VOL. XLII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 22, 1877.

\$3,15 Per Annum,

NO. 13.

CONTENTS.

FIRST PAGE. - Versus Dr. Carpenter: The Psycho-Physiological Sciences. Missionary Work in San Francisco, Cal. Interesting Letter

SECOND PAGE. - Poetry: To All Travelers. The Rostrum: Modern Spiritualism. Children's Department: Master Jehnny's Next-Door Neighbor; "What is Christmas For?" Foreign Items. Slate Writing Test, etc. THIRD PAGE .- Poetry: The Angels of the Soul. New Publications

Banner Correspondence: Letters from Illinois, New York, Pennsylvania, Washington Territory, Oregon, Ohio, and Florida. A Christmas Hymn, etc. FOURTH PAGE, -The Present Status of the Church, The Indian Policy,

FIFTH PAGE. - The Holidays. Short Editorials, New Advertisements,

...... SIXTH PAGE - Message Department: - Spirit Messages through the Me diumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous

EIGHTH PAGE. -Miss Lizzle Doten at Amory Hall, "How are the Mighty Fallen ! ' Carpenter's ' Prepossession. ' Brief Paragraphs, etc.

Versus Ar. 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 benevolence expect to retain the cord al 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 occinital brain originates a large amount of "uncon 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 somnambulic 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 barba rism. A thousand years of mediaval barbarism, superstition and despotism have established a type of human nature which it will require several centuries of peace, liberty and educa tion 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 text-

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 vuilt 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 judi clous 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 measureric 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. ''Diwilling to take my opiate while in expectation of Dr. Hali's arrival, and too wretched 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 compiled. Within one minute the twillight and phosphoric lights disappeared, and in two or three more a delicious rensation of case spread through me—a cool comfort before which all palu and distress gaveway, oozing 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.''

signed 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.

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.

DISEMBODIED MAN.

The element by which his spirit was kept in relation with als body is needed to reëstablish 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. Trail, 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. Trall 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. Gledstanes, who says in the London Spiritualist that he took a new doublethought or relying upon the impulses of his back brain. The 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 aforesaid to engage me, but that upon terms I could not comply with, when lo! 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' scances," &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 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 incertain "new departure" issues had it 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 a competition with the processing party in and who did not sympathize with the opposing party, in-stantly 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 con sequence that has grown out of our compulsory movement On the very day when mylfree spiritual meetings were in-augurated, 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 seances, all happening a 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," have

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 outrivalled 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

to demand should be given to the reader. But as it is not de- still manifest the immense universality to which our opinions | Sacramento. They do not see it, and though they would it atili 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 intimated 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, let is because other goings invite me, other duties call me away. At its 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 lines 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 spiritualistic 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 that course which seems to me to be my duty, not bepursue that course which seems to the 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 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 to come for those who labor in the present darkened days, 4t-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 whose purposes fail not in eternity, even if we cannot discern

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 them, and do not question that they are all doing their work,

if not for the world, certainly for themselves.

The few of whom_it is my pleasure and duty to speak are The few or whom it is my pieasure and duty to speak are—first, as healers, Dr. and Mrs. Henderson, most admirable clairvoyants, excellent psychometrists and good healers. Blessings follow in the path of their endeavors, and they are living gospels of the good and use of Spiritualism. I am sure I might use precisely the same words in reference to Dr. and Mrs. Morton; excellent, amiable and irreproachable persons, whose lives are detected to the exercise of their blick colline. whose lives are devoted to the exercise of their high calling, "the 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 trespasses as they would hope to be forgiven. The next good tidings I can con-scientifically 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 scances 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 excel lent 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 eve

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, Ital ian, Chinese, the Kanaka dialect of Sandwich Islanders, or, language which questioners may desire. 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 comcondition 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 my first hall in this city, Mrs. Foye kindly 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 un-clothed 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-accustomed audiences of America I need not describe the simple, clear and convinc-ing 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 other tests the audience may demand, and in all, and throughout the space of many years of public mediumship of this char acter, Mrs. Ada Foye has never made failures or mistakes.

at a glorious record! and what an example to our European friends whose phenomena require so much of darkness, double doors, curtains, screens, and other (araphernalia that leave the auditors in a doubt which never under any circum stances can result from this excellent medium's 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 that the eloquent and greatly admired trance medium, nee 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 devetion to her faith prompt her to identify herself with all movements which may seem to promote the advancement of spiritual truth and good. It is with these motives, as I believe, that 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 here expect 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 meet with in the poorest village in the Eastern States, might be emulated with advantage in such cities as Stockton and New York, Dec. 15th, 1877.

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 correspond ence 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.

Darming 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 unfoldment of spiritual forces and the study of our own occult powers, and though we are neither Jesuits nor magicians, bent 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 discover-

ing and applying the principles of spiritual science.

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

Faithfully yours, EMMA HARDINGE BRITTEN.

INTERESTING LETTER FROM NEW YORK. OIVING AN ACCOUNT OF NELLIE J. T. BRIGHAM'S LECTURES, SITTINGS WITH WATKINS AND CHOATE, ETC.

Fo 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 "Snow flake," 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 vincyard. 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 vere finding out that there really was a power at work which hey could not frighten away with the cry of "Humbug," or rown down with "cold contempt." We hope his absence frown down with "cold contempt."

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 scaling-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 sides of the slates were found to be covered with a 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 scances 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 scances 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 chandeller 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 ful-filled, 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 conained no articles of furniture except the chairs in which the company comprising the circle were seated.

At our third scance in the same apartments, owing to some infortunate circumstances which rendered conditions unfa-

orable, no flowers were produced Mr. Newton being desirous of investigating Mr. Choate's nediumship still further, and if possible to dispense with the dement of darkness, conceived the idea of enclosing the melium in a canopy of cloth, so constructed as to entirely exdude 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 sea.

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 scance 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 close around his neck and firmly sewed with double thread. was then placed in the sack, which was also tied about the neck and securely sewed to the collar of his coat.

neek 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 that 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 described to our confidence and respect.

gree 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.

Yo r: truly,

MARY A. NEWTON.

Written for the Banner of Light. TO ALL TRAVELERS. BY GEORGE WENTZ.

Traveler, whosee'er thou art, Newly come from o'er sea stations, Let me see thy ruddy features, Molded strange 'mong differing nations; Welcome! let me clasp thy heart, Thou, the latest of our teachers, . . Traveler, whosoe'er thou art.

Traveler, tell us what is new; If you come from spley islands Under any foreign banners. Like the corn in sunny highlands Thou art pleasant to the view; Songs and passions, men and manners, Hang as ripened fruit in you.

All the view my vision fills; High and chaste, like snowy mountains, Are the thoughts that stud thy pages, And thy words, like melting fountains, Running over into rills, While anon thy torrent rages,

Dashed with human wrongs and ills? Traveler, tell us who are free?

Round and round this globe of seasons, Where the nations tread their measures, Thou hast been, with Western reasons Testing all that thou didst see Where has Freedom poured her treasures? What are they who most are free?

Are there men who crouch in fear Are there some who still endeavor To keep step with music human." Are there others yet, who never, 'Mid their clashing noises, hear-Some soft voice of man or woman Singing words of loving cheer

Where you traveled is it known What doth make a happy city Wealth or morals, pride or culture? Do they feel for neighbors pity When gaunt Famine claims his own Or, for vengeance, feed the vulture With their neighbors, weaker grown?

Tell us what the mighty say. Do they speak in sad derision Or in helpful tones, sonorous, To the souls that wait in prison For the arm that comes to slay " While the saviours bleeding for us Pass unrecognized away!

Hath the human all its sway ! Life, in nations ranged together, Like a carayan advances. Through hot sands and stormy weather, To the table-lands afar, Where the prospect, wide, entrances, And the pilgrim cities are.

The Rostrum.

From the Care Arg stouch toher at Care Town, South

MODERN SPIRITUALISM.

Quite a large audience assembled on Saturday afternoon in the Athenaeum Hall to listen to a lecture from Dr. J. M. Peebles in favor of Modern Spirituali m. After a few preliminary remarks relating to travels in different countries, and the famine sufferings he had recently witnessed in Madras, and other portions of Southern India, the lecturer said, in substance, that: Speaking in general terms, there are but two classes of men in the world. Materialists and Spiritualists. Both of these believe professedly, at least, in the existence of God. When the Hebrews spoke of Jehovah, and the old Hindoo ture, or even on an umbrella or other solid subsages of Brahm, when the Platonian Proclus spoke of causation, Plotinus of the universal life-casence, Mahomet of Allah, Zimmerman of intelligent force, Emerson of the infinite oversoul, and Tyndall of an energizing potency in matter, they all meant to express a belief that there is some being—some divine presence superior to and Association, Alfred R. Wallace, the naturalist acting upon inert motionless matter. That press, and writer upon anthropology, and Dr. Carpenand Tyndall of an energizing potency in matter. ence was and is God. All other definitions aside. "God is a Spirit, and they he is necessarily a spiritual being. And the spiritual is the real. That which is denominated is nothing more than conditioned force, the respiritual substance. Everything that the physical senses cognize is unstable and unsubstantial. A bit of granite put into the hands of a skillful chemist may, by the action of heat, transformed into a liquid, a fluid, and an ethereal gaseous substance. Intensify the heat and it utterly vanishes from sight. No scientist pretends to have seen the assumed ultimate atoms All power, all force, all that is absolutely real and permanent, is unseen by the physical eyes. Gravitation and attraction, instinct, will, thoughts and ideas are alike invisible, and yet infinitely more real than the crumbling rocks of the mountain.

physical osay, and the more deficate purp the spiritual body, while the orange seed represented the soul—the breath of God or germinal life-prin-ciple, conscious and immortal. Death was comawe-inspiring mission was to sever the co-part nership existing between the earthly body and the real spiritual man. But after death, what?
"If a man die, shall he live again?" is still a question with many—a question leading up to the border-lands of immortality, the vestibule of the border-lands of immortality, the vestionic of Modern Spiritualism. Is the gulf between this which evidence, and everything analogous with and the spirit land bridged? Was it bridged in is totally ignored by Dr. Carpenter. Again, this work, professing to be scientific, and therefore work and the spirit land bridged? and if ministering angels and spirits consciously conversed with men in biblical times, why not now? They do; and Modern Spiritualism demonstrates it. As one of God's facts in the moral universe, Spiritualism is not new. Its phenomenarun like silvery threads through all sacred and profane history. "That the dead are seen no more," wrote Dr. Johnston, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations." Spiritualism may be defined—the possibility and certainty of the put and of a present conscious communion with the inhabitants of the spirittorid. In this sense Sanchonianthon and Moses, Isaiah, Daniel and Socrates were Spiritualists. Jesus conversed with the spirits of Moses and Elias upon the Mount of Transfiguration. The apostles, disciples, and first Christian martyrs "fell into the trance," had visions and saw spirits. Irænæus, Origen, Cyprian, and other church-fathers believed in the ministry of spirits church-fathers believed in the ministry of spirits and the permanency of spiritual gifts. Constantine, Torquato, Tasso, and the marryred "Maid of Orleans," either saw signs in the heavens, or

speaker, but rather the temple, the house that I

triune constitution of man, as a whole, was illus-

trated by an orange; the peel symbolizing the physical body, and the more delicate pulp the

live in. The nature of this house, or rather the

heard spirit-voices. Savonarola, Bruno, and Bushman the mystic, were endowed with spiritual gent laborer in the field of astronomic discovery tion, saw and conversed with a woman clothed in a robe of crystal whiteness. George Fox, the good Quaker, was blessed with the trance and healing gifts. The Wesleys heard in their home strange noises, and mysterious footsteps attributively. strange noises, and mysterious footsteps attributable only to spiritual causes. Swedenborg conversed with angels and spirits for a period of twenty-seven years. The history of the past is all aflame with spiritual marvels and manifesta-

The modern spiritual wave, that continues to agitate English speaking people and all the en-lightened nations of the earth, originated nearly thirty years ago not far from the city of Rochesthirty years ago not far from the city of Roches-ter in America. To the casual observer these telegraph-tickings, vulgarly called "knockings," were minute matters—minute like Newton's fall-ing apple, like Arkwright's cog in the wheel, like Franklin's electric kite, like the "promised babe" born in a "Bethlehem stable." The Jews sneered at such an ignoble origin for a Messiah. And yet, Christ was the "Light of the world." soul's immortality." As investigations proceeded, believers, multiplied, till, no longer, local, Spiritnallsm has become largely cosmopolitan. It justly claims an army of millions. Its literature, its mediums, advocates and believers are found in all the enlightened countries of the world. Egotism, ignorance and bigotry are its natural ene-mics. Many of the clearest thinkers and cleverest scientists of America are Spiritualists. Abraham Lincoln, our martyred President, was a Spiritualist, and was Induced by spirit messages to sign the Proclamations of Emancipation, Longfellow's poems are all aftre with the moral grandeur of the Spiritual Philosophy. "When the hours of day are numbered," he assures us

**The forms of the departed **Enter at the equal deright The beloved ones, the true-hearted, Come to visit us once more."

And again

And again

"The spiritual world
Lies at about us, and its axenues
Are open to the unseen feet of phantoms
I hat come and ac, and we perceive them not,
Sare by their lift is rice, or when at times
A most my sterious Providence permits them
To mainfrest themselves to mortal open."

" " " For, though I close nature eyes,
I am awake, and In another world;
Dim faces of the dead and of the absent
Come finating up before me."

"As the mison from some dark gare or cloud
Throws o'er the sea at during bridge of light,
Across whose fromboling planks our memories crowd
To the treatm of invasers and light
To from the world of a pictite there descends
Artifect of light, connecting their thire."

During Mr. Longfellow's Furgusian tour a feet

During Mr. Longfellow's European tour, a few

years since, he attended spiritual scances at the

house of the Guppys in Naples, and at the palatial residence of Baron Kirkup in Florence. Cromwell F. Varley, Fellow of the Royal Society, and by common consent one of the greatest electriclans living, wrote to Mr. Crookes in July, 1871, as follows: "I know of no instance, either in the New or Old World, in which any clear headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritnalist hypothesis. The abuse and ridicule we have had to encounter come only from those who never had the courage or the decency to make an investigation of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress during the last one hundred and seventy years." W. F. Barrett, P. R. S. E., Professor of Physics, Royal College of Science, Dublin, under the heading, "On some Phenomena asso-ciated with Abnormal Conditions of Mind," brought the subject of Spiritualism before the "British Association for the Advancement of An audience of fifteen hundred list ened in Glasgow to the professor's address, in which he referred to "a series of careful observations he had made on a little girl not ten years oid, the daughter of parents in good position in seclety. Whenever the child was in a passive condition, knockings were heard on the furnience of careful investigators, and were found to display intelligence, Inasmuch as a prompt reter, were both upon the platform; and during the discussion that followed Prof. Barrett's address, that worship him, must worship him in spirit—the reporter says that "Dr. Carpenter was very and truth"? (John iv. 24.) But if God is spirit—conculatory and careful to say that he did not at--absolute and omnipotent' spirit, governing the physical and moral universe by immutable laws, and if man is made in the "divine image," then what famous by coining the phrase, "unconwhat famous by colning the phrase, "uncon-scious cerebration," to explain away the spiritual phenomena. But the theory underlying the matter is shadowy and unreal. Critical thinkers—highesounding—phrase proved a total failure, in-recognize the palpable and the impalpable, the shadow and the substance, the shell and the soul—a certain portion; and that the least important Quarterly Journal of Science, of Dr Carpenter's dealings with Spiritualism and mesmerism, says, In summarizing his arguments: "We have given a few examples of how he, Dr. Carpenter, has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As examples of this we have referred to the report of the Royal Academie de Médecine, supporting the reality of clair-voyance and the other higher phenomena of mesmerism; to experiments on clairvoyance, be-fore French medical skeptics; to the evidence of educated and scientific men in Vienna as to the truth of Reichenbach's observations; to the personal evidence of Robert Houdin, Prof. Gregory, Dr. Mavo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste, and Dr. Esdaile, as to tests demonstrating the reality of clairvoyance: to the evidence of the Dialectical Committee, of Dr. Lockhart Robertson, Serjeant Cox, Mr. Crookes, and myself, as to mention of solid bodies demonstrably not caused by muscular pared to stripping the peel from the orange. Its action; to the evidence of the Dialectical Com-awe-inspiring mission was to sever the co-part mittee, of the Hon. Robert Dale Owen, Mr. Crookes, and Prof. Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of T. A. Trollope and myself as to the production of flowers, de-monstrably not brought by the medium, all of which evidence, and everything analogous to it, has been shown to be scientific, and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations." Here, it will be seen, that Mr. Wallace, while reviewing Dr. Carpenter, not

only shows the fallacy of his reasoning, but charges him with downright "misrepresentations and misstatements."

I have the honor of the personal acquaintance of Wm. Crookes, F. R. S., editor of the Quarterly Journal of Science, discoverer of thallium, of the force evolved in the action of light, inventor of the radiometer, &c. He pursued his investigations in his own house with D. D. Home, Dr. J. R. Newton, Florence Cook, and other noted me diums. After devoting much study to the sub-ject for eight years, he avowed his firm belief in the reality of the spiritual phenomena. M. Ca-mille Flammarion, the French astronomer, after expressing his belief in Spiritualism, says: "This spiritual hypothesis, by which alone certain cate

ever met Victor Hugo was at a spiritual scance, where he received a beautiful communication from his son in spirit life. Prof. Butlerof, the Russian physicist, of the University of St. Peterburg in application. hurg, in an ably written paper upon the genuineness of spiritual manifestations, assures us that "The recognition of their reality will very soon be the inevitable duty of every honorable observer, and finally of all humanity. This recognition of the present prevailnition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas present themselves of the continuous states of decreases and themselves of the endless variety of degrees and

forms of existence."

Visiting your City Library the other day, I saw a file of the London Art Journal. The editor, S. C. Hall, F. S. A., is a zealous Spiritualist. And yet, Christ was the "light of the world."
Silly people in America laughed at the first spiritual manifestations, the wicked sneered, clergymen stood aloof, unprincipled tricksters pronounced them trickery, the half-idiotic settled the matter by saying, "The whole thing is a humbug;" wisearce professedly exposed the half-idiotic settled the matter by saying, "The whole thing is a plano, closed and locked, playing well-known airs, coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and not a large coals of fire placed on the head and h the matter by saying, "The whole thing is a humbug;" wiscacres professedly exposed the manifestations, each pretended expose swelling the number of believers. But good Christian people, many conscientions Materialists, and some solid clear headed scientists said, "Here are phenomena that demand investigation—here are marvels that relate to mental science and the soul's immortality." As investigations proceeded, will be a location of the soul's immortality. As investigations proceeded, Soult in the soul's immortality. As investigations proceeded, Soult in the soul of the soul **And ma says it's decent and proper, as I was her neighbor and friend, That I should go there to the funeral, and she thinks that bounding the spirits. (See London Meditim and Daybreak of July 20th, 1877) The great German philosopher, I. H. von Fichte, is a Spiritualist. In a letter written to G. C. Wittig, from Stuttgardt, July 7th, 1871, he says: "I have come to the conclusion that it is absolutely impossible to account for these phenomena, sure by assuming the deeply-interested in the means were super human tafbunce. count for these phenomena, sire by assuming the action of a super-human influence. . . I feel deeply-interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Councillor Aksakof, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers, to that cause." Lieutenant-General Count you Lutti Chau testifies that at a dinnerparty in which the subject of Spiritualism came up during the conversation, Brron von Humboldt said: The facts are undeniable; it remains for science to furnish an explanation of them." (The exact words in the original German were: "Die Thatsachen stehen unneichbar; die Erkleirung bleibt der Wissenschaft schuldig.") Archbishop Whately, the skilled logician, embraced Spiritualism before his death, as did Rob-

ert Owen, the English philanthropist. Such are some of the testimonies of philoso-phers, poets, scientists, among the many at my disposal in favor of the spiritual phenomena. Other scientific men of considerable reputation opposed Spiritualism. Professor Huxley does not deign to investigate it. Serjeant Cox in-clines to think it "psychic foffe"; Charles Bray, "an omnipresent thought atmosphere"; Prof. Bain, an "undiscovered force in nature"; Prof. Carpenter, "unconscious cerebration"; Dr. Wigner "downight trickere"; while the Bomes gins, "downright trickery"; while the Roman Catholic clergy, admitting the reality of the phenoment, pronounce them "the work of the devil." It is with Modern Spiritualism much as it was with Jesus-"For many bear false witness against him, but their witness agreed not

together." Mark xiv: 56.
The members of the Cape Town Psychological Society have in their scances witnessed the same or similar phenomena to those testified to by William Crookes, A. R. Wallace, C. F. Varley, Dr. Butlerof, of St. Petersburg, Dr. Franz Hoffman, of Wurtzburg University, Dr. Nichels, chemist, and editor of the Boston Journal of Chemistry, Maximilian Perty, Professor of Natural History in the University of Berne, and many other pa-tient and persistent investigators. Not: only tient and persistent investigators. Not only have the members of this Psychological Society witnessed these spiritual phenomena, but they are willing to testify thereto under their own

As a traveler for many years, I have witnessed psychological and spiritual manifestations not only in the principal cities of the United States, but in the city of Mexico and Yucatan; in England, Scotland, Ireland, France, Italy, Germany and Austria; in New Zealand, Australia, China, Egypt and Palestine; in Ceylon, in India, and in this your own beautiful city.

Dr. Chalmers said: It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." I have seen tables, pianos and other furniture raised up and moved about without the contact of human hands. I have seen human bodies while entranced, levitated, borne about the room, and carried up to the ceiling. I have seen hands held in a flame of fire for five minutes yet remain unburned. I have seen the sick healed by the laying on of hands. I have seen spirit forms ma-terialized, walk in our, midst, and then whish matter is shadow and the impalpable, the shell and the soul a certain portion; and that the least important of things. Materialists, and even some distinguished of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced, speak in several difference of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena. Alfred R. Wallace, connected while entranced in the substance of the phenomena in the substance o while entranced, speak in several different ing the hand writing upon the wall, and the writing of Elijah to Jehoram after his entrance into the world of spirits. These, and other phenomena, still more marvelous, are among the "signs"—the "greater works."—that Jesus said

should follow those who believed on him. The impudent infidelity of many modern religionists is only excelled by their shocking inconsistency. To wit: they reject the testimony of Wallace, Crookes, Varley, Butlerof, Flammarion, Hall, Nichols, Humboldt, and others, relative the child should be supported by the control of the child should be supported by the child should lating to spiritual phenomena-reject the testimony of living scientists, scholars, poets, and their next door neighbors; and yet believe that the qualls fell to an incredible thickness around Israel's camp, believe that Samson carried the gates of Gaza upon his back, believe that Elijah' axe was made to swim, that the sun stood still in the heavens; and that the whale swallowed Jonah. In fact, multitudes are so organized that facts must be two, three, and four thousand years old before they can make any impression upon their craniums. That there are shameless impostors professing mediumship is not to be denied. Let them be exposed, that, Judas-like, they may go to their own place. That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism, is also freely admitted. Is not the same true of Christianity? Let us be charitable one toward the other, for charity, according to the apostle, is greater than faith or hope. The tend-ency of genuine Spiritualism is to elevate the thoughts, encourage fidelity, spiritualize the affections, induce true righteousness, and promote the principles of fraternity, equality, and a true, Christ like life. Spiritualism, as interpreted by its ablest exponents, is not only in perfect keeping with the New Testament teachings of Jesus Christ, but, furnishing the key to unlock ancien mysteries and modern marvels, it clearly reveals the harmonious relations existing between reason, religion and science. Its manifestations demonstrate the certainty of a future conscious exist-As a moral power it is eminently apostolic, kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are guardian angels; its ideal the Christ-life of perfection; and its temple the measureless universe

"Lo.' I see long blissful ages, When these mammon days are done, Stretching like a golden evening Forward to the setting sun."

Jealousy is the half-sister of suspicion, and envy is the mother-in-law.

Children's Department.

MASTER JOHNNY'S NEXT-DOOR

new it was spring just by that.

'I never knew whether she saw me-for she didn't say nothing to me.

But 'Ma, here's a slat in the fence broke, and the boy that is next door can see!'

But the next day I climbed on our woodshed, as you know mamma says I 're a right.

And she callsout. 'Well, peekin is manners!' and I answered her, 'Sass is perlite!'

You don't hear one-half I am saying-1 really do think it's too bad! it is too bad!

Why, you might have seen crape on her door-knob, and noticed to-day! I we been sad.

And they vegot her a coffin of rosewood, and they say they have dressed her in white.

And I we never once looked through the fence, pa, since she died—at eleven last night.

give them to you.

"For you're a big man, and you know, pa, can come and go just where you choose.
And you'll take the flowers in to her, and surely they'll never refuse:
But, papa, don't any they're from Johnny. They won't inderstand, don't you see.
But just lay them down on her bosom, and, papa, she'll know they're from me. But just lay them down on ner basson, know they 're from me."

-(Bret Harte, in New York Times.

Written for the Banner of Light. "WHAT IS CHRISTMAS FORP"

BY MRS. H. F. M. BROWN.

Little Bessie Burton sat one frosty morning by the fire. She was in a brown study. Something perplexed her busy brain. At last she exclaimed: How I wish I knew what Christmas is for? and why everybody is going to give something to some one? and why they are so sly about it? Mamma is making papa a slipper-case, and tucks it out of sight the minute he gets into the house. Aunt Mary has been buying wax dolls, sugar cats, and ever so many things, all for Christmas. What is it for? Can you tell me, mamma?" "I think I can," Mrs. Burton said. "I will

ry, if you will listen." "Oh, do, please! and I'll keep just as still as mouse!" And Bessie drew her little chair close to her mother and said : " Now begin, mam-

Mrs. Burton put aside the morning paper and told Bessie this little bit of a story:

"On the 25th of December, a good many years ago, some wise men over in Asia were out looking at the stars. One was as large and bright as Nevsky Prospect 6, St. Petersburg." Mars. It moved. The men followed it. Byand-bye it stood still. The men found that right under the star there was a barn; in the manger there was a baby. The men were glad, and gave the child very fine presents. The child's name was Jesus, and his mother's name was Mary. She was a good woman. His father was a carpenter, poor but honest.

"Jesus was like other hove when little : he flew kites, made mud birds, cried when he got hurt. He did n't like to go to school; he played truant and got punished just as other children do. When he was about twelve years old his father put him in a shop to learn a trade; but he never got so ar as to build a house. He went about a good deal among the men-the lawyers, doctors, and ministers. He used to dispute with them, and find fault about what they said and did. They called him impudent, but I dare say he was in

"When Jesus grew to be a man he went about among the people. He preached fine sermons: he made the blind see, the deaf hear, and cured ever so many who were lame and sick just by putting his hands on them. He, it is said, made the wind stop blowing and the sea-waves grow calm. He loved little children, and told them lovely stories. But he displeased the rich and some mean men, by driving them out of the temple and calling them hard names. They met together and said it was best to put him out of their way. They called him a blasphemer, and wanted Governor Pilate to have him put to death. Mrs. Pilate dreamed that Jesus was good and innocent; so she sent a man to tell her husband to have nothing to do in the matter. Pilate knew that his wife was always right, but the enemies of Jesus had great influence, and he liked to be on the side of the wealthy, even if they were not good; so he let Jesus be crucified. But his spirit was not killed, for he was seen soon after his death. He looked well and happy. "After a few years people began to think over all the things Jesus did and said. They seemed very good. Then they concluded Pilate and the

rest were in the wrong. "After a good many years folks hunted up the tomb where Jesus was buried, and now call it the Holy Sepulchre. Some bits of wood have been sold for pieces of the cross, so have old rusty nails that pretended to come out of his hands and feet. We now build fine churches for Jesus, and every 25th of December trim them in green. in memory of his birth. Some give fine parties, splendid dinners, and great balls. Those who can make fine presents, and the poor like to remember in gifts the day. Some good people, who remember Jesus, think of the poor and send them coal, clothing, and money. I think that is right. We now call Jesus, Christ, and the day of his birth Christmas Day.

"That is what Christmas is for."

To the Editor o' the Banner of Light:

The message in your last issue, signed "Uncle Ben. Turrell," is so characteristic of the man as I knew him in his younger days, that, taken in connection with the fact of his suicide and the causes that led to it, it is sufficient evidence to my mind to establish his identity. I knew him my mind to establish his identity. I knew him good deeds; its music the sweet breathings of as a man of a genial and rather impulsive nature, whose greatest fault was his intemperance. the encouragement of friends, however, aided by the exertions and good influence of an energetic and most excellent wife, he reformed, and succeeded in establishing a prosperous business. Of the latter part of his life I know but little, save that he fell into his old habits, and closed the scene by suicide as stated in his communication.

Yours respectfully, J. Beadle.

Marblehead, Mass., Dec. 10th, 1877.

Foreign Items.

MAKING PROGRESS.-H. Liebing, writing from Berlin, Nov. 17th, to the London Spiritualist, says: "Dr. Slade's visit here has done a great deal of good, and we hope now to be able to form "It was spring the first time that I saw her, for her paps and mamma moved in Next door just as skating was over, and marbles about to begin.

For the fence in our back yard was broken, and I saw, as I peeped through the slat.

There were 'Johnny Jump-ups' all around her, and I knew it was spring just by that. to Berlin, and to assist our great movement. I and some of my friends will always do our best to welcome and assist them in every way."

If the Spiritualists and Psychologists in India And she calls out, 'Well, peekin is manners!' and I answered her, 'Sass is perlite!'

"But I wasn't a bit mad, no, papa, and to prove it the very next day, When she ran past our fence in the morning I happened to get in her way,' for you know I am', chunked' and clumsy, as she says are for you know I am', chunked' and clumsy, as she says are latered body. One of the advantageous, results might be the systematic collection of information relating to the psychological pharpeness of the psychological pharpeness. you know I am 'chunked' and clumsy, as she says are all boys of my size, she nearly upset me, she did, pa, and laughed till tears came in her eyes.

might be the systematic collection of information relating to the psychological phenomena so prevalent in India. Somebody should take the initiatory step by appropriate through the Spiritual tears came in her eyes.

"And then we were freeds from that moment, for I know that she told Kitty Sage,
And she was n't a girl that would flatter, 'that she thought I was tail of my age.'
And I gave her four apples that evening, and took her to fide on my sled.
And—'What ain I telling you this for?' Why, papa, my neighbor is dead!

"You don't have the four apples that evening and took her to fide on my sled.
And—'What ain I telling you this for?' Why, papa, my neighbor is dead!

"The Lancet says that a report is current that

date from his post of Registrar of the University of London.

Mrs. Corner (Florence Cook), who has been seriously ill for upwards of the past five weeks,

CANON FARRER ON ETERNAL PUNISHMENT. CANON FARRER ON ETERNAL PUNISHMENT.— Canon Farrer preached a most extraordinary ser-mon at Westminster Abbey last Sunday after-noon. Taking as his text the First Epistle of St. Peter iv: 6, "For, for this cause was the Gospel preached also to them that are dead," he pro-ceeded to denounce, in the most forcible and even violent terms, the doctrine of eternal punish-ment as an offspring of bigotry and superstition. If it could be supported by isolated texts, he ment as an offspring of bigotry and superstition. If it could be supported by isolated texts, he would set aside the authority of such texts as opposed to the general testimony of Scripture to the mercy and justice of God. But he believed, speaking as a theologian, and having given the subject much study, that it could not be supported even by isolated texts. In every case there was either a mistranslation or the words used was either a mis-translation or the words used had changed from their original meaning. Indeed, he hoped that in the revision of the Bible deed, he hoped that in the revision of the Bible the words hell, damnation and eternal would be omitted, and this would be done if the revisers did their duty. He spoke with the utmost scorn of the materialistic hell of the Early Fathers, and of Jeremy Taylor especially, denouncing St. Augustine as having thrown a dark stain upon theology; and he held up the faith of Thomas Erskine and Bishop Ewing as purer and truer. He did not presume to dogmatize as to the ultimate salvation of all men, or any other of the counter theories put forward, but he deemed it his duty to protest against what he believed to be an about nable and misleading dogma.—John be an abominable and misleading dogma. - John Bull (newspaper).

Mr. J. W. Fletcher (of Boston), trance medium, was to deliver a lecture in London Sunday evening, Dec. 2d, on "Who are the Christians? Mrs. Fletcher announces that she is ready to deliver inspirational lectures in England.

Mr. J. J. Morse was to lecture in Newcastle-on-Tyne, Dec. 2d, on "The Spirit-Life."

Mr. W. J. Colville is lecturing in Cavendish Rooms, London, Sundays.

Dr. Slade has left Berlin for St. Petersburg, after giving great impetus to the spread of Spiritualism in Prussia. His address for some little time will be "Care of the Hon. A. Aksakof,

SLATE-WRITING TEST.

To the Editor of the Banner of Light:

As what are called tests of spirit-power are eagerly looked for by many, permit me to relate the following exhibition of independent slate-writing, given through the mediumship of Dr. W. L. Jack, of this city, one of the best and most reliable mediums for spirit manifestations of various phases we are acquainted with. Yesterday afternoon a lady, who recently lost a

son, visited the Doctor at his office, for a sitting. A small slate was thoroughly cleansed and a crumb of pencil laid upon its upper surface. The slate was then passed under the table and pressed against its under surface, being held there by a hand of the Doctor and the lady. A sound of writing was soon heard, and upon withdrawing the slate a message was found covering nearly its entire side-being directed to the lady and signed by the full name of her son. This was done in the daylight, and under circumstances which precluded the possibility of deception. While one hand of the Doctor and one of the lady held the slate in place, the other hand of each was held by the other. Before the writing was finished, the Doctor, to make the test. if possible, more satisfactory, removed his hand entirely from the slate, and the writing was still heard to go on. J. M. P. Haverhill, Mass., Dec. 6th, 1877.

The following letters testify to some of the good work accomplished by Dr. J. R. Newton during the year about to close. The Doctor is now located in Utica, N. Y., for the winter: DR. J. R. NEWTON-Dear Sir: My wife was cured of spasms by you, while you were at Old Orchard Beach, last summer. Yours very truly.

East Concord, Vt., Oct. 3d, 1877.

DEAR DR. NEWTON-I received your magnetized letter and paper, and my cough is now nearly well. I had been coughing nearly five years. It is truly wonderfull I pray that God may bless you as long as you live.

MRS. C. V. LITTLEPAGE.

Austin, Texas, Aug. 31st, 1877.

MY DEAR SIR-I am cured of the chronic rheumatism; thank the angels and you for it: This is the second time I have been relieved by you. Truly yours, Rockettle, Conn., June 24th, 1877. CLAUD HARVEY.

DEAR DR. NEWTON—Your letter was duly received, but your influence preceded the mails. Laura has improved rapidly since Friday night. Her eyes have come out as clear as ever, and the rasu disappeared as by magic. Mrs. P. is better. She is sensibly influenced by your letter Truly yours, E. G. Phelps.

Brooklyn, L. I., Nov. 10th, 1877.

DR. J. R. NEWTON—Dear Sir: I received your magnetized letter and followed your directions, and have been relieved from a large quantity of gall stones, as you said I would. I feel that my disease is removed, and I am very thankful for what you have done for me.

Yours gratefully: ELLEN M. LEENADD.

North Leverett, Mass., Nov. 11th, 1877.

North Leverett, Mass., Nov. 11th, 1877.

DR. J. R. NEWTON—Dear Str.: It becomes my pleasant duty to write in behalf of the mother of the little girl whom you have recently cured by magnetized letter. A year since, the child had measles and whooping cough, which seemed to develop scrofula, showing itself in all parts of the body, particularly the eyes, which swelled and discharged frightfully, and for nine months she did not see the light. Your letter was thankfully received and faithfully applied, and the swelling at once absted, the discharges grew less, and the next morning the eyes partially opened, and the happy mother saw, for the first time in months, the ball of the eye, which she thought must be destroyed. The child was soon running about the house instead of groping her way blindly about, or sitting in her little chair, where she had been most of the winter. The scrofulous sores that so long covered her body are all healed. There is great joy in the household. Will you accept their heartfelt thanks and uncessing prayers that heaven's richest blessings may attend you? Yours with great respect, Brooklyn, L. I., April 19th, 1877. MARY A. SAWYEB.

TO HIS WIFE, JUST BEFORE DINNER. TO HIS WIFE, JUST BEFORE DINNER.
Fast falls the snow, oh lady mine!
Sprinkling the lawn with crystals fine;
But, by the golds! we won't repine!
We lile hat 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
'T is snow or sun, or rain or shine.

'T is snow or sun, or rain or shine,
If we're together. -{ Mortimer Collins, Crissos Ili Europresithe cand ante easy it many yho acquidigicitii Jusi kno Fc serii pain whe and long Shej of h has vad the pec riva

Dento

Vacat

Hor

ISLE Bou Ads llsb

struci Made

muci dren talen

THE Cap and The ing.

a nai a sto have striv

Written for the Banner of Light. THE ANGELS OF THE SOUL. Dedicated to (Mrs. H. N. G. B.) the author of " Pine Cottage Stories.

> On mountain top, from pole to pole, Re chime the Christmas bells: I hear the angels of the Soul, Their song within me dwells.

I hear their voices on the air. From out the shadows dim; Dispersing demons of Despair. With their triumphal hymn. I hear the angels of the Soul,

A million angels strong. (While years their mystic leaves unroll) Proclaim the death of Wrong.

I sense their circling arms of steel, I feel their pulses warm, In earthquake shock and thunder-peal, In sunshine and in storm.

I read the language of the Soul The bells of all the ages toll

Its origin divine. I dread my Boul's accusing ire, I sense the coming woe. But compassed by a "wall of fire,"
No evil shall I know.

The heavens, "gathered as a scroll," My resurrection prove; The "still small voices" of my Soul

The universes move. And so the compass of my "stars"

I trust on land or sea, Glad voices hear, through dungeon bars, Addressed to you and me. The temples of our souls may throb,

Our pulses be on fire. But every sigh and every sob Shall lift our being higher.

Then hall the voices of the air, From angel-homes above, Enwafting on the wings of prayer Their messages of love.

New Publications.

WHAT WAS HE? is the title of a new pamphlet dissertation, by William Denton, on "Jesus in the Light of the Nineteenth Century." Those who are familiar with Prof. Denton's habit of thought, power of insight and elequence of expression, will find in this latest production of his all the striking qualities which have attracted and held their attention to him bitherto.

THE RADICAL REVIEW for November contains a list of solid and valuable articles. They are, "Prestitution and the International Woman's League"; "Spencer's Unknowable as the Basis of Religion"; "Prescher's Love Vacation"; "Transcendentalism"; "System of Economical Contradictions"; "So the Railway Kings Itch for an Empire, Do They?" "The Warfare"; "The Spirit that was in Jesus'; "The Great Strike—Its Roin-tions to Labor, Property and Government"; "Mr. Spoonor's Island Community''; Current Literature; and Chips from My Studio. It is a very able number. Edited by Benj. R. Tucker, and published at New Bedford, Mass.

HORACE KING, Thompsonville, Conn., Eastern Agent for the new and revised edition of Zeil's popular Encyclo-pedia with maps, forwards to our address Nos. 45, 46, 47, 48 of this valuable and practical work of reference. The numbers in question bring the subject matter forward to PHYS; the edition of which they form a part is complete in 64 numbers. The subscription plan on which this elcgant book is issued puts it in the power of persons even of the most limited means to secure a copy, and the volumes -two-which it makes when bound, will form a reservoir of information and entertainment which it would be hard indeed to surpass. The complete edition has 18 colored maps, 3000 fine engravings, and contains 150,000 articles propared with great care by able authors; thus giving an Encyclopedia, a complete English Dictionary, and a Gazetteer of the World in one. Mr. King will, on receipt of 20 cents, forward a specimen copy with map to any address.

Go Ur Highen: or, Religion in Common Life. By James Freeman Clarke. Boston: Lee & Shepard, publishers. We can always very cordially commend the writings of Mr. Clarke. They are free from all cant, bigotry, and dogmatic sectarianism. He is at once a transcendentalist and a rationalist; and we here mean by a transcendentalist, that though not nominally a Spiritualist, he believes in man's supersensual faculties, and that we carry with us from this life the substantial basis of being for the next. These discourses concern the realities of spiritual life rather than theories about it. They avoid the obscure regions of thought, and are purely practical in their tone."

ISLES OF THE SEA: or, Young America Homeward Bound. A Story of Travel and Adventure. By Win. T. Adams (Oliver Optic). Boston: Lee & Shepard, pub-lishers. Oliver Optic is always at his best when he mingles in-

struction with his stories, as he does here. He tells of the Madeira Islands, the Cauary Islands, and other isles of the sea in the attractive style so fitted to awaken the interest advantage over mere fiction; for the real information imparted is easily discriminated by the youthful reader, and makes an impression not likely to be effaced.

QUINNEBASSET GIRLS. By Sophic May. Illustrated. Boston: Lee & Shepard, publishers. The authoress of this look has won for herself an endurng place among the best writers of the day for children. Her stories are always lively and engaging, without being sensational or in bad taste. They can be relished almost a much by grown persons as they undoubtedly are by children; and there can be no better test than this of genuine

THERE SHE BLOWS; or The Log of the Arcthusa. By Capt. W. H. Macy, of Nantucket. Boston: Lee & Shepard, publishers.

This is a not mere imaginative story, spun out of noth-

ing. It is a series of illustrated sketches of actual life on the ocean, made up of real incidents, and introducing for the most part real characters. The author is here telling a narrative of what he has himself witnessed—not making a story, or spinning a yarn. All such personal experiences have a value far above that of the mere fictions of a brain striving for the sensational.

HIS OWN MASTER, by J. T. Trowbridge, illustrated, is the latest and freshest of this favorite writer's books for boys. The scene of the story is located along the Ohio River, and it contains several original characters which relieve each other with excellent effect. The moral of the story is self-restraint and a resolute devotion to duty, which all boys are assured will make them good boys and better men. Lee & Shepard, publishers.

CHILD MARIAN ABROAD, by Wm. M. F. Round, This is something of a novelty among juvenile stories. It takes a little seven-year-old with her parents and friends to Europe, and gives us the fresh and unsonhisticated impressions of her dawning mind as it comes in contact with the courts, palaces, museums, galleries, churches, parks, and everything else of Europe. Of course it is all a pleasant exaggeration, and if it does not make every baby un-easy to be taken to the Old World as soon as it is weaned, it may be regarded as having given much pleasure without any harm. Published by Lee & Shepard.

JUST HIS LUCK is all about a boy named Ward Brooks. whom we will be bound almost every boy knows among his acquaintances and playmates. Ward encounters a prodigious variety of experience for one so young, and it is ex-citing in the extreme. But he comes out all right at last. Just how he did it is what all the other boys will want to know. Published by Lee & Shepard.

FOREST GLEN, by Elijah Kellogg, is the first of a new series of books for boys to bear the title of this volume. It paints stirring scenes in early frontier life in Pennsylvania, when that State was occupied by different races and sects. and while an Indian war was going on. The author has long been a favorite with boys. Published by Lee &

TRUE LOVE REWARDED, by A. S. Roe, is yet another of Mr. Roe's domestic and strictly moral tales, of which he has produced a long and popular series. This story is pervaded by the same-pure tone as the others, and inculcates the same class of domestic and peaceful lessons. In his peculiar sphere as a domestic novelist this author has no rival. Published by G. W. Carleton & Co.

ELOCUTION SIMPLIFIED, by Walter K. Fobes, is the title of a convenient little manual which the author, him-self a teacher of reading and oratory, has compiled for the benefit of those who may wish to know more of the art of elocution, and who may not be able to attend on professional instruction. It contains all the rules, maxims, examples and suggestions that are necessary for the success ful practice of this admirable art. Published by Lee &

ANOTHER MAN'S WIFE, author's name not given, is a rattling and merry-making production, by one who evis dently loves fun, and all that is related to it. The story, too, has a purpose, which the reader will not be able easily to miss. It is lively to the end. Published by G. W. Carleton & Co.

ÆSOP'S FABLES, illustrated by Ernest Grinet, the text based chiefly on Craxall, La Fontaine and L'Estrange, and revised and re-written by J. B. Rundell, makes as elegant and appropriate a gitt-book as could be discovered after along search. The wisdom of Æsop will never die. Meither science nor orthodoxy can kill it. It has its roots in human nature, and that is the reason why. Those who

would possess an exceptionally fine copy of this favor-ite author-favorite with sages as well as with the illiterate-will be sure to secure him in this welcome edition. Published by Lee & Shepard. ABIDE WITH ME is the favorite bymn by Henry Francis

Syte, illustrated with full page designs by Miss I., B. Humphrey, and published in elegant style as a gift-book for the holiday season. It will inevitably pass into a great many hands. Published by the Albandar Published many hands. Published by Lee & Shepard. BALLADS OF BRAVERY, collected by George M. Baker, with forty full-page illustrations, is sumptuous enough in

its dress to be presented to the reader in a distinct box, in which form it will make a beautiful present to a friend. As the title indicates, the ballads thus selected are intended to illustrate heroic and brave deeds, whether in history or the imagination. Published by Lee & Shepard. THE AMOURS OF PHILLIPPE, by Octave Feuillet, translated by Mrs. Mary Neal Sherwood, daughter of the late

John Neal, is a vivacious story of French life which will be appreciated by American readers equally with the French. It is pronounced a charming story, and has just finished a run in the columns of a French journal. Published by T. B. Peterson & Brothers. A WOMAN'S THOUGHTS ABOUT WOMAN, by MISS Mu-

loch, do not pretend, as the writer says, to solve any of the problems of the time, but are mere transcripts of thought and experience that will come home instantly to the coness of many women. It will be found excellent and bright for its numerous records of sentiment and feeling, such as will tend to instruct, inspire and elevate the sex to which it is more particularly addressed. It makes the eleventh volume of Peterson's Dollar Series of Good Books, and is published by T. B. Peterson & Brothers.

PRETTY POLLY PEMBERTON, a Love Story, by Mrs. F. H. Burnett, author of "Theo" and other popular books. is a thoroughly consistent story in all its parts. It is all perfectly natural, from beginning to end. The hero and heroine will fascinate the reader at once. The author's modesty is far too great for the merit of her performance. Published by T. B. Peterson & Brothers.

SOLOMON ISAACS is the decidedly Hebrewish title of a powerful new novel by R. L. Farjeon, which the highest authorities in England as well as in this country pronounce a superior production. Farjeon is called the modern Dick-ens. He is wonderful in his pathes and human sympathy, and his knowledge of the thoughts and ways of the humbler class is unrivalled. His penetration into the secrets of human nature is remarkably deep, and he makes on his pages the most moving revelations. G. W. Carleton, & Co., publishers.

THE LADY'S ALMANAC FOR 1878 is out, George Coolldge, publisher. It is the same little pocket favorite it has been for years, and will be the lady's companion for a twelve-month. The reading matter is very choice, and the numerous illustrations are instructive and beautiful. For sale by the New England News Company,

THAT COMIC PRIMER. By Frank Bellew. New York: G. W. Carleton. The nature of this little book is fully expressed by its title, for its very comic pictures and quaint letter-press will be provocative of many a hearty laugh. It consists of a series of caricature illustrations, accompanied with descriptions of them after the fashion of the primers familiar to childhood days, but written in a crisp and sparkling man-ner, and bubbling over with wit and humor.

RECEIVED .- The AMERICAN BUILDER, a journal of industrial art, published by a company of the same name at

NEW MUSIC -- We have received from F. W. Helmick, Publisher, 50 West Fourth street, Cincinnati, O., the following choice pieces: "Pretty Little Blue-eyed Stranger," song by Bobby Newcomb, the celebrated minstrel profes-sional: "Old Uncle Dan," song by Horace Dumars; and "Gone on Before, o'er the River of Time," song by Prof. P. O. Hudson, adapted for organ or plano.
A. W. Fischer, Publisher, 175 Summit street, Toledo,

O., furnishes us with copies of the subjoined musical com-positions: "Have Courage, My Boy, to Say No!" song and chorus—words by Mrs. J. H. Gibson, music by C. T. Dondore: "Grandpa, Bless your Little Nell," song and chorus, by Con. T. Murphy; and "There's a New Mound in the Church-Yard, " song and chorus, by Fred. B. Nay-

Banner Correspondence.

Illinois.

MACON.—James Hopson writes: "Methodism prevails here to the exclusion, almost, of any other denomination, and, with one exception, I am the only openly avowed Spiritualist in this vicinity. Decatur, twelve miles away, has some believers, a former judge of the Circuit Court being among pioneer 'on the confines of civilization,' and have never heard a speaker on the subject of Spiritualism, have seen but little of the manifestations or phenomena, and never had my attention directed to the subject till I accidentally met with a number of the Banner of Light. Then why am I a Spiritualist? Simply because, having become convinced that immortality is the most reasonable answer to the question propounded by Job, Spiritualism follows as the most plausible and logical conclusion that can be had in reference to the subject.

I find a more grown and the subject of She has been in the lecture field only a few years; has few if any superiors as a speaker.

Still with us is W. F. Peck. Never have the people of Salem been visited by such a wonderful medium as he proves to be. Hundreds are being convinced that 'If a man die, he shall live again.' Mr. Peck's dark séances are more remarkable than any I have ever read of, (a description of which would make this letter too long) and his private sittings will convince any one of the presence of their spirit friends." them. From youth to hoary age I have lived a

I find among my neighbors a good many who are anxious to read the Banner provided they can do so and not have it known, and I have often thought to get other subscribers, but I find they have not the moral courage to be seen taking it from the office.

Now, nearly sixty years old, a retrospect of the past leaves only a few notable landmarks thus far along the journey of life. Firstly, I was raised and cultured in the Orthodox views of the here-after; I accepted all their dogmas unquestioned, without even an investigation. Secondly, when, amid the hard labor of rearing a family, in a regular 'bread and butter' struggle for existence, I occasionally read the 'good book,' its glaring inconsistencies and contradictions and improba ble relations, as interpreted by acknowledged au thorities, struck me so forcibly as to drive me to the extreme of skepticism, though I could never come to any other belief than that immortality must be true. In this state of mind I fortu nately came across the Banner of Light, which appeared to be sent as a harbinger of light to my dark and foreboding mind. Thirdly, having struggled up from poverty to comparative competency, several years ago I thought to procure works on Spiritualism and scientific subjects, and otherwise enter upon investigation on the subject; but succeeding 'hard times have prevented me from fully carrying out the plan. I have not yet given up the object, and still intend to work for the cause. I enclose the amount for another year's subscription."

New York.

BROOKLYN .- Charles R. Miller writes: "Mrs. F. O. Hyzer resumed her labors for the Brooklyn Spiritualist Society at 398 Fulton street (Everett Hall), on the first Sunday in December. Mr. E. V. Wilson lectured here for the four Sundays of November, commanding good and highly appreciative audiences. Mr. Wilson, in addition to his Sunday labors, held public scances every week in Downing Hall, giving tests, and describing the spiritual conditions and surroundings of numerous individuals—all entire strangers to him—in his audiences. Nothing could be more satisfac-tory than Mr. Wilson's tests, as they were, I should judge, in nine cases out of ten recognized and endorsed as true by the individuals whom he designated and characterized. On the last Sunday evening of his stay the Executive Committee, desirous of expressing to Bro. Wilson their hearty appreciation of his labors and services in the cause of Spiritualism in Brooklyn, presented the following resolutions, which were also endorsed by the large audience which had assembled in Everett Hall to listen to his closing lecture:

Whereas, Among the influences which have aroused

Whereas, Among the influences which have aroused a spirit of inquiry and investigation en the subject of Spiritualism in Brooklyn, the efforts of E. V. Wilson have been most influential: and Whereas, Our friend and co-laborer, at the close of his effective service in the "City of Churches," is about to visit other fields of labor: therefore, "Resolved, That Bro, Wilson having spoken from this platform for three of the last six monlists and having, off as well as on the platform—in the spirit-circle and in public séance—rendered great service to the cause of truth and spiritual enlightenment, we, as co-workers, tender him our grateful acknowledgments, and say to him, "Well done, thou good and faithful servant."

Resolved, That wherever E. V. Wilson may go, and under whatever circumstances he may be called on to uphold and vindicate the cause of Spiritualism, Spiritualism can rely upon his unfaltering devotion to our holy cause and to its fearless affence against all opposers (whether those opposers are creedal dogmatists or arrogant materialist); that fearless as fro. Wilson is in debate, and powerful as the is in argument, he is even more effective as a champien of our cause through his mediumistic endowments, calling,

as he is able to do (and receiving as often as he calls), fresh insultations from the spirit-world.

Resolved, That in leaving Brooklyn for other fields of babor—fields already white for the harvest—Bro. Wilson has the satisfaction of knowing that this Society, together with its Eastern and Western District Conference meetings, and all activities of which it is the centre, have attained their present gratifying growth in no smail degree unier his guidance and leadership; that looking forward, as we do, to a continued career of growth and prosperity, we shall ever hold in grateful remembrance all those faithful and fearless champions of truth, and faithful servants of the spirit-world who, like Bro. Wilson, have, in the days of our weakners, imparted to us of their strength.

Pennsylvania.

PHILADELPHIA .- "J. W." writes: "On Sunday, the 24th Nov., the members of the Keystone Association of Spiritualists of this city, by a unanimous vote, reëlected the old officers for the ensuing three months. The members of this association, holding their conference meetings and scances every Sunday at 2½ o'clock at Circle Hall, have reason to feel great gratification at the Hall, have reason to feel great grauncation at the attendance given by strangers, and of the interest manifested in the Spiritual Philosophy and Religion. The members and also the visiting attendants have experienced satisfactory evidences. dence of spirit return, and derived much instrucdence of spirit return, and derived much instruc-tion from the reading by the President of one or more spirit communications reported in the Ban-ner of Light, and the Voice of Angels, at the opening of each conference. Several of these communications have been identified or recog-nized by persons present. This practice will be continued, and we think ought to commend itself to like assemblages. The First Association of Spiritualists of this city have recently organized a conference for Sundays at 3 o'clock at the hall corner of 8th and Spring Garden streets. Allow me to add that from my observation in attending me to add that from my observation in attending circles recently, and from the testimony of oth ers, and the statements of a number of our mediums, I am warranted in saying that the number of persons visiting mediums for sittings and the public circles, has increased in comparison with corresponding seasons of the years in the past, one-third if not one-half, persecutions and prosecutions notwithstanding! The attendance presents the fact that many are very intelligent and earnest inquirers and investigators."

Washington Territory.

SEATTLE .- D. S. Smith writes, Nov. 17th: After passing my seventieth birthday I have the satisfaction and privilege of renewing my subscription to the dear old Banner of Light. I believe that I have not missed a copy, except when it has been lost in the mail, since the first. And now permit me to express my appreciation of a new lecturer in the spiritualistic field of labor. The one alluded to is the widow of the late Catholic priest, Henry S. Lake. She gave four lectures in this city on Spiritualism and other liberal subjects, and certainly I must say that intellectually she suppresses any lecturer. that, intellectually, she surpasses any lecturer I have ever listened to; she professes to speak under the inspiration of her late husband. I hope that you at the 'Hub' may have the satisfaction of listening to her oratory and elecution; not but that you have, perhaps, her equal, but I am sure that you have not her superior. Her enunciation is perfect, with never a repetition or a superflu-

I am glad that Prof. Buchanan is so ably answering Dr. Carpenter. I took his (Dr. B.'s) Journal of Man' during the time of its publication, and I must say I obtained much knowledge of the laws of life from its teaching. It was Dr. Buchanan's good sense that prepared me, in 1850, to investigate the sublime truths of the Spiritual

Oregon.

SALEM .- C. A. Reed writes, Nov. 25th, as follows: "Recently our good people have had quite a shaking up in the way of able and noted ecturers and mediums; among the former is the celebrated Dr. Dean Clarke, an eloquent and earnest speaker, who does not seek to tear to pieces, and make one heap of magnificent ruins, but endeavors to build a temple, beautiful and

Just now we are enjoying a wonderful treat in the burning eloquence of Mrs. H. S. Lake, who is delivering a course of radical lectures here.

KINGSVILLE .- S. L. Rogers writes: "In the Banner of Light for Dec. 8th, I noticed a short communication from a spirit signed Lily Raymond. Now I do not know the lady, but as the sentiment and the advice contained in her message are just what I need, I conclude they are for me, as they have an exact bearing on my own case. If, however, some one else claims the mes sage as more particularly their property (through recognized kinship, for instance,) they will please at least divide the lessons it contains with a fellow-brother who has had the same experi

/ Florida.

TAMPA. - John S. Binkley writes: "The Spiritualistic wave is quietly but surely rolling over this Southern country. I am doing what little I can in the way of distributing spiritual papers, and if the soil is rather barren, in time I think the seed now sown will bring forth the I receive the glorious Banner regularly. fruit. I receive the glor Could not do without it."

A CHRISTMAS HYMN.

Oh, Jesus! Saviour of all the poor,
Who prayed to God for "our daily bread!"
In cold and hunger thy sons endure,
And the churches know-but we are not fed.
The preachers preach, and the teachers teach,
And the singers sing, and the organs blow,
But they give us tracts, and bld us "pray!"
In the bitter frost and the driving snow!

In the bitter frost and the driving show:

Without a helper, without a fault,
In want and sickness we breathe thy breath!
The church is ringing from dome to vault
With warning speech about "onlies death!"
And the preachers preach, and the teachers te
And the singers sing, and the organs blow,
And we get advice through the winter ice,
And the bitter frost and the blinding snow!

And the office rises and the offiding snow:

Oh. Christi who stood at a mother's knee!

Did She sit in the rold without a fire?

Did Her son the light of Her beauty see,

For the want of raiment, almost expire?

Did the preachers preach, and the teachers teach,

And the singers sing, and the organs blow,

While the Mother of Christ in slience starved,

As His children starve in the winter's snow?

—[George Sennott, in the Boston Transcript.

Married:

Joseph H. Cottrell, Esq., of Marysville, Kan., and Miss Fanny F. Mitchell, of Bakersfield, Vt., were united in marriage, in Boston, Oct. 5th, by the Rev. O. T. Walker. The bride and bridegroom started for Kansas the same day, friends accompanying them to the depot and expressing the warmest congratulations, mingled with hones that a safe and pleasant journey was before them, not only to their distant home, but throughout the entire course of

Passed to Spirit-Life:

From Murray, N. Y., Nov. 22d, David Arnold, aged

From Murray, N. 1., Nov. 224, David Alliod, 25-276 years.
The subject of this sketch was born in Saratoga Co., N. Y., but in his younger years removed to Murray, Orleans Co., where he lived an honorable, useful and honest life. His friends and acquaintances were numerous, as was testified by the large concourse present on the day of the fueral, which took place in the Baptist church at Murray, on Sunday, Nov. 25th, the services being conducted by J. H. Harter, of Auburn, N. Y.

From Middletown, N. Y., Oct. 21st, where she had gone for the summer, Mrs. Naucy Makepeace, wife of the late Allen Makepeace (of paralysis).

Allen Makepeace (or paralysis).

Her remains were taken to her old home for interment, in Chesterfield, Ind. The deceased was seventy years five months and eleven days old. She has been a firm believer in Spiritualism for years, and her "beautiful faith of that happy reduion in the Summer-Land" made her change a pleasant one.

New Books.

TINTED PAPER AND CLEAR TYPE.

A CHOICE AND FIT HOLIDAY PRESENT. It should be in every home, to cheer and inspire to light up the shadows and make life warmer and truer.

> "POEMS OF THE

LIFE BEYOND WITHÍN."

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die."

These Poems are gathered from ancient Hindostan, from Porsia and Arabia, from Greece, Rome and Northern Euope, from Catholic and Protestant hymns, the great poets of Europe and our own land, AND CLOSE WITH INSPIRED VOICES FROM THE SPIRIT-LAND. Whatever seemed best to illustrate and express the vision of the spirit catching glimpses of the future, and the wealth of the spiritual life with in, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, full, too, of a divine philosophy. - (From the Prefetce.)

EDITED AND COMPILED BY GILES B. STEBBINS,

Detroit, Michigan.

270 pages, 12mo. Price \$1,50, or full gilt \$2,00, mailed free of

TESTIMONIALS OF THE PRESS, &c. The aim is to show by cumulative testimony that a belief to universally cherished by the best and noblest persons, to constantly fluding expression in their inspired songs, cannot be a vague sentiment or an empty debusion.— Detroit

The best translations from a very wide range of litera-ture, ancient and modern, all relating to a most importan-subject. From so many gens each reader will find som treasured favorite for hours when the wear—heart resche-out toward the higher things of the immortal life, — Chied-go Inter-Geem.

It begins with early Hindoo poems, and will be read with especial interest by all who love fine letters and the best quickening that poetry can give. It is carefully compiled, and has s-lections from the best poets in our day, as well as from ancient authors.— C. D. B. Mills, in Syracuse Standard.

Standard,
The selections bespeak culture and scholarship. Beginning eight extracts from old Vedte hymns, and thence to our own day, a niche is siven for the best thoughts of poets on The Life Beyond. No one can tead without being elevated and emobiled, and there is no spot or blemish.—Religio-Philosophical Journal.
The poet is the propher of immortality. The world will thank the compiler long after he has gone from this life.—Jones G. Clark, in Auburn Advertiser.
The selections are well made and carefully arranged, and the book is well fitted to secure a large reading.—Detroit Post.

It is unique, full of interest, philosophically as well as postically, - Detroit Tribune, positionly.— Detroit Tribune.

I find many favorites which have gladdened my life, and many rare and rich poems. I have never seen before. We know not how choice is the treasury of spiritual gifts until we see such a volume.—Mrs. Mary F. Davis, in Banner of Light.

of Light.

Poems dear to all who look beyond this mortal life. It is a good service to gather them into this convenient form an unusually good collection, and to many a drooping souther music will bring refreshment.—Christian Register Catholic in its inclusiveness, collected from all religions closing with "inspired voices from the spirit-land," an showing-superior judgment and discrimination. Such compilation is a great convenience, an add to directness o mind and force of conviction.—Hampshire County Journal, Northampton, Mass.

A handsome book of 270 pages; its clear type and tinted paper fit setting for its line contents, the testimonies of great poots on the life beyond, -Rochester Union. For sale wholesale and rotal by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province attreet (lower floor), Boston, Mass.

Life--Health--Happiness. Mental Medicine: A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY.

BY REV. W. F. EVANS,
Author of "The Mental Cure,"

Author of "The Mental Cure,"
One of the best, clearest and most practical treatises upon
the application of psyche or mental force to the cure of
the sick. Its clear-ininded author has focalized what
light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that
persons of ordinary intelligence cannot only understand the
theory, but become qualified to practice the healing art,
consider executs to be their own family univescent. And to theory, but become qualified to practice the healing art, enabling parents to be their own family physician. And to those who desire to lift the heavy burden of stekness and debility from their suffering fellow-beings, this book is as a light shiring in a dark place, and a guide to usefulness. Price \$1,25, postage 40 cents.

The Mental Cure.

RY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment. 341 pp. The work has received the encomiums of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine. It contains more sound philosophy in regard to the laws of life and leadint than all the medical works in the libraries.

Price \$1,50, postage 10 cents.

The Vital Magnetic Cure.

BY A MAGNETIC PHYSICIAN. The I hilosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both healer and patient as far as is practical, and must become a standard work, as these natural forces are eternal and universal.

Price \$1,50, postage 10 cents.

Nature's Laws in Human Life.

The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D.D.s., and others in ophosition to its truitifutness; Normal, Inspirational and Trance Speakers and Writers in favor. 38 pp. Glving different persons' views as no other work has, the subject should interest humanity more than all others. Price & 1.50, postage 10 cents. Price \$1,50, postage 10 cents,

The above books are for sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

GREGORY'S ANIMAL MAGNETISM

Mesmerism and its Phenomena.

BY THE LATE

WILLIAM GREGORY, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh

Dedicated by the Author, by Permission, to His Grace, George-Douglas Campbell, Duke of Argyll, K.T., F.B.S.E. &

The elementary facts of Mesmertsm are now widely known and accepted, and day by day there is a steadily increasing number of scientific and Intellectual inquirers. Furthermore, the students of Psychology now possess journals, organizations, social influence, and public platforms of their own, and their experience of the past is such that they prefer to tell the public that those few authorities upon other subjects who take upon themselv s to speak upon that which they do not understand, and to deny the resilty of Mesmeric phenomena, are untrustworthy guides, unworthy the attention of honorable men. They feel no desire to prolong the number of years during which the said authorities have been treated with more respect than they deserved, in the endeavor to instruct them in a conciliatory manner as to the nature of some of the phenomena of the universe respecting which they are devoid of knowledge. We have received from Engand's supply of this standard work, and are now ready to fill all orders.

Cloth. 23 pages, octavo. 22.00, postago free.

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

THE MASCULINE CROSS: Or, Ancient Sex-Worship.

A curious and remarkable work, containing the Traces of Ancient Myths in the Current Religions of To-day.
65 pp., 28 linestrations, 12mo; paper 50 cents; postage free For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomer Place, corner of Province street (lower floor), Boston, Mass.

New Nooks.

A New, Beautiful and Valuable Book. Another New Book JUST ISSUED.

Visions of the Beyond,

SEER OF TO-DAY:

SYMBOLIC TEACHINGS From the Higher Life.

EDITED BY

HERMAN SNOW.

This work is of exceeding interest and value, the Seer eing a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknews to the

presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate near-ness of the spirit-world and the vital relations between the present and future as affecting human character and desiny in the hereafter.

The work contains ten chapters, under the following

The especial value of this work consists in a very graphic

CHAPTER 1. - Introductory, by the Editor.

Resurrections, 3. -- Explorations.

5. - Sights and Symbols,

6. Healing Helps of the Hereafter. 7. A Boo. of Human Lives.

8. - Scenes of Beneficence. 9 .- Lights and Shades of the Spirit-Life.

10. - Symbolle Teachings. Bound in cloth, 186 pages. Plain, \$1,25, postage 10 cents; full gilt, \$1,50, postage 10 cents,

For sale wholesale, and - retail by the publishers, COLBY

& RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

LIST OF MEDICAL WORKS FOR SALE BY

Colby & Rich,

Which may be repused Carriage through the Mails, therefore sold only at their Counter, or sent by

THE RELATIONS OF THE SEXES, By Mrs. E. C. Dodge, author of "What Women Should Know," Cloth, \$2,00. "No Sex in Education," Cloth, 2,10.

NEXELAR, PERENSIOE.063 V; A Scientificand Popular
Exposition of the Fund operatal Problems in Sociology: By
R. T. Trait, M. D. So Engravings. Cloth, 22,00.

PENELAREN OF WOMEN; Their Causes, Prevention, and Radical Cure. By Geo. H. Taylor, M. D. Cloth,
4155

THE PHYSIOLOGY OF WOMAN, and Her Dis-asses from Lutaney to Oot Age. By C. Morrill, M. D. H-THE PANIONS IN THEER RELATIONS TO HERATTH AND DISPLACED. Translated from the French of Dr. N. Bourgeois by Howard F. Damon, A.M., M. D. Cloth, 81-28.

THE MARKHAGE GYEDE or, Natural History of Generation: a Private Instructor for Married Persons and those About to Marry, both Male and Female. By Dr. F. Hollick, "Illustrated with colored plates, 30th edition, Cloth, \$1,00.

MORAL PHENNOLOGY; or, A Brief and Plain reation on the Population Question. By Robert Date NEW GONEEL OF RECARTEL An Enort to Teach Come the Principles of Vital suggestsm; or, How to Re-People the Principles of Vital stagnetism; or, How to Ropletish the Springs of Life without Drugs or Stimulants By Andrew Stone, M. D. Hustrated with over 120, engrayings, among them being a steel-plate like ness of Dr Stone. Also a magnificent steel-plate engraving of the Goddess Hygica. 519 pages. Cloth, \$2.59, pager, \$1.25.

ISIS UNVEILED.

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

This work is divided into two Volumes, one treating exclusively of the relations of modern science to ancient the urgic science, and the other of the ancient world-religious and their offshoots in various ages. The thosponies, mytha, and prospending of the control of the cont symbology, rites, amblems and theologies of mast and prosent generations, are all passed in review. The analyses of
the myths of India, Habylenia, Egypt, Greece, Rome,
Phomela, Mexico and the Germanic peoples, are extremely interesting. The origin of modern faiths is patiently
traced, and the points of resemblance carefully marked.
In the second Volume the various views of scientists respecting the universal either, the imponderable known and
unknown forces and their correlations, cosmogony, geology, astrology, chemical action, alchemy, &c., are reviewed, criticised and compared. The relations of mail to the
universe, including his control over its phenomena, are
viewed from the side of the ancient Maglaus. The philosophy of gestation, illo and death is treated after a novel
and vigorous fashion, and the mystical domain of psychology is traversed.

Two volumes, royal 8vo; about 1400 pages,

Two volumes, royal Svo; about 1400 pages, handsomely printed, cloth, extra, 87,50. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

JUST ISSUED.

The Baptism of Fire. AN AUTOBIOGRAPHICAL SKETCH.

BY LUCIFER.

The author says: "The time has come when the swadding-clothes of infancy should be cast aside. In this age of free thought we must be allowed the freedom to speak without incurring the anathenas of those from whom we differ. I firmly believe the doctrines of Christianity are subversive of the independence of man and his tall ilberty of action; and being instilled into us, as the are, from the very cradle, they become perinclous and immoral in their tendencies. We must escape from the unhealthy atmosphere of a seeming dependence into the bounders freedom of Truth ere we are fitted to start on the glorious career which Nature has been at so much pains to mark out for us. For all life is immortal, and its course is determined by its inherent powers, which must even tall assert the inselves."

termined by its Inherent powers, which must eventually assert themselves."

The author also gives an interesting account of his life from intancy, and the following chapter heads will give an idea of what the book is composed of: Early Years; Adrift; Alone; A Wanderer; Itest for the Weary; Excelsior; The Unity of Life; Money; Power; Affinity, Justice; Love; Coöperation; Immortality; Marriage; Destiny; Liberty; [Our Fature Home; Law; Conclusion.

Paper, 83 payes; price 30 cents, postage free, For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITION.

A Southerner among the Spirits: A Record of Investigations into the Spiritual Phonomena.

RY MRS. MARY DANA SHINDLER.

Author of "The Southern Northern and Western Harps,"
"The Parted Family," etc. Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism and its phenomenation Boston to Texas, with the most remarkable mediums, and has given her experiences in this work, with h will be found to be very interesting to the reader. This book is printed to white paper, clear type, and contains 180 pages. Cloth. \$1.00, postage free.

For sale wholesa'eand retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dickens's Little Folks.

The following volumes have been published with a view of supplying the want of a class of books for children, of a vigorous, manly tone, combined with a plain and concismodo of narration:

Little Nell and The Child-Wife. Smike and Little Paul. Smike and Little Faul.
The Boy Joe and Oliver and Fagin.
Sissy Tupe and Tiny Tim and Dot.
Florence Dombey and Polly Varden.
Dame Durden and The Two Daughiers.

Two stories in each volume, han somely bound in red and gold. Price \$1.50 each volume, postage free. For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

sm: 18 I

ter een ray

er-

of

nd

he

nis

ng

tor

the me

the mi

the vis

array t

custom

larly a

countr

impera

of ever

to othe

ing an

of the

This

that S

by any

and th

power

r ason

joy, ar

way o

diance

the alt

not m

the lat

Spir

a free

of Chi

each 3

of the

prosec

gems

variou

people

freigi

valua

Book

which

friend

be re

of th

recor

ment

licati

to be

findi

volun

ers, t

tion.

form

partic

some

of th

derfu

their

FIE

work

the c

SPIF

tenti

ive

unde

ITIV

SPII

OF '

FRO

MAN

THI

PRA

н. (

Pur

of m

RES

LIF.

tatio

tain

of I

GIL

"CE

AG1

liter

LIF

SON

MO

YOL

bine

the 1

amo

trut

faitl

J. H

AM

CH:

AN

TAN

FA.

poo.

tho

phe

NEI

 $\mathbf{A}\mathbf{M}$

TU

DY.

FU

KE

J

Wh

In t

TO BOOK-BUTERS.

ing to the sate of Rocks on committeein, Soud for a full station of the Cont. Y. A. H. H.

SPECIAL NOTICES.

less not well another and anonymous betters and communications. The name and a thicknot the water architectural cases to the periodical as a caracter of good faith. We cannot under all continuing of reserve man no right that are not used. We will also the forwarded which contain matter at our agents of the sender will profess favor by drawing the architecture destroy and the article he destres specially to recomplete the periodic.

Minier of Light. and rational Christianty.

BOSTON, SATURDAY, DECEMBER 22, 1877. .

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Pince, corner of Province street Lower Floor. WHOLESALE AND REPAIR AGENTS.

THE NEW ENGLANDSNEWS CO., COOLERS ST. THE AMERICAN NEWS COMPANY, BAND II

COLBY & RICH.

PUBLISHERS AND PROPRIETORS

etters and communications for the Editorial De-ect of this paper should to addressed to be tugin

Million Springer at the Process which unlocks the my cross of the Past, exclusive the Present, and demon-strate of Entire existence of man.

Closed Christmas.

Theretay next, as all well know, marks the refurn of the Christmas season, and in order that our elves, our medium and our employe's may and withis period of rest in common with the resphysical the community, the Banner of Light Office, the Circle Room, and the Bookstore will remun closed during the entire day.

The Present Status of the Church.

A pure church filled with the spirit of Christ and the love of truth could not long neglect or fail to embrace the wonderful spiritual facts which the heavens have showered upon all civilfred countries during the last thirty years.

The fact of the rejection of spiritual knowledge by Orthodox Protestant churches generally is conclusive evidence that they are ruled by bigotry instead of religion. A dearth of religion with would permit their minds to be closed against any forms of Divine truth, must necessarits leave the churchmen exposed to every species of moral degeneracy. That this dearth to a great extent characterizes the Protestant church of to day in all its relations is a fact patent to all, an I the moral obliquity which is induced by the abs are of real soul life within its borders, is most unmistakably shown in its relation to Spiritual is n. We have just observed that the new Illustrated Family Bible, published by the National Beble Publishing Company, contains and History of the R ligious Denominations of the World," In which, of course, Spiritualism is mentioned in a - de of bigoted misrepresentation which is seldoin exceded.

se to notice its stale calumnie. but merely refer to the fact that malignant false, one or two reservations in the northwest, this hord is thus associated with the libbe in publicatiffus that are widely diffused, and will mislead many thousands. What is a church really worth which is so thoroughly identified with statements. which if published against an individual would entitle the one so defamed to justly avail himself. of the protection of the laws of the land?

We see this ill-re-trained malignity continually cropping out. Thus the New York Weekly Wit ness, speaking of the great enormity of the idea of sending Col. Robert Ingersoll as a minister to Berlingsays, "It is bad to send drunkards, or clairvoyents, or good ers, to represent us, but families, so that they may have fixed homes. these political builders, or we might call them erimes, would sink into insignificance compared with sending a new edition of Voltaire or Tom-Paine as our national representative."

In the muddy intellig are of this writer, to be a clairvoyant is as great an offence as drunkens. ness or gambling. The clear interior spiritual vision which belonged to the prophets of old is a crime. The hatred of enlightenment cannot go posed wholly of Indians and subject to the orders much further than in making intellect itself a

Bigotry luxuriates in Divine wrath against those who differ from us in opinion, and very naturally progresses to the exercise of wrath and persecution by human agency, thus cultivating the worst elements of human nature. The extent to which this is still current in the church may be seen in a sermon by the Rey. Dr. Pratt. President of the Central University of Kentucky, esteemed sufficiently valuable to be published in full in the Courier-Journal of the 19th of No-

Dr. Pratt tells his hearers that Cain and Abel quarreled about the atonement, that Adam at the time of the murder had about a million of descendants at Eden, and that Cain was the head of a clan of a hundred thousand. Cain believed teat a sacrifice of fruits would be most acceptable. t. God, while Abel believed in a bloody sacrifice. that honest effort may be encouraged by substantian therefore, was a very wicked heretic for tial recognition and reward. This is the outline disbelieving in atonement by blood, which is a fundamental doctrine of Christianity, and led off his hundred thousand followers into this damnable heresy so displeasing to God, who required blood, and was angry against those who did not farnish it.

The two hostile parties, according to Dr. Pratt, agreed to have a grand public trial before all mankind by laying their offerings on an altar, to see which God would favor. Before the vast audience Cain and Abel laid their respective offerings. Cain laid the richest fruits on the altar, but God paid no attention to it. Abel laid the bodies of a lamb and a kid on his altar, and sprinkled it with blood; upon which God sent down fire and consumed the offering, showing his preference for blood, and the vast multitude vengeful over his defeat that after many days he Baxter.

killed Abel, who was thus the first martyr to the grand doctrine of justification by faith in a bloody atonement, which was realized four thousand years later. (Is there anything in so called " heathenism "more superstitionsly 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 but a slight recognition. But we say No. Let cisive comments, or in the quotations from others." Notices of meetings, is three app intimer is, etc., should be forwarded to this office as as Mendaly of each week, it order to income publication in the same week's elition of the Banner.

Cain," denying the doctrine of atonement. "For he that despised Moses' law died without increy under two or throw witnesses. Or how much proceeds, should Cain," denying the doctrine of atonement. "For, under two or three witnesses. Of how much sorer punishment, think ye, shall be 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 Churchianity into a slight resemblance of pure

The Indian Policy.

to Congress, is fully mapped out the policy with with the first perusal, but continues as long as the Indians which it is secommended to pursue. The eyes hang on the thoughts and funcles that tribes is recit d briefly but clearly, and forms a and insensibly become a part of the reader's ficult one. And he says that the general condi- Place, Boston. Here the Spiritualist and those mere stroke of legislation. The treaty system is public is hungering and thirsting for, and money vanced and found them in its way, they could is the time to make selections. And urging that not stand as finalities.

Then came new difficulties. As the Indians the sincere wish for A MERRY CHRISTMAS. were driven out of their hunting-grounds their sustenance became precarious; therefore it deand clothing. This introduced the contract system, operated at agencies far removed from the seat of the general government and from its immediate supervision. Thence temptations for fraud and peculation, resulting in grievous sof-fering 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 interspersion of white settlers, the absurd treaty system, the temptaons to found in furnishing supplies, the careless and b'undering management of agents, the nonfulfillment of promises, and the wrong and suffer-ing caused thereby, all together make the Indian problem one whose solution the Secretary regards as unattainable in a short period of time.

As a temedy 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 pro-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 amminition, and their ponies should be ex-changed, as far as practicable, for cattle. Yet inasmuch as a number of tribes still depend in part on hunting for their sustemance, their wants must be provided for in another way. They should be gradually collected on a smaller number of reservations, where agriculture and cattle-raesing can be carried on with success, and where they can be easily supplied with necessaries un-til they can support themselves.

The Report recommends a gradual location of all the tribes in Indian Territory, so far as they slope. In this way it is thought that the married up of Indians and whites can be greatly prevented, or certainly limited. Again, for occupation, and placed because of earthele 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 wnership of property being one of the most effective civilizing agencies, it is proposed to make allotments of small tracts of land to heads of

And when these can furnish sufficient evidence that they have supported their families for a cer-tain number of years, it is recommended that they be admitted to the benefits of the homesteadact, and, if willing to sunder 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, conof 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 upon in point of fidelity and efficiency." He could not well have said more. He further recommends 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 tho work and those who live as idle vagabonds, so of the improved Indian policy which is now pro-posed. 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 ac-Bentley, Arthur Bate, W. H. Sherman, H. H. Ahle, of Lexington. Oldenhags.

Spiritualist soances are reported by the Georgetown (Mass.) A ivocate to be largely on York City for nearly a year, and is engaged there of the Orthodox, led by Abel, shouted over their the increase in that place-which fact it attrib- until next July. The Society has not been for triumph, while Cain became so moody and re- utes to the recent lectures there of J. Frank several years in as flourishing a condition as at

Christmas!

This time-honored of I 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 red dent of the feeling that has to deal. An immense amount of erudition pervades all hearts. Many are of course ready on the subject is embodied in these two compreto complain of the hard times, and to say that for hensive and deeply interesting volumes. The that reason it is best to pass over the day with writer is never dull, either in her own clear, innot the children-who of all others hold the day in anticipatory remembrance—be allowed to suspeet 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 profusion, and hung as thickly as ever with the fruits of a careful affection. It as ever with the fruits of a careful affection. It is much better to deny maturer friends what we should like to give them than to let the children know that in *Christm* is delights there can be the slightest calculation. 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 the root of the ancient philosophical systems, are companions for all time. The enjoyment to be derived from their silent pages is not gone sions of thought and speculation at the present In the report of the Secretary of the Interior be derived from their silent pages is not gone The lastery of our past dealings with the various care spread over the page; and they enter into pleture which it cannot give us much pride as a mind and heart. In another column we speak people to contemplate. The Secretary admits, to at length concerning the book list to be found at start with, that the Indian problem is a very dif-, the counters of Colby & Rich, No. 9 Montgomery tion of our Indian affairs is "by no means satis-, who feel any secret affi sity with the living lesfactory." And he adds that an effort to absorb sons; taught by Spiritualism can find what will the Indians so completely in our social and post satisfy his or her heart's desire, whether for litical system that they no longer appear as an themselves or for others. The silent preaching meongruous and troublesome element is fraught of the books which we offer to the great comwith perplexities which cannot be solved by a munity of progressive minds is just what the criticised as a traditional and worn out thing, | could not be more happily or profitably spent, As white settlements, increased treaties were than in the purchase of volumes such as that list made only to be broken. And as civilization ad- spreads out before the general attention. Now it be done in season, we extend to all our friends

The Seventieth Birthday

volved on the government to provide them food. 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:

> Oa His 70th Birthday. Long have I known, in books, this Friend of Friends, O ir Q taker Poet, whom we feast to-night, Whose life bath been a battle for the right, Fought for public good, not private ends: By me to him his oldstime hater sends tireeting and love-I represent the South; She buts her heartlest words into my mouth. And through a Democrat makes her amendy: Brave Whittier, whom I never met till now, Accept my homogo for thy honest song; Receive a winter chaplet for thy brow— Oh may that brow, time-honored, wear it long! New England prides herself on manly men, And int h on thee, true follower of Penn. R. H. STODDARD

Rev. Mr. Murray on Sensational Preachers.

Bro. Murray is waking up in "regard to preachside of the mountains, is recommended, and a like consolidation of reservations on the Pacific following extract from one of Bro. M.'s printed In this way it is thought that the mixing discourses we feel that this liberal preacher has rather overstepped the bounds of prudence in order to rap a certain preacher for preluding his evangelical discourses with secular matters -i. c.. treating of "current events": 1

"The preacher is a representative person. In his speech he represents one 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 Sab-bath topics from current events. There is a sensationalism of treatment, and there is a sensationalism of themes, 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 poculiarly earnest and direct in gospel ministration. I regard it as a perni-cious 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 Siste-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 cordingly. Its officers are—President, Robert C. of the National Liberal League for the State of Spencer; Vice-President, E. B. Wolcott; Secre-South Carolina has been duly constituted: P. W. tary, Wm. A. Boyd: Treasurer, Wm. P. Merrill; Fuller, chairman, D. B. Derasure, John Janes Executive Committee, H. G. Benjamin, John ; and W. B Stenhouse, all of Columbia, and A. R.

Mrs. Nellie J. T. Brigham has been speak. ing for the First Society of Spiritualists of New 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 resume of all that is known, whether by Europeans or Asiatics, concerning that border land of mystery with which "occultism" ers, by which she fortifies or illustrates her own observations. The New York Tribune says of

"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 per-sonal initiation into the secret lodges and socie 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

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 mysteries of life, fails 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 wh. a 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 Zulus, Kaffirs, Amaxosas, 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,

houses, tracts, preaching, &c., &c. What are wealthy Spirituali-ts 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 appounces 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 Janu-ary 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 there, 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.

much to neart.

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

Fraternally yours,

J. Simmons. Fraternally yours, J. SIMMON Hotel Kronprinz, No. 30 Louisen Strasse, Berlin, Nov. 29th, 1877.

Physical Manifestations.

We chronicled 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 séances will find her at 39 Milford street.

Read the report of Dr. J. M. Peebles's lecture in Cape Town, South Africa, which will be found on our second page. Rarely is so much information concerning Spiritualism compended 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 piritualist, 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. Rodes Buchanan offers on our first page in continuation of his reply to Prof. Carpenter.

A Fine Medium Gone Home.

We learn from the Merrimac 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 seventytwo 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 writing 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 Scabrook 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. Elizur 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. 231.

The Children's Progressive Lyceum of San Francisco

Gave its sixth annual entertainment at Dashaway 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 to twenty columns of reports of cures and remarkable healing mediums which pamphlets and papers circulated in these Brahmanical and Buddhistic countries. In all these lands are sectarian missionaries, with their Biblehouses, tracts, preaching, &c., &c. What are wealthy Spiritualists doing to educate and enterprise of the sectarian missionaries, with their Biblehouses, tracts, preaching, &c., &c. What are wealthy Spiritualists doing to educate and enterprise for the sectarian missionaries, with their Biblehouses, tracts, preaching, &c., &c. What are wealthy Spiritualists doing to educate and enterprise for the sectarian missionaries, with their Biblehouses, tracts, preaching, &c., &c. What are 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 to any reputable advertiser at reasonable rates. — Religio-Philosonhical Journal.

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

Sarah S. Alle 1, descanting 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 presperity and adversity, becoming more closely united in spirit and purpose as the years

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 scance 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 demand; 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 ascendency over the r ason of man-still feel to join in the general joy, and to endeavor to shed on the mortal path. way 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 | part individually in spreading that blessed Faith, 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

In this connection we desire to call attention to the fact that many finely executed and thoughtfreighted volumes are to be had in the large and valuable repertory of the BANNER OF LIGHT BOOKSTORE, No. 9 MONTGOMERY PLACE, BOSfriends, and of which they will be grateful to of the new faith and philosophy, and here the records of its latest discoveries and develop ments. 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 CRUCI-FIED SAVIORS"; ALLEN PUTNAM'S grand work. "BIBLE MARVEL-WORKERS," is just | your spiritual offerings. the one to circulate among thoughtful investigitors; "STARTLING FACTS IN MODERN SPIRITUALISM," by Dr. Wolfe, deserves attentive reading; the comprehensive and exhaust-SPIRITUALISM," is a credit alike to its author | Mass., \$2,00; Friend, Victoria, V. I., \$5,00. 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 HER-MAN 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 PROG-RESS" and "POEMS FROM THE INNER LIFE," hold a high place in the popular-acceptation; BARLOW'S "VOICES" give no uncertain sound; BUTLER'S "HOME" and the poems of Achsa W. Sprague merit close reading: GILES B. STEBBINS 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. DIT-SON'S "FEDERATI," and BARRETT'S "IM-MORTELLES OF LOVE," "LOOKING BE YOND," 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 EPES SARGENT, Esq, "MAN AND HIS RELATIONS," by Dr. S. B. BRIT-TAN; and ROBERT DALE OWEN'S "FOOT-FALLS" and "DEBATABLE 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 BAN-NER OF LIGHT BOOKSTORE may be mentioned: the works of THEODORE PARKER, "HISTORIC AMERICANS," etc.; "PRINCIPLES OF NA-TURE," etc., etc., etc., by Andrew Jackson DAVIS; "OUR PLANET, ITS PAST AND KISS FOR A BLOW," etc., by HENRY C. | pear in our columns next w ek.

WRIGHT; "CLOCK STRUCK ONE, CLOCK | Regular Spiritualist Sunday Meetings, STRUCK THREE," etc., by Rev. Samuel Wat son; "REAL LIFE IN SPIRIT-LAND," etc., by MRS MARIA M. KING: "HEATHENS OF THE HEATH," by the author of "EXETER HALL"; "HOW AND WHY I BECAME A SPIRITUALIST," by WASHINGTON A. DAN-SKIN; "MENTAL CURE," and "MENTAL MEDICINE," by REV. W. F. EVANS; "MIRA-CLES, PAST AND PRESENT," by REV. WIL-LIAM MOUNTFORD; "NATURE'S LAWS IN HUMAN LIFE," and "VITAL MAGNETIC CURE"; "OLD THEOLOGY TURNED UP-SIDE 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 Juvénile Works, including books from the pen of "OLIVER OPTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL COBDEN, GEORGE M. BAKER, ADELAIDE F. SAMUELS, SOPHIE MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN, ANDERSEN, F. M. LÆ-BELLE, 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 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 331 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 preced-Ton, which will prove to be the very gifts of ing year. We hope the good auguries in this which numbers are in search for dear and loved fulfillment, and that young and old may, on that case will meet with the most uncompromising occasion, not only meet with present enjoyment be reminded. Here will be found the alphabet | 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. Eames, Worcester, Mass., \$2,00; Wm. Newell, Elkhart, Ind., 40 cents; S. B. Barker, Clayton, N. Y., \$1,50; S. Bates, St. Ausgar, 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

God's Poor Fund.

Received since last acknowledgment: From a friend, 40 cents; John Day, Carson, Neb., 85 cents; M. Lothrop, Saugus, Mass., \$5,00; ive work which Dr. Eugene Crowell has Amos Hutchins, Medford, Mass., \$1,00; P. Poladded to the literature of the new movement, under the title of "THE IDENTITY OF PRIM-St. Ansgar, Ia., 80 cents; Mrs. S. N. Thompson, Southboro, Mass., 85 cents; Eben Snow, Cam-ITIVE CHRISTIANITY AND MODERN bridge, Mass., \$5,00; P. A. Johnson, Waltham,

> 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 Hor-Forged and HAMMER POINTED HORSE-SHOE NAILS, which are guaranteed not to split or sliver 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

Bear in mind that the eminent clairvoyant physician, FRED L. H. WILLIS, 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. FUTURE," etc., by WILLIAM DENTON; "A Farnsworth, Esq., of New York City, will ap-

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

Tickets 15 cents. IN THE EVENING.

A Question Meeting will be held, similar in nature with

hat 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

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 lec-

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 6 h, 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 D cember 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 Havward 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 neat 24page magazine, entitled The Shaker Manifesto.

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

John A. Caldwell, of Louisville, Ky. sends us a lette Metalling 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 2% and 7% pre-cisely, Dr. II F. Gardner, Manager. This course has no business relation to or connection with the C. P. L. Miss Lizzle Doten will lecture Dec. 231.

AMORY HALL. - Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 104 clock. The public cordially invited. J. B. Hatch, Con

EAGLE HALL, 616 Washington Street, -Tist Circle every Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always present. ROCHESTER HALL, 730 Washington Street

—Public Circles for tests and speaking are held in this hall every Sunday at 10½ A.M. and 2½ and 7½ P.M. Sovera reliable mediums always in attendance. Good quartette singing provided. singing provided.

PYTHIAN HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 176 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary. CHARLESTOWN - EVENING STAR HALL,-piritualist Meetings are held at this place on Sunday after-noon of each week at 3 o'clock. C. B. Marsh, Manager,

Amory Hall .- On repairing to their place of assembly on the morning of Sunday, 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 propounded 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 col-porteur. As it was, the incident furnished the text of the morning meeting, the question being considered and replied to in the light of Spirit ualism's revelations by Mr. J. B. Hatch, Con ductor, 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 Frasier; Song, Mrs. Bai

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 f money will be expended for the benefit of all. Mrs. George T. Pratt. 16 Lexington street, Charlestown District, has been appointed Treas-urer 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.

Eagle Hall.--Miss A. J. Webster occupied the platform last Sunday morning, and the contro'ling 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 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, oh God, and surely thou must be." Remarks were also offered upon "Prayer" by Messrs. Plummer, Wason, Lincoln and others.

In the evening Mrs. Hettie Clark, as the medium for the invisibles, spoke at some length.

dium 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 re The meetings throughout the day were very harmonious, and well attended

Boston, is quite successful as a vital, magnetic healer of paralysis, neuralgla, and nervous dis-eases 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 soundly morning and evening at Republican Hall, No 15 West 33d street, near Broadway. Lycoum meets at 2½ P. M.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2.00 per year.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Springfie'd, Mo. Perannum, \$1,25. Single copies, 15 cents. The Herald of Health and Journal of Physical Culture, Published monthly in New York, Price 10

CULTURE. Published monthly in New York. Price to cents.

THE RADICAL REVIEW. Quarterly. Published in New Bedfort, Mass. Per year, \$5.00; single copies, \$1.50.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, III. Price 8 cents per copy. \$4.55 per year.

THE SEVOLUTION. Published monthly in New York.

THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. \$3.00 per year, postage 25 cents.

monthly. Price socents per copy. The Price Science 25 cents.
HUMAN NATURE: A Monthly Journal of Zolatic Science and Intelligence, Published in London. Price 25 cents per copy. \$4,00 per year, postage 25 cents.
THESPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,00.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents per copy. \$2,00 per year postage 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent insection.

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

Payments in all cases in advance. 43 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLARRYOYANTI—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.

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. 0.6.

Dr. F. L. H. Willis.

Dr. Willis will be at the Quincy House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 4 P. M. D.15.

Caution to Purchasers of the Peru-

vian Syrup (a protected solution of the protoxide of iron). Beware of 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. Exam INE THE BOTTLE BEFORE PURCHASING.

You can cure your sore throat, inflamed bron-chial tubes and resultant backing cough, with DR. QUAIN'S COMPOUND SPRUCE ELIXIR, which combines the healing balsams of the spruce, the pine and the fir, is wonderfully soothing in its effects, contains no oplum, and may be taken with perfect safety by the most delicate.

Removal of Prof. Brittan.

Dr. S. B. Brittan has just removed to No. 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 Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3 cent postage stamps. Money refunded if letters sent are not answered. 4w*.D.1.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. D.8.4w*

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6th ave., New York City.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will ac J. MORNE; the well-known English betiffer, will ac as our agent, and receive subscriptions for the Bannes of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottago, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. ALIAMSON & HIGBEE, Booksellers, 62 West Main WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the **Npiritual and Reform Works** published at the BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, Mass.

ROCHESTER, N. Y., BOOK DEPOT WELD & JACKSON, Booksellers, Arcade Hall, Rothester, N. Y., keep for sale the Npiritual and Reform Works published by Colby & Rich.

PHILADELPHIA ROOK DEPOT.

DR. J. H. RHODES, 259 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 Liberal Books on sale as above, 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., HOOK DEPOT, WASH, A. DANSKIN, 7015 Saratoga street, Battimore, Md., keeps for sale the Bunner of Light, and the Spir-itual and Reform Works published by Colby & Rich

NEW YORK HOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books put-lished by Cobby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 33d street.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East T S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Bou-ner of Light.

NEW YORK BOOK DEPOT.
D. M. BENNETT, Panjister and Book seller. 14) Eighth street, New York City, keeps for sale the Spicitual and Reform Works published by Cotby & Rien.

NT LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 629 North 5th street, St. Louis,
Mo., keeps constantly for sale the BANNER OF LIGHT,
and a full supply of the Spiritual and Reform Works
published by Colby & Rich.

NAN FRANCISCO, CAL., ROOK DEPOT.

At No. 319 Kearney street (upstairs) may be found on sale the BANNER OF LIGHT, and a general variety of Npiritualist and Reform Books, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free.

By Remittances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, P.O. box 117, san Francisco, Cal.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, 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.

CHICAGO, ILL., PERIODICAL DEPOT.
W. PHILLIPS, 100 Madison street, Chicago, 411., keeps for sale the Banner of Light, and other Spiritual and Liberal Papers.

CLEVELAND, O., ROOK DEPOT. LEES'S BAZAAR, 18 Woodland avenue, Cleveland, O. All the Spiritual and Liberal Rooks and Papers kept for

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON.

KERP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform

MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C.O.D.

**FOrders for Bioks, to be sent by Mall, must invariably be accompanied by eash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mall or express.

** Catalogues of Books Published and For Bale by Colby & Rich sent free.

NUTRITIOUS.

WALTER BAKER & CO.'S

BROMA

is a proparation of Pure Cocoa and other highly nutritious substances, pleasantly flavored and sweetened It makes a palatable beverage for invalids that is often assimilated at times when other nourishment is objectionable.

Their Chocolate and Cocoa Preparations have been the standards for purity, delicacy of flavor and strength for nearly a century, and are very generall held in high esteem by the medical profession.

Sold by all Grocers.

TOLET.

A LARGE front room, with a smaller one leading from it, either furnished or unfurnished, in the new bulling vo. 88 Montgomery Place. Each room heated by steam, casy of access, and eminently suitable for of or purpoles.

Apply for particulars to COLBY & RICH, No. 9 Most-gomery Place, Boston.

July 21.

MRS. H. DEAN CHAPMAN.

I EALING and Business Medium, has returned to but out from S. No. 28 Winter street, Boston, where the will be happy to see friends and patrons. Patients trated at their homes if desired. V. P. SLOCUM, Magnetic Healer and Psy-echometrist, 140 E. 15th street, New York.

RECEIVED FROM ENGLAND.

Raphael's Prophetic Almanac, WEATHER CUIDE AND EPHEMERIS,

For 1878. BY RAPHAEL,

The Astrologer of the Nineteenth Century. The Astrologer of the Nineteenth Century.
Containing a Monthly Chendar, with the rising and egiting of the San and Moon; Time of High Water; Planetary Aspects, and Weather Predictions of extraordinaryear rectness for nearly every day of the year; Post-Office Regulations, feltipses of the San and Moon; Monthly Predictions, feltings to mundane affairs, the Crowned Heads of Europe, and to individuals how on certain days; General Predictions for the four quarters of the year; a Table of Colestial Inflaences in which the good or evil tendence of each day is denoted; Explanation of the Hieroglyphic for 1877, with several long and interesting at theles and notes on Astrology, and other subjects of vital importance to manking.

Hierogenetic and the subjects of vital importance to manking.

Astrology, and other sury viscosity that can be strong the che pest and best Ephemeris of the planets' places to 1878 that can be obtained.

Raphael predicted the cold wet Spring, and backward season; the great rainfall of January; the wet of July sod August; the low temperature of May; the War between Russia and Turkey, See, See, Paper, 50 cents, postage tree.

Russia and Turkey, w.c., w.c. Paper, 50 cents, postage free, For sale by COLBY & RICH, at No. 9 Montgonery Peor sale by COLBY & RICH, at No. 9 Montgonery Mass,

Cames for the Holidays.

AVILUDE, or Game of Birds. Box, 75 cents. TOTEM -intended for the amusement and instruction children. Box. 30 cents. OBJECT PUZZLE-Containing letters and pleti res.

whereby the player is enabled to form puzzles by selecting or combining letters and plettites to make words. Eex. 25 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

CLAIRVOYAN P-mod-Magnetic Prysician, also "est Medlum, Reads the interior condition of the patent whether present or at a distance, and spirit Drs. Laylor and Quinby treat the case, Evanination and Press (interior condition of the patent flow, with stamp, \$1.00. Send lock of hair, age, and sev. By years' practice, all Harlow street, Banpor, Mc. Dec. 22. LOVE OF LIQUOR (TRED. Resp. Free. Address A. WILLIS, Parkyole, L. I., N. Y.

(i) MIXED CARDS, with name for the, and stamp; agent's outfit life. ATWATER BROS., Forestville, Ct. Dec. 22. - 4w*

BANNER OF LIGH': THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHS.

INSUED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS. COLBY & RICH,

Publishers and Proprietors ISAAC B. RICH......BUSINESS MANAGED.
LOTHER COLEY......EDITOR.
JOHN W. DAY......ASSOCIATE EDITOR. Aided by a large corps of able writers.

THEBANNERIS a first-class, eight-page Family Newspaper, containing Forty Columns of Interesting and Interesting and Interesty Beading, embracing a LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon Spiritual, Philosophical 2021.

ORIGINAL ESSAIS—COMPANY
Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most galented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Prof for.

**For Specimen copies sent free.

ADVKHTISKMENTS published at twenty cents per line for the files, and fifteen cents per line for each subsequent insertion.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editories y will be entitled to a copy of the BANNE or LIGHT we year, provided a marked paper is forwar led to this of ce.

Message Department.

The spirit Messages given at the Banner of Light Public Press treb Meetings, through the mediumship of Mrs. Januara S. Ricco, sie reported earl from and published

each week in this Department. We also political on this page reports of spirit Messages given each work in Bailtim to, did, through the medium-ship of Wiss Sanan A. Danssan.

ship of Mis. SARAHA, DANSAIN.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that issued, whether for goal or exilogeneously those who pass from the sarth-sphere in an incident deposits at the eventually progress. to a higher conditio ..

We sak the reader to receive no doctrine but forth by spirits in these columns that does not compart with his or her reason. All express a much of truth as they perceive

The Banner of Light Free-Circle Meetings Are held at No. 8 5 Monte mery Place (second story), cor-age of Province street, every It REDRY, THE INSTAL AND FRIDAY AFTERNOOS. The Hall will be open at 100 clock. FRIDAT AFTANASSIS. The Hall must be open at the cross and services common at twices process, at which time the discrement, be chosel, neither allowing entrance nor erread until the consels, neither allowing entrance nor absolute necessity. The pushes are conductly switted.

*** The majority of the messages given at the Banner trices, and published in this page, being from entire stranger spirits to our mightim and surveives, we respectively request that any one who at any time may resignize the party o minimizating, will do so the favor to inform useful each; for publication, as added and direct proof of the service of suititionium inten.

ority of spirit communication, a shorter and more pression are reity of spirit communication.

The Questions unswered at these Séances are often promuded to individue a samong the a silience. Those read to a controlling indelingened by the Chairman, are sent in a correspondents.

The Mark it published to optivate circles. She receives no indicate in the observations as I that it is a first spirit and in the first spirit and in the first spirit and the first spirit are circles as the observations.

Appropriate for the costs Reserved a ground that, I away B. William, Chairman.

REPORTS OF SPIRIT MESSAGES MINES THROUGH THE MEDICASHIP OF MIM, JENNIE W. RUDD.

Invocation.

Our Father, we pray that we may bring from our heavenly homes pure, bright tidings of Joy wherewith to bless the children of earth, We will not ask thee for our dails bread, for them care is never withhold but we will bless thee for every divine gift bestowed upon hur in hearts." We desire to strengthen, the hands of those who

Questions and Answers.

Contractitise Spiritr - We will now consider any suitable questions. Mr. Chairman.

Quest By V. W. S. Fort Scott, Kansas I.

Has not the destrine of a vications atonoment, as taught by the so called Evangeheal Christians, as well as by Catholics, been the cause of a great a ount of robbery and murder in the world?

ANS. We do not like to lay at the door of any

particular belief all the cylls of the world, yet we cannot see why the doctrine of "vicarious aton thent" does not encourage wickestness more or less. Surely, if you can behave like a fiend all your life, and at the last moment be saved by believing in a sertain inclividual, whom no one in the world ever saw, but who, tradition tells, iyou, lived a boy life, you have some encourgagement to sin. To us this destrine seems utterly nensens call. Let us take, by way of Elissie. tration, a man who has walked the road of dark-ness all his lifely who has stolen, elegated, lied, and at last been guilty of murder. We will say his victim has gone out of the world suddenly, without making a profession of religion or tell-ing anybody be bolloved in Jesus, consequently he must be annohed into the bottomless depths of hell. He who sent him thither, just before his life is ended on the gallows, accepts of this prof-fered salvation and is landed in heaven, where he sits on the right hand of Gost, looking down on bla victim, who is writhing in the torments of hell. A dostrine so absurd is fit only for sav-ages, and they never could believe it because, not being cultured or learned, they are blessed with intuition, and have a botter conception of the Great Sprid, and would naturally reject such teachings. We believe that the religion of the the Great Sprid, and would naturally represented by the Great Sprid, and would naturally represented by any means, and proper attention is paid to their presental exist occ, a better era will dawn upon the world for the education of a child does be to give when it comes into its eradle, by any means, or when it comes into its eradle, by any means, or when it is sent to school at begins the more of which it is sent to school at begins the more of which it is sent to school at begins the more of which it is sent to school at begins the more of which it is sent to school at begins the more of which it is sent to school at begins the more of which it is sent to school at begins the more of the purpose of letting her friends.

Elizabeth L. Tanner.

Elizabeth L. Tanner, who died in Riverton, N. J. calls for the purpose of letting her friends anybody that belongs to me. My name is Burns, My first name is Mary; they always called me with the phthase. I don't know as you'll find any-linear the purpose of letting her friends.

My first name is Mary; they always called me with the phthase. I don't know as you'll find any-linear the purpose of letting her friends. next eight years' teachings. In fact, the instruc-tions given to it is fore its birth seldom or never went away, for an impress is made that can never bowijestout. Deretore when you wish to family very much cure all the exils of the world and wish to have would be glad to do light, and, above all, born with love pure and hely surrounding them.

regard to murder Say, for instance, that I am on earth to day, and I murder you, that is no reason why the community at large should commitcanother murder by taking my life. If you would annel tate an individual by sonding him to the gallows you wight accomplish something, you simply send him into a more active life spirit-life we endeavor to do what we can for criminals who come from the earth, we treat them as diseased patients. If you will watch the common current of events you will notice that some crimes seem to spread like an epi-When a herrible murder occurs in some part of the country, at once in another part a similar act is perpetrated. You punish the offenders by hanging them, but still the ball moves on—the same deeds are repeated. When men and women learn to respect each other's rights; when they learn to understand themselves and the laws that govern them, when they are taught that the spirit world is a real world, and that this life is only a school; when they realize that they are making their homes each day they have that a new life awaits them beyond this, and they must prepare themselves for it by living lives of goodness here, then you will hear less of munderaless of deeds of darkness. When men and women live from a true sense of living, in-stead of for the desires and lists of the bady, then will you hear less of troubles throughout the world. it will seem to move more to the tune of barmony and love.

—Quight GrA S, Rochester, N. Y.] Can all

Q -Whate in be done to prevent so many mur-

diseases that markind suffer with be traced to one may real cause. If so, what is that cause, and is there not some universal remedy?

A.—I certainly would that I could say yes, for

then we should know where to go to work. If there were one universal cause and one universal remedy, how easy to cure all the evils of mankind; but, unfortunately, there are as many causes as individual cases, as many remedies as there are diseases, consequently we shall not be able to point to one universal remedy. If mankind will tay better attent on to their liv-ing, to their brighting, to their school houses, their work shops, also to the inner man, then there will be less disease. Nine tenths of the diseases of the world can be readily traced hack to some hereditary difficulty or pre-natal influences; but we can tell you how to prevent by giving you one general rule. Be born right. That is the most universal remedy we can give you for disease, for if you are born right you will be sure to live right, sure to die right. Dying do n't amount to anything, but living amounts to a great deal. Try to have your children born' right, then try yourselves to live right, and you

where the life principle has been implanted, have to blight it, have sought to snuff out the with its little flickering dame, and, in it was not wanted, that it would like to get out of the way; it may be that the very germ of murder has been implanted in its little bosom before it ever breathed in your world. Many a dark deed has been perpetrated because man has not been perpetrated.

been born right. This may seem, a strange theme for me to touch upon to day, and those who knew me while I journeyed here may be astonished; but it is one

nas called out the better feelings of my nature.

On those foreign shores, where your books of philosophy and works of knowledge are never seen, I have found people with warmer hearts, living natural fives, and, consequently, more free from disease than I have found here. What, then, shall I think is the cause. When the gens them approximately the street what may occur, then, shall I think is the cause. When the gens them approximately the street what may occur, it is not refer to be born that the street when the gens to be born that the street when the street when the gens to be born that the street when any thing on earth! No matter what may occur, it will not often. to be born right, than, anything else, I could not but say Amen. But I trust that the great Spirit-ual Philosophy which has come to the world will bring a brighter, a more enduring light than has ever shone before; whereas, our old teachings persuaded us that it was no matter how life came into the world, provided it went out of the world all right - provided salvation was accepted through the blood of Christ

Your religion, Mr. Clairman, teaches us that

as we live fore so shall our life be hereafter, that we must work out our own salvation and save will not ask thee for our daily bread, for their will give us all good gifts. We need not ask they would have a time entrance into the spirit-world, to watch over us, for we know thy tender, loving and have a home and be cherished. If we would find flowers springing up in our pathway we must plant them in our, earth path, if we would find beautiful trees and sit under their shade and feel the influence of the Great Spirit of Ail, we must be true and natural; we must plant the acorn in good ground. Would we be harmonious with all the world, would we stand in spirit-life gathering knowledge day by day, we must work for it while on earth. There are no drones in our hives up here, but each gathers of the honey of life; and I would that I could urge upon Spiritualists to lay aside all antagonism and take hold of the spirit of Spiritualism. I would that I could make them ay aside the old tattered ideas of life, and em-brace new thoughts. Oh, I would have them be true to the God within them? I would have them be true to Nature's laws, never crossing her path and never rooting up the bright flowers. I would have them understand that unless they walk the -path of light with purity and truth by their side, they will never find the tree of knowledge—purity

and love—growing in their spirit gardens.

You can call my name Judson. Maybe Lhave spoken too long, but I am interested in life and all its surroundings, in God's word as I knew it. long ago, as I know it, purified and embellished, to day. Sopt. 16.

Emma E Specht.

My name is Emma E Specht. I went out in Pottsville. I am twelve years old. I'd like ever so much to see my people, but I do n't knew as I can. Somebody directed me here, and a gentleman was very kind, and showed me how to get in. Please say I would so like to talk to father and mother. Father's name is Frederic; moth er's name is Dorothea. I have n't very much to the post-effice. I come from a good ways from say. I haven't been here a great while. I've met a great many friends, but I can't think of their names. I remember father's and mother's iting. I can't find the place, now; it seems as if names, those were the most important. I'd like Boston was turned upside down. I find it's been been also were the most important.

been gone. I've enjoyed life very much indeed. I felt sorry for my beloyed ones, for I doved my I like to be with them and would be glad to do for them all I can: life pure, you need learn to live pure lives yourselves, scan I do for them except I can make them underselves, scan to I ave children born in parity and stand I can return? I know there are parties I light, and, above all, born with love pure and shall reach that will feel that it is I. I know I shall be the means of doing some good, and I hesnitate not to take the step. I certainly am very much obliged for the opportunity of speaking. To breathe, always, afore I had one of them spells, find my home surrounded by those I had known in earth life. I find everything beautiful. I find said I'd wake unore if I come here, and it was a condition for me to see the world—so I've in earth life. I find everything beautiful. I find said it is but a repetition of this world, only so much better. I feel as if God had been very good to me, and as if the life, and light, and spirituality which has dawned upon me now, is so much James and John and Almira, and Lucretia, too, which has dawned upon me now, is so much brighter than I ever experienced before, I can and, after all, they can't seem to make me under-only be thankful and bow my head in reverence stand anything, they say, so they brought me to the great Spirit of Light. My husband is a phy-I have met my father and my motherhe well rentembers them. My name was formerly Barney. I would say, How much I can do for you, if you will only let me come near you; how much good I can do you all; but there are so many doors shut, so many dark places to go

through:

Here it seems all so easy and light, and I am thankful for the privilege of coming. Sept. 16.

Joseph Pierce.

I feel as if the water was pretty deep round me. I do n't suppose it is. I fell off the deck of the Maryland in the Harlem River. My name is Joseph Pierce. I did n't have much time to set-tle up my affairs. I thought I'd like to try this thing on, and see what it amounted to, anyway. I didn't go out because I wanted to, but because I could n't help it. I do n't say I was influenced by any spirit whatever. I see things differently from what I did when I lived here. I have some friends, and perhaps if they see my name in the paper they may think they 'd like to hear from me. I'll put force enough into what I say to send it round where they are; it may be the means of doing me some good, and you some good, and everybody else good-that's what we want to do.

I have n't found any heaven such as I 've heard of a good many times. I have n't found any other place, either. I have n't found any individuals such as I've heard of. I have n't found a great benign God? neither have I found an individual that some people call the Devil; but I save found a very natural world, and I feel more like a man than I ever did before. I hope: I've thrown off the old coat and got on something new. If the folks think I've turned into an humsaint. I can't help it. I never was very saint-I wanted to do right, always, and I want to

Sept. 16. The above message was verifed by a lady in the antience, who said that Joseph Pierce fell into the mater and was driwned, the cause being sunstroke, and the circumstances as given by the sports were entirely correct.)

Life, with its varied duties, is before me. I see

al and the finest minds to those whom you are went to call beathen, who were born beyond the pale of rivibiration, and yet I am sorry to say that among the most refined individuals that walk your earth I have found more real diseases than I have seen among those whom the world pleases to call unregenerate, darkened people. Will you ask me why? Because the mothers and the fathers on those distant shores, where Christianity had never been heard of, believed in a natural life; they also believed that when the countries where the life principle has been implanted, have the life principle has been implanted, have the life principle has been implanted, have with its lift fifteering flame and in the first that the me sund in the shore of life free, to feel that word again, for the change where wells, in the horse of life free, to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change with the natural would from the immortal one life to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the change to feel that I have gained a power by the most reference with the mind the feel that I have gained to feel that I have gained to be often the clothing of the colthing of the clothing of the colthing of the clothing of the colthing of ito blight it, have sought to sould out the with its little flickering flame, and, in the times out of ten not succeeding, the child has been born into the world with a feeling that it was not wanted, that it would like to get out. dear ones, and you can have the power to do them good.

Only let the world realize that your philosophy Only let the world realize that your philosophy is true—only prove to them beyond a doubt that there is no such thing as death—and what a happy world it would be! Oh, I never rejuiced in earth life as I rejoice to day! I never feft so much power as I now feel. I never saw the sun of spiritual light shine so brightly. I long to gather those flowers, bright and beautiful in my nathway, and cast them at your feet.

I will not give my name; I have only been in spirit life a short time; simply sign it E—. Sept. 16.

Edward Lister.

I feel, Mr. Chairman, a diffidence in coming here this afternoon, knowing, as I do, your belief, knowing, as I do, that you understand this philosophy, while I am, as it were, totally ignorant of it.

I searcely know how to control, for I am weak, baying been gone not very many months. I was surprised, on leaving my body, to find that I still existed as an individual, that I could stretch forth my spirit-hand, and even lay it upon my friends; that I could use my spirit voice, could walk about upon the thor, or could ascend into the air and walk there. All seems strange to me. When I met some individuals whom I supposed knew more of life, from their experience, than I ever could have done, when 1 met some who, years ago, ministered to me of the bread of life, gave

ago, ministered to me of the bread of life, gave me religious instruction, and all, with one accord, assured me that life had only commenced and that I hight speak to my friends, I must say I was overwhelmed with Joy.

I have tried to talk with them: I have spoken to my family. They loved me once; they will tell you I ever tried to be a good father and a good husband. I knew something of the "ism" as it was heralded through the country. I know as it was heralded through the country. I know there is Spiritualism connected with our Church, but to have it given into our hands and understand it fully—I was not capable of doing so, neither do I understand it now; but I feel grateful that there is an outlet where I can voice. I can try to reach my friends, and if it is possible I shall do it. My name is Edwaril Lister, from Philadelphia.

I was fifty-four years old. I remember the burial service. I was present at the Cathedral. If I could then have had one of these instruments I could have told them a story far different from what was told there.

and to South Boston, but, lor! I can't find any-body I used to know. There was a family of the name of Richardson I used to know once, then there was the Turners, but I can't find 'em now.

I've come to send a letter to anybody that wants to hear from me. Old Aunt Polly Burns. That was n't my name afore I was married; my name was Chapman. It was dreadful hard work for me to walk; it was hard work for me to stand anything, they say, so they brought me here. I was seventy eight years old when I was put into the coffin. What seems strange to me, I aint there now. I went to sleep somehow, and have been dering for a good many years, I guess: I don't know how long. It must be nigh on to forty years since I went away.

(The above message was recognized by a lady in the au-dience, who identified the spirit as an aunt of her hus-

George Palen.

I wish you would say that George Palen called, and sends love to his many friends throughout the country. I am glad life is over, in one sense, and that the cares which weigh us down are gone, that I am free to roam wherever I please. I am somewhat in the predicament the old lady who just spoke was in; whereas, the natural world seems upside down to her; the spiritual world, on seems upside down to her; the spiritual world, on account of the many teachings which I had in the past, is upside down to me! I am as much surprised to find it so large as she is to find that Boston has had a piece put on to it. I am as much bewillered with the vastness of the resources of the spiritual world as any one can possibly be, and not only that, I am surprised to find we are all solve on the stage of life. I have find we are all actors on the stage of life. I never realized what that meant before. I do understand its new very well indeed. I understand that the movements of every mercantile house are guided more or less by spirit-friends. I understand that every correspond to whether the derstand that every corporation, whether the spirit-world likes it or not, is guided by spiritual boings. I understand that every business man has spiritual friends about him, and, if at all mediumistic, he is much aided by minding his inpressions; and I find that the spirit-world is much like what it is here. There are societies and bands findividual spirits that are often talking of earth's work and what they shall do to fa-cilitate the labors of others. I was a business man, and had been for many years connected with the leather trade. Friends in New York perhaps will know mer friends here in Boston may do the same. I return that I may at some time impart something that I have learned to friends I have left, and to those connected with me in business. I don't expect to come here in this public place to give them my instructions; but I understand full well, and I know that business men have had ideas occasionally that it was a good thing, if

I wish you would record that Archibald White, who has only been gone a few weeks, came here from New York City; that he met with an accident—in fact I seem to feel it now—a fall, and went out very suddenly. I would like to get hold of some of my friends. I know of one party that reads this paper, who I know will tell my friends, and I shall get to them, maybe. I would like to tell more, but I think my senses are pretty well blurred with the fall and all. You can say to them that I did n't suffer. I seemed to be eased off gradually.

Lydia Delano.

I have some friends in Norwalk that I would like to reach. Earth seems very shadowy to me. I feel confused, but they have asked so many times if I was sorry for the act which I committed —for I was sorry for the act which I committee —for I took my own life—and if I see things any different now from what I did then. Yes, I cer-tainly do: I see them entirely different; but, let me tell them, had they understood me, it would have been much better. I misunderstood them, and they misunderstood me. There were circum-estances which it examed to me. I could not hear. stances which, it seemed to me, I could not bear. Could I have had more spiritual light upon the subject, could I have understood what I understand now, I could have been prepared for emerstand now, I could have been prepared for emergencies, and perhaps have prevented their occurrence. I believe I did as well as I could with my organization, for I know I was driven to insanity. At the time I did that act I was insane, was not myself. I am sorry in one sense, then I am glad, for I surely am out of their way, and of no further harm to them. I am not condemned in spirit life. I know I have been told it would have been better for me had I remained on earth have been better for me had I remained on earth, yet one might as well be unhappy in spirit-life as to be unhappy in your life. I can't see that there is much difference. I know life had become a burden to me, and I felt that the sooner it was Sept. 18. over the better. Lydia Delano.

Perley Johnson.

Perley Johnson. I came with my old mother, who some time ago came here, and was so much benefited by coming; it waked up many of her friends, and I felt as if I'd like to add my testimony to the others, that this life is a real, earnest life. There is no grave deep enough to bury a man, no hell warm enough to burn him up, no heaven cold enough to freeze him; but there are warm hearts and love-lit eyes that give him strength to progress onward and upward. I have been in spirit-life a good many years, and I have seen my friends come. I have met them, and held their hands, and watched their faces, and to-day as I go round I find men and women that I know that I can use as instruments, silent-ly. They don't know that I use them. I have friends near Boston. I had a brother here once. If there are any friends in North Brookfield that would be glad to hear from me, they will know by this that I have returned. Sept. 18.

Commodore Vanderbilt.

Mr. Chairman, I crave your indulgence this to impose my presence upon you, yet I do feel as if I must be heard, and as if I must speak for myself; and I come here because I cannot be heard anywhere else. The old story that "dead men tell no tales" is

a lie of the blackest hue. There is no such thing as a dead man! Thank God for that! I don't wish to take up valuable time which is given here for a circle, and yet I am attracted to this spot, and I do feel, as I never felt before in the world, that I want my voice to go forth and

be heard.

There seems to be a feeling among the professional lawyers and judges, that a man who has the slightest faith in Spiritualism, in mesmerism, in magnetism, should be considered an insane man! That is, if he does not believe in all the old fables of the past, and embrace all the doctrines which Calvinism brings to him, and does not submit to the treatment of the Regular Fraternity—then he may be called "insane," and whatever testament, whatever provision he may make for his future and for the future of his make for his future, and for the future of his heirs and children, may be set aside and dealt with as they please, because he has in one, two or three instances consulted something outside of

the medical fraternity!

Now I have been in spirit-life not a great while.
I believe, Mr. Chairman, I have been here every week since I left the form, but I never have felt. as I feel to-day, because I have never got so ner -I never have obtained so thorough a control of

the medium as I have now. I want to denounce in one breath the form of government which says a man shall have a certain physician, and shall have certain treatment, shall admit certain persons to his room, whether acceptable or not, or else he shall be considered an insane man! In God's name, would ask, is there no power and protection for individuals in their own homes? And shall they not have the privilege of saying who shall come into their rooms and who shall not? Shall they not have the privilege of disposing of their hard earnings as they please? whether some judge or lawyer says he is willing or no?

I appeal to the liberal thought of the people of the United States, and ask them to look over the business career of my life, and answer whether I acted like an insane man, or like a sane one. If I chose to call into my family some individuals who had the gift of prophecy, or the gift of clear-seeing, was it anybody's business? Have I no rights as an individual? And are you people who believe in the return of spirits to be subjected to the law of those of the past who be-lieve only in the mighty revelations which cannot be sustained except by the revelations of the present? Are you to succumb, to be considered idiots, to be considered insane, simply because for your earnest support to-day, that I may be able as an individual to do my work fully as I choose to do it.

I wish, Mr. Chairman, that you would advance my message. If I can aid you in any way I shall be glad to do it. Sign my name Commodore Vanderbilt.

Louisa Annie Clifton.

Say that Louisa-Annie Clifton calls here from Atlanta, and sends a message home to Cleveland to her sister Maria, asking her if she will visit New Orleans as soon as she possibly can, to find Thomas, and tell him of my message, and see if she can persuade him to let her have our Lulu to carry home with her. I feel that she needs gentle care and proper treatment; that where she is she is not getting that care which a sensitive nature like hers needs. I trust that this will reach her, and have the desired effect. Dec. 7.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS, SARAH A. DANSKIN,

Mrs. Danskin's Mediumistic Experiences. (Part Ninety-One.)

BY WASH. A. DANSKIN.

An incident occurred one Sunday morning, recently, in our home, which may be interesting to some of the readers of the Banner. During our married life, now thirty-seven years, we have had several orphans under our care and protection, and though we have no children of our own, these little ones very naturally became our grand-children. We are grandmama and grandpapa now to a young lady of fire, who will never, probably govern another household so despoti-cally if she lives in this sphere to be fifty. From her high she has been nature to Life, with its varied duties, is before me. I see fight, then try yourselves to live right, and you ward and upward, when I fain would stay on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on ward and upward, when I fain would stay on the index finger of Love pointing me away, on the index finger of Love pointing me away, on the index finger of Love pointing me away, on the index finger of Love pointing me away, on the index finger of Love pointing me away, on the index finger of Love pointing me away, on the indices crasionally that it was a good thing, if two probably, govern another household so despoting it was possible, to consult mediums and gain in formation thereby. Even the most severe on cally if the lives in this sphere to be fifty. From minds: "Can we not consult some clairvoyant our spiritiends, particularly my mother, and the probably govern another household so despoting in twas possible, to consult was possib

other.

In my book-case there is a copy of "Christ the Spirit," written by Col. Hitchcock, and presented to me by Col. Dixon H. Miles, U. S. A. Maggie and myself had been taking our usual morning romp, and as I took her from my shoulder and placed her on her feet in front of the case, this book rose about an inch from the shelf and came back to its place. The little one looked very earnestly at the book, and apparently speaking to it said, "What's the matter?" then turning to me she said. "Grandpapa, did Kris Kringle ing to me she said, "Grandpapa, did Kris Kringle do that?"

The maternal grandmother of the child was one of the first mediums developed in Baltimore.

one of the first mediums developed in Baltimore. Excellent tests were given through her, and very strong physical manifestations.

Col. Miles was in New Mexico when the civil war commenced, and was ordered with his regiment to Washington. Passing through Baltimore, he spent an hour or two with me, and while we were visiting this lady he was told that he would not only be killed in the conflict but would receive the censure of his superiors. Col. Miles was very strongly mediumistic, and he said this statement agreed with his own impressions, but nevertheless he was a graduate of the Govbut nevertheless he was a graduate of the Government Military School at West Point, and his duty must be performed at whatever risk to himself. The prediction was literally fulfilled. He was censured by his superiors, and was killed at that post was captured by Stonewall Jackson.

Now, is it probable that the spirit of Col. Miles,

with whose magnetism the book was thoroughly imbued, had any part in producing this mani-

Charles Swift.

It was at Poughkeepsie, N. Y., in November, on a Monday, that I, Charles Switt, died in my on a Monday, that I, Charles Swit, died in my sixty-sixth year. There is a limit to man's mortal life. There is no possibility of shirking the responsibility that belongs to the interior existence, nor does any one with comprehension de-

sire to cast his burden on his fellow-angel.

I passed out of the mortal frame and partook of the spiritual under the natural laws of dissolution. The body becoming weak and the spiritual under the matural laws of dissolution. lution. The body becoming weak and the spirit strong, it broke the shell, it ascended the ladder,

strong, it broke the snell, it ascended the ladder, and is now making its headway in that world where time is unknown.

Ask is it pleasant to die? I answer, Yes, and most beautiful. The transition is so peaceful, so most beautiful. The transition is so peacetul, so caim and so tranquil, the recognition of friends gone before is so familiar, that all feeling of strangeness passes away, and in their midst we become happy and content, knowing that all things have been done well.

Ask me if I feel grieved at the separation, and I will answer, Yo. I am too happy to pass one word in regret. Look where I will, hearken to what I may all things have the look and tone of

word in regret. Look where I will, heaten what I may, all things have the look and tone of harmony. Does earth give this? No, no, no! However beautifully you may be surrounded, still there is, with the mortal, always a sigh for something more. Not so with the angel who is robed in white, who is making his way onward and unward and propaging a home for his kinand upward, and preparing a home for his kin-

Henry Leland.

Though ignorance is with mortals, it does not Though ignorance is with mortals, it does not follow that it is stationary with spirits. I find that spirits have powers which are unknown while encased in the flesh. I make no outward regrets at all concerning death; it is one of those grand natural laws belonging to all who are ushered into this life. To be sure, it causes a feeling of partial disappointment to be taken in the prime of manhood, with good expectation and pleasant things around you, but it is only momentary. Having stepped up the ladder of profression, looking backward I find I have nothing to regret. Looking forward I find everything to hope for, everything clothed in beauty. thing to regret. Looking clothed in beauty.
The facts of spirit-life are actual realities,
bounded on every side with hope and progression
to the spirit. No limit to the unfoldment spirit-

eyes on earth. Henry Leland was my name and in the forty-eighth year of my age I passed to the unseen and unknown world, and I feel as if doing a duty in returning to wipe away, as far as I can, the terrible idea of death and the grave which men so erroneously entertain. I would fail in language, at the present, should I attempt to describe the beauties of my interior home, but to those who mourn for my departure I would say, "let your mourning be turned into rejoic-

In the earth-life I ofttimes dreamed of happiness and enjoyment, but now I am experiencing them. It makes my heart throb with joy and my mind fire with a sense of gratitude to the author of my being for having glided me so sweetly, so gently over the river of death.

Maria Forney.

I was the wife of Henry Forney; my name was Maria; we lived at Gettysburg, Penn. Conscious of having died, conscious of having new life. I feel the grand responsibility of proclaiming to all who will hear, that death is not such a terrible monster as it has been pictured.
On this side of life there are all things that

blend in beauty with the mind that is prepared to receive. I was not, in my earth-life, an advocate you believe in a certain form of religion? I beg to any kind of intercourse between the dead and the living, but having seen that it is in accordior your earnest support to day that I ask you ance with law. I do not feel reprime and science for giving that which is truth-truth written on the pages of eternity.

Boundless is thy love, oh Master, from whom

Boundless is thy love, oh Master, from whom I sprang! Boundless is thy love into which I have entered! Thy city, in all its scenery, gives forth the reflection of that beauty and harmony which is in thyself. The very rippling of the waters has music for the ear. The eye looks upon the brightness of that sun which has no setting, and thus ever we pass onward and onward, early in a through the rost domain and arther. searching through thy vast domain, and gather ing new treasures therefrom.

Fear not to die, men and women; be pleased and most happy when the time comes for the change; rejoice when the mortal is called to put on immortality, and become the companion of the angels.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE'S, RUDD,

JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:

Abner Hobbook; Herman H. Bowers; Helen Maria Gustin: George L. J.nes; Samuel D. Smith; Julia M. Morse; William M. Planiels.

O--: Lewis D. Massey: Simeon Presbrey: John F. C. Smith; John C. Johnson; Sanight: George B. Gowand; Helen Shaw: Namey Remington.

Sarah A. Gunnishn; William Henry McNiel; Lily Percitail Joel D. House; George E. D. King; A--, to Sarah Barrows; Mary Edizated Upton; William C. Spivester.

To BE PRINTED IN OUR NEXT.

TO BE PRINTED IN OUR NEXT:
Dapiel W. Cram: Lottie: Horace Robbins; Sarah F.
Tompkins; Susan Rates; Geo. W. Stanhope.
William Brown: Mary Follet; Ulive Fyler; William
West: James Edwin Mason; Moses D. W. Brown: Paulina Wright Pavis; George M. Smith; William K. Austin: cusan A. Page; Albert.

Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessa-rily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN, James S'aughter: Edwin Lawrence; S. Sands Mills; ames Thornton.

What part of speech was the "Old Caken Bucket"? A diphthong, of course.—Philadelphia Bulletin.
That 's not consonant, however, with the author's meaning, and you may yow'el protest against it.—Com. Adv.
Letters see. Have n't the answers forgotten the question? Diphthongs and consonants and wowels are not parts of speech. It was a conjunction, of course, connecting one side of the bucket with the other.—Boston Advertiser.

Apri
A
THI
sp
nothingressio
from i
Mass.,
cluding and mad
dresseo
free,
for sale

Many cured She condit and D has be the wo Apple and two she wo and two she we have a she was a she will be a she will be a she will

Th

Cultered the great Requision of efficient Oct.

Dr

and his are un knewling. Dr. the blo forms. compil Dr. have be had fall geno

MR t person an accand pe future what t successfunds ried.

M

THE A RI
of
ist is tl
Europe
Annu
ed Stat
fee for
88 Gree
throug
Boston 48 £

BRO of April POW desons, a location siring: state as the sate of June PIA ORG free. Nov. WAN A SP ar late of : The ad vantage Dec.

TOT tution. Circuls Physici state w Phy INSP Squ Small) Satisfa quester Dec.

FR Philad

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School,"

Pupil of Dr. Benjamin Rush. Office, No. 701/2 Saratoga Street, Baltimore, Md.

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

But is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fitty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung-Healer, Prepared and Magnetized by Mrs. Danskin, n unfailing remedy for all diseases of the Throat and ags. Tubercular Consumption has been cured by if.
Price \$2.00 per bottle, Three bottles for \$5,00. Address
WASH. A. DANSKIN, Baltimore, Md. March 31.

DR. J. R. NEWTON,

The Celebrated Healer.

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Utica, N. Y.

Dr. F. L. H. Willis

May be Addressed till further notice Care Banner of Light, Boston, Mass.

Dr. Willis permitted to refer to numerous parties who have been cured by hissystem of precise discharge.

Dr. Willis permitted to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knewledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both soczes,

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp, Send for Circulars and References.

Oct. 6.

SOUL READING,

Or Psychometrical Delineation of Character.

M. B.S. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order tobe successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

Address,

MRS. A. B. SEVERANCE,

Centre street, between Church and Prairie streets,
Oct. 6.

White Water, Walworth Co., Wis

THE Boston Investigator,

THE oldest reform fournal in publication, will enter upon its Forty-Neventh (47th) Year on the 25th of April, 1877. Price \$3,50 a year, \$1,75 for six months.

Scents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J.P. MENDUM.

Investigator Office.

Paine Memorial,

Roston, Mass.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, heretofore published monthly, containing nothing but messages from spirits of all grades of progression, will be issued the lst and 15th of each month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 1877. Price per year, including postage, 41,50; loss time in proportion. All letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, postage in cents.

Dec. 16.—tf Publisher Voice of Angels.

DR. J. E. BRIGGS'S

Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CURE OF ALL DISEASES OF WOMEN.

These Powders, by their unequalled Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price, \$1,00 per box, or 6 boxes for \$5,00,

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

Piano and Organ-Tuning.

MONG the many engaged in this business in the city, one is somewhat puzzled to select a tuner who will prove competent, not only for the first but all times he may be employed. EDWARD W. THOMPSON, Practical Plane and Organ Tunor, would respectfully call the attention of owners of instruments, especially those who read this card, to the fact that all work he undertakes is never left until faithfully and satisfactorily done. Prices as low as first-class work can be done, EDWARD W. THOMPSON, Residence 25i Meridian street, East Boston, Nov. 10.

THE SPIRITUALIST NEWSPAPER A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of

Europe.

Annual subscription to residents in any part of the United States. In advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. II ARRISON, 88 Great Russell street. Bloomsbury, Loudon, is \$3,75, or through Messrs, COLBY & RICH, Banner of Lightoffice, Boston, \$4,00.

PATENT OFFICE,

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS havehad a professional experience of fifteen years. Send for pamphlet of instructions.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state ago and sex, and enclose \$1,00, with stamped and addressed envisions. ssed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.

PIANOS Retail price \$750 only \$235; \$650, \$175. Organs, 16 stops, \$120; 13, \$96; 12, \$95; 9, \$650. \$175. Organs, 16 stops, \$120; 13, \$96; 12, \$95; 9, \$650. ORGANS trial. Other bargains. 24 pp. Illustrated Newspaper all about Plano-Organ war, free. DANIEL F. BEATTY, Washington, N. J. Nov. 10 -1y

WANTED----MEDIUMS, ATTENTION!

A SPIRITUALIST desires to obtain the address of Madam Dyker (late Hoffman), or that of her husband, late of New York, Baltimore and Philadelphia, and Boston. The address will be liberally paid for, and will be to the advantage of desired parties. Address X, care of this office. Dec. 15.—2w*

TO THE SICK and AFFLICTED who wish to be treated and cured at a liberal institution. Traveling expenses paid if treated a proper time. Circular, tickets, and medical advice free S. YORK, Supt. Physician, 24 Park street, Box 863, Lewiston, Me. Please state what paper you saw this in.

4w—Dec. 15. Physio-Eclectic Medical College.

NEXT Session begins January 8. Progressive and Scientific. Doctors and Students of Medicine wanting Specifics for most Diseases and Legal Protection, address, W. NICKLY, M. D., 370 Baymiller street, Cincinnati, O. Nov. 10.—8w*

TAYLOR BUZZELL,

INSPIRATIONAL ARTIST, 9 Seaver street, Sullivan Square, Charlestown District. Photographs and other small pictures enlarged to life-size, in colors or crayon, Satisfaction guaranteed. Parties called upon, when requested by post. References given in all parts of the city. Dec. 1.—U NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Dr. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50; postage 18 cents.

TREE MAMMOTH OUTFIT TO EVERYHODY. Stem-winder watch free with
first order. Ten Dollars aday guaranteed.
M. CRONEGH & CO., 201 alarket street,
Philadelphia, or Milwaukee. Wis.

13w-2spt. 29.

\$2500 a year. Agents wanted. Business legitimate. Particulars free. Address J. WORTH
& CO., 1,000 N. Main street, St. Louis, Mo.

Aug. 11.

Aug. 11. H. SPALDING, Jobber and Retailer in Sil-ley ver-Plated Ware, Watches, Chains, Pocket and Table Outlery, Fancy Goods, Yankee Notions, &c., &c. Channey street, Boston.

Mediums in Boston.

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

THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 20,-13w*

DR. H. B. STORER'S New Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant.

WE TREAT all forms of Chronic Disease with remarkable success, by direct applications to the nervy centres of the spine, and by our New Organic Remedies, Resolvent, Detergent and Nutritioe.

Clairvoyant examinations, by full name, age and lock of hair, written, \$2; when present, \$1. Medicines, with full directions for treatment, sent to all parts of the country as heretofore.

Dec. 23.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN; also Trance Medium. Speciality: Curing Cancers, Tumors and Female Complaints. Examines at any distance, Terms \$2,00. Also Midwife. Magnetic Paper \$1,00. 157 Tremont street, Boston. Nov. 24.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN, (formerly of Boston, 9 East Canton street,) is now at 27 Bromley Park, Boston Highlands. She will be happy to see former patients and public. Examina: lons free. w*-Dec. 1.

I. P. CREENLEAF, Medical Clairvoyant and Homeopathic Physician. Office at 81/2 Montgomery Place, Room 4, Boston, Mass. Nov. 3.

MRS. JENNIE POTTER, MEDIUM-Test, Medical and Business-136 Castle st. near 390 Tremont st. Hours 9 to 9. Sundays 2 to 9. Oct. 6.-13w*

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 130 West Brook-ine street, St. Elmo, Suite 1, Boston. Hours 9 to 4. Aug. 18.

MR. HENRY C. LULL, Business and Medical Clatroyant, Rooms 943 Washington street, (cor. Indiana place.) Hours from 9 A. w. to 12, 2 to 5. N. B. -Open for engagements with Miners, Speculators, &c., to locate and assay minerals. MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5.

MRS. JENNIE CROSSE, Test, Clairvoyant. Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 25 Indiana Piace, Boston. 1w*-Dec. 22. A. S. HAYWARD, MAGNETIST, 5 Davis street.
Medicine fails. Hours 9 to 4. (Magnetized Paper 50 cts.)

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. Sept. 1.

CLARA A. FIELD, Magnetic Physician, In-spirational Speaker, Pellet, Test and Business Me-dium, 17 Hayward Place, Boston, Mass. 88*-Nov. 3. DR. F. HATCH, Magnetic Physician, has removed to 35 Boylston street, where he would be pleased to see his patrons as usual.

4w*-Dec. 22.

AUGUSTIA DWINELLS, Clairvoyant, Oct. 6.-6m

ELECTRICIAN and Magnetic Healer, 7 Montgomery Place, Boston. MRS. C. H: WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 4. FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street. PR. A. H. RICHARDSON, Magnetic Physician, No. 38 Monument avenue, Charlestown.

SAVE

Doctors' and Druggists' BILLS!

For all Liver and Stomach Difficulties, try

HOLMAN'S PAD.

T has effected more cures, made warmer friends, and grown faster in favor than all the world's treatments combined. "By their fruits ye shall know them." HOL-MAN'S PADS have proved efficacious in at least nineteentwentieths of all the diseases man is heir to. They are worn over the Liver and Stomach without inconvenience or

To the permanently afflicted and the periodical winter ufferer, now is the time to apply the HOLMAN PAD and PLASTERS, thereby saving a world of trouble.

HOLMAN'S MEDICATED FOOT PLASTERS, per 50 cents. BODY PLASTERS. Consultations free. Office,

HOLMAN LIVER PAD CO.,

28 School street, Boston. Sept. 29.-13w

New Life for the Old Blood! **INCREASE YOUR VITALITY** "The Blood is the Life." DR. STORER'S

Great Vitalizer,

Nutritive Compound,

SHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globules ever discovered.
Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its nutritive power, the worst forms of discase yield to its power.
Eend for it to DR, H. B. STORER, 29 Indiana Place, Boston, Mass.

Boston, Mass.

Price \$1,00; Six Packages, \$5.00.

For sale wholesale and retail by COLBY & RICH, at No.

9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Sold in New York City by J. R. NICKLES, 697 Broadway, cor. 4th st.

GLEASON'S

Pocket Disinfector and Inhaler PREVENTS all contagious and infectious Diseases, such as Small Pox, Cholera, Yellow Fever, Typhoid Fever, Chills and Fever, Scarlet Fever, Diptheria, &c.

It is a certain cure for It is a certain cure for Catarrh, Bronchitis. Asthma, and all Throat Discases.

Put up in a neat box, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of Vincontaglum.

Price \$\frac{x}{2}.00\$, postage free.

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

DR.C. D. JENKINS, Astrologer,

MEMBER of the Morcurli and the British Association of Astral, Cerebral and Mesmeric Science, warrants to cure all curable Diseases by the use of his Astral Mixture, prepared by the 10ctor, under the influence of the planets, however much the patient may have been tampered with by medical practitioners. Dr. Jenkins feels assured that every case treated by him will be successful, as his practice is founded on Astrology, and he prepares medicine especially adapted to each individual, Send for Circular. Office 1245 Washington street, Boston.

Nov. 24.—11

English Spiritual Magazines. We have on hand a quantity of back numbers of the LONDON SPIRITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 15 cents per copyretail price 30 and 25 cents, respectively.

COLBY & RICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston. Mass.

MRS. C. TONKS,

BUSINESS, Trance and Medical Clairvoyant, Clifton
4w*-Dec. 8.

50 LARGE MIXED CARDS, with name, 13c.
June 2 - 1y

MRS. E. D. HAZELTINE, Clairvoyant and Healing Medium, 166 Walnut street, Chelsea, Mass. Dec. 8.—4wf

. Miscellancous.

COMPOUND

For Coughs, Colds, Sore Throat, Influenza, Bronchitis, Whooping Cough, Hoarse- Mystery of Edwin Drood ness, Incipient Consumption, and all diseases arising from imperfect action of the

P. QUAIN'S COMPOUND SPRUCE ELIXIR has no equal as a remedy for coughs, colds, sore throat bronchitis, and all affections of the throat and lungs. It is compounded of the nredicinal extracts of the pine and the pruce and other frees and plants "whose leaves are for the healing of the nations." It acts like magic upon a cold, breaking it up almost immediately, soothes the inflamed throat and subdues the desire to cough. It is A SAFE REMEDY, containing

NO OPIUM,

which the late Dr. Hall says nearly all cough medicines do, and which, though they may repress the cough, do not eradicate it, but constrings and deaden the sensibilities, inducing constipation, which becomes the immediate cause of headache, dyspepda, neuralgia, &c.
While the SPRUCE ELIXIR was prepared mainly for throat and lung traubles its effect is equally marvelous in all affections resulting from defective action of the kidneys, in proof of which is eited the following testimonial from a well-known and reliable man in Goffstown, N. H.:

Congestion of the Kidneys for Twelve Years Cured by Three Bottles of Dr. Quain's Spruce Elixir.

AMERICAN MEDICINE COMPANY: — For twelve years past I have been troubled with Kidney Complaint. I had the scarlet fever in its worst form, resulting, as the physicians said, in Congestion of the Kidneys. At times I have been so adhleted with this disease as to be compelled to give up work. I have used in any remedies recommended for kidney difficulties, but have received from them only temporary relief. Last spring I commenced using Dr. QUAIN'S COMPOUND SPRUCE ELIXIR, and have taken three bottles, which I think have effected a permanent eure. My opinion is that this Elixir's the best medicine over offered to the public for the alments which I claims to cure.

FRED S. WORTHLEY. Goffstown Centre, August 6, 1877.

DR. QUAIN'S COMPOUND SPRUCE ELIXIR is put up only by the AMERICAN MEDICINE CO., Manches-ter, N. H. Geo, C. Goodwin & Co., Boston, General Agents. For sale by leading druggis's. Price \$1.00 per bottle.

Jos. John's Works of Art.

The Dawning Light. This beautiful and impressive picture represents the Birthplace of Modern Spiritualism," in Hydesville, Size of sheet, 24 by 20 Inches; engraved surface, 14 by 11

nches. Steel Plate Engraving, \$1,00.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sentiment, lifts the vell of materiality from beholding eyes, and reveals the guardians of the spirit-world.

Size of Sheet, 24 by 30 inches; Engraved Surface, 15% by 19% inches. Steel Plate Engraving, \$2,00.

Life's Morning and Evening. AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current a timeworn bark, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sca—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

"That when their barks shall float at eventide, Far out upon the sea that's deep and wide," they may, like "Life's Evening," be fitted for the "crown of immortal worth," Size of Shoet, 26½ by 22 inches; Engraved Surface, 20½ by 15 inches.

by 15 inches.

Steel Plate Engraving, \$2.00.

A The above Engravings can be sent by mall securely on rollers, postage free,

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

The Scientific Wonder! THE PLANCHETTE.

THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at agency, and no domestic circle should be without one, All agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

Mediometer Attachment for Planchette, 81,50. Postage free.

Postage free.

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

\$1200 SALARY. Permanent salesmen wanted could state goods to dealers. No peddling. Expenses paid. Address S. A. GRAN'I & CU., 2 to 8 Home street, Cincinnati, O. Aug. 11.

Aug. 11. Solution of the State of the St

Fifth Edition --- Revised and Corrected. And Illustrated with Portrait of Author.

THE WORLD'S Sixteen Crucified Saviors;

CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling, and Extraordinary Revelations in
Religious History, which disclose the Oriental
Origin of all the Doctrines, Principles,
Precepts, and Miracles of the

Christian New Testament, and furnishing a Key for unlocking many of the Sacred Mysteries, besides comprising the History of Sixteen Oriental Crucifled Gods.

BY KERSEY GRAVES, Author of "The Biography of Satan," and "The Bible of Bibles," (comprising a description of twenty Bibles.)

Printed on fine white paper, large 18mo, 380 pages, \$2,00; postage 10 cents.

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

Price Reduced. SIXTH EDITION—With about One-Fourth Additional Matter. A New Stippled Steel-Plate Engraving of the Author from a recent Photograph.

THE VOICES. By Warren Sumner Barlow.

The author has revised and enlarged The Voice of Prayer, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Prodigat's Son," of vicarious atonement, &c., in this part of the work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Rible that the God of Moses has been defeated by Batan, from the Warden of Eden to Mount Calvary!

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

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 250 pages.

Frice \$1,00; full glit \$1,25; postage 10 cents.

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

DR. QUAIN'S PRICE REDUCED.

488 Pages.

SPRUCE ELIXIR. Paper,---- 50c.

COMPLETED

BY THE SPIRIT-PEN OF

CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest Vein!"

A few opinions of the press on published extracts: From the Worcester West Chronicle. From the Worcester West Caronicce.

"Not only surprising talent, but much flavor of the real Dickens wine, is apparent in these communications.... Enough has airealy come forth from the pencil point of this Spiritualist to awaken the livelest interest and curiosity, and the public will await further receipts with high expectation."

From the Nashua (N. H.) Telegraph. From the Nashua (N. H.) Telegraph.

"The captions of the new chapters are given in full by
the Union, and among them are the following, which are
certainly in Dickens's happlest velm. Copionsextracts
are also given, which all admirers of Dickens will be compelled to confess are not unworthy of his pen."

From the Springfield Union. From the Springfield Union.

"Each one of the dramitis personar is as distinctly, as characteristically himself and nobody else, in the second volume as in the first, and in both we know them, feel for them, taugh at them, admite or hate them, as omany creatures of flesh and blood, which, indeed, as they mingle with us in the progress of the story, they seem to be. Not only this, but we are introduced to offer people of the imagination, and become, in like manner, thoroughly acquainted with them. These people are not duplicates of any in the first volume; neither are they commonplaces; they are creations. Whose creations?

There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of the great author, making ONE COMPLETE VOLUME of 489

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

Price Reduced from \$1,50 \$1,00, postage free.

ANIMAL MAGNETISM (MESMERISM)

Artificial Somnambulism: Being a Complete and Practical Treatise on that Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism.

Ancient and Modern. COUNTESS CAITHNESS DE ST. DOMINIQUE.

This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient practice; a declaration of its demittive principles; its ancient practice; a declaration of its demittive principles; a condensed description of its actual practice arranged in perfect methodical order; an indication of its practical applications; an appreciation, from a moral and legal point of ylew, of the processes adopted in practice, and of their relation to a belief in a supernatural order of tsings. Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all. The work formerly sold for \$1.50 and postage, but is now offered for the extremely low price of \$1.00, postAGE FIRE.

AP Published from advanced English sheets.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province street (lower floor), Boston, Mass.

The Golden Melodies. A NEW COLLECTION OF Words and Music

FOR THE USE OF LYCEUMS, CIRCLES AND CAMP-MEETINGS.

BY S. W. TUCKER. This book is not a collection of old music re-published. out the contents are mostly original, and have been pre-pared to meet a want that has long been felt all over the country for a fresh supply of words and music.

ORIGINAL PIECES.—Beautiful Angels are Waiting for Me; There's a Land of Fadeless Beauty; th, show me the Spirit's Immortal Abode; Sweet Meeting There; Longing for Imme; My Arbor of Love; Moving Homeward; I shall know his Angel Name; Waiting 'mid the Shadows; Beautiful Land of Life; The Willing Worker; Home of Rest; Trust in God; Angel Visitants; Sweet Reflections; Looking Over; Gathered Home; What is Heaven's Reautiful City; Not Yet; Looking Beyond; Let Men Love One Another; Strike all your Harps; Tenting Nearer Home; Welcome Them. Here; Volces from the Better Land, Chant—Come to Me; Invocation Chant.

SELECTED.—We shall Meet on the Bright Celestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Prayer; Chant; Moving Homeward; Come up Hither; Bethany; Only Waiting; Evergreen Shore; Gone Before; Chant—Ilyum of the Creator; Freedom's Progress; Chant—By-and-By; Shall we Know Each Other There's Angel Friends; Gentle Words; My Home beyond the River; Just as I Am; Sow in the Morn thy Seed; A Child's thoughts of Heaven.

Bound in boards, 40 cents, postage free; paper, 30 cents, prostage free; paper, 30 cents, prost

Heaven. Bound in boards, 40 cents, postage free; paper, 30 cents, postage free; 12 copies, paper, 83,001; 25 copies and upwards to one address at the rate of 20 cents per copy. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. PHILOSOPHIC IDEAS;

The Spiritual Aspect Nature presents to J. Wilmshurst.

The writer of this volume starts out with a list of some thirty-six topics which he proposes to clucidate "according to the light with which" he "is favored," using at the same time such suggestions as he may find at hand in the field of thought as expressed by others. Among those to whom he acknowledges indebtedness occurs the name of Andrew Jackson Davis. In the list to be considered are to be found the queries: "What is truth? and what is the feton the found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies back, as it were, of all phenomena, presumably 'the unknowable' of Herbert Spencer; the 'promise and potency' of Tyndali; the 'substratum' of Huxley?" "What is Happiness?" "What is Intuition?" "What is the Spirit-World?" etc., etc.

In the course of his work, among much matter of profit, he pronounces against the God-In-the-Constitution scheme, gives advice as to the best method of escaping from a desire for intoxicating beverages; holds out as a maxim for young people (and old ones, too, for that matter), "Keep the mind chaste, and the body will follow suit," and inculcates the highest order of unself-liness-translating the old sentence, "Fial Justitia." etc., with the new rendering, "Do your best for others, if the heavens fall." The work will be one of interest alike to the student and the active wrestler with the gnarled and knotted problems of life, and should have a wide sale.

Paper, 35 cents, postage 4 cents,
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province strees (lower floor), Boston, Mass.

The Tyler Boys.

BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vividy portrayed that the reader can see them every one. The Spiritual Philosophy is nicely interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it.

New York Advertisements.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

DUY the Positives for any and all manner of diseases by except Paralysis, Deafness, Amaurosis, Typhoid and Typhus fevers. Buy the Negatives for Paralysis, Deafness, Amaurosis Probability Probability Probability Probability ness, Amairosts, Typholdand Typhus Fevers, Buy a box of Positive and Negative (half and half) for Chills and Fever. and Fever.

Matled, postpaid, for \$1,00 a box, or six boxes for \$5,60.

Send money at my risk and expense by Registered Letter
or by Money Order. Pamphiets mailed free. Agents
wanted. Soid by Pringgists.
Address, Prof. Payton Spence, 138 East 16th stroot,
New York City.
Soid also at Hanner of Light Office.

Oct. 6.

THE SUN.

NEW YORK.

A 8 the time approaches for the renewal of subscriptions.

A THE SUN would remind its triends and well wishers everywhere that at 08 again a candidate for their consideration and support. Upon its record for the past ten years if refles for a continuance of the hearty 8: mpathy and gonerous collectation which have hitherto been extended to from every quarter of the Union.

The Daily Num is a four-page sheet of 28 columns; price by mail, post-paid, 55 cents a menth, or \$6.50 per year.

The Namiday edition of THE SUN 8 aneight-page sheet of 56 columns. White giving the news of the day, it also contains a large amount of literary and missellaneous matter specially prepared for it. The SUNDAY SUN has met with great success. Post paid \$1.20 a year.

The Weekly Nun.

Who does not know THE Weekly SUN? It circulates

The Weekly Sun.

Who does not know THE WEEKLYYUN? It circulates through the United States. He Canadas, and beyond, Stnety thou and families greet its welcome pages weekly and regard. It in the light of guide, counsellor and friend, its news, editorial, agricultural and literary departments, make it essentially a) urnal for the family and toe flieside, Terms One Dollara year, post paid. This price, quality considered, makes it the cheapest newspaper published, For clubs of ten, with pio each, we will send an extra copy free. Address PUBLISHER OF THE SUN, New York City.

RUSHS

Nerve and Bilious Remedies. Get your Nerves and your Liver Right,

And your Whole Body will be Right. LACH box contains both remedies. Mailed, postpaid, for 50 cents a box, or six boxes for \$2.50. Send money by Registered Letter or Money Order. For sums under \$1.00 send postage stamps if freattonal currency cannot be got. Agents wanted. Sold by Druggists.
Address, A.M. RUSH & CO., Box 67, Station D. New York City.

Sold also at Banner of Light Office. Oct. 6, New American Cyclopedia. A second hand copy, good condition, 16 vols., cloth; also a set in sheep; will be exchanged for good books, or sold very ckeap.

Also Dickenn's Little Folks. The child characters from Dickens; making the best of Hollday Books.

Immense catalogue of old and new books. American Book Exchange, 55 Beckman street, N. Y. 4w*—Dec. 1.

MRS. M. LAING, Clairvoyant and Magnetic Physician, has returned from the West, and is now at 350 West 25th street, near 9th avenue. New York. Will treat patients at their homes if desired. Office hours from 9 A. M. 10 5 P. M. THE MAGNETIC TREATMENT.

SEND TWENTY-FIVE CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment.

Oct. 8.

 $25_{\rm post-paid.~GEO,1,~REED,3,CO.,~Nassau,~N.~Y.}^{\rm Fashionable Cards,~no~2~alike,~with name 10c.}$ 25 Cards, 25 styles, 10c., or 20 Chromo Cards, 20c. with name. J. B. HUSTED, Nassau, N.Y. Sept. 1. -52w

DISCOURSES

THROUGH THE MEDIUMSHIP OF Mrs. Cora L. V. Tappan.

This beautiful volume contains as much matter as four dinary books of the same bulk. It includes Fifty-Four Discourses,

Reported verbatim, and corrected by Mrs. Tappan' Guides: Sixty-Three Extemporaneous Poems

Plain cloth \$2,00; gilt \$2,50; postage 12 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower Roor), Boston, Mass.

and Sixteen Extracts.

TALES OF THE SUN-RAYS. WHAT HANS CHRISTIAN ANDERSEN TELLS A DEAR CHILD ABOUT THE SUN-RAYS. Dedicated to the Dear Child Sanda, by the Spirit

HANS CHRISTIAN ANDERSEN. Written down through the mediumship of Adelma, Bar-oness von Vay, of Gonobitz (in Styria), Austria, and Translated by Dr. G. Bloede, of Brooklyn, N. Y. The above heading fully explains the source from whence The above heading fully explains the source from whence these charming sketches were obtained, as well as designates the geotheman whose ready pen has rendered them into vernacular English, white preserving in a strong degree the delightful impress of the original style of expression. These tales, though specially intended for the young present many pleasant points to the consideration of the adult reader as well.

Paper, 15 cents, postage free.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Paper Edition.

GHOST-LAND; Researches into the Mysteries of Occultism. ILLUSTRATED IN A SERIES OF AUTOBIOGRAPH-ICAL SKETCHES, TRANSLATED AND EDITED BY

EMMA HARDINGE BRITTEN. PAPER EDITION, just issued. Large, clear type: 484

Price 75 cents; postinge 10 cents. For sale wholesale and retail by COLBY & RICH, st No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass. The Truths of Spiritualism.

IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES. BY E. V. WILSON, THE SEER.

Compiled from Twenty-five Years' Experience of Wha he Saw and Heard, he Saio and Herrd.

The author presents this volume of facts—tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in his diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to.

Printed on the tinted paper, cloth, 12mo, 400 pages. Price \$2.00, postage free. \$2,00, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Man and his Relations. ILLUSTRATING THE INFLUENCE OF THE

Mind on the Body; THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE ELEMENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD, BY PROF. S. B. BRITTAN,

DR. BRITTAN grapples carnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WORLD!

——One large 800, white paper, cloth, beveled boards, with steel engraved portrait of author; \$3,50, postage 20 cents.

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

GEORGE M'ILVAINE RAMSAY, M.D.

wilder stage. The characters are so vividly portraved that the reader can see them every one. The Spiritual Philosophy is nicely interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it.

Price 75 cents, postage 10 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor). Boston. Mass.

A TALE OF LIFE;
OR,
The Broker and his Victims.

An intensely thrilling and interesting story, founded on spiritual facts.
Paper, 47 pp., 25 cents, postage free.
For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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

r.

()6

Ç.

115;

FIFT)

SIXTE

SEVE.

Eign

Liet

mter i

pub

crud

vest

in o

Ιt

Slac

on,

Banner of Dight.

BOSTON, SATURDAY, DECEMBER 22, 1877.

Miss Lizzie Doten at Amory Hall.

This elequent and talented speaker gave her second address in Dr. H. F. Gardner's course, on Fire." Singing by Mrs. T. Barnard - Robert Cooper accompanists was also embraced in the programme of exercises.

in the course of her lecture Miss Doten raised and treated the following points: It would seem a highly unnecessary work in this age of scientific and spiritual enoughbenment to east a backward giance at that old dogma which had in the past shed such a gloom over the minds of men-the unquenchable fire prepared for the unbellever in the Evangelical scheme of theology. But the active discussion of it at the present-time seemed to offer an excuse for its consideration at the present hour. The Congregationalist newspaper, having sent out many circulars-in view of the Merriam controversy - had declared itself cheered. His mythical horns he contrives to lay flat, By the answers returned by a large percentage of And Idde 'neath a very respectable hat. the Orthodox manistry, showing as they flid that. His candal appendage-the mark of the bruteno considerable change had occurred in the minds. Is closely concealed 'neath a fine broadcloth suit, of the preachers and members of that de nominatien concerning the dogma of endless punishment. Cheering was this report? What was cheering. Was the thatter it involved a some-thing which give is a better view of the future." a something broking toward human progress? She then tead, in answer to her own metles, several passages in the Andover creed setting forth. Why the one that succeeds, gets the dollars and the fall of Adam, the intrate depravity of man, the danger of damnation which could be escaped only through the salvatory blood of Jesus, the ascensi n of the miraculously changed believer Is a proverb well proved by political rings." to a heaven of deraht, and the descent of the un Bellever to the realing for quenchable fire, and then said the verthel through Merriam case was a victual el out 2 of the months of all liberal spiritad Congregational ministers, and a pronunciamento of the fact that progress was hereafter to be ignered to the full within the limits of that church.

Was such a doctrine in cessary to the welfare of the face," She would not say it was necessary, but it was the legitimate outgrowth of his man nature at was the outcome of progression in the line of evolution, since we could not rise from a lower to a higher condition without pass jug through all the intermediate points. dall had rightly fullged when he relegated religion to the realm of the emotions, and human emotions included not only love, hope, aspiration, but fear, revenge, and a sense of justice not tempered with mercy, which arose in the heart when its dearest-wish was thwarfed, and this feeling had found its legitimiste, embediment in the Or thodox creed. Lake all lower conditions, we could escape therefrom only by being educated out of it; we should not therefore condenn the emotions, but endeavor to give them, through broader enlightenment, a more rational direction.

Christianity was effects science was fast dis-pelling the gloom with which it had enveloped the future, geology had disarmed Genesis, proved that death was not brought in the world by The Fall being fuled out of evidence, then the whole Orthodox sete me must follow—the atenement, the cuttess hell, the take of unquenchable fire, and all the creedal array must

share in the general destruction.

But as each prominent view and idea which had ever look sway user the united of man or o matter how absurd it most to now appear - had a kernel of truth in it to which it owed its exist ence, so the Orthodox erred had an interior principie of verity, though surrounded by a great mass of the legic error. So ence taught that a great include the bange odd. exist and was everywhere operant in the universe, a fire of in provement which was constantby reforming and dissolving to form anew allefete systems and entities, always bringing out as resultants better things and nobler conditions.

What is to fire 'all was something so common that men did not stop to think about it. When the savage rubbed together two sticks, out of the friction mendent on the motion fire was induced Then fire was motion, and motion was fire-terminterchangeable, and their manifestations were traceable throughout the universe. Life, and the capacity of motion, or tire, in the vegetable and animal kingdoms, and among men were also inseparable -wherever we put our finger on motion there we found life , and this unquenchable fire of life, this power and process of change, begin--ning in the inniversal kingdom and passing onward through every-link in the chain of being up to the stars in their courses through the sky. preeminently the manifest vitionad the Drifte Principle in all things. The human body was alive with the subject thame known, and one which, passing beyond the ken of the physical sense, was shown by spiritual revelation to continue the the golden stairway beyond which was a great Central Sun, an urquenchable fire-

The process of change was constantly going on in man through the experiences of life, destroying all that was unnecessary for his good, in order that he might attain to a better knowledge of his own individuality, and a gl mose at the sources of his in mortality, through a charer conception of the Divine Life within him. The seed had a sont-a germinal principle-which formed the foundation of the future plant; when put into the ground this germ expanded till it pierced the wil-the test of the seed was only intended to feed it till it could rise to the domain of the sun and air, and claim from them additional supplies. So there was a soul, a fire of life, a spark from the Central Sun, within the embryonic man, which was in due time through the process of unfoldment to blossom out into the full human being; and this unfoldment was to be attained to in the hell of earth-life - the only real hellwhich was a hell of reformation, of purification,

not of pun; hment. But this spark, burning on and on and on in the human breast, finally took another form; inmotion ceased, the coldness of the death chill supervened, and the waterlets around the still torm said." He is gone?" Go, e whither? During the hery processes of existence wherein the soul must struggle with its environment, every man, woman and child developed so strong an individuality, as to throw eff even a personal atmosphere or magnetism. Was that individualit extinguished by the act of so called death? terialistic science told us-but erroneously-that this was the case; that all these theuchts and feelings which made up the covere but the children of conditions produced by the material atoms of the brain. But the fire of life, the motion existing throughout the universe, gave every evidence of being directed by an infinite and the time would come when science, spiritual fed, would trace the analogy, recognize the relationship between the finite and the infinite, and per ceive that the work of life was but begun on the material plane of existence. The great comforting assurance that all things were working together harmoniously toward a legitimate result, creed-bound religion had failed to bestow on man; but science and Spiritualism would demonstrate the second spiritualism would be second spiritualism. strate this fact to human appreciation in the coming years. The time would arrive when the mass of mankind would indeed see that the Unquenchable Fire regnant in the universe was the source of its own life; that indeed "Our God is a

eternally proceeded, so man, a spark of that identical flame, would never die She then closed her discou se with the following original inspirational poem:

THE FATHER OF LIES.

'T is a fact that no Orthodox Christian denles, That a being exists called the Father of Lies. Who must have derived, through immutable laws . His being and birth from an Infinite Cause. the afternoon of Sunday, Dec. 18th, her theme. His name and his nature no doubt were concealed, being? The Spiritual View of the Unquenchable. When they classed him at first with the beasts of the field.

> His order, or species, how born or allied, Let Bastian, or Wallace and Darwin decide,

The bold unbeliever, the proud and profane, Have argued against his existence in vain; For since lying abounds, it most clearly implies Tis a family tract from the Father of Lies. And a tree that produces such bountiful fruit, Most surely must have aplegitimate root. Yes, "all men are liars," which means, by the

That "all men are liars" except you and I.

In public and private, the Father of Lies Depends for success on his perfect disguise, And his foot, at which science now raises a laugh, Is always encased in the best of French calf.

As a sly politician, he waits for men's souls, At the club room and caucus, or goes to the polls, And he says to the voter, "the bust_way for you Is to stand by your party, whate'er it may do; Since party and policy govern the times,

dimes. Every man has his price, and that riches have WIDES.

Sometimes he will enter the temple of God, With a dignified presence and affable nod. And he tells the old lie-that he knows how to

That men are by nature the children of hell. But he says to the saints, with a wink of his eye I will meet you again in the "sweet by and bye." And he offers protection and fatherly care To the souls on the rough "ragged edge of de

spair." As a lover, his words are like fewels well strung, Though the venom of selfishness lurks 'neath his tongue.

As he shows by his sophistry—only too well— That love should be lawless, and marriage is hell; Till he wins to his purpose, then laughs in his sieeve

At that poor, simple, credulous daughter of Eve, Who learns to her sorrow-and always too late-That his love was a lie, and more cruel than hate. Down deep in man's nature he digs and he delves, Till the lies that men utter seem born of them-

But the pious and proper persistently say Twas the flesh and the devil that led them

seives.

astray, Adam's (supposed) disgrace, shown that man was not a special creation, but was not a special creation, but was the creature of evolution, that he did not fall from a lower. Still insist that the cause of the evil is plain; but had steady y risen toward a higher condition. And that lying, and fraud, and deception, began With the hopes and the fears in the nature of

> Let us listen to Reason, consistent and clear, For she tells us the Father of lying is fear-The fear from unsatisfied Hope and Desire. The fear of the Truth with its searchings of fire The fear and the dread of an evil unknown, Which is only through Wisdom and Progress outgrown.

Let us break from that bondage, and bravely atise

And banish forever the Father of Lies.

Next Sunday afternoon Miss Doten will lecture in this hall. Subject: "The Struggle for Existence." She will close her remarks by an appropriate poem.

EVENING SESSION.

The question considered at this well attended meeting was that of the "Independent Slate-Writing Phenomena." John Wetherbee, Esq. Dr. H. F. Gardner, Robert Cooper, B. M. Lawrence, Miss Lazzie Doten and others offered remarks on the subject, which was throughout treated in an interesting manner-the services partaking largely of the characteristics of what is known in church parlance as an "experience meeting."

Fay vs. Carpenter.

To the Editor of the Banner of Light:

I wish to state a few facts in reference to an article in your paper of Dec. 8th referring to myseif, in a letter of Mr. Crookes on Dr. Carpentor's attack

First, it is untrue that Mr. Crookes cave me : letter speaking of the spiritualistic nature of my manifestations and teferring to Fellows of the Royal Society. The only letter, to my knowledge, that Mr. Crookes ever wrote regarding my mediumship (with the exception of the one written to Mr. Cooper) appeared in the London Daily Telegraph, and other journals, March 11th, 1 1875. Second, in reply to Dr. Carpenter's statement that an offer was made by my managers in May, 1875, of an equivalent sum of money for me to "expose the whole affair," I will now say to Dr. Carpenter, as I did to my managers, I have

I am in receipt of a letter dated Nov. 18th, 1877, asking me if I will fix a price to visit England visible at first, it became again invisible, when j under the title of an "Exposee," and show how I am supposed to have hoodwinked members of the Royal Society.

My toply was as follows: "As poor as I am, and as clever as I am supposed to be by Dr. Carpenter and others, I am obliged to decline your tempting proposition to replenish my exchequer by attempting impossibilities. I sincerely hope to be able to maintain myself and child in a more henerable occupation."

Respectfully, ANNIE EVA FAY. Akron, Ohio, Dec 10th, 1877.

THE BANNER OF LIGHT.-Since the issue of eternal Will, and the same was true of man; and our jast number the Banner has entered upon its forty-second volume. For nearly a quarter of a century has this eldest and ablest representative of Spiritualism, world-wide in its circulation, proclaimed fearlessly the teachings of the New Dispensation. Bro. Colby, its veteran editor, would not hesitate to enunciate the truth as he understands it, though prison bars and fire and fagots awaited him the next hour. We rejoice, as every Spiritualist should, in the success of the Banner: long may its Light continue to illume the way of souls seeking knowledge of the life that is to be. consuming fire"; that Lecause that Infinite L.fe | - The Spiritual Offering for November.

"How are the Mighty Fallen!"

Dr. Carpenter, in his lectures on Spiritualism, Mesmerism, &c., has been remarkably successful in exposing the weakness of his cause, as well as the odiousness of its moral principles, and his own feebleness as a reasoner; but he did not lose his temper or his dignity.

Since, however, the solemn absurdity, the cold malignity, and the unconscious mendacity of those lectures have been exposed in the calm and dignified replies of Messrs. Wallace and Crookes, he has forgotten his dignity entirely, and made his appearance, in Fraser's Magazine, in the character of an enraged gossip to whom no little bit of scandal is too petty, too personal, too doubtful, or too foul in its origin to be used and pub

Hard run for material to gratify his malice, he resorts to the abusive pages of D. D.: Home (a man who, according to the theory of Dr. Carpenter, is one of the most brazen and unprincipled frauds of the agr), and treats Mr. Home with marked courtesy as he wishes to use him. But Mr. Home cannot be honestly used, for he is not good authority; according to Dr. Carpenter, he is an impostor of the most audacious character, and he has not the endorsement of the other side. Spiritualists generally repudiate Mr. Home's accusations as libelous. I know nothing of the matter myself, not having read any of his books. I accept his wonderful mediumship upon unquestionable testimony, and, in common with Spiritualists generally, I reject his wholesale slurs upon good testimony, also. Mr. Home's testimony, therefore, stands, without authority, upon its intrinsic probability alone, and that amounts to very little in general, since the same principles of criticism which authorize Mr. Home to denounce certain well attested phenomena in others would authorize the world to denounce Mr. Home himself, and reject his marvelous pretensions, which are, nevertheless, beyond dispute with those who appreciate the force of evidence. Even if Mr. Home should gravitate into universal skepticism; and pronounce his own phenomena fraudulent, also, it would be only an additional mental aberration which could not affect the reality of what has already happened. He who introduces a witness in his case is bound to abide by the testimony he may give; but Dr. Carpenter, who disregards law and logic alike, would make Mr. Home his witness against Spiritual ists, but discard him when he narrates spiritual

After condescending to quote Mr. Home, Dr. 'arpenter goes on calling Col. Olcott a mere gobe-meuche "ready "toswallow anything from gnats to camels "-denounces Eva Fay as guilty of "gross imposture," and, in the course of his blundering gossip glorifies the exploits of W Irving Bishop, a humbug sufficiently well known already to the readers of the Banner.

In degrading scientific controversy to mere malicious and untruthful gossip, Dr. Carpenter has placed himself in a pitiable position, in which he must undergo such an exposure by Wallace, Crookes, Moses, and Olcott, as will be fatal to the remnants of his reputation for high intelligence candor, and veracity:

JOSEPH RODES BUCHANAN. No. 1 Livingston Place, New York.

Carpenter's "Prepossession." To the Editor of the Banner of Light:

Let me add my testimony to that of many others in favor of the value and interest of the articles by A. R. Wallace and J. R. Buchanan reviewing and criticising Dr. W. B. Carpenter which you have published. They are especially valuable-those of Wallace for clear statement and critical accuracy, those of Dr. Buchanan for keen criticism and thorough exposure of Carpenter's sophistry and dishonesty. I see the Englishman is yet blindly and fiercely "prepossessed" by his "dominant idea" that Spiritualism is fraud and delusion, and is out in Fraser's Magazine. (London) with another article. I see, too, that you publish Wm. Crookes's square denial of Carpenter's assertions about him in the Fraser article. Poor Carpenter! The saddest case of "prepossession" known! He even stoops, swept on by his "dominant idea," to bald misstatements. I see the staple of his Fraser article is the mitakes of spiritual investigators. I once visited a medical museum, one large part of which was filled with malformations and monstrosities. Was ever a doctor dunce enough to argue that because there were malformations, therefore symmetry and normal growth were impossible? How the path of every scientist, studying the laws of light or heat, or seeking new chemical compounds is full of imperfect and abortive experiments and observations that lead for a time to false conclusions and wrong processes. Almost every scientific discovery has been reached through scores or hundreds of mistakes growing out of imperfeet knowledge. The Carpenterian mothod would be to study the mistakes, ignore the jinul success and so lump all science into mere fraud or blunder. Let him work, for his efforts will help us in the end, although they may seem to hinder a little now. He but shows how the materialism of science and the superstition of dogmatic theology are in a strange and unholy alliance to taboo Spiritualism, which they fear but cannot comprehend, the less not being able to take in the greater.

We have only to accumulate our already abundant facts, to study our philosophy, to reach toward the divine ideals of our religion, and truth shall win. I have no objection to acting with all freethinking persons for common objects, but let us never allow Spiritualism to be oversloughed. In social life too, in the churches, everywhere let us be outspoken and positive, yet never obtrusive. Let our work of lectures, journals, books and mediumship, ererywhere go on. In apostolic language let me close: "Having done all, STAND!" Yours truly, G. B. Sterring.

That modest youth, W. Irving Bishop, is endeavoring to accumulate nickels in sufficient quantity to prolong his worthless existence by spiritualism. In spite of the solen did send off given him by the clergy of New York and Boston, somehow he don't seem to flourish. He makes a grand entre into the va rious cities where he is to perform, preceded by an agent concerr carrying show-bills bedecked with the names of eminent clergymen and some of the clite of Boston, even; yet his hollow pretenses are so in unmasked, and he is given the cut direct even by those who worship the names emblazoned upon his banner of credentials. Let us as spir itualists extend our commiseration to the noted characters who are now bewailing their foolish ness in lending their names to bolster up a charlatan. Bishop is disgracing noble names, but he is actually benefiting Spiritualism. - Religio Philosophical Journal, Dec. 15, 1877.

The preacher anathematizes unbelief, while modern thought sees it to be the chief factor of progress and civilization, and finds it to be more-over entirely compatible with the most exalted virtue.-Cor. Cleveland Herald.

BRIEF PARAGRAPHS.

SHORT SERMON,-What the light of your mind, which is the direct inspiration of the Almighty, pronounces incredible-that, in God's name, leave uncredited; at your peril do not try believing that. - Carlyle.

One hundred and four years ago ending Nov. 16th there ras a grand tea-party in Boston.

The sea drank the tra-Which made the land free.

So mote It be ! " - Dighy.

Senora Ulialia Peres Gien, claimed to be over one hundred and forty years of age, resides at present at the Mission of San Gabriel, nine miles from Los Angeles, Cal,-her remarkable claims to longevity being backed up as truth by the records of the church, wherein entry is made that one hundred years ago one of her soms took part in the work of repairing the ancient editice. Tiffany Bros., Rochester, N. Y., publish a fine photograph of this lady, who may be freely recognized as the voidest inhabitant.

ECCLESIASTICAL TYRANNY.

The voice of Massachusetts: Of her free sons and daughper calling unto deep aloud—the sound of many waters Against the burden of that voice what tyrant power shall No fetters in the Bay State! No slave upon her land! - [Whittier.

Monday last, Dec. 17th, was a summer day in Boston. People were about the streets without overcoats, and in no cases windows were raised in the houses ... to let out the heat. Fact, absolutely! They had too much of it. Indeed, it has been so warm of late in this vicinity, that our old friend Willard Wheeler, who is quite an admirer of Nature's products-although unfortunately a bacheloractually gathered on the Common, last Sunday, dandellons in full bloom 1

Who re knowledge is duty, ignorance is a crime.-

THE UNITED STATES MINISTER.-When we send to Welch man to represent the nation at the Court of St. J. mes, it is a sore sign that we mean to keep the peace with the mother country.

The late Compodore Vanderbilt believed in clairvoy-ance, and this fact is broacht torward as one of the reasons why be could not have made a proper will. The argument is not quite legical. Buston Evening Traveller.

You have hit the nail exact y on the head, Mr. Traveller, The argument is not quite logical," In this issue of the Banner the reader will find a message from "the late Commodore," in which he takes occasion to express himself emphatically upon the subject.

What need is there of any printed book
To tell of God, when we have eves to look?
What need is there to tell us he is wise?
Ills work defineth wisdom if Jury eyes.
What need is there to tell us he is good,
white need is there to tell us he is good,
White our young mouths are tasting of his food?
What need is there to tell us he is good,
While our young mouths are tasting of his food?
What need is there to tell us he is near?
Have we not felt him with a longing fear?
What need is there to tell us he is far?
Can we not trace him in the distant star?
Of all that breathe, is there one man so wiso
To know what is not patent to all eyes?
—(Harvey Honeard, in The Index,

**Professor: "In one evening I counted twenty seven me-teers sitting on 'my plazza." Class expresses great aston-

shment at the sociable character of the heavenