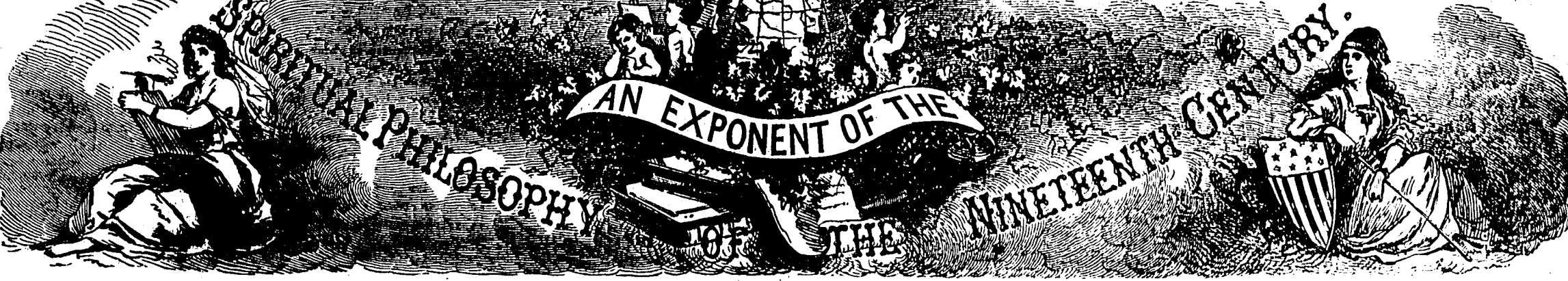


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

MEDICAL HOSTILITY.

The sacerdotal profession declares that human suffering shall not be mitigated by such means—it may impair the absolute despotism of the church over men's minds. But it does not add falsehood to tyranny by denying notorious public facts, nor stultify its "penitents and parishioners" by requiring them to disbelieve what they have witnessed. The medical profession has been more despotic and reactionary in this matter than the Papal authority. It has not only prohibited the practice but prohibited even the belief or advocacy of animal magnetism, and rigorously excluded it from their colleges. No history of the phenomena of animal magnetism that is not fraudulent in statement or burlesque and slanderous, is allowed to reach the medical student through his professional guides, nor can any one who practices this benevolent expect to retain the cord of friendship of his professional brethren. Owing to this systematic *miseducation*, no portion of the community is more profoundly ignorant of this benevolent agency than the very profession who should feel themselves bound by "Medical Ethics" (if any such thing exists) to use all its powers for the relief of those who confide in their skill. The treatment by harsh, dangerous, and inappropriate remedies of conditions to which those who understand the subject know that animal magnetism is alone appropriate, is one of the destructive quackeries in fashion, most ruinous and costly to its victims.*

THE LAWS OF NATURE.

The excuse of Dr. Carpenter for ignoring such science is that the facts are contrary to his ideas of the laws of Nature; but this is simply the excuse of *willful ignorance*, for no man knows the laws of Nature by consulting his own *habits* of thought or relying upon the impulses of his back brain. The occult brain originates a large amount of "unconscious cerebration" which leads away from truth, of which Dr. C. is the best illustration.

I have had no difficulty in finding the laws of Nature under which all these phenomena are arranged. In the very year (1841) in which this decree was issued from Rome I ascertained, in the functions of the brain, by simple experiments, the source of this wonderful clairvoyance and this exalted somnambule condition described by the Archbishop, and ascertained that they could be produced even without the mesmeric process in susceptible patients, by exciting the proper convolutions of the brain in the normal state. In my first experiment I simply excited the organ of clairvoyance in a lady in her natural condition, and found that she could forthwith describe the position in which a skull was held behind her head as correctly as if she saw it.

To close the eyes, as in the first stages of mesmeric somnolence, by simply exciting the organ of somnolence which lies in the temples, has been one of my most familiar experiments. The spontaneous excitement of this region in fever and various cerebral disorders explains the natural occurrence of the mesmeric state with all its higher phenomena.

There would be no difficulty in ascertaining the laws of nature which render marvelous phenomena possible, if there were any desire to seek them; but with the class of men represented by Dr. Carpenter, a sullen stubbornness resists every step in such investigations, decries and misrepresents their results, and casts odium upon all who seek to discover the new laws and agencies which he professes a desire to know.

This hostility to philosophic progress in unfolding the mysteries of nature is natural to the lower grades of human nature, whose development is derived from long ages of barbarism. A thousand years of medieval barbarism, superstition and despotism have established a type of human nature which it will require several centuries of peace, liberty and education to bring up to a condition compatible with true civilization.

OUR PURPOSE.

If the Caucasian race to-day had everywhere a simple, unbigoted love of truth, the facts of psychic science would be familiar to all, and would occupy a large space in our textbooks.

A glance at the leading facts and a reference to the works in which satisfactory information may be obtained will complete this essay, and I shall be satisfied if it shall rouse its readers to the duty of investigation, make them realize the guilt of warring against science, and give them a glimmering conception of the vast intellectual wealth of a field which so many have neglected. In doing this I find a serious difficulty. The materials are so abundant that it is difficult, without giving more time than I can command, to make the most judicious selections. After giving one striking narrative, other equally interesting facts appear of an equally authentic character, which justice to the subject and to the mediums seems

*The mesmeric experience of Harriet Martineau has not been noticed by the medical profession except to attempt to ridicule and discredit her narrative. A candid inquirer, on reading her statement as follows, would think it strange that a benevolent physician could neglect such an agency: "Unwilling to take my place while in expectation of Dr. Hall's arrival, and too weak to do without some resources, I rang for my maid and asked whether she had any objection to attempt what she saw him do the day before. With the greatest alacrity she complied. Within one minute the twilight and phosphoric lights disappeared, and in two or three more a delicious sensation of ease spread through me—a cool comfort before which all pain and distress gave way, ceasing out, as it were, at the soles of my feet. During that hour and almost the whole evening I could no more help exclaiming with pleasure than a person in torture crying out with pain. I became hungry, and ate with relish for the first time in five years."

to demand should be given to the reader. But as it is not designed to make this essay more than a mere vindication of psychic science and illustration of its true character, I must resist the temptation to offer more than what is necessary to show the character of the phenomena. If important facts and interesting mediums are ignored, it must be remembered that the purpose of this essay is very limited.

DISMEMBERED MAN.

Man, when he has laid aside his body, is no longer impeded by the gravitation and the limitations of matter. The divine nature of his interior life becomes apparent in its boundless range of perceptions and sympathies. His chief difficulty is to come back into connection with that material world to which he is no longer bound through a living body.

The element by which his spirit was kept in relation with his body is needed to reestablish the connection between spirit and matter. That element is furnished from the abundant supply in certain persons in whose presence the disembodied man moves ponderable objects as he formerly moved his own limbs by using an intermediate element.

Hence the raps by which spirits answer questions, the moving of tables, pianos, chairs, throwing of rocks, and bringing flowers, books, or other objects from a distance. These are familiar old stories, and the interest now chiefly concentrates on spiritual writing, spiritual voices, spiritual photography, the control of fire and spiritual materialization.

SPIRIT WRITING.

There are many mediums with whom the spirits will write upon a slate or paper, giving their own names and various facts which are proofs of their identity. A few days since a lady physician was sitting with a medium, when Dr. R. T. Trull, the famous hydropathic physician, announced his presence by writing on a slate, giving his name, age and occupation as editor. None of those present knew of his recent death, or knew his full name and editorial position. The lady to whom Dr. Trull made this communication was engaged in medical practice, and he wrote that he was attracted to her by the similarity of her views in medical practice. She is accustomed to place the slate at night on a table not far from her bed, and to find in the morning messages of friendship and advice from her spiritual friends.

It often happens that the messages written by an invisible power mention facts unknown to all, and sometimes positively disbelieved until investigation proves the spirits to be right. The first communication that I received in this manner, two pages written rapidly with a lead pencil, I know was not written by any visible hand; it came from an invisible intelligence, it referred to matters of which the medium (Mrs. Hollis) knew nothing, and used words of a language unknown to her. It was so characteristic that if it had been written by Mrs. Hollis's hand I should have known that it proceeded from an intelligence not her own.

The medium and all concerned may know only English, but if they can evoke a foreign spirit, they will have writing in a foreign language; French, German, Italian, Greek, Russian and Oriental languages have often been written with English mediums.

Mr. Henry Slade, who has been made so famous by his persecution in England, was visited by Mr. J. H. Gladstones, who says in the London Spiritualist that he took a new double-slate with him, which was placed on top of the table, while Slade's hands were in view, and "on my double-slate there came, at Dr. Slade's writing in Greek, Arabic and English."

[To be continued.]

MISSIONARY WORK IN SAN FRANCISCO, CAL.

To the Editor of the Banner of Light:

I scarcely know whether to confess myself most ashamed or gratified to note the piles of unanswered letters which lay on my desk, kindly soliciting me to send tidings of my whereabouts to the spiritual papers, and "gladden the hearts of faithful friends by permitting them to see the once familiar name of their well-tried missionary amongst the many records of other laborers." As these welcome tokens of continued remembrance outnumber my power to answer individually, and there seems to be no one interested enough to make a record for me, I hereby tender to all whom it may concern a few notes of what I have seen, heard and achieved since coming to San Francisco. On my first arriving in the city I sent word to those Spiritualists who still constituted an organic body that I intended to lecture here, and as I strongly protested against the suicidal policy of dividing our strength and maintaining relations of antagonism toward each other, I desired them to know that I was entirely willing to work with them in any manner they might deem most conducive to the best interests of Spiritualism. To this message I received from the lips of their President a recommendation to carry on meetings on my own account, with the promise that immediate efforts should be made to assist me by defraying my hall rent, and sustaining me in every possible way. My first meetings were highly successful, following upon which came an offer from the Society of Friends to engage me, but that upon terms I could not comply with, when I to the San Francisco public were gratified with the intelligence that a fresh opportunity to hear the spiritual gospel would be open to them, and that at a lower rate than I could afford, for the spiritual society aforesaid commenced running meetings against me—lectures, "mediums' sances," &c.—and all at the low charge of fifteen cents admission. Now seeing that I had to contend with two meetings in full operation, that the promised rent and accompanying support remained in *statu quo*, promises merely, that the times were and are very much depressed here, and "two bits" admission for spiritual lectures seemed altogether too great a demand when they could be obtained at a much less cost, it was my intention to withdraw from so unkind and ungenerous a scene of competition and leave the field to the many who deemed it their privilege to oppose one who in certain "new departure" issues had seemed, in former times opposed them. The announcement of my intention to close my meetings, however, produced results I had not anticipated. The friends who had from the first warmly supported me, and who did not sympathize with the opposing party, instantly came to the front, and seconding my proposition to conduct our meetings in future with open doors, a subscription was raised sufficient to defray all expenses for the ensuing month. The best and most popular hall in the city has been hired, and except that seats and even standing-room are somewhat deficient at our evening meetings, the experiment has thus far proved a grand success. But this is not the sole consequence that has grown out of our compulsory movement. On the very day when my free spiritual meetings were inaugurated, the other party, following so good an example, and nobly resolving not to be outdone in public spirit, commenced a series of free meetings also, so that at this moment there are three free spiritual meetings held in this city every Sunday, besides a perfect host of spiritual sances, all happening at the same hours of the day. Let no one say that my advent in San Francisco has not been productive of good to the cause; neither let it be supposed we are not a power in the land.

If the old adage, "United we stand, divided we fall," had been generously, kindly, lovingly carried out, our power in this city of San Francisco might evidently have outlasted that of its most popular church; as it is, broken up by party spirit, and divided into cliques as I find our ranks to be, we

still manifest the immense universality to which our opinions have attained, in the generous support accorded to me by a single party, and a single representation of the spiritual cause. Permit me to add, in closing this plain, but necessary definition of my own and my Spiritualist friends' status here, that they have indicated to me their wish for my continuance as their permanent speaker, and a plan of operations has already been laid before me to embrace this arrangement. If I do not feel at liberty to take advantage of this flattering proposition, it is because other scenes invite me, other duties call me away and prompt me to quit the field where I have struggled so hard, and conquered so happily, and that ere these lives will have met the eyes of inquiring friends through your columns. Perhaps some of my readers may inquire, "What then has been the use of your battle? what the fruits of your victory?" I answer, the longer we labor in the spiritual vineyards, the more we must become convinced that wiser and stronger powers than those of mortality are at work prompting every good effort, overruling all evil for good, and bringing into full development what is in humanity, rather than creating or even implanting new germs within us. For myself, I emphatically declare the spirit of the warrior is entirely subdued within me, and when or wherever I seem to act in antagonism to my surroundings, it is because I resolve steadily to pursue the course which seems to me to be my duty, not because I wish or mean to oppose those who do not think and act with me. As to the results, I am well convinced spirits and mortals in this new dispensation are simply acting out the parable of "the sower and the seed." This is the planting time, not the season of harvest, and as the fields in space are all different, and thousands of differing natures have to be fed with spiritual bread, so thousands of differing hands must be employed in scattering the grain. If there is a season of harvest for those who labor in the present darkness, it must be "Over there," and for that land of fruition I am working, not for the impossible, and as yet unripe fruitage of my earthly career. Thus thinking, I sow my seed, and shall leave the results in the care of the Almighty Harvester, whose purposes fail not in eternity, even if we cannot discern them in time.

My own personal experiences recorded, let me add a few words concerning the other elements of spiritual life in San Francisco. There are a great many mediums here, scores of whom are personally unknown to me. I hear of "gifts of the spirit" in the direction of healing and psychometry. It is much, in these days of loose morals and loose principles, to point thus to two married couples who are not only liberally endowed with the gifts of the spirit, but who work together in harmony, realizing that they are each other's guardian angels, and that their life-mission is, not to discover and shrink from each other's faults, but to correct them if they can, and when they cannot, to forbear and bear with them; in a word, to forgive each other their infirmities as they would hope to be forgiven. The next good tidings I can conscientiously publish to the world is in reference to Mrs. Ada Foye, whom all my Eastern readers will remember as Mrs. Coan, the far-famed rapping, writing and test medium, whose public sances have been known and recorded throughout the Eastern States without the black mark of failure in the missionary labor of over twenty-five years. Mrs. Foye is now a settled resident of San Francisco, married to an excellent man, whose mechanical genius as an inventor has already made him a name as a California institution. Mrs. Foye practices her inimitable mediumship more as a matter of duty than necessity, and though her tests were strong enough some twenty years ago to convince the most inveterate of skeptics—(to wit myself—I believe I can affirm they are even more clear, irresistible and convincing now than they ever were.

Mrs. Foye, it will be remembered, is the only medium known who can sit in a public audience and obtain tests, not only by ballots, but also through rapping, writing and clair-audience. She writes in Hebrew, Greek, Latin, French, Italian, Chinese, the Kanaka dialect of Sandwich Islands, or whatever questions may present themselves. She sits now, as formerly, in a public hall, well lighted, at a table with no cloth, curtains, drapery, or other equivocal paraphernalia. A committee is selected from the audience to sit at her table on the raised well-lighted platform, and watch her. The only condition she makes is that the said committee shall be composed of skeptics, and that the audience, instead of singing or making any noises to drown the machinery of action, shall preserve an unbroken stillness. On the occasion of my taking leave of a name, all California institutions, Mrs. Foye volunteered her services in illustration of my lecture. She banished every one, even myself, from the platform, lest there should be the appearance of collusion. The brilliant lights, the unclothed table, the modesty and simplicity of the dear little lady's demeanor, completely disarmed suspicion. She then called for a skeptical committee, and ballots or folded papers containing names of spirit-friends, and I believe there were several hundred closely-folded papers thrown on the table in response to her invitation. To the well-acquainted audience of America I need not describe the simple, clear and convincing methods pursued by this celebrated medium. It is enough to say she and her committee, holding bundles of these ballots in their hands, the spirits rap loudly and forcibly when their own names are touched, pick them out by raps, and before the ballot is opened write through her hand or speak in Mrs. Foye's ear the name contained in the paper. The committee open the paper, and never find it wrong. Then follow tests of age, dates of births, deaths, country, diseases, or whatever the audience may demand, and all in such a manner and through the space of many years of public mediumship of this character, Mrs. Ada Foye has never made failures or mistakes.

