enter the spirit-world. And I think very likely a large proportion of mankind are not fitted for any other than the sphere next to earth, and it may take them years before they pass away from their present surroundings. Unless we do our work while in the form we will have to stay here until we do accomplish it. And if I was to say what I think is the greatest error that Spiritualists are committing, it would be the trusting in, and committing, and seeking after, and attaching importance to, phenomenal Spiritualism—wonder-seeking, test-desiring, and every phase of it—and not building within them what Jesus meant when he said, "The kingdom of heaven is within you." Unless we have established it within us we shall never find a law in the universe of God. Let us, Paul says, leave the appearances, they are necessary; I count that phenomenal Spiritualism is just as necessary for the philosophy and the going on to perfection as the letters are, and the syllables, and the words, and paragraphs to the acquiring of knowledge; just as necessary as the figures, and the rules, and relative values of those figures, are to the acquiring of the grand demonstration of truths in mathematical science. But let us not stop with the first principles; let us go on to development; let us become more spiritualized; let our motto be "onward and upward" in this life, for we are as much spirits now as we ever will be, and every step we take in this life will but elevate us higher and higher in the world beyond. We will only enter whatever class we have attained in this earth-life.

I meant, however, in these remarks to say a few words in regard to your speaker. No person living have I so desired to see and hear as Mrs. Richmond. I have read more of her than all the other lectures I have ever read put together. I succeeded her in Europe, and the first lecture I ever gave I was called out in London after a celebrated speaker, by Mr. Burns, just as I was called out here to-night. Through my London periodicals I read every lecture that has been published of hers while on her European tour, and I am glad to know that you appreciate her so highly, and give her the endorsement and happy greeting you did this morning. From my heart I bid her God speed!

As Dr. Watson left the platform, he received the hearty applause of the audience, who were evidently delighted with the opportunity of testifying their appreciation and approval of the important service he had rendered to the cause of Spiritualism.

Mrs. Richmond's address was on a topic suggested by Dr. Watson's remarks: "Phenomenal Spiritualism."

[A verbatim report of this lecture will appear in the Banner of Light next week.—Ed. B. or L.]

From among the subjects presented for the improvised poem the audience selected the following:

"THE VOICE OF HONORABLE BURNS."  
What would ye that I bring to ye  
From the fields of slumbering clover,  
From the glinting of the angel bowers,  
That arch your Sabbath over?

There's a message of the summer air  
That's freighted with such blessing:  
There are beings ever bright and fair,  
That bend to your entreating.

Above the earth and fit of love,  
Ah, such a power I bring ye,  
A' that rapturous sight to prove,  
This is the song I sing ye:

Out of a sphere that's fair and bright,  
Where firm, unbroken ever,  
Immured in glory of delight,  
No more our hearts do sever.

The angels sing their songs of love—  
The glad love of the spirit,  
The crown that every soul above  
In Heaven shall inherit.

No more the song upon the earth  
Of souls in wrath eternal,  
No more the darkness and the death  
Kindled by flames infernal;

I find a' souls are filled w' love:  
A' hearts must Heaven inherit  
If they but a' their kindness prove  
In affection to man's spirit.

I find that every man below,  
Is every man's ane brother;  
We gain the path to Heavenly life  
By helping ane another.

I find a' thoughts are linked with one,  
The Eternal Loving Spirit,  
Even as the splendor of the sun  
Must at the rays inherit.

Oh, Brothers, sisters, in your home  
Bene down with passing pleasure,  
Receive the joys that are to come  
In this delightful measure:

From prince and king, from chahn and thrall  
The angels bands release,  
That you may hear the Heavenly call,  
That they may bring you peace.

Behold the voice of Heavenly Love,  
Behold the angel throng;  
Behold a' souls are linked above  
By action, which is song!

And now, as o'er fair Scotia's hills,  
The purple dews are falling,  
As down the many glistening rills  
The air of night is calling,  
So in your hearts and on your shore  
Is the voice forever pressing,  
Freedom to man forevermore,  
From cares and pain distressing;

**Spiritual Phenomena.**

**MATERIALIZATIONS—COMMENTS.**

To the Editor of the Banner of Light:

I cannot resist the temptation of sending you an account of a late séance I attended at Laura Morgan's in Terre Haute, Ind. I have frequently visited both this medium and the more noted Mrs. Stewart, of the same city, and have been deeply impressed with what I saw, but never until the night of the 24th of July could I say "I know that this is not deception; I know that this is the operation of disembodied spirits upon matter."

The strict physical restraints under which Miss Morgan places herself are familiar to your readers through the admirable letter of Dr. J. M. Peebles in a late Banner.

Seated in the cabinet, under these test conditions, Miss M. was plainly visible during a large part of the séance; and what was still better for those of the audience, who, like Thomas of old, must feel as well as see, we were permitted to walk up to the cabinet and shake hands with the spirit-forms, and touch the medium at the same time. The most beautifully developed spirit-form I have ever seen materialized appeared on this occasion, that purporting to be Miss Mary Lawrence, daughter of Judge Lawrence, of Ann Arbor, Mich. This lovely spirit appeared in flowing white, and seemed to float rather than stand. At one time she appeared in a rose-colored illumination which revealed more distinctly the beautiful expression and fair proportions of Miss Lawrence, noticeably different from those of Miss Morgan. By request Miss Lawrence partly dematerialized, sinking down and then rising up again. She also came out from the cabinet and played two pieces upon a piano which stood open in the room.

All of these manifestations, except the illumination, I had previously witnessed at the same place several weeks earlier, purporting to come from the same spirit; but owing to the fact that I could not be positive that it was not the medium, I was not deeply impressed with the séance. A wonderful development of power on the part of the spirit controlling was manifested, showing to my mind the truth of the oft-repeated prediction from the spirit-world, that materialization (as well as all phases of spirit-mediumship) is to be lifted speedily to a higher plane; that spirits are to appear clothed in a more refined and beautiful form than has been the case in the past history of Modern Spiritualism; that the aims of instruction and purification are to largely supersede the motives of conviction and of personal feeling, which, up to this time, have swayed the minds of the majority of spirits and mortals connected with these phenomena.

But to return. After the unusually fine manifestation of Miss Lawrence, little of a high order occurred—I mean that the forms which appeared, four or five in number, resembled the medium largely, or at least the two that I saw did. The visitors were not sufficiently at home in their newly-wrought bodies to use them naturally. Indeed, the one which appeared for me seemed what it was, a transient form, chiefly made up of the physical elements of the medium, voice, height and figure being very similar to hers, and yet the medium still remained in the chair, or a portion of her organism did.

The crying need of the hour among Spiritualists is, careful, pains-taking, devoted experimentation by mediums themselves upon the workings of their own minds and organisms when under spirit influence. This, with the investigations of scientific, truth-seeking men from without, would furnish in time a science of spiritual development as much safer, healthier, and more profitable than the blind experimental searchings of to-day as is the modern chemical practice ahead of that of the old alchemists. Out of darkness comes the light.

Yours truly,  
F. M. P.

**REMARKABLE MATERIALIZATIONS.**

To the Editor of the Banner of Light:

I wrote you a letter about a week since, in which I referred to some materializing phenomena that were then occurring at Vaucluse. Since then we have held five séances, at each of which the spirits manifested increased power.

Aug. 30th (medium's husband and self present), we sat in the summer-house, which is of hexagonal shape, sixteen feet by twelve. The summer-house stands at the foot of a broad gravelled walk leading from the front of the house, three hundred and fifty feet distant from it. The summer-house I keep locked day and night with key in my desk. The cabinet is made with a curtain, and is of a triangular shape, fifty inches long and thirty-two on an average wide. The moon shone brightly, and no lamp was lit. My wife came out of the summer-house wearing a neat white walking dress reaching just below her ankles, with white stockings and kid slippers of same color. We stood in front of her on the walk outside. She came to the edge of the piazza, and after repeatedly pressing her foot daintily in the gravel she motioned us to go ahead of her on a walk leading west to an arbor, toward which she walked with a firm graceful step, thirty-three feet (by measurement). On her way she plucked from the branch of a sycamore tree a leaf and gave it to me, also a branch of weeping willow. After returning to the summer-house, she walked down a broad path running east forty-two feet. Again she came out, and stood on the east end of the piazza, directly in the rays of a bright full moon, looking wistfully around her, and on one occasion removing for a short time the veil from her face so that we could the more distinctly see her features in the moonlight. Again she came out and walked down a path some distance leading south-west, apparently revelling in thought of the old familiar grounds she loved so well.

At the next séance, Sept. 1st, my wife (on whom the spirits seemingly concentrated all their power for the occasion) walked west seventy-two feet, and again east one hundred and six feet, and still again on the slightly ascending gravel walk leading north to the house, sixty-three feet, and yet again south-west thirty feet.

Sept. 2d, séance held in nursery chamber, my brother Joseph having for the first time been present. My wife and daughters made great quantities of white lace in our presence, (as they always do) which they placed on our heads, and whilst manipulating the sparkling mass it snapped in all directions, very much as sparks of fire. By what I can learn through this process, regularly repeated, the vitality of a healthy person, under the requisite conditions, may be perpetuated to an almost indefinite period. On this evening my wife walked out of the room through the upper hall into the two front chambers, a distance, as before stated, of some fifty feet. Many spirits manifested this evening, known to my brother Joseph, who had not before been present. Among these came Agnes (burned at Holyoke, a cabinet spirit of Mrs. Boothby's), and Immed the time "Searer, My God, to Thee;" also two spirits showed themselves at the same time, standing in front of the medium.