What a glorious record! and what an example to our European friends whose phenomena require so much of darkness, double doors, curtains, screens, and other paraphernalia that leave the auditors in a doubt which never under any circumstances can result from this excellent medium's sances. There are many other useful and gifted mediums in San Francisco, besides those I have named, but I am unable to speak of their powers from personal experience or general report. I must not omit to name the eloquent and gently admired trance medium, *re* Eliza Howe Fuller, now Mrs. McKinley, is a resident of this city, and although by her alliance with a gentleman of fortune and high social standing she is removed from the necessity of laboring for the material things of life, her noble nature and zealous devotion to her faith prompt her to identify herself with all movements which may seem to promote the advancement of spiritual truth and to shoulder all the expenses of her mission. She has consented to occupy the place of President at my meetings, and add to their attractions by introducing a sister speaker on the platform which she knows so well how to grace herself. Her excellent husband, Mr. McKinley, is the Treasurer of our Association, and Dr. Albert Morton is our honored and indefatigable Secretary. Of Spiritualism in other parts of California I can say but little. Ignoring the just and reasonable arrangements prevalent in the Eastern States, the Spiritualists of the country towns have exacted the speakers to shoulder all the expenses and make all the necessary arrangements for their own meetings, and even where the resident Spiritualists are willing to contribute the labor of hiring halls and superintending the distribution of notices, the bills for hall rent, printing, posting, &c., they bring in to the luckless mediums, generally leaving them—as they would have done me, but for the aid of kind friends in San José and Healdsburg—absolutely out of pocket for their exertions.

The result of this system is—as may be expected—not a very lively business in California missionary labor. As yet I have been unable to convince our friends that the just and generous treatment which a spiritual lecturer is certain to meet with in the poorest village in the Eastern States, might be emulated with advantage in such cities as Stockton and

Sacramento. They do not see it, and though they would, it seems, be perfectly willing to have lecturers come to their towns, provided they paid their way in all the necessary expenses, they do not recognize the duty of advancing their cause by sacrifice on their own part. Hence, as I have said, all is quiet in the spiritual ranks of California Spiritualism outside of San Francisco. I find friends in Santa Barbara and Los Angeles who do not deem it essential to saddle all expenses of missionary labor on the speakers; and though these towns do not, as I lately saw reported in your columns, Mr. Editor, maintain "large and flourishing societies," they seem to have large and liberal hearts, and as their correspondence with me implies a desire to have me amongst them, and guarantees me no loss, I shall, in all probability, visit these charming localities before leaving the State.

I wish I were Latin scholar enough to write something classical by way of a farewell; but as my muse is barren in this respect, I must content myself with the homely English phrase of kindest greetings to all who kindly remember the wanderer who subscribes this, and her ever faithful companion. I must not omit to say that we have formed a deeply interesting society here for the unfolding of spiritual forces and the study of our own occult powers, and though we are neither *Latin* nor *greek*, but on the subversion of Spiritualism and the communion of elementaries rather than spirit friends, we have proved to ourselves and each other that spiritual gifts and powers are as much the subjects of growth by culture as are material forces; in fact, my dear associates and myself have taken the first step in advance in discovering and applying the principles of spiritual science.

With every good wish, in which my dear husband cordially joins, I am, Mr. Editor, Faithfully yours,

EMMA HARDINGE BRITTON.

INTERESTING LETTER FROM NEW YORK.

GIVING AN ACCOUNT OF NELLIE J. T. BRIGHAM'S LECTURES, SITTINGS WITH WATKINS AND CHOATE, ETC.

To the Editor of the Banner of Light:

It is only occasionally that articles appear in your columns telling of what is going on in our city regarding the cause which lies so near our hearts, yet we are not quite asleep, but a certain apathy settles down upon us sometimes, and we need arousing.

There are, however, a few earnest workers in our midst who seem never to grow weary in this work of spreading the New Gospel of Peace, which comes with "healing in its wings" to so many grief-stricken and sorrowing hearts.

Loved ones are laid away from our mortal sight, yet words fall us when we endeavor to express our gratitude to our Heavenly Father that we have been permitted to receive so much of this "light which lighteth the world."

Mrs. Nellie J. T. Brigham, the inspirational speaker, has been lecturing for several months for the First Society of Progressive Spiritualists. They meet in Republican Hall, in 33d street, near Broadway. In the morning the subjects for her discourse, and also the poems, are furnished by the audience. In the evening her guides choose their own subject. Two poems recently given, one upon the "Snowflake," the other "The Sea Shell," I think I can safely say, in point of fine poetic merit surpassed anything we have previously listened to, but, strange to say, somehow we always think the last one given is the best.

Mrs. Brigham is a faithful and earnest worker in the vineyard. Scarcely a week passes that she does not give from two to four lectures beside her Sunday work, and she seldom fails to visit our Lyceum, if only for an hour.

Mr. Watkins, the independent slate-writer, spent a few weeks here and gave great satisfaction to his visitors; but his stay was altogether too short. He left just as his wonderful powers were becoming known, and the skeptics and doubters were finding out that there really was a power at work which they could not frighten away with the cry of "Humbbug," or frown down with "cold contempt." We hope his absence will be brief.

We have at our house two slates that were purchased by a gentleman, a small bit of pencil being placed between the two at the time of purchasing. They were wrapped in heavy paper and the card fastened with sealing-wax. These were purchased by this gentleman on his way down town to business in the morning. In the evening he visited Mr. Watkins, carrying his package with him, which never left his hand; neither did Mr. Watkins touch the package until after the writing had been produced. Upon opening the package the two inner slates of the slates were found to be covered with fine and closely written communication, with the name of "Alice Cary" signed at the bottom. This is but one of many instances where writing has been produced by invisible means in the presence of this medium.

Mr. James M. Choate, the medium through whom flowers are brought, has also been in our city for a few weeks. As Mr. Choate's flower sances were held in the dark, it was proposed by a few friends, after having had two or three sittings with him, that in order to have these sances under more strictly test conditions, he should be placed in a sack. He readily consented, and one was procured, made of coarse book-muslin, in which he was entirely enveloped. It extended about eighteen inches above his head, and after being securely tied, the strings were fastened to the chandelier under which he sat. The first evening under these conditions no flowers were produced, but the controlling spirit assured us that when he had thoroughly magnetized the material of which the sack was composed it would be no impediment to the manifestations. At our next sitting his promise was fulfilled, and eight or ten flowers were brought, and were lying upon the floor, outside of the sack, when a light was produced. Every precaution was taken to prevent intrusion. The doors were bolted and threads drawn across them; even the panels of the doors were securely fastened. The room contained no articles of furniture except the chairs in which the company comprising the circle were seated.

At our third sance in the same apartments, owing to some unfortunate circumstances which rendered conditions unfavorable, no flowers were produced.

Mr. Newton being desirous of investigating Mr. Choate's mediumship still further, and if possible to disprove with the element of darkness, conceived the idea of enclosing the medium in a canopy of cloth, so constructed as to entirely exclude the light from the presence of the medium, and around this the circle could be formed in the light. This would obviate the necessity of fastening doors and windows, and give every one an opportunity to see that no one present left their seat. Accordingly a canopy was made, consisting of three thicknesses of cloth, and a company of friends again commenced the investigations which were conducted in our parlor. With the exception of the first evening under these conditions, flowers were produced at every sance after the medium had been searched by a committee of gentlemen, sometimes his entire apparel being removed and examined to make sure that there was nothing about his person or clothing in which flowers could be concealed. On one occasion his coat, which was double breasted, was folded across his breast and drawn down around his neck and firmly sewed with double thread. He was then placed in the sack, which was also tied about the neck and securely sewed to the collar of his coat.

He was then placed under the canopy and flowers were produced outside the sack, but in a smaller quantity than when conditions were less severe. Mr. Choate is more willing to submit to conditions suggested by his investigators than any physical medium with whom we have ever been acquainted, and in view of this fact is entitled in a greater degree to our confidence and respect.

He left the city on Saturday last for a few weeks to fulfil engagements in Boston, but will return to us in January, when other interesting experiments will be made at the suggestion of the spirits by whom he is controlled, the results of which we will report.

New York, Dec. 15th, 1877.

MARY A. NEWTON.

While we're together,
We'll chat and rhyme, and kiss and dine,
Defying weather.
So stir the fire and pour the wine,
And let those sea-green eyes divine
Pour their love madness into mine.
I do n't care whether
'Tis snow or sun, or rain or shine.

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which are now on hand at the BANNER OF LIGHT BOOKSTORE, 100 Montgomery Place, corner of Province Street, Lower Floor.

SPECIAL NOTICES.

Notice of meetings, lectures, etc., should be forwarded to this office as early as possible, in order to insure publication in the same week's edition of the Banner.

It is the policy of the BANNER OF LIGHT to publish all communications, and to pay for the use of the press, in the case of those who are unable to do so themselves. It is also the policy of the Banner to publish all communications, and to pay for the use of the press, in the case of those who are unable to do so themselves.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 22, 1877.

PUBLICATION OFFICE AND BOOKSTORE,
100 MONTGOMERY PLACE, CORNER OF PROVINCE STREET, LOWER FLOOR.

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killd Abel, who was thus the first martyr to the grand doctrine of justification by faith in a bodily atonement, which was realized four thousand years later. (Is there anything in so-called "heavenly" more superstitiously absurd?)

This, says Dr. Pratt, was "the first theological controversy in the world"—a controversy about the atonement—resulting in a martyrdom for the doctrine, and the total ruin of the impugner of it, by leading to the commission of a crime. Beware, then, lest any of you "go in the way of Cain," denying the doctrine of atonement. "For he that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, think ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing. It is a fearful thing to fall into the hands of the living God."

Can any church which tolerates such preaching as this take part in the general progress of intelligence? The Orthodox church, as known to our day, derives its inspiration from the Dark Ages. How great a reform is necessary to bring Christianity into a slight resemblance of pure and rational Christianity!

The Indian Policy.

In the report of the Secretary of the Interior to Congress is fully mapped out the policy with the Indians which it is recommended to pursue. The history of our past dealings with the various tribes is set forth briefly, but clearly, and forms a picture which it cannot give us much pride as a people to contemplate. The Secretary admits, to start with, that the Indian problem is a very difficult one. And he says that the general condition of our Indian affairs is "by no means satisfactory." And he adds that an effort to absorb the Indians so completely in our social and political system that they no longer appear as an incongruous and troublesome element is fraught with perplexities which cannot be solved by a mere stroke of legislation. The treaty system is criticised as a traditional and worn out thing. As white settlements increased treaties were made only to be broken. And as civilization advanced and found them in its way, they could not stand as finalities.

Then came new difficulties. As the Indians were driven out of their hunting-grounds their sustenance became precarious; therefore it devolved on the government to provide them food and clothing. This introduced the contract system, operated at enormous cost to the country, and the general government, and from its immediate supervision. Thence temptations for fraud and perjury, resulting in grievous suffering for the Indians. Sometimes insufficient appropriations cause the failure of the promises made the Indians. And in these ways the Indian has grown thoroughly distrustful of the good faith of the whites. The inter-person of white settlers, the abundant supply of land, the temptations to fraud in furnishing supplies, the careless and blundering management of agents, the non-fulfillment of promises, and the wrong and suffering caused thereby, all together make the Indian problem one whose solution the Secretary regards as unattainable in a short period of time.

As a remedy for these things the Secretary recommends that, in the first place, we should keep good faith with the Indians. In every respect, never promising more than we are able and willing to perform, and then performing what we have promised. Next, he would, as much as possible, discourage hunting, since the excitement of the chase stimulates their warlike propensities. When the Indians cease to be hunters, they will in a great measure cease to be warriors. For this reason, says the Secretary, they should be allowed but a limited supply of arms and ammunition, and their ponies should be exchanged, as far as practicable, for cattle. Yet inasmuch as a number of tribes still depend in part on hunting for their sustenance, their wants must be provided for in another way. They should be gradually collected on a smaller number of reservations, where agriculture and cattle-raising can be carried on with success, and where they can be easily supplied with necessities until they can support themselves.

The report recommends a gradual location of all the tribes in Indian Territory, so far as they dwell in the southwest; for the northern tribes one or two reservations in the northwest, this side of the mountains, is recommended, and a like consolidation of reservations on the Pacific slope. In this way it is thought that the mixing up of Indians and whites can be greatly prevented, or certainly limited. Again, for occupation, the raising of cattle is advocated, and placed before agriculture as such. Agriculture, says the report, should be subordinate to the raising of cattle. However small the beginnings, they should be "patiently guided and encouraged by attentive supervision and liberal aid. Then again, the enjoyment and pride of individual ownership of property being one of the most effective civilizing agencies, it is proposed to make allotments of small tracts of land to heads of families, so that they may have fixed homes. And when these can furnish sufficient evidence that they have supported their families for a certain number of years, it is recommended that they be admitted to the benefits of the homestead act, and, if willing to surrender their tribal relations, to the privileges of citizenship. And in order to give security to life and property among the Indians, the laws of the United States, to be enforced by proper tribunals, should be extended over the reservations, and a body of police, composed wholly of Indians and subject to the orders of government officers, should be organized on each of them. The Secretary reminds Congress that it is "a matter of experience that Indians thus trusted with official duty can almost uniformly be depended on for integrity and efficiency." He could not well have said more fully recommending the establishment of schools for the instruction of the young, and compelling the attendance of the Indian children so far as practicable.

Finally, he recommends that the farms at the agencies, heretofore worked by white men to raise crops to supply the agencies and the Indians, should be used for the instruction of the youths at school. The farmers employed by the government are also to visit the farms cultivated by Indians, to give the latter practical instruction and aid them all in their power. On the reservations the labor of white men is to be dispensed with and Indian labor employed as far as possible. A discrimination is likewise to be made in the distribution of supplies and annuity goods, and the granting of favors, between those who work and those who live as idle vagabonds, so that honest effort may be encouraged by substantial recognition and reward. This is the outline of the improved Indian policy which is now proposed. It contains much to commend it to the sincere approval of all citizens. We shall await the action of Congress on it with great interest, and can tell from that what is the real temper of the government in relation to the Indians.

The First Liberal League of Milwaukee, Wisconsin, has declared itself auxiliary to the National League, and taken out a charter accordingly. Its officers are—President, Robert C. Spencer; Vice-President, E. B. Wolcott; Secretary, Wm. A. Boyd; Treasurer, Wm. P. Merrill; Executive Committee, H. G. Benjamin, John Bentley, Arthur Bate, W. H. Sherman, H. H. Oldenbagg.

Spiritualist sances are reported by the Georgetown (Mass.) Advocate to be largely on the increase in that place—whence fact it attributes to the recent lectures there of J. Frank Baxter.

Christmas!

This time-honored festival occurs on Tuesday, and will be celebrated this year as it has been from time immemorial. Every one makes it a point to be merry at this season, and generally to make those about him the same. The very atmosphere is redolent of the feeling that pervades all hearts. Many are of course ready to complain of the hard times, and to say that for that reason it is best to pass over the day with but a slight recognition. But we say No. Let not the children—who of all others hold the day in anticipatory remembrance—be allowed to suspect that Christmas can be any other than the day it always has been. It ought not to lose a particle of its precious character in their eyes. The Christmas trees should be planted with all the old care and passion, and hung as thickly as ever with the fruits of a careful affection. It is much better to deny material friends what we should like to give them than to let the children know that in Christmas is delight there can be the slightest calculation.

Gifts are the symbols and tokens of the sentiment that rules the season. And in the long and glittering list of them none are more attractive or more permanently valuable than books. These are companions for all time. The enjoyment to be derived from their silent pages is not gone with the first perusal, but continues as long as the eyes hang on the thoughts and fancies that are spread over the page; and they enter into and inseparably become a part of the reader's mind and heart. In another column we speak at length concerning the book list to be found at the counters of Colby & Rich, No. 9 Montgomery Place, Boston. Here the Spiritualist and those who feel any secret affinity with the living lessons taught by Spiritualism can find what will satisfy his or her heart's desire, whether for the books which we offer to the great community of progressive minds is just what the public is hungering and thirsting for, and money could not be more happily or profitably spent than in the purchase of volumes such as that list spreads out before the general attention. Now is the time to make selections. And urging that it be done in season, we extend to all our friends the sincere wish for A MERRY CHRISTMAS.

The Seventieth Birthday

Of John Greenleaf Whittier, and the twentieth anniversary of the establishment of the Atlantic Monthly Magazine, were jointly celebrated on Monday evening, Dec. 17th, by a dinner at the Hotel Brunswick, Boston, whereat Mr. H. O. Houghton was the host. The presence of Whittier himself, as sunny and bashful as a maiden, enjoying the dinner, and poems, and speeches with as much self-forgetfulness as if he had not been the hero of the evening, gave great pleasure to the guests; and the men who sat by his side—Longfellow, Emerson, Holmes, Greene, Houghton, and Howells—were distinguished for hardly less eminent services to literature. We shall refer to the occasion more fully next week. In the course of the services the following sonnet was read by its author:

TO JOHN GREENLEAF WHITTIER:
On His 70th Birthday.
Long have I known, in books, this Friend of Friends,
A Quaker Poet, whom we least to-night,
Whose life hath been a battle for the right,
For good, for pure, for noble, not private ends;
By no to-day (how time hath sped!) wear it long!
Greeting and love—I represent the South:
She puts her heartiest words into my mouth,
And through a Democrat makes her amends;
Brave Whittier, whom I never met till now,
Accept my homage for thy honest song!
Receive a winter chaplet for thy brow—
Thy crown, however, time-honored, wear it long!
New England prides herself on many men,
And not on thee, true follower of Penn.
R. H. STODDARD.

Rev. Mr. Murray on Sensational Preachers.

Bro. Murray is waking up in regard to preaching and sensational preachers, and often says some good things upon the subject; but in the following extract from one of Bro. M.'s printed discourses we feel that this liberal preacher has rather overstepped the bounds of prudence in order to rap a certain preacher for precluding his evangelical discourses with secular matters—i. e., treating of "current events."

"The preacher is a representative person. In his speech he represents no greater than he. He speaks by instruction, and has no right to say anything beyond what is included in the command. I do not favor the fashion that some preachers have fallen into, of selecting their Sabbath topics from current events. There is a sensationalism of treatment, and there is a sensationalism of thought, and both are indulged in to a shameful extent by certain preachers to-day. And I note with surprise that the preachers who do this are apt to be, in their own description of themselves at least, intensely evangelical—men who profess to be peculiarly earnest and direct in gospel ministration. I regard it as a pernicious custom. The command is, 'Preach the word,' and not preach current events."

Interesting to Newspaper Publishers.

A case of interest to newspaper publishers was decided in Washington last week. It seems that the postmaster at Cincinnati detained a number of Gazettes of that city which had been mailed to postmasters as payment for acting as agents of the paper. It was claimed that such payment did not render the postmasters regular subscribers, and that any person attempting to send the papers by the payment of the pound rates would be liable to fine and imprisonment. The matter was referred to the General Post-Office Department, and Solicitor Freeman decided that the Cincinnati postmaster had exceeded his authority in detaining the papers, and that payment in service rendered a person a subscriber as well as payment in money.

Independent Slate-Writing.

Charles E. Watkins—concerning whose remarkable powers so much has been said in our columns in the past—is now located at 46 Beach street, Boston, where he will be happy to accommodate with private sittings all who may wish to test the matter for themselves. Evidence is rapidly accumulating on our hands in favor of the conclusiveness of his development.

The following Executive Sub-Committee of the National Liberal League for the State of South Carolina has been duly constituted: P. W. Fuller, chairman, D. B. Derasure, John Jones and W. B. Stenhouse, all of Columbia, and A. R. Ahle, of Lexington.

Mrs. Nellie J. T. Brigham has been speaking for the First Society of Spiritualists of New York City for nearly a year, and is engaged there until next July. The Society has not been for several years in as flourishing a condition as at present. She speaks to large audiences.

"Isis Unveiled."

This remarkable work by Madame Blavatsky seems to be steadily winning its way to recognition as the *resumé* of all that is known, whether by Europeans or Asiatics, concerning that borderland of mystery with which "occultism" has to do. An immense amount of erudition on the subject is embodied in these two comprehensive and deeply interesting volumes. The writer is never dull, either in her own clear, incisive comments, or in the quotations from others, by which she fortifies or illustrates her own observations. The New York Tribune says of her:

"Her studies have been supplemented by a wide experience of Oriental travel, including a residence in several of the principal cities of the East, an acquaintance with the philosophers and learned men of different nations, and even a personal initiation into the secret lodges and societies which make the mysteries of the Universe, and which have been aptly called 'the Night Side of Nature,' the object of research. The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore. It is an attempt to aid the student in detecting the vital principles which form the root of the ancient philosophical systems, and which are reproduced in different expressions of thought and speculation at the present day."

Of course there is much that will startle the ordinary thinker in these remarkable volumes; much is assumed that the rigid scientist will dissent from, and many narratives are taken as true that will seem dubious to those whose investigations have not been carried far enough to make credible what seems in opposition to accepted scientific conclusions.

Many will complain, also, as does the writer in the Tribune, that the author of this work, after exciting expectation in regard to the elucidation of many of the mystic-ries of life, falls in her promise, and becomes "as obscure and ambiguous as the oracles of Delphi or Dodona." Possibly it may be the fault of the superficial reader that he does not penetrate the meaning of much that requires thought, and perhaps some little study and experience, for its full recognition and understanding. These two noble volumes are at any rate a worthy monument of the accomplished writer's ability and research; and we call attention to them at this holiday season in the hope that those who have the leisure and the means will place them in their libraries and find out their hidden treasures.

Dr. J. M. Peebles in South Africa.

Accompanying his regular letter for our columns (which we shall print soon) is a private one from Dr. Peebles, in which he says: "I have just traversed five thousand miles of ocean in the ship Suffolk, meeting with the usual calms, storms, scorching suns and fevers incident to these hot tropical climates. I had a short but severe run of ship fever. There were forty sick with it at one time. Only two died. The passage was forty days (by way of Mauritius and Madagascar) from India to Southeast Africa. The port of Natal is D'Urban. I shall go up to Maritzburg to see Bishop Colenso, and then back into the country a few hundred miles to look at the Zulul, Kaffirs, Amakosas, Pondas, Bushmen and other tribes."

All along where I go I distribute Spiritualist tracts and pamphlets—those written by others as well as my own.

I had a glorious time (while in India), meeting, day after day, with Buddhist priests and sub-priests connected with their temples. . . . Buddhism is the grandest *ism* on earth—only think, 450,000,000!—and they are nearly all Spiritualists. The priests—and I conversed with scores of them—all *know* it to be true. . . . There ought to be millions of Spiritualist tracts, pamphlets and papers circulated in these Brahmanical and Buddhist countries. In all these lands are sectarian missionaries, with their Bible-houses, tracts, preaching, &c., &c. What are wealthy Spiritualists doing to educate and enlighten the world upon the subject of angel ministry?"

Dr. Slade—His Visit to Russia Postponed.

A paragraph on our second page announces that "Dr. Slade has left Berlin for St. Petersburg." The following note from Mr. Simmons, received since that page of the Banner was put to press, gives the latest particulars concerning the Doctor's whereabouts:

To the Editor of the Banner of Light:
By the urgent request of Mr. Aksakof our visit to St. Petersburg is again postponed until January or perhaps February, in consequence of the absence of so many of the committee at the seat of war. Therefore we shall continue our labors here until the time arrives for us to go to Russia. Much interest and excitement have been created here, and I trust a good opening has been made. The press, with few exceptions, is abusive, which those who are new in the faith take very much to heart.

I have received letters from Denmark, saying that our visit there had done good.

Fraternally yours, J. SIMMONS.
Hotel Kronprinz, No. 30 Luisen Strasse,
Berlin, Nov. 29th, 1877.

Physical Manifestations.

We closed in our issue for Dec. 8th the arrival in Boston of Mrs. Maud E. Lord, the celebrated medium for dark circle manifestations. Investigators desirous of witnessing the peculiar and convincing phenomena occurring during her sances will find her at 39 Milford street.

Read the report of Dr. J. M. Peebles' lecture in Cape Town, South Africa, which will be found on our second page. Rarely is so much information concerning Spiritualism compressed in such small compass. The discourse is just the one to lay before a certain class in community whose members are accustomed to dismiss the thought of Spiritualism with a sneer at its humble origin and its presumably undistinguished following.

Wm. H. Harrison, editor of the London Spiritualist, read the second part of his paper on "Mesmerizing of Animals" before the Dalston Association of Inquirers into Spiritualism, on Monday, Dec. 31. It was exceedingly interesting, and contained many important facts going to prove that animals have been brought under the power of the mesmerizer.

The one hundred and fortieth anniversary of Thomas Paine's birthday will be celebrated by the Paine Hall Liberal League on the 29th of January, with appropriate exercises in Paine Hall, Boston. Particulars hereafter.

Read what Dr. J. Rodas Buchanan offers on our first page in continuation of his reply to Prof. Carpenter.

A Fine Medium Gone Home.

We learn from the Merrimack Visitor that "Dr. Jonathan Dearborn, of Seabrook, N. H., while going to the cars to attend the stockholders' meeting of the Eastern Railroad, dropped dead at the crossing, at half past seven o'clock on Wednesday morning, Dec. 12th, of heart disease, as was supposed. Dr. Dearborn was seventy-two years old, and was a very respectable practitioner and a loss to the community." But the Visitor does not inform its readers that the Doctor was a devoted Spiritualist and a capital writer—medium. He left a large volume of manuscripts—messages from educated and uneducated spirits—which were written from time to time through his hand, mechanically. The very hour that Mrs. J. H. Conant, some years ago, arrived at Hampton Beach, Dr. Dearborn called for her at the hotel, saying, "I know she is here, for her deceased mother not an hour ago wrote through my hand for me to come here and I should see the Banner medium." At the same time he informed us that he had no information from any other source than the supersensual that the lady was in Hampton. On another occasion a self-styled "exposer" of Spiritualism occupied the Seabrook church, by invitation of the clergyman and others, and denounced the Spiritual Philosophy in unmeasured terms, when Dr. Dearborn arose from his seat and asked permission to reply to the speaker. It was given, and the Doctor refuted the statements of the lecturer so thoroughly that it was the almost unanimous opinion of the audience that the "exposer" was most thoroughly exposed himself. At any rate it is said his suffused face and restless manner demonstrated the fact that he had been put *hors du combat* when he least expected such a result.

Paine Hall, Boston.

On Friday evening, Dec. 14th, a preliminary meeting was held at this place, the purpose of which was to awaken public interest in the aims had in view by the National Liberal League. Eliza Wright presided, remarks were made by Francis E. Abbot, editor of The Index, J. P. Mendum, proprietor of the Investigator, and Horace Seaver, its editor, Messrs. Cooper, Verity, Wright, Heywood, and others, and a series of resolutions endorsing the movement, appointing finance, and business committees, etc., passed unanimously.

The meeting then adjourned to the morning of Sunday, Dec. 16th; on which date the discussion was further continued. This meeting, on the 16th, was the first of a series which will be carried out at this hall in the interests of the Liberal League. In continuation of it, Mr. Abbot will lecture there on the aims and purposes of the movement next Sunday morning, Dec. 23d.

The Children's Progressive Lyceum of San Francisco

Gave its sixth annual entertainment at Dasha-way Hall, Thursday eve, Dec. 6th, to a large and highly appreciative audience. Warren Chase writes that the affair was a pronounced success, and did credit to the devoted band of earnest and faithful officers, at the head of which is Mrs. Laverna Mathews, the President of the First Spiritual Union of the city, and equal credit to the bright little groups of children that compose the Lyceum. The various exercises embraced marching, calisthenics, silver chain, music, declamations, tableaux, dialogues, farces, and dancing; the performances called forth loud applause from the audience, and often two and three recalls of the performers. The Lyceum is in a flourishing condition, and so is the Society.

Free Advertising.

Nothing would give us more pleasure than to publish the twelve to twenty columns of reports of cures and remarkable healing mediums which come monthly to our office, and which we are asked to publish *free of charge*. And we cannot do it, for two reasons: first, it costs a large sum of money to publish the paper. Second, we should have space for little else, and in a very short time our subscription list would consist of invalids only, and we should eventually find our way "over the hill to the poor-house." Our advertising columns are for sale at any reputable advertiser at reasonable rates. — *Religio-Philosophical Journal*.

We fully endorse the above remarks. They are timely and to the point.

Sarah S. Allen, descending upon the marriage relation, in the Religio-Philosophical Journal, pertinently remarks:

"Every true Spiritualist must, it seems to me, regard the marriage relation as too sacred and holy a thing to be tampered with. Spiritualism seeks not to separate two loving souls, but rather to bind and blend them together, to spiritualize, to cause them to work together in harmony, in honor, preferring one another in health and sickness, in prosperity and adversity, becoming more closely united in spirit and purpose as the years roll by."

A German correspondent writing from Berlin forwards money to renew his subscription to the Banner, and says: "I desire you to send me the Banner of Light again from the beginning of the current volume. I dropped it a few years ago, as I could not find time to read all the papers I got, but I longed after it all the time, and after seeing a few numbers of it again, by politeness of Dr. Slade, I must have it once more, as I regard it as a dear old friend."

The eighth stanza of Miss Lizzie Doten's poem, "A Hand in the Darkness," as reported in the Banner of Light for Dec. 15th, should have read as follows:

"Oh, blind of heart!" cries a voice of power,
"Why wander and grope in the dark for me,
While Love Divine is a wayside flower,
And man is the temple of Deity?"

Be sure to read the "Questions and Answers" contained in the Message Department of the present issue. The remarks of the intelligence controlling Mrs. Rudd concerning capital punishment are especially worthy the attention of our law-makers and the public generally.

"PHANTOMATIC WHISPERS" No. 5, from the pen of our valued correspondent and friend, John Wetherbee, Esq., was put in type for the present issue, but want of space obliges us to defer its publication till next week.

Prof. Alfred R. Wallace, William Tebb, and William Williams Clark, publish over their signatures in the London Spiritualist of Dec. 7th a very important account of a test materialization séance with the medium W. Eglinton.

"D. A. E.," who is probably our old friend, D. A. Eddy, Esq., has recently given the opposers of Col. Ingersoll a pertinent and telling rejoinder through the columns of the Cleveland (O.) Daily Herald.

The Holidays.

Once more the festive season draws nigh, and the memories of years that are gone well up to the mind of age, while the bright anticipations with which youth has time-out-of-mind adorned the vista of coming days, hold out their tempting array to the view of childhood. The gift giving custom which characterizes this period—particularly as regards Christmas—has, in most civilized countries, ruled till its demands are well-nigh imperative, and, as a result, we see the various places of trade crowded, even to the later hours of evening, with those who seek to give pleasure to others—the general expression of which feeling and wish is the brightest jewel in the crown of the holiday season.

This is as it should be; and it is pleasant to see that Spiritualists—though not actuated perhaps by any settled attraction toward old-time forms and the dogmas which through their associative power have striven to hold ascendancy over the reason of man—still feel to join in the general joy, and to endeavor to shed on the mortal pathway of their loved ones another gleam of that radiance which, lighted mayhap in many cases at the altar of self-sacrifice, is to be a picture redolent of fadeless joy on the walls of that mansion not made with hands, which all are erecting in the land of spiritual causation.

Spiritualists have the power—since they have a freedom which the sects have not—to make of Christmas a new and progressive waymark as each year goes by. And among the most useful of the adjuncts which they can summon in the prosecution of this grand work are the pearls and gems of spiritual literature, as brought out by the various publishers, for the consideration of the people.

In this connection we desire to call attention to the fact that many finely executed and thought-freighted volumes are to be had in the large and valuable repository of the BANNER OF LIGHT BOOKSTORE, No. 9 MONTGOMERY PLACE, Boston, which will prove to be the very gifts of which numbers are in search for dear and loved friends, and of which they will be grateful to be reminded. Here will be found the alphabet of the new faith and philosophy, and here the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer to the reading public ought to be a boon, for the opportunities are few for finding so wide and rich a collection. Illustrated volumes are profusely interspersed with the others, tales with poetry, and essays with revelation. The whole collection may be fairly said to form a library of Spiritualism.

While among so many treasures it is hard to particularize, yet we wish to specially mention some of the volumes as cited indices of the worth of the whole collection:

ALLAN KARDEC's pages are filled with a wonderful light to the student who seeks to gain their interior meaning; KERSEY GRAVES contributes "THE WORLD'S SIXTEEN CRUCIFIED SAVIORS"; ALLEN PUTNAM's grand work, "BIBLE MARVEL-WORKERS," is just the one to circulate among thoughtful investigators; "STARTLING FACTS IN MODERN SPIRITUALISM," by Dr. WOLFE, deserves attentive reading; the comprehensive and exhaustive work which DR. EUGENE CROWELL has added to the literature of the new movement, under the title of "THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM," is a credit alike to its author and the cause in whose interests it is issued.

"VISIONS OF THE BEYOND, BY A SEER OF TO DAY; OR, SYMBOLIC TEACHINGS FROM THE HIGHER LIFE," edited by HERMAN SNOW; "FLASHES OF LIGHT FROM THE SPIRIT-LAND," and "PRAYERS AND PRAISES," through the mediumship of Mrs. J. H. CONANT, compiled and arranged by ALLEN PUTNAM, A. M., appeal to the highest instincts of man's nature.

Miss LIZZIE DOTEN's "POEMS OF PROGRESS," and "POEMS FROM THE INNER LIFE," hold a high place in the popular acceptance; BARLOW's "VOICES" give no uncertain sound; BUTLER's "HOME" and the poems of ACHSA W. SPRAGUE merit close reading; GILES B. STEEDMAN offers to the thinkers "CHAPTERS FROM THE BIBLE OF THE AGES," and to the lovers of the emotional in literature that superb volume "POEMS OF THE LIFE BEYOND, AND WITHIN"; G. L. DITSON's "FEDERATI," and BARRETT's "IMMORTALITIES OF LOVE," "LOOKING BEYOND," and "SPIRITUAL PILGRIM," combine in this grand array of excellence of which the lovers of free thought may justly be proud.

JAMES M. PEEBLES has various choice works, among them being "AROUND THE WORLD," "SEERS OF THE AGES," etc., etc.; there is a truthful and touching BIOGRAPHY of that faithful one among mediums and women, Mrs. J. H. CONANT. EMMA HARDINGE's "MODERN AMERICAN SPIRITUALISM" will escape no one's observation.

"THE PROOF PALPABLE," and "PLAN-CHETTE," by ERES SARGENT, Esq., "MAN AND HIS RELATIONS," by Dr. S. B. BRITTAN; and ROBERT DALE OWEN's "FOOT-FALLS," and "DEBATEABLE LAND," are books which all should read who desire to become thoroughly acquainted with the philosophy and phenomena of Spiritualism.

Among other publications on sale at the BANNER OF LIGHT BOOKSTORE may be mentioned: the works of THEODORE PARKER, "HISTORIC AMERICANS," etc.; "PRINCIPLES OF NATURE," etc., etc., by ANDREW JACKSON DAVIS; "OUR PLANET, ITS PAST AND FUTURE," etc., by WILLIAM DENTON; "A KISS FOR A BLOW," etc., by HENRY C.

WRIGHT; "CLOCK STRUCK ONE, CLOCK STRUCK THREE," etc., by REV. SAMUEL WATSON; "REAL LIFE IN SPIRIT-LAND," etc., by MRS. MARIA M. KINO; "HEATHENS OF THE HEATH," by the author of "EXETER HALL"; "HOW AND WHY I BECAME A SPIRITUALIST," by WASHINGTON A. DANKIN; "MENTAL CURE," and "MENTAL MEDICINE," by REV. W. F. EVANS; "MIRACLES, PAST AND PRESENT," by REV. WILLIAM MOUNTFORD; "NATURE'S LAWS IN HUMAN LIFE," and "VITAL MAGNETIC CURE"; "OLD THEOLOGY TURNED UPSIDE DOWN," by REV. T. B. TAYLOR, A. M.; "THE REPORT ON SPIRITUALISM" of the LONDON DIALECTICAL SOCIETY, etc. We have also a full line of Popular Juvenile Works, including books from the pen of "OLIVER OPTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL CORDEN, GEORGE M. BAKER, ADELAIDE F. SAMUELS, SOPHIE MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN, ANDERSEN, F. M. LEBELLE, and others.

The public is freely invited to make an inspection of our Bookstore, to examine its contents and compare our prices, and to purchase as largely or as prudently as may seem fit. This is the time especially for all who hold to the demonstrated truths of Spiritualism to do their part individually in spreading that blessed Faith, silently but effectually.

The Children's Lyceum, of New York.

Hattie Dickinson, Corresponding Secretary, informs us that the Children's Progressive Lyceum, of New York City, will hold a Christmas Entertainment at Republican Hall, No. 55 West 33rd street, on Tuesday evening, December 25th, at 8 o'clock, sharp. Exhibition from 8 to 10 P. M. Dancing from 10 to 2 A. M. Music by Gilbert's Band. Tickets, fifty cents; children under fourteen half price. The untiring efforts of the officers and the enthusiasm of the scholars promises an entertainment unequalled in any preceding year. We hope the good auguries in this case will meet with the most uncompromising fulfillment, and that young and old may, on that occasion, not only meet with present enjoyment but carry forward with them, also, into the years to come pleasant memories of the meeting.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From Mrs. B. Huling, Saratoga Springs, N. Y., 75 cents; Jeremiah Tanner, Warren, R. I., 85 cents; P. Carpenter, Lancaster, Ohio, 85 cents; M. L. Young, Milwaukee, Wis., \$1.00; W. D. Holbrook, Waukesha, Wis., 85 cents; Mrs. H. Lovewell, Morristown, Vt., 50 cents; Geo. Watt, Augusta, Ill., 85 cents; J. C. Newman, Clayville, N. Y., 40 cents; L. R. James, Worcester, Mass., \$2.00; Wm. Newell, Elkhart, Ind., 40 cents; S. B. Barker, Clayton, N. Y., \$1.50; S. Bates, St. Augar, Iowa, \$1.00; Jno. C. Tyler, Argenta, M. T., \$1.85; S. H. Tracy, Glastonbury, Ct., \$1.60; W. F. Tufts, Norwich, Ct., \$1.00; Friend, Nahant, Mass., \$1.85; Eben Snow, Cambridge, Mass., \$1.85; J. R. Perry, Wilkesbarre, Pa., 10 cents; P. A. Johnson, Waltham, Mass., \$1.00; J. Du Bois, Everett, Penn., \$1.85; S. Brooks, Winona, Minn., \$1.85. Thanks, dear friends, for your spiritual offerings.

God's Poor Fund.

Received since last acknowledgment:

From a friend, 40 cents; John Day, Carson, Neb., 85 cents; M. Lother, Saugus, Mass., \$5.00; Amos Hutchins, Medford, Mass., \$1.00; P. Pollock, Virginia City, Nev., 50 cents; S. Bates, St. Angar, Ia., 80 cents; Mrs. S. N. Thompson, Southboro, Mass., 85 cents; Eben Snow, Cambridge, Mass., \$5.00; P. A. Johnson, Waltham, Mass., \$2.00; Friend, Victoria, V. I., \$5.00.

The Texas Spiritualist, a new monthly paper published by Ketteringham & Co., Hempstead, Texas, is received for December. The chief ends it will aim to achieve, so it is announced, will be "to assist in the advancement of the Liberal Arts and Sciences in Texas, and to afford all lovers of the Truth and Free Thought a willing medium through which to give their views, without infringing upon the rights of the political or sectarian press." According to notice in its columns the official board of the Spiritual and Liberal Association of Texas is as follows: William L. Booth, Hempstead, President; Sarah J. Painter, Houston, Vice President; S. H. Dwyer, Houston, Secretary; A. B. Bristol, Houston, Treasurer; Trustees, Jno. McDonald, Houston; Richard Talbot, Galveston; G. B. Dutton, Waco; J. W. Norton, Brenham; H. J. Howell, Corsicana.

The London Spiritualist of December 7th (whether by mistake or not we cannot say) acts unjustly toward this journal. The paragraph we quoted from its columns happened to be credited to The Spiritualist instead of to a correspondent of The Spiritualist; but an inadvertency like this surely does not justify the editor of that paper in charging us with "injustice." He must well know that no such *animus* actuates us, either in our dealings with him or with any one else.

Being well convinced of their superiority, and that they give perfect satisfaction, we suggest the using of PUTNAM'S HOT-FOREGED AND HAMMER POINTED HORSE-SHOE NAILS, which are guaranteed not to split or shiver in driving. ROBERT BONNER, Esq., of the New York Ledger, and Rev. W. H. H. MURRAY, of the Golden Rule, speak volumes in their favor, and use them in shoeing their horses.

Subscriptions for the new work on the Phenomena, Philosophy and Present Position of Spiritualism, which M. A. (Oxon.), our English correspondent, proposes to issue when a sufficient number of names is secured, are received at this office.

Bear in mind that the eminent clairvoyant physician, FRED L. H. WILLS, is at the Quincy House, Brattle street, where he may be consulted every Wednesday and Thursday.

J. J. Morse, Warwick Cottage, Old Ford Road, Bow, London, E. C., will be happy to receive subscriptions to the Banner of Light from any of the friends in England.

"The Dying Year," a poem by P. E. Farnsworth, Esq., of New York City, will appear in our columns next week.

Regular Spiritualist Sunday Meetings,

AT

AMORY HALL.

Corner of West and Washington streets, Boston.

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 23D:

In the afternoon, at half-past two o'clock,

MISS LIZZIE DOTEN,

The well-known poetess and inspirational speaker,

Will lecture in this place. Subject:

"The Struggle for Existence."

She will close her address with an appropriate inspirational poem.

Tickets 15 cents.

IN THE EVENING,

A Question Meeting will be held, similar in nature with that of last Sunday. Admittance 5 cents.

Movements of Lecturers and Mediums.

Miss Mattie A. Houghton, of Boston, clairvoyant physician, has arrived in London, England, where she proposes to practice professionally.

Mrs. Amelia Colby recently lectured in Greensboro, Ind., with good success. She purposes visiting St. Louis, and then going to Texas for the winter.

Moses Hull speaks in Nassau Hall next Sunday (23d) at 2:30 and 7:30 on "The Chief Objections Against Spiritualism." Mattie Sawyer will deliver an original poem at the close of each lecture.

Mrs. H. T. Stearns, inspirational speaker, is located at Packerton, Carbon Co., Pa.

Dr. J. Simms, the eminent physiognomist, is making a successful lecturing tour in California.

On the evenings of December 4th, 5th and 6th, J. Frank Baxter spoke and gave tests, with the most gratifying results, at Auburn, N. Y.

P. C. Mills spoke in Dover, N. H., Tuesday eve, Dec. 18th, and is to hold a public free discussion at the City Hall there on the evening of December 25th. Address him during December, Lock Box 1294, Portsmouth, N. H.

Cephas B. Lynn speaks in Salem, Mass., the last two Sundays of December.

Mrs. Clara A. Field lectured in Salem, Sunday afternoon and evening, Dec. 16th. She has removed her residence and office from 17 Hayward to No. 7 Montgomery Place, Boston, where she can be found, or addressed by parties desiring her services, either as a business or test medium, or a speaker. She gives the ballot test in connection with her lectures.

Miss Lottie Fowler will remain at her present address, 172 Livingston street, Brooklyn, N. Y., till January, when she returns to Boston.

The Shaker, published by N. A. Briggs, at Shaker Village, N. H., and edited by G. A. Lomas, has changed its form and name, and comes to us for January in the shape of a new 24-page magazine, entitled The Shaker Manifesto.

S. M. Baldwin informs us that the Keene Brothers, test mediums, have been giving highly successful sances at Talmadge Hall, but neglects to state in what city that hall is located.

John A. Caldwell, of Louisville, Ky., sends us a letter detailing some interesting facts regarding the physical phenomena, etc., which favor we shall publish soon—space permitting.

Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 25 and 75 cents. Dr. H. F. Cardner, Manager. This course has its business relation to connection with the C. P. L. Miss Lizzie Doten will lecture Dec. 23d.

AMORY HALL.—Children's Progressive Lyceum. No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 610 Washington Street.—Test Circle every Sunday morning at 10½ A. M. Inspirational speaking at 2½ and 7½ P. M. Good music and speakers always present.

ROCHESTER HALL, 730 Washington Street.—Test Circle every Sunday morning at 10½ A. M. and 2½ and 7½ P. M. Several reliable mediums always in attendance. Good quartette singing provided.

PSYCHIC HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at 7½ o'clock. Suitable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHILDEWORTH EVENING STAR HALL.—Spiritual Meetings are held at this place on the afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—On repairing to their place of assembly for the morning of Monday, Dec. 16th, the officers and members of the Children's Progressive Lyceum were astonished to find the stairs and the floor near the main doorway of the hall strewn with diminutive tickets, each of which pronounced the singular conundrum, "Will you spend eternity in heaven or hell?" This donation of pious literature is supposed to have had its origin in the labors of some over-zealous colporteur. As it was, the incident furnished the text of the morning meeting, the question being considered and replied to in the light of Spiritualism's revelations by Mr. J. B. Hatch, Conductor. J. M. Choate, (a graduate of this Lyceum) Mrs. N. J. Willis, and others. The following literary exercises were also participated in: Song, Nellie Thomas; Recitations, Lizzie Bond, Maudie Lord; Piano Solo, Jacob Sawyer; Recitation, Jennie Bicknal, Flora Fraser; Song, Mrs. Ballard.

Merry Christmas.—According to the usual custom the Children's Progressive Lyceum will hold a Christmas Tree Festival at Amory Hall on Tuesday evening, Dec. 25th. J. B. Hatch, Conductor of the Lyceum, has issued an earnest request that those who think well of the school will forward to the management gifts in any form to be placed on the Tree for the children. Donations of money will be expended for the benefit of all. Mrs. George T. Pratt, 16 Lexington street, Charlestown District, has been appointed Treasurer of the Committee, and will be glad to hear from the friends as soon as possible, in order to complete the arrangements. The order of exercises for the evening will consist of recitations, singing, etc., by the pupils, presentation of gifts, and dancing.

Engle Hall.—Miss A. J. Webster occupied the platform last Sunday morning, and the controlling influences entertained the audience with some fine speaking, a song in Italian, and also some tests, most of which were recognized.

The afternoon conference meeting was opened by singing by the choir and audience, and invocation by Mr. Lincoln. The chairman read a poem entitled "God," after which Mr. Lincoln's influences spoke for a short time upon a passage quoted from the poem just read, "I am, O God, and surely thou must be." Remarks were also offered upon "Prayer" by Messrs. Pummer, Wason, Lincoln and others.

In the evening Mrs. Hettie Clark, as the medium for the invisibles, spoke at some length, and very interestingly, upon "Prayer and its Influences." The speaking was supplemented with a large number of tests, most of which were recognized. The meetings throughout the day were very harmonious, and well attended.

F. W. J.

Mrs. E. A. CUTTING, 15 Village street, Boston, is quite successful as a vital, magnetic healer of paralytic, neuralgia and nervous diseases generally. Some of the cures which she has effected are very remarkable, and prove that she possesses a remedial power or gift which is valuable in removing a certain class of painful diseases. Any one who can remove any of "the ills that flesh is heir to" is a benefactor of the race, and in so far as Spiritualism can do this, it is a strong argument that it is doing good for this world as well as another.

Spiritualist Meetings in New York.

THE FIRST SOCIETY OF SPIRITUALISTS of New York hold their meetings every Sunday morning and evening at Republican Hall, No. 15 West 3rd street, near Broadway. Lyceum meets at 2½ P. M.

For Sale at this Office:

THE SPIRITUALIST. Published monthly in Memphis, Tenn., N. Watson, Editor. Price 25 cents; by mail 30 cents. \$2.00 per year.

THE SPIRITUALIST'S JOURNAL. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$4.00; single copies, \$1.50.

THE LITTON-THOMAS JOURNAL. Devoted to Spiritualism and other subjects. Published in Chicago, Ill. Price 10 cents per copy. \$3.00 per year.

THE VOLUNTARY. Published monthly in New York. Price 10 cents per copy. \$3.00 per year.

THE LONDON SPIRITUALIST MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year.

HUMAN NATURE. A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy. \$3.00 per year.

THE SPIRITUALIST. A Weekly Journal of Psychological Science, London, Eng. Price 5 cents per copy. \$3.00 per year, postage \$1.00.

THE MEDICAL AND DAILY NEWS. A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$3.00 per year, postage 50 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. **BUSINESS CARDS.**—Thirty cents per line. *Agate*, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 25 cents per line for each insertion.

Advertisements to be renewed at continued rates must be paid for at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, N. 10.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. G.

Dr. F. L. H. WILLS.

Dr. Wills will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M.

Caution to Purchasers of the Peruvian Syrup.—A protected solution of the product of Peru, and being deceived by any of the preparations of Peruvian Bark, or Bark and Iron, which may be offered to you. Every bottle of genuine has PERUVIAN SYRUP (not Peruvian Bark) blown in the glass. EXAMINE THE BOTTLE BEFORE PURCHASING. D. 22.2w

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Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtle Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

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THE MAGNETIC HEALER, DR. J. E. BRITTON, is also a Practical Physician. Office 121 West Eleventh street, between 6th and 6th ave., New York City. D. 30.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.—J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at the following places: Parties desiring to subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E. C., London.

ROCHESTER, N. Y., BOOK DEPOT.—WILLIAM J. DANKIN, 70½ Saratoga street, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.—WELLS & JACKSON, Bookellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.—DR. J. H. RHODES, 25 North Ninth street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Reform Books on sale also at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. RHODES.

BALTIMORE, MD., BOOK DEPOT.—WASLEY DANKIN, 70½ Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY.—CLARENCE D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at the Everett Rooms, 42½ street and 6th avenue, and Republican Hall, 55 West 34th street.

NEW YORK PERIODICAL DEPOT.—S. M. HOWARD, Agent, Bookstore, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

NEW YORK BOOK DEPOT.—D. M. BENTLEY, Publisher and Book-seller, 14 Eighth street, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.—MRS. M. J. REGAN, 620 North 3th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT.—A. N. JOHNSON, 70½ Saratoga street, Baltimore, Md., keeps constantly for sale the Banner of Light, and the Spiritual and Reform Books, at Eastern prices. Also James C. Co.'s "Penny Cyclopedia," "Penny Encyclopedia," "Positive and Negative Powers," "Orion's Anti-Tobacco Preparations," Dr. Moore's Nutritive Food, etc., and all other books mailed free.

Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 17, San Francisco, Cal.

WASHINGTON BOOK DEPOT.—RICHARD ROBERTS, Bookkeeper, No. 1010 Seventh street, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.—E. M. HUSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT.—W. P. HILL, 1118, 1st Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

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MRS. H. DEAN CHAPMAN.—HEALING and Test Medium. Has returned to 1st and 2nd rooms, No. 25 Winter street, Boston, where she will be happy to see friends and patrons. Patients to attend at their homes if desired. 4w* D. 22.

RECEIVED FROM ENGLAND.

Raphael's Prophetic Almanac, WEATHER GUIDE AND EPHEMERIS.

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THE SUN.

1878. NEW YORK. 1878.

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