Sept. 3d, séance in summer house, medium's husband, my brother Joseph and myself present. My wife came and walked west to arbor one hundred and thirty-five feet, stepped into it and walked twenty-nine feet to the further end, where she seated herself by my side and looked long and wistfully around at the beautiful landscape once so familiar to her. She then arose

from her seat and, taking my left arm with her right hand, she walked to the east end of the arbor, and stepping down in the broad walk, she then paused and, turning her head gracefully, motioned to my brother to give her his arm, which she took with her left hand, and walked with us back to the summer house with like graceful agility she was accustomed to when in earth-life. My wife came out again and walked down the middle path east, that looks out through a vista on the sea, through an avenue (some six hundred feet in length) enclosed by tall trees and gigantic box-wood, the latter from four to six feet in height.

After my wife retired, my daughters Fanny and Gertrude came out of the cabinet arm in arm, and stood some time before us. At my request they followed us as we all went outside the house and stood together in the open doorway, giving us ample opportunity to observe them. After they retired, my wife again came out leading the medium, and stood some time in front of us each, taking one of my hands in hers. There was a marked difference in the feeling of the hands. I now asked my wife to lead the medium opposite the open door, so that we could see the two more distinctly. She did so to our full satisfaction. I will just here remark that the steps of my wife were always noiseless, whilst those of the medium were quite heavy, in consequence of her wearing heavy shoes to protect her feet from the damp ground as she went to and fro between the house and the summer-house. I may also say that a poor, "credulous" kitten followed us to the summer-house on this as on other occasions, and persisted in rubbing herself against my wife's dress, and purring around her as she walked just as if she had been a real being, and not the creation of a crack-brained, half-witted Spiritualist. So too, a very large Newfoundland dog, who, with a still bigger St. Bernard, keeps watch at Vaucluse against all dishonest comers, whether "accomplices or defamers of mediums," or others—chanced on this evening to find his way to the summer-house, just as my wife was following us out of the open door, when she paused, on seeing the dog just beside her, and calmly motioned to me to take him to the house, (which I did, otherwise the poor, foolish, deceived brute would have doubtless pounced on the counterfeit spirit in the same blissful ignorance of her false identity that attended the kitten and the three demented human bipeds that were present.)

Friday, Sept. 5th, at summer house, medium's husband, my brother Joseph and self present. My wife came out and walked one hundred and thirteen feet on gravel walk towards home, and walked short distances in other directions. We all generally preceded her in her walks—myself next to her. She now seemed very anxious to make me understand something that I was unable to comprehend from her signs. At last we walked down the middle path east, my wife following until she came to a narrow serpentine path leading out of one of the main paths at a dark shaded nook towards the orchard, in which the beams of the newly- risen moon were beautifully gleaming amongst the old orchard of apple, peach and pear trees. Leaving us at her right, she walked up this crooked narrow path about forty feet from where she left the wide path, and near by where it united with another broad winding avenue some sixty or more rods in length. Here she paused and gazed long and wistfully on the beautiful moonlight landscape before her, as she doubtless had often done when in earth-life. On this occasion she again brought the medium out of the cabinet, and after giving us an opportunity to identify her, she motioned us to go outside the summer house, where she stood beside her in the open door, making a most striking contrast between her own form, clothed in brilliant white robe, and that of the medium, in her usual dark dress, protected on that occasion against the damp by a woolen cross-barred morning dressing-gown which I have had in my house for more than twenty years.

It would take a volume as big as the Bible to describe minutely all the phenomena that has occurred here during the (some) ten séances that we have already held. Suffice to say that from the regular increased power manifested by the spirits on each successive evening, I think that in as many more séances under favorable conditions, my deceased wife and children will (as we are assured) be able to come out of the cabinet and ramble about the old familiar grounds (enclosing seven-acre) as freely and with as much delight as they were formerly accustomed to do before they had ascended to a more beautiful and perfect sphere.

In conclusion, I will just say that it would take the pen of an archangel to describe the beautiful accompaniments that attend these evening out-door séances. On the last evening just referred to, my wife could not have remained fully materialized for less than an hour and a half, during more than half of which time she was out of doors, moving from point to point, where she could the better see the varied beauties of the grounds that ministered so much to the delight of herself, her children and friends, when she was in earth-life, and which, as she and my translated children assure me, have been used in a great measure as a pattern from which they have fashioned their delightful spirit-home.

Yours truly,  
THOMAS R. HAZARD.  
South Portland, Me., Sept. 6th, 1879.

**Was It Magnetism?**

To the Editor of the Banner of Light:

Long before I made any inquiry into magnetism as a remedial agent, I wondered at the very extraordinary success with which I had treated my typhoid fever cases; for, in a country practice of thirty years, I call to mind but three fatal cases of that disease which came under my treatment—the last one being nearly twenty years ago. I know of no other disease in which my success has been greater than that of my professional neighbors. Can it be that my cases have been of a milder type, or that the causes of this disease in my locality are less numerous than in the surrounding towns? This can hardly be the case, for the percentage of fatal cases in my town has probably been as great as in the neighboring towns and villages. I know of no medicines that I have used that differ from those employed by other physicians of the allopathic school. In fact I am quite sure I have used less rather than more medicine than my neighbors.

This disease is well known to have its principal seat in the alimentary canal. The bowels are the organs chiefly involved, and it is to the organs within the abdomen that I have always given the most critical observation. I have invariably, and with great particularity, examined with my hands the condition of the patient. It was essential that I should know as to the fullness, the tenderness, the warmth, the moisture or dryness of the surface, &c., &c. To do this I have, with my hands, carefully examined, daily or oftener, as the severity of the case might require, the entire surface of the abdomen.

My recent experiences in the treatment of disease with magnetism have led me to inquire whether, in the daily examinations of my patients in this disease, I did not, unconsciously both to myself and my patients, administer a magnetic treatment; and that it is to magnetism largely that I owe my success in the treatment of typhoid fever.

MEDICUS.

**"The Council of Nice."**

DEAN DUDLEY, Esq.: Dear Sir—Your impartial, thorough and colorless history of the First Council of Nice is a most valuable gift to this age of budding inquiry. No candid man of the present century can go back, as you have done, to the original sources of information without discovering—probably to his great surprise—that Jesus Christ was no more the founder of the religion established by Constantine than Thomas Paine was the founder of the Presbyterian Church in America. Your work ought to be in the hands of every preacher throughout what we call Christendom.

Yours truly,  
ELIZUR WRIGHT.  
Boston, Aug. 5th, 1879.

When a man's temper gets the best of him it reveals the worst of him.—Yonkers Gazette.

Banner Correspondence.

BROOKLYN.—A correspondent writes: "It would be an interesting experiment to submit the original copy of some newspaper articles to a good psychometrist. The results might be safely published; for a demonstration of that characteristic editorial failing...

NEW YORK CITY.—A correspondent writes: "The Second Society of Spiritualists, of New York City, began their regular meetings in Republican Hall, 65 West 33rd street, on Sunday, Aug. 25, 1879. The speaker...

MASSACHUSETTS. NORTHAMPTON.—Dr. W. L. Jack writes, announcing that he will be at his office in Haverhill on the 23d of September. He takes occasion also to return thanks to his friends for the kindness extended to him while at the Lake Pleasant Camp...

MONTAGUE.—Louis Ransom (of Troy, N. Y.), forwards the subjoined: "The following preamble and resolutions were unanimously adopted by the Spiritualists assembled in conference at Lake Pleasant, Aug. 31st, 1879:

Whereas, The Legislators of Missouri, Illinois, New York, Vermont, New Hampshire, Pennsylvania, and Ohio, have enacted laws making it a penal offense for any but graduated medical men to practice medicine to practice the art of healing the sick; and

Whereas, Efforts are being made in other States to procure the enactment of similar laws; and

Whereas, The most signal advances in the practice of medicine are being made by the use of remedies, and inventors of systems outside of the regular schools, and whose improvements were not accepted by the said schools until they were forced upon them by popular use, and a compelling prejudice; and

Whereas, Any attempt to monopolize the health or lives of the community, is an infringement of our plainest rights as American citizens; therefore be it

Resolved, That we only protest against but will oppose by every means in our power, the enactment or the attempted enforcement of laws discriminating in favor of or against any method of medical practice whatsoever.

Resolved, That we firmly protest against any interference by the State with those rights of the individual so manifestly beyond the pale of its authority as declaring by statute what secrets of nature we may or may not employ, that hinder the sacred right of the man and no business of the State."

LANCASTER.—A subscriber in remitting for the Banner of Light, takes the opportunity to give a brief history of his religious experiences. He is a believer in Spiritualism; is a member of the Presbyterian Church; accepts Jesus and his teachings, but finds he is benefited and enlightened by the teachings he receives from spirits.

CALIFORNIA. GREEN VALLEY.—J. Lorain writes, August 27th, as follows: "On a recent visit to San Francisco I attended a séance held at No. 681 Mission street. The medium, Mrs. Crindle, a middle-aged lady, was seated on one side of an ordinary lamp-stand, her hands crossed in a taboret on the table in front of the audience in a semi-circle opposite with joined hands, and beyond reach of the stand. Immediately with the exclusion of the light the guitar went whizzing in every direction through the room near our heads, and high aloft in the ceiling. At another time four or five musical instruments were thus moving rapidly in mid-air, and loudly thrummed at the same time. Skillful rendering of music in song through the trumpet was had, and a number of clairvoyant readings of members of the circle, and alone. Divers sifting lights similar to, and brilliant as that of a glow-worm, were shown floating in all directions around and about the medium and circle. In conversation with me, through the entire séance, I was enabled to read one hundred and thirty miles distant, not only my own proper name was used, but also that of my wife and mother-in-law; besides other matters were referred to, impossible for any one present to be cognizant of."

DISTRICT OF COLUMBIA. WASHINGTON.—Flora B. Cabell writes that "The truth of Spiritualism is quietly, slowly, but surely working its way to the minds of the intelligent portion of the community who do their own thinking and do not pay others to do it for them. They begin to realize the importance of investigating for themselves. But of this class there are some—too many in fact—who, while they do think and investigate, yet lack the manly courage to assert their thoughts, beliefs and opinions. Such are to be shrewdly pitied. When Spiritualism shall have become fashionable, as orthodoxy has been—for it is fast winning now—we may have the pleasure of seeing these timid ones stand boldly up for what in their hearts they believe to be right and true. At a dinner party some two years since at my house—the guests being composed of Unitarians and Episcopalians—in reply to a statement which was made by one of the ladies and concurred in by others present, respecting the great improvement in the science of treating disease, and that, owing to good results, homoeopathy was taking the place of allopathy, I made the remark that homoeopathy was a step in the right direction. But there is yet another. (It will be remembered I was restored to health through the means of Dr. Slade.) I further remarked that allopathic practice and Orthodoxy preaching would die the same death and fill the same grave in the near future. And the signs seem to indicate that all things are working together to produce, in due time, that which to be desired result."

they do think and investigate, yet lack the manly courage to assert their thoughts, beliefs and opinions. Such are to be shrewdly pitied. When Spiritualism shall have become fashionable, as orthodoxy has been—for it is fast winning now—we may have the pleasure of seeing these timid ones stand boldly up for what in their hearts they believe to be right and true. At a dinner party some two years since at my house—the guests being composed of Unitarians and Episcopalians—in reply to a statement which was made by one of the ladies and concurred in by others present, respecting the great improvement in the science of treating disease, and that, owing to good results, homoeopathy was taking the place of allopathy, I made the remark that homoeopathy was a step in the right direction. But there is yet another. (It will be remembered I was restored to health through the means of Dr. Slade.) I further remarked that allopathic practice and Orthodoxy preaching would die the same death and fill the same grave in the near future. And the signs seem to indicate that all things are working together to produce, in due time, that which to be desired result."

MANTUA STATION.—D. M. King writes under a recent date, speaking in high praise of the course followed by the Banner of Light in treating the salient questions of the day. He further says: "We have a little band of good souls here at Mantua Station and we intend our efforts for four years ago, we agreed to work together. By the aid we have had we have developed one good materializing medium, as well as speaking and test mediums, and have convinced hundreds of people of the truth of the spirit world. We held séances two evenings each week, with the same persons present (some ten of us in all), and continued to do so for three months, when a gratifying development was reached. I think that if people only knew that they ought to deal with spirits so nobly and unpretentiously, just as much so as they do in business matters, mediums would be plenty in every neighborhood. We are in favor of the establishment and maintenance of such societies free of all sectarian bias. We are glad to go on with the work as it will best for all concerned. May you, Mr. Editor, live long to bless humanity, and when you are worn out with your labors here, find that peace and rest in the Better Country which you so highly desire."

CLEVELAND.—Samuel Curtis writes, renewing subscription, and presenting the following appreciative words in the course of his letter: "You may count me a life subscriber. As long as the Banner of Light continues, I am going to have it. It is the best paper in the world. That your subscription list should swell to great numbers, is my earnest wish."

KELLOGGSVILLE.—L. E. W. writes: "The 'faithful few' of our quiet town are waiting anxiously for the angel to come and trouble the waters of old sectarianism; yet we are few, and he would bring the blessings of spiritual truth would have to come without money and without price. Material necessities of course preclude this action on the part of the workers, and therefore we will hunger and thirst for the feast on the beautiful banquet that the good old Banner of Light spreads before us weekly, and learn to be content."

ANTWERP.—A. J. Chapman writes: "The Spiritualists of Northwestern Ohio held their seventh annual meeting in a beautiful grove recently fitted up for the occasion, four miles north of Antwerp, Hamilton Co., Ohio, Tuesday, August 20th. Dr. Slade was presided over by M. K. Wilson of Auburn, Ind., a very able and worthy gentleman. The sessions continued two days, commencing August 23d. We had a very enjoyable time. Mrs. Tuttle was in one of his happiest moods and Mrs. Tuttle had left all her cares at home. Mr. Tuttle in his four discourses epitomized Spiritualism in its phenomena, philosophy and religion. Mrs. Tuttle's readings and the musical talent she adds every much to the interest of our meetings. On Sunday we had an audience of from four to five thousand persons, who were held with rapt attention by the 'Farmer Philosopher,' Mr. and Mrs. Tuttle left a very favorable impression among the people generally, and should it be their fortune to visit this part of the State again they will surely meet with a cordial reception. Spiritualists have no need to fear that their cause will suffer in the hands of able and representative workers, and I will add, friends everywhere, keep them at work."

MISSOURI. ST. LOUIS.—A. Mittenberger writes with reference to materialized spirits as known to our modern era, and what are known as "ghosts" in the popular parlance. In the course of his remarks he says: "Ghosts appear as ghosts only because they have no medium to draw the flesh from, but our spirits are not so. I learned that certain persons called mediums have to spare a certain fluid, which, with the will of the spirit, can create flesh, blood and bones, and that is nothing more wonderful than each one of us does every hour of our lives. Our own wills attract the matter of our bodies from food, from the air, from other persons both when we sleep and when we wake; we do this by virtue of a law that we do not understand, but the disembodied spirits understand the law, and can do as they will as well after death as before."

Cure of Dr. Slade—A Spirit-Prophecy Fulfilled.

To the Editor of the Banner of Light: It may surprise you to receive, under the circumstances, a word from me, but that which has taken place within the last few days is really worthy of note, and I deem it a duty to place it on record before your readers. You may remember that in the last letter to you by Miss Slade (my niece) she spoke of a prediction made to me by the spirits who control me. It is of this prediction that I wish to write.

It is well known to your many readers that, through a stroke of paralysis, my right side has been useless from the date of my arrival from Australia to the present time. This paralytic attack took place over four months ago, shortly after leaving Sydney. On my arrival here in San Francisco I had Dr. J. D. McLennan call at my rooms, and he at that time gave me treatment; after his treatment of some fifteen minutes' duration, I could use my arm and limb so that I could get about my room and attend to some business; but from that time up to the present I got no better in point of health. Some of the best doctors called on me and said I could not get any better, as my right limb had already become somewhat smaller than my left one.

The first of August a spirit said to me that I would be well if I would do as they (the invisibles) wished me to; of course I promised to follow their direction; they said I must have Dr. McLennan give me treatment on the 10th of August and on the 15th. Without my calling on the Doctor he came to me and said he was strongly impressed to visit me and ascertain how I was getting along. I then stated to him that the good spirits had made him come, for I had something to tell him; after which I informed him of the promise and prophecy which the spirits had made me. On the 10th of August he came and gave me treatment, and it caused my limb to swell and pain me; on the night of the 15th he came again and repeated his efforts; many of my friends came in to witness the cure.

We all felt anxious for the hour to come that we could test the spirits. The Doctor came, and in less than twenty minutes I was made well, and could take up my pen and write with my right hand as well as I ever could; what little writing I had accomplished before I had executed with my left hand.

A few days before my cure a physician called to see me, and I said to him I was to be cured on the 15th. He asked me by whom; I of course told him. He replied that it was not possible, for my limb was so much smaller than the other that it would take time to restore it, if it ever could be cured at all; he measured my limb (the right), and it was one inch and a half smaller than my left. After the treatment he measured it again and, to his surprise, found that it was as large as the left. I append the statement of two doctors, so that your readers may get some realizing sense of the critical nature of my situation before I was restored. These medical gentlemen say the whole world ought to know of this very wonderful cure.

Words cannot express my feelings of gratitude to Dr. McLennan and the spirits, for now I am able to go on with my work of enlightening others who are anxious to know more of the glorious gospel of truth and light which Spiritualism embodies. The words of encouragement and sympathy which I have received from my many friends have helped me in my hours of trial, and I return my sincere thanks therefor. I shall also ever feel grateful to the dear old Banner of Light for the cheering and oft-expressed sentiments of sympathy and support it has always extended to me. I trust that the Banner may live long, and that its sunlight of truth may ever continue to shine, and that its visits may be welcomed each week by a large and ever-increasing family of patrons. Your friend for the cause of truth,

HENRY SLADE.

LETTER FROM DR. MCLENNAN. To the Editor of the Banner of Light: Though a believer in Spiritualism, I am not a believer in miracles; consequently I accept nothing be-

cept what can be accounted for through natural causes. The cures effected by the laying on of hands, many of which are truly wonderful, I have attributed to magnetism, and I never believe, in any of the numerous cases treated by me, had the slightest evidence of any other agent outside that. But the recent prediction to Dr. Henry Slade of his cure, and the fulfillment of that prophecy in my presence at the appointed time, together with what was manifested to me on that occasion, have established in me beyond the shadow of a doubt that there are spiritual laws through which angels or spirits can work in us and for us wonderful things which we cannot comprehend.

Those who are not acquainted with the anatomy of the human system do not understand the difference between the many forms of paralysis, except as they can see them in the external appearance of the individual. The case of Dr. Slade, however, was one of those of the prognosis of which was very unfavorable, and according to the highest medical authority honorable. When I first called on Dr. Slade he was in a helpless condition, as far as his arm and leg were concerned, for he could not use either. I made a clairvoyant examination which proved the homoplegia of his right side to be the result of a serious anatomical lesion of the brain in the medullary oblongata. The bones of the vertebrae were also in a congestive condition, as swallowing at times was difficult, and the hearing on one side was affected. The hand extensors and inter-osses suffered greatly, and with difficulty that he could open his hand. I gave him a magnetic treatment which resulted in restoring to him a partial use of his hand and leg, so that, with the use of a strong cane, he was able to go about and attend to business. I continued giving him daily treatments for some time after, but I could see no improvement except what had taken place after the first sitting.

On the 10th of May he was taken with convulsions, which lasted about forty minutes. On the following day he was again taken with convulsions, more severe in his character than on the previous day, he remaining in a cataleptic condition for one hour and a half. On that day I consulted with Dr. E. T. Fraser, well known for his medical skill. Dr. Fraser's prognosis was unfavorable, and that there was little hope of the patient's ever getting better.

Dr. Fraser attended on him professionally for some time after, and treated him for convulsions. It was then that measured Dr. Slade's leg the day before he was made whole, and finding that it was one and a half inches smaller than the other, said, "There is no power can bring about such a sudden change." Next morning, however, finding Dr. Slade well, he examined the leg and found it to be of uniform size with the other; his astonishment can only be realized by those of his professional brethren who understand the nature of the case, and like him do not believe in spiritual power. The prediction of the cure of Dr. Slade and the final fulfillment of it on the appointed time are indeed of those evidences that go to prove the wonderful things that are accomplished from time to time through spiritual agency. I will simply add that in this case I was only the instrument used by higher Power to bring about this wonderful cure, of which a full report appears in the San Francisco Evening Post of Aug. 23d, every word of which is true.

J. D. MCLENNAN. San Francisco, Aug. 24th, 1879. TESTIMONY OF G. H. STOCKHAM, M. D. Being cognizant of Dr. Slade's condition shortly after his arrival on this coast, I feel it my duty to make the following statement: I first met the Doctor about the 20th of April. He was then hobbling about with a cane; he told me he had been totally paralyzed on the right side, while on board ship during his passage from Australia, and was quite helpless on his arrival in San Francisco; but that he was treated by a magnetic physician, and that by one treatment he was so far helped that he was enabled to walk with a cane. I have seen him very frequently since then, but could discover no change in his symptoms. The condition of his limbs remained in statu quo.

On the 6th of August I called to see him, at which time he told me he was to receive two more treatments, one on the 10th, the other on the 15th inst., and that after that he would be well. Being anxious to see if the prophecy would be fulfilled, I called to see him on the 11th, and learned with astonishment the effect of the treatment the day previous. He had better use of his lower limb, and the circulation in it was also better and very much improved. I called on the 17th, when he met me with a bound, saying, "See I am well!" And so he was. G. H. STOCKHAM, M. D. San Francisco, Aug. 20th, 1879.

The document thus endorsed by Dr. McLennan is a lengthy account, which enables the facts of the case, and has also other matter of interest bearing upon the subject. We are unable to find room for the whole, and so must content ourselves with extracts. The Post avers confidently of Dr. McLennan, (of 29 Stockton street) that "the cures which he has effected by his magnetic power have been so remarkable and unequalled as to create astonishment in the ranks of allopathic, homoeopathic, eclectic and all other schools of physicians," and proceeds with his narrative, which is made up of reports of interviews with Drs. Slade and McLennan, the reflections of the writer, etc. From the correspondence held between the two gentlemen of the Post and Dr. McL., we select the following as an important link in the chain of evidence: Rep.—Did any change result from your treatment on the 10th? Dr. McL.—I am not certain about that, but there is not the slightest doubt about what happened on the 15th. Dr. Slade and myself were then in a room alone, and I felt a curious sensation, as if something peculiarly interesting was about to occur. I was sitting in a chair, and Dr. Slade was standing by my side, and as soon as I took Dr. Slade's hands in mine he also said that his feelings were strange to him, and he was unable to speak. I then said to him, "What is the matter?" and he replied, "I have a feeling as if I were speaking in an impulsive way." I have come to fill the promise made me by the spirits, and I have been able to walk with a cane. I was then sitting in a chair, and Dr. Slade was standing by my side, and as soon as I took Dr. Slade's hands in mine he also said that his feelings were strange to him, and he was unable to speak. I then said to him, "What is the matter?" and he replied, "I have a feeling as if I were speaking in an impulsive way."

A FUNERAL PSALM.

Silent we sat, within a darkened room! For in our midst, the lowering light of gloom. Stood a low bier, with blossoms showered in vain To hide the ghastly shape of loss and pain. Still, still was all, save when a sobbing breath Fald stilled tribute to the conqueror Death; When suddenly, outside the open door, An oracle began its song to pour: Sweet, liquid, clear, triumphant as the morn When first the risen sun, with conquering light, His warble thrilled the sunshine and the air, And made the emerald grasses show more fair; The budding elms swayed to that living sound, And some sweet melody sprang up all around. No more I heard the moan and plaint of prayer; No more the hymn's low wailing held me there; No death, no grave, but heaven's immortal Spring Did in that silver cadence reign and ring. The fragrant breeze on the budding boughs; The new-born life and sweetness in the breeze; The nesting, nestling birds, that overhead Their little hawks in the branches spread; The tender fragrance from the budding wind; The sweet wide world, a lifting sunny bough; The deep blue heaven, the gentle sunny bird's sigh, That like some happy, wandering child went by, All sung accordant anthem in my ear: Behold that great change do taken here! His world, his way, his life, his lot and fate, Look up where his departing footsteps go! The grave is empty save of slumbering dust; The dead is risen; arise, ye living souls, and set your feet on the firm ground; Hear the swift footsteps of your coming King! Behold he cometh! here is life and joy; No winds shall scatter and no frosts destroy."—Those Terry Cooke, in Sunday afternoon for July.

A Straightforward Document.

W. I. Bishop, the "exposer," was in Gibraltar some time since, and astonished (?) the residents of that mighty Fortress by the Straits with an exhibition of his powers (?). We find that his appearance has, as usual, the signal for newspaper controversy, and that since his departure his stock (also as is usual) has much depreciated in the market. No better proof could be presented of this fact than the appearance of the article which we copy below from the pages of the Gibraltar Chronicle and Commercial Advertiser—when it is considered that the editor of that paper, in order to use it, was obliged to consume nearly one-seventh of the space devoted to reading matter in the issue wherein it was printed. Private advices replace the signature "Truth" with the name of S. E. Gay. We transfer it to our columns at this time not only as an index of a growing liberal feeling in the locality where it was published, but also because of the convenient compend of well-attested phenomenal occurrences which its rehearsal affords:

"Though some little time has elapsed, Mr. Bishop's performance will still be in the memory of our readers, and it is in reference to our report of it that we have been requested to publish the following letter:

Sir—Will you kindly allow me to reply to your little report of Mr. Irving Bishop's performance in Gibraltar, which has been forwarded to me in England by a friend?

If he is capable of exposing Spiritualism, and of explaining the phenomena of the spirit world, I advise persons who wish to test these assertions, to request Mr. Bishop to submit to the following tests, such as mediums both public and private have constantly and successfully undergone:

1.—He must hold out the phenomena must occur in any selected house and room, and that the conjurer must be searched previously by an appointed committee of unbiased and intelligent persons, who by their known positions and integrity are above suspicion of being accomplices. Any three of the following tests will then be required of him, without the possibility of any kind of preparation:

1.—He must take a glowing coal from a fire, carry it in his hand, and place it in the hand of one of the gentlemen present, whose hair must not be in the slightest degree stirred. (Mr. W. D. Home did this one evening in the house of Mr. S. C. Hall, who brushed off fifty chide-speaks from his hair the following morning.)

2.—An air must be played on a locked piano, which had never been opened.

3.—He must produce writing in a language unknown to him, on a marked paper, or on seven card-board slates closed together, and either left and sealed, or sewed.

4.—He must describe accurately the deceased friend or relative of one of the gentlemen present, and in such a way that the description will be instantly recognized.

5.—He must further give tests proving the identity of the deceased person or persons, including the name of name, date of birth, date of death, the names of scenes and events unknown to any one present, and afterward found to be correct, and make prophecies of events contrary to the expectation of the persons concerned, which shall be subsequently verified.

6.—He must address a foreigner in a language known to be unknown to him, such as Russian, modern Greek, or Indian, and so as to be instantly understood, and converse some little time with the person who knows the language.

7.—He must produce the appearance of a spirit-form at liberty and able to walk about the room in subdued light, after being screwed up in a cabinet made under complete direct supervision of the committee, and composed of strong wood and wire.

Two gentlemen in England, Mr. Adeshead, of Belper, and Mr. A. Smalley, have published their offer to give five hundred guineas, at once paid, to any person who will produce a satisfactory answer to the above conditions, and which has taken place through the medium of a girl.

I could add considerably to this list of tests and which are of the nature of those which I have severely and have often been approached by any conjuring tricks under specified conditions. Can Messrs. Maskelyne and Cooke and Mr. Irving Bishop do these things? Let them try.

If any one should inquire what the use of some of the above-mentioned phenomena is, I refer him to the work of a gentleman, once a materialist, and always a logical reasoner, and a man of trained powers of mind and sound common sense, who has written the "Miracles and Modern Spiritualism" of Alfred Russel Wallace. This may lead him to seek further, and to find out facts.

Apologizing for the length of my letter, I remain, sir, yours faithfully, S. E. GAY, England, July 17th."

SPIRITUALIST LECTURERS.

[To be useful, this list should be reliable. It therefore contains those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and whenever they occur.]

REV. WILLIAM ALGER, Spiritist, Huntington, Mass. REV. W. H. ALGER, Spiritist, Huntington, Mass. REV. N. K. ANDREWS, trance speaker, Dalton, Wis. C. F. ANNE, Spiritist, Huntington, Mass. REV. J. B. BAKER, Spiritist, Huntington, Mass. REV. M. A. BAKER, Spiritist, Huntington, Mass. REV. DR. M. A. AMPHLETT, clairvoyant, Dr. C. Bradley, Dayton, Ohio.

MRS. R. AUGUSTA ANTHONY, Abilene, Mich. MRS. M. C. AUBREY, Spiritist, Detroit, Mich. Wm. H. AUSTIN, Spiritist, Huntington, Mass. REV. CHARLES AUSTIN, Spiritist, Huntington, Mass. MRS. EMMA HUGHES BARTON, clairvoyant, Mrs. A. H. B. BARTON, Spiritist, Huntington, Mass. REV. J. B. BAKER, Spiritist, Huntington, Mass. REV. J. B. BAKER, Spiritist, Huntington, Mass. REV. J. B. BAKER, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass. W. J. COLVILLE, Spiritist, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass.

MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S. A. ROGERS, clairvoyant, Huntington, Mass. MRS. S.



Mr. Colville's Meetings.

On Sunday last, Sept. 14th, Berkeley Hall, Odd Fellows Building, corner of Berkeley and Tremont streets, was opened for regular spiritual meetings; there was a very good attendance—Spiritualists and others being very fairly represented. The hall is found admirably adapted for lecturing purposes, its acoustic properties being almost perfect; it is handsomely decorated, and with the addition of the beautiful bouquets of bright flowers which graced the platform presented an attractive appearance.

In the course of the lecture W. J. Colville's guides spoke very forcibly on the question of woman's voting for school committees, and urged the necessity for woman's influence in the management of all educational establishments; alluding to the forthcoming fall and winter session, they urged their hearers to work zealously for the cause of human elevation, and clearly pointed out means whereby we may make Spiritualism a practical help to us in our daily lives. "Winona" gave a poem on "The Bible" and "Education" (subjects chosen by the audience). The utmost attention was paid to the speaker throughout. The musical exercises were under the direction of Mrs. Marshall, who delighted all present by her skill in performance of the organ. Next Sunday, Sept. 21st, Mr. Colville's guides propose to deliver a discourse on "The Social Condition of the Spirit-World a Pattern for Earth." Mr. Thornton, an eminent musician and vocalist, will preside at the organ, and sing during the service, which will commence at 10:30 A. M.

Last Sunday evening, at 7:30, the spiritual meetings were resumed in Kennedy Hall, Warren street, Boston. A very select and intelligent audience was present. The subject chosen for the discourse was "Judge not, that ye be not judged." After Mr. Colville's guides had delivered a brief lecture on this theme, in which they demonstrated clearly the evil effects of passing hasty judgments on any one or on any subject, they gave replies to a variety of very interesting questions asked by ladies and gentlemen present. There was a social atmosphere in Kennedy Hall, and questions come freely from the audience. These meetings afford valuable opportunities for those desiring information on spiritual topics to obtain what information Mr. Colville's guides have to bestow. The seats are all free, a voluntary collection covering the expenses. Last Sunday evening a gentleman present sent up six subjects for a poem on a single piece of paper. "The Manifestation in verse by 'Winona'" to the manifest satisfaction of at least a large majority of those present. Next Sunday a similar meeting will commence at 7:30 P. M.

In addition to his regular morning and evening services on the next two Sundays, Sept. 21st and 28th, Mr. Colville has accepted a call to occupy the platform at Abbot's Hall, Waverly Building, Charlestown, proceedings to commence at 3 o'clock precisely.

Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. H. T. Stearns, France speaker, can now be addressed at Lotsville, Warren Co., Pa. She will all engagements to speak anywhere, and on all subjects of interest. She lectured at Cassing Camp-Meeting recently and lectured in that vicinity. In October she expects to be in Tusculum, Pa.

Mrs. Nellie Nelson has resumed her professional practice since returning from camp, and can be found as heretofore at Hotel Norwood, corner Oak and Washington streets, Boston.

Cephas B. Lynn's address will be Stafford, Conn., September 21st and 28th; and Orange, Mass., during October.

A. S. Hayward—magnetic physician—after visiting many places during the past two months, has returned to Boston and taken rooms at the Ashland House, 1222 Washington street.

Frank T. Ripley purposes going West, via Lake Shore railroad, at an early date. Those who desire his services for lectures and public tests should address him at once, post-office box 191, Jefferson, O.

Mr. Eben Cobb, inspirational speaker, can be addressed at Hartford, Conn., P. O. box 278.

A. A. Wheelock is engaged to lecture in Stafford, Conn., during October.

Hon. Warren Chase lectured in Crane's Hall, Santa Barbara, Cal., Sunday morning, September 7th, on the "Past, Present and Future of Mankind." The Spiritualists' meetings will hereafter be held at 11 A. M., instead of 3 P. M., as heretofore, and the Lyceum at 10 A. M.

Oliver L. Roberts, Esq., informs us that Rev. Norwood Damon, of Boston, addressed the people at Dover Point, N. H., most acceptably on Sunday afternoon and evening, September 7th.

Mrs. Clara A. Field, business medium, clairvoyant physician and lecturer, has returned from her vacation, and visit to the East (Me.) camp-meeting, and will be pleased to meet her patrons and the public at her office, No. 33 Boylston street, Boston, Mass. Parties desiring her services as a speaker should address her as above.

Mrs. C. B. Bliss, of Philadelphia, will hold her materializing séances every Wednesday, Friday and Sunday evening, at 8 P. M., sharp, at No. 207 East Sixty-second street, New York City.

The magnetic healer, Dumont C. Dake, M. D., has returned to New York City after two months' sojourn in Saratoga, and can be consulted at the Hygienic Home of Health, 39 and 41 West Twenty-sixth street.

The Second Society in New York.

The meetings of the Second Society of New York City, which commenced August 21st, have continued with increasing interest, and promise to become still more popular with the advance of the season. Those interested met on Tuesday evening, Sept. 9th, at the residence of Dr. White, 143 W. 45th street, and formally organized the Society. The officers chosen were: Dr. William White, President; Dr. J. Stansbury, Secretary; J. D. Davis, Corresponding Secretary. The following were appointed Finance Committee: Mrs. M. H. Rathburn, Mrs. J. W. Stansbury, Mr. Phillips, Mr. Foran, Mr. Cooley. These ladies and gentlemen are well known and earnest Spiritualists, and command the cooperation of numerous friends of the cause.

The meetings on Sunday last were largely attended, notwithstanding the unfavorable condition of the weather. The admission fee of ten cents at the door has been abolished, and the substitution of plate collections has largely increased the receipts. The well known pioneer speaker, Ed. S. Wheeler, of Philadelphia, has been re-engaged until October when the veteran E. V. Wilson will occupy the platform. Mr. Wheeler's lectures have given great satisfaction to the most critical hearers, and are worthy the attention of all who would learn of the science, philosophy and religion of Spiritualism. D. J. STANSBURY, Secy, 161 W. 20th street, New York, Sept. 15th, 1879.

Dr. Willis to his Patrons—Important.

On the night of September 10th the post-office at Canandaigua was robbed. All persons who wrote to me about that time, and have not received a reply, are requested to notify me at once, as my mail matter passes through that office. Dr. F. L. H. WILLIS, Glenside, Yates Co., N. Y. Sept. 15th, 1879.

During the year 1875, 9,062 death claims for \$24,988,424 were paid by American Life Insurance Companies; 5,772 policies for \$7,299,765 expired by limitation; 29,174 for \$79,774,666 were purchased for a cash or paid-up value; while 61,655 policies, insuring \$142,063,483, were forfeited by the non-payment of premiums for which those insured received no allowance or value for the sum accumulated from previous payments made to the companies. Hence the importance and merit of the plans of the UNION MUTUAL LIFE INSURANCE COMPANY, by which its policies are protected by the Marine Non-Forfeiture Law, and a definite and fair contract of insurance value in case of discontinuance.

Hop Bitters purifies the blood, and removes all pimples and eruptions.

For Sale at this Office: THE BANNER OF LIGHT, a weekly journal devoted to Spiritualism. Published weekly in Chicago, Ill. Price 3 cents per copy. \$2.50 per year. VOTER OF ANGELS, A Semi-Monthly Spiritualistic Journal. Published in New York. Price 15 cents per annum. Single copies 8 cents. MIXED AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. For year, \$2. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. A Monthly. Price 10 cents. THE PSYCHOLOGICAL REVIEW. Published monthly in London, Eng. Single copies 20 cents.

Subscriptions Received at this Office: MIXED AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum. THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year. THE SPIRIT AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. HUMAN NATURE: A Monthly Journal of Zoology, Science and Intelligence. Published in London. Price \$3.00 per year, postage 25 cents. SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RETAIL AGENTS FOR THE BANNER OF LIGHT: THE AMERICAN NEWS COMPANY, 39 and 41 Chamber Street, New York City. NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THOMAS MARSH, 919 Washington street (south of Pleasant street), Boston. A. HALL, 17 G Street, South Boston, Mass. Mrs. M. J. BEHAN, 629 North 5th street, St. Louis, Mo. RICHARD ROBERTS, 1010 Seventh street, Washington, D. C. W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento, Cal. LEES'S BAZAAR, 16 Woodland avenue, Cleveland, Ohio. WILLIAMSON & HIGBIE, 62 West Main street, Rochester, N. Y. JACKSON & BURLEIGH, Arcade Hall, Rochester, N. Y. G. D. HENCK, 416 York avenue, Philadelphia, Pa. W. A. DANSKIN, 70 1/2 Saratoga street, Baltimore, Md. N. S. CHOYNSKI, 31 Geary street, San Francisco, Cal. SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill. FERRY & MORTON, 162 Vine street, Cincinnati, Ohio. D. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628 Market street, Philadelphia, Pa. J. M. HOWARD, 51 East 12th street, New York City. GEORGE H. HIGGS, west end Iron Bridge, Oswego, N. Y. J. B. ADAMS, 627 Seventh street, and 81 E Street, Washington, D. C. WILLIAM ELLIS, 120 Wisconsin street, Milwaukee, Wis. WILLIAM WADE, 628



Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been happily cured through her instrumentality.

The American Lung Healer, Prepared and Magnetized by Mrs. Dankin.

DR. J. R. NEWTON, The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his healing power as readily as by personal treatment.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Clonora, Yates Co., N. Y.

Dr. F. L. H. Willis

Mediums in Boston.

DR. H. B. STORER, Office 29 Indiana Place, Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

I. P. GREENLEAF, Medical Clairvoyant and Homeopathic Physician.

CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Boston.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 118 West Newton Street, Boston.

FANNIE A. DODD, TEST AND HEALING, 1030 Washington Street, between Asylum and Davis Streets, Boston.

DR. E. A. PRATT, Clairvoyant Physician, 43 Green Street, Boston.

Mrs. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium.

SAMUEL GROVER, Healing Medium, 162 West Concord Street, Dr. G. will attend females in the latter part of the day.

Mrs. IDA RANDOLPH, Tests and Magnetic Treatment, Circles every Sunday at 7:30 P. M., 3 Tremont Row, Boston.

Mrs. M. A. EATON, Magnetic Physician and Trance Medium, 7 Indiana Place, Boston.

MRS. M. K. BOOZER, MEDIUM FOR MEDICAL DIAGNOSIS AND PSYCHOMETRY, 415 Lyon Street, Grand Rapids, Mich.

ASTROLOGY, Questions answered, \$1 to \$15. Dreams interpreted, \$2.50.

MINERAL RODS, IMPORTANT to miners and treasure-seekers.

C. E. WATKINS, the Psychographist, can be addressed at 51 Rockwell Street, Cleveland, Ohio.

A PORTRAIT OF THE HUMBLE NAZARENE, Executed through the Mediumship of F. FABRE, of Paris.

JOSEPH JOHN'S WORKS OF ART, The Dawning Light.

The Orphans' Rescue.

Life's Morning and Evening.

GLEASON'S Pocket Disinfectant and Inhaler.

Prevents all contagious and infectious Diseases, such as Small-Pox, Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diphtheria, &c.

Catarrh, Diphtheria, AND ALL THROAT DISEASES, CURABLE BY THE USE OF DR. J. E. BRIGGS'S THROAT REMEDY.

RUSH'S Nerve and Bilious Remedies.

Babbitt's Chart of Health.

SHEET MUSIC, BATTLE OF THE WILDERNESS, LOVED ONES ARE WAITING FOR ME.

THE VACCINATION INQUIRER AND HEALTH REVIEW.

Universal Button Fasteners.

THE WRITING PLANCHETTE.

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALITY.

THE CLOCK STRUCK THREE; BEING A REVIEW OF "THE CLOCK STRUCK ONE."

A NEW PILGRIM'S PROGRESS, PERFORMING TO BE GIVEN BY JOHN BUNYAN.

THE POCASSET TRAGEDY, THE Legitimate Fruit of Christianity.

THE BIGOT'S DREAM; Or, A Disagreeable "Call to Preach."

THE GIST OF SPIRITUALISM, Viewed Scientifically, Philosophically, Religiously, Politically and Socially.

OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up.

THE BANNER OF LIGHT, A MONTHLY EPITOME OF THE TRANSACTIONS OF SPIRITUALISM AND PSYCHOLOGICAL SOCIETIES.

New Books.

Bible of Bibles: A Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events.

THE WORLD'S Sixteen Crucified Saviors: CHRISTIANITY BEFORE CHRIST.

THE EVOLUTION OF MAN: A POPULAR EXPOSITION OF THE PRINCIPAL POINTS OF HUMAN ONTOGENY AND PHYLOGENY.

SPIRITUAL CIRCLES, TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

SPIRITUALISM AS A SCIENCE, AND Spiritualism as a Religion.

THE TRUE MARRIAGE, A Discourse delivered by NETTIE PEASE FOX.

SOCIAL FREEDOM, Marriage, as it is and as it Should Be.

WHAT IS SPIRIT? An Essay, by Clement Pine, of England.

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALITY.

THE CLOCK STRUCK THREE; BEING A REVIEW OF "THE CLOCK STRUCK ONE."

A NEW PILGRIM'S PROGRESS, PERFORMING TO BE GIVEN BY JOHN BUNYAN.

THE POCASSET TRAGEDY, THE Legitimate Fruit of Christianity.

THE BIGOT'S DREAM; Or, A Disagreeable "Call to Preach."

THE GIST OF SPIRITUALISM, Viewed Scientifically, Philosophically, Religiously, Politically and Socially.

OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up.

THE BANNER OF LIGHT, A MONTHLY EPITOME OF THE TRANSACTIONS OF SPIRITUALISM AND PSYCHOLOGICAL SOCIETIES.

New Books.

TRACTS, BY THOMAS R. HAZARD, Esq. An Examination of the Bliss Imbrogllo.

Modern Spiritualism Scientifically Explained and Illustrated.

Essays: Moral, Spiritual, and Divine, (Part I.)

Essays: Moral, Spiritual, and Divine, (Part II.)

Essays: Moral, Spiritual, and Divine, (Part III.)

Inspirational Writings, Of the late Mrs. Juliette T. Burton.

Inspirational Writings, Of Mrs. J. T. Staats.

Mediums and Mediumship, A valuable treatise on the laws governing mediumship.

Blasphemy: Who are the Blasphemers?—the "orthodox" Christians, or "Spiritualists"?

Eleven Days at Moravia: The wonderful experiences of the author at Moravia.

NEW EDITION, JESUS: Myth, Man, or God?

The Popular Theology and the Positive Religion Contrasted.

THE CLOCK STRUCK ONE, AND CHRISTIAN SPIRITUALITY.

THE CLOCK STRUCK THREE; BEING A REVIEW OF "THE CLOCK STRUCK ONE."

A NEW PILGRIM'S PROGRESS, PERFORMING TO BE GIVEN BY JOHN BUNYAN.

THE POCASSET TRAGEDY, THE Legitimate Fruit of Christianity.

THE BIGOT'S DREAM; Or, A Disagreeable "Call to Preach."

THE GIST OF SPIRITUALISM, Viewed Scientifically, Philosophically, Religiously, Politically and Socially.

OLD THEOLOGY TURNED UPSIDE DOWN, Or, Right Side Up.

THE BANNER OF LIGHT, A MONTHLY EPITOME OF THE TRANSACTIONS OF SPIRITUALISM AND PSYCHOLOGICAL SOCIETIES.

New York Advertisements.

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

Mrs. Lydia Myers, RAILROAD TRANCE and Test Medium, at 122 Third Avenue.

JUST PUBLISHED—SENT FREE, COMPLETE HISTORY of Wall Street Finance.

DR. SARAH E. SOMERBY, Clairvoyant and Magnetic Physician.

HEALTH RESTORED AND MONEY SAVED BY THE USE OF James's Vegetable Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

James's Anti-Dyspeptic or Liver Pills.

James's Cathartic or Purifying Pills.

James's Cough Pills.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 20, 1879.

Sunday at Shawheen River Grove: Speeches, Music and Rain: A Remarkable Success for W. H. Powell, the State-Writing Medium.

The meeting held on the 14th inst. at this popular resort on the bank of the Boston and Maine Railroad was highly attended as could be seen from the fact that the number of persons who were present was estimated at about three hundred persons. The rapidly descending rain which characterized the day, and the fact that the commodious and well-furnished Grove Hotel was the place to which they passed the time, rendered the occasion all the more interesting. The speaker, W. H. Powell, was introduced by the Rev. Mr. Richards, and he commenced his address by a prayer. In the course of his address he alluded to his personal knowledge of the reality and importance of the evidence given by the Spiritist Mediums to the Christian world.

Dr. A. W. Adams followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

The Rev. Mr. Richards followed in the course of his address, and he alluded to the fact that the Spiritist Mediums were not only able to give the names of the deceased, but also to give the names of the living. He also alluded to the fact that the Spiritist Mediums were able to give the names of the deceased, and he also alluded to the fact that the Spiritist Mediums were able to give the names of the living.

New Publications.

IS HEALTH, by Dr. A. J. Ingersoll. This work is brought out by its author at Corning, N. Y., and its nearly two hundred pages are devoted to an exposition of his theory of the cause and cure of diseases as practiced at the Corning "Cure." Dr. Ingersoll arrays himself on the "faith" basis apparently, though, as the *Horizon*, N. Y. Journal puts it, the book is really an illustration of the potency of mind over disease. The author is pronouncedly Christian in all his views, but still queries whether the idea that the Canon of revelation at least regarding diseases and remedial agencies closed when the New Testament era was accomplished arose from any distinctive command of God, or originated merely in the fanciful conceits of man. As a book written by a Christian who plants himself squarely at the outset on the old dogma of the "Second Birth," the volume may be considered, perhaps, as a sign of advance, since his tendency is anti-ascetic. His teachings insist upon the "immortalization" of the body which he holds, but its exaltation to a proper degree of regard for it on the part of its tenant while yet in mortal. The writer says he investigated Spiritualism, and feels convinced that it is "evil." Try again, brother, and on further knowledge perhaps your skeptical *reason*, which you acknowledge in your first chapter, was led captive by show stages to the quick sympathies of your nature as appealed to by the love principle in the life of the Nation, will regain its freedom, and you will be able to grasp hands in spirit with him "who speaks as never, man speaks," without being a slave to the countless deities with which interested deists have surrounded his mind on earth.

THE WIDOWS OF THE THREE CONGRESSSES, by Mrs. E. D. Van Loan, author of "A Heart Three Ways," "The Shadow of Hampton Mead," etc., is another of the popular series which T. E. Peterson & Co., 151 South Street, Philadelphia, Pa., are bringing out in continuous order. The book is cloth bound, and numbers nearly three hundred pages. The story has its scene of action laid in America and Europe, and is of surprising interest, as well as of unique conception.

THE WITNESS, by Washington Street, corner South Street, Boston, Mass., has the September number of its *ILLUSTRATED MONTHLY* and *CHRISTIANITY* NOT A TEMPERANCE REFORMATION, by C. S. Griffing, Columbus, Ohio.

THE SHAKER MANIFESTO for September, G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y. Two LETTERS addressed to the Bishop of Ripon, by M. A. Orr. Published by M. A. Orr, Clapham, S. W., London, Eng.

LOCAL GOVERNMENT: AT HOME AND ABROAD, by Robert P. Porter, Esq., Chicago.

THE MASSACHUSETTS SOCIETY for the Prevention of Cruelty to Animals announces rewards, aggregating \$200, to be distributed by its Treasurer to those who shall advance the cause in which its members are interested. These prizes range from \$10 to \$50, and are to be distributed to those doing conspicuous acts of disinterestedness in behalf of domestic animals.

Mrs. Lydia Maria Child, the authoress and anti-slavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the *Boston Herald*, she spoke of Garrison as a true believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it."

MANUFACTURED OMISSION. The introduction of a dove, which perched at the elevation of a gilded eagle at the St. Augustine Mass. in Paris for the Prince Imperial, proved a bill. The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It took eleven minutes gyrating above the base.—*Truth* (London), *Evening*.

The lord mayor is voted an annual sum of \$50,000, free of income tax, to maintain his post and in addition to this he has his robes voted to him, and has the Mansion House, free of rent, to live in.

Mind, is presented; also among other matter of interest a portrait of H. S. Brayton, editor of this lively magazine, together with a phrenological delineation of character in his case—being, as the article states, absent in Europe on a tour, and his action on the part of his associates left behind being a clear instance of "when the cat's away," etc. This publication is a worthy and useful one, and should be by all means sustained.

THE TEXAS SPIRITUALIST for September, published at Hempstead by C. W. Sewman, has the following table of contents: "Correspondence—Evidence of Spirit-Ministration"; "Bible Lessons in Spiritualism"; "A Splendid Test"; "Our Duty"; "The Gift of Healing"; "Another Letter from Massachusetts"; "An Interesting Letter"; "Editorial Notes"; "State Convention of Liberals and Spiritualists." The number entitled "Our Duty" is an extract which our Southern contemporary copies with the credit from an article appearing in the *Banner of Light* over the signature of our esteemed correspondent C. W. Gardner, of Portsmouth, N. H. We shall copy the preliminary call for the Hempstead Convention in our next issue.

THE HERALD OF HEALTH for September—M. L. Holbrook, M.D., publisher, 13 and 15 Light Street, New York—has many interesting articles upon hygienic subjects, among which may be mentioned Edwin Faxon's "Yellow Fever"; the departments of Editor Holbrook are also worthy of commendation.

GODLEY'S LADY'S BOOK for October, published at 107 Chestnut Street, Philadelphia, has as a frontispiece a steel-plate by Darby, setting forth graphically the mystic profusion of "All Hallowe'en." Autumn fashion plates, with profuse descriptions, and effectively coloring, literary matter of the best possible character, pages illuminated with choice music, rules for household ornamentation, etc., fill the number, and show that this nearly half-century old publication has lost none of its pristine strength or attractiveness.

RECEIVED: THE MANUFACTURER AND BUILDERS for September. Office of publication, 37 Park Row, New York.

THE ILLUSTRATED MONTHLY MAGAZINE for September, James Vick, Rochester, N. Y.

CHRISTIANITY NOT A TEMPERANCE REFORMATION, by C. S. Griffing, Columbus, Ohio.

THE SHAKER MANIFESTO for September, G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y.

TWO LETTERS addressed to the Bishop of Ripon, by M. A. Orr. Published by M. A. Orr, Clapham, S. W., London, Eng.

LOCAL GOVERNMENT: AT HOME AND ABROAD, by Robert P. Porter, Esq., Chicago.

BRIEF PARAGRAPHS.

The Massachusetts Society for the Prevention of Cruelty to Animals announces rewards, aggregating \$200, to be distributed by its Treasurer to those who shall advance the cause in which its members are interested. These prizes range from \$10 to \$50, and are to be distributed to those doing conspicuous acts of disinterestedness in behalf of domestic animals.

Mrs. Lydia Maria Child, the authoress and anti-slavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the *Boston Herald*, she spoke of Garrison as a true believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it."

MANUFACTURED OMISSION. The introduction of a dove, which perched at the elevation of a gilded eagle at the St. Augustine Mass. in Paris for the Prince Imperial, proved a bill. The bird, which is tame, and had three days' lessons, was attracted to the eagle by grain thrown on its back. It took eleven minutes gyrating above the base.—*Truth* (London), *Evening*.

The lord mayor is voted an annual sum of \$50,000, free of income tax, to maintain his post and in addition to this he has his robes voted to him, and has the Mansion House, free of rent, to live in.

THE WITNESS, by Washington Street, corner South Street, Boston, Mass., has the September number of its *ILLUSTRATED MONTHLY* and *CHRISTIANITY* NOT A TEMPERANCE REFORMATION, by C. S. Griffing, Columbus, Ohio.

THE SHAKER MANIFESTO for September, G. A. Lomas, editor, G. B. Avery, publisher, Shakers, N. Y. Two LETTERS addressed to the Bishop of Ripon, by M. A. Orr. Published by M. A. Orr, Clapham, S. W., London, Eng.

LOCAL GOVERNMENT: AT HOME AND ABROAD, by Robert P. Porter, Esq., Chicago.

THE MASSACHUSETTS SOCIETY for the Prevention of Cruelty to Animals announces rewards, aggregating \$200, to be distributed by its Treasurer to those who shall advance the cause in which its members are interested. These prizes range from \$10 to \$50, and are to be distributed to those doing conspicuous acts of disinterestedness in behalf of domestic animals.

Mrs. Lydia Maria Child, the authoress and anti-slavery agitator, is now seventy-seven years old, and lives at her old home in Wayland, Mass. In the course of a recent conversation with a writer in the *Boston Herald*, she spoke of Garrison as a true believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it."

time will come on this earth when woman will walk at the right hand of man, his equal.

The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly we are, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.

Happiness like manna is to be gathered in grains and enjoyed every day. It will not keep; it cannot be accumulated; nor have we to go out of ourselves or into remote places to gather it, since it is rained down from heaven at our very doors, or rather within them.

The "adolescence" of some of our public speakers of late is quite amusing. Just what we got twenty years ago. How true it is that everything repeats itself! Still the world moves; the planets keep their places; the tides ebb and flow; we have day and night, summer and winter—all the same.

Common soda, such as they use in making bread, dissolved in water and used as a wash, will sometimes remove warts, says a farmer. Another says a strong wash of alum water is a cure.

WHO KEEPS DEAD FLOWERS? Who keeps dead flowers? Not I; indeed, not I; The world is wild with blossoms, and the sky Drops roses, and the regal moon-lampd night Brings sculptured lilies, carved of perfect light! Who keeps dead flowers? Thenceforth away with these. The ashly ghosts of sad anemones! With daisy buds, and the regal moon-lampd night, Dipped in the laughing wine of summer days!

Unprotected female awaking an old gentleman who is not well: "Oh, Mister, would you find the captain? I'm sure we're in danger. I've been watching that man at the wheel; he keeps turning it around first one way and then the other, and evidently doesn't know his own mind."

Smyle was telling some friends about a wonderful parrot. "Why," said he, "that parrot cries 'Stop, that,' so naturally that every time I hear it I stop. Now what are you all laughing about?"

What excuse can we find for adulterators and cheating tradesmen? Ben Johnson's excuse: "In small proportions we just beautify, and in short measures life may perfect be."

A small child being asked by a Sunday school teacher, "What did the Israelites do after they crossed the Red Sea?" answered, "I don't know, ma'am, but I guess they dried themselves."

To have a book rebound, sling it against the wall.

The *New York Evening Post* attributes the increase of crime to rationalistic tendencies, and the *Index*, in a long issue upon this subject, refers to the pious denunciations of Fall River, and the not less religiously disposed Freemans, Kemmler, Cox and Buzzell.—*Boston Herald*.

Soak a sheet of paper in whiskey and let the flies get at it. In ten minutes you can pick any one of them up by the hind legs, and their wise look will astonish you.

W. J. Colby made his first appearance before the *Banner of Light* on Friday afternoon, and fully sustained his reputation as a clear and logical interpreter of the recondite problems of life. There was a crowded attendance.—*Boston Sunday Herald*.

The fatal embrace of England may be noticed in the fate of the Bonaparte family. The first died as her prisoner in solitary confinement, the second as her guest upon her soil, the third and last as soldier in her service.

A cloud of beetles came to plague the people of Norway the other day. The Rev. Bacon, who is on the lookout for judgments against the authorities, who will not revive the "blue laws" relative to the Sunday excursionists, should make the most of this timely visitation.—*Boston Post*.

A writer in the *Christian Register* thinks "the common Catholic church" will admit such men as Abraham Lincoln, Charles Sumner, John A. Andrew, William Lloyd Garrison, Bryant, Holmes, Longfellow, Lowell, Whittier, Chandler, Parker and Emerson.

A country woman stopped some ten minutes in front of a store in Springfield to gaze at a patent fly-trap in operation, which was pretty well filled, and after studying the pleasured, 82, intently, moved on, after plugging out, to the great amusement of the bystanders, "Tew dollars I wouldn't give tew cents for all the flies in Springfield!"

An Arab writer says: A woman will make as long and as patient a tug as a camel. If you only give her a kind word and show her a bit of green comfort at the end.

A religious newspaper thinks that Isaiah must have eaten at a railway station before he wrote this: "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand and then shall not be satisfied."

A sand-storm is a rain of terra.

Never lose an opportunity of seeing anything beautiful. Beauty is God's hand-writing; it is a way-side sacrament. Welcome it in every face every fair sky, every fair flower, and thank him with your eye. It is a charming thought, a cup of blessing.

A lawyer's writ has a sneaking effect.

Some one has wisely said that sincerity is speaking as we think, believing as we pretend, doing as we profess, performing as we promise, and being as we appear.

The earliest art students made arrow-heads. Some of the latest art students make chumcke-heads.

Schroon Lake (N. Y.) Camp-Meeting.

The services at the camp-meeting at Lake View Point, Schroon Lake, were formally opened on the evening of the 11th Sept. 11 J. Newton, of New York City, delivered the opening address. He said: Dear friends, the pleasant duty devolves upon me to open the sessions of this meeting. I most cordially welcome you here. The object of this meeting is to promote your personal spiritual welfare, and to emphasize the great truth of Spiritualism. Spiritualism came to the world in a time of great need. Doubt of immortality seems to be settling down upon the world. Hence Spiritualism, with its unmistakable demonstrations of persistent life after death, finds an important work to do.

The speaker proceeded in a learned manner to comment on the progress of science and the decline of mythological philosophies: Science is no longer on the defensive. She is now aggressive. The old strongholds of the church are being stormed. We are engaged in a glorious work. There have been apostles of political liberty. They were needed; their work was noble. But our work is equally great and good. The slavery to creed is sad to contemplate. Spiritualism is the emancipator. Come, join with us in the glorious work. (Applause.) The writer then said a few words, and the audience dispersed.

The services on Sunday, the 14th, were very interesting. Large audiences assembled and the speakers were attentively listened to. I shall give full details of the meeting in a future letter. H. J. Storer, A. A. Wheelock, Nellie Brigham, Abby Burnham, J. F. Baxter, Captain Brown, Mrs. Morse and others have been engaged as speakers. E. V. Wilson will be on the grounds.

London Spiritual Notes.

Signor Enrico Ronchi is busily engaged on a large book entitled "Materialization," which will deal largely with his recent experiences in Miss Kate Cook's séances. Sig. Ronchi has attended several hundred sances with this medium, and understands the matter better than almost any other investigator in London. His book will surely be a great addition to the literature of Spiritualism.

Mr. Chas. Blackburn is erecting a "new cabinet on scales" at 33 Museum street, in the office of *The Spiritualist*. It is for the purpose of marking the changes in the weight of a medium during the manifestations. The experiments will probably be carried on under the supervision of Mr. W. H. Harrison. It is to be hoped that after all this enormous outlay of money, the undertaking will be successful.

The Right Hon. Countess of Caitness is in town, for a short time only, but is more deeply interested in Spiritualism than ever. She has a great many private receptions, which always terminate with a séance. Mr. and Mrs. J. Wm. Fletcher are always present at these meetings, and contribute not a little to their success. The Countess will leave for the Continent about the last of September for the winter.

Genevieve Ward, the American actress, is meeting with unprecedented success at the Lyceum Theatre in a new play called "Forget me Not."

There is to be a new monthly paper started soon in favor of Spiritualism, to be called the *Pioneer*. It will be published at one cent per copy, and will endeavor to represent the interests of all classes in Spiritualism. W. H. Lambelle is to be the editor.

Mr. William Eglinton has been meeting with the most astounding success in Bruges. An account is given in *The Spiritualist* by Florence Marryat, which plainly shows how grand the power is when it has a chance to work.

Mr. Thomas Walker, the young English lecturer, arrived from Australia the 28th of August, very unexpectedly, and lectured at the Spiritual Institution August 31st. He has made a tour of the world, and has met with the most flattering success everywhere. Doubtless he will find plenty of work in England, where there are so few good speakers.

Trance and test mediumship are every day on the increase in England. There have never been so many trance mediums in London before, and they are all having plenty of work, and are giving a better tone to the movement.

NEW MUSIC.—We have received from the publisher, Ignatius Fischer, 175 Summit street, Toledo, O., the following new compositions: "Waltz Waltzes," by William Welling; "Inspiration Waltzes," by Frank R. Webb; "Appleton's Guide," comic song and chorus, by Rollin Howard. F. W. Heinkel, Music Publisher, No. 130 West Fourth street, Cincinnati, O., forwards us a new song, "Plant Sweet Flowers on my Grave," music by Eddie Fox, words by "H. W. F."

We know that there is nothing on earth equal to Hop Bitters as a family medicine.

THE SPIRITUAL HARP;

A MUSIC BOOK FOR THE Choir, Congregation and Social Circle. By J. M. PERELES and J. O. BARRIETT. E. H. BAILEY, MEDICAL EDITOR. This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualists in every portion of the country. It need only be examined to merit commendation. Over one hundred of its poetry and three-quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it. THE SPIRITUAL HARP is a book of over three hundred pages, containing SOUGS, DICTETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment. Single copy 25c. Full bound, 50c. 100 copies \$50.00. When sent by mail, 10c extra additional required on each copy. An abridged edition of the Spiritual Harp has also been issued, containing one hundred and four pages. Cloth, \$1.00, postage 5c. For sale by COLBY & RICH.

Inspirational and Trance Speaking.

A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 14 Gower street, London, W. C. England, on the 11th of September, 1879.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has returned so satisfactorily in the United States. Paper 3 cents, postage 1 cent. For sale by COLBY & RICH.

Life of William Denton, The Geologist and Radical.

By J. H. POWELL. Whenever any purchase will add Mr. Powell's widow and children, for the money received for it will be sent to them. Paper 3 cents, postage 1 cent. For sale by COLBY & RICH.

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

INSUED WEEKLY At No. 10 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER. LETTERS SENT BY REGISTER, EDITOR. JOHN W. DAY, ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS on Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT MESSAGES, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Year, \$3.00 Six Months, 1.50 Three Months, 75c In remitting by mail, a Post-Office Money-Order on Boston, or Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases the terms of subscription will be proportionately shortened in the cred. As the subscription of silver for fractional currency readers the transmitting by mail of coin not only expensive but subject also to possible loss, we would request our patrons to send their remittances in the fractional part of a dollar in postage stamps—ones and twos preferred.

Subscriptions discontinued at the expiration of the time paid for. Specimen copies sent free. ADVERTISERS are published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Stebbins, Henry C. Wright, Ernest Renan, Giles B. Stebbins, D. D. Home, A. E. Izard, A. E. Newton, William Denton, Warren F. Chace, Rev. M. H. Graves, George H. V. Edmonds, Prof. C. H. Britton, Allen Putnam, Eves Sargent, W. F. Evans, Kersey Graves, Jonathan Tuttle, A. B. Child, J. B. Rant, Rev. Warren S. Barlow, Wm. H. Channing, O. H. Barrett, Rev. William Mountford, Mrs. Emma Harbridge Britten, Mrs. J. S. Adams, Achsa W. Sprague, Belle Bush, Mrs. Maria Deitch, Mrs. Maria Child, Mrs. M. M. Child, Mrs. Lois Walsbrooker, etc.

Any book published in England or America, not out of print, will be sent by mail or express. Subscriptions of Books Published and for Sale by Colby & Rich sent free. Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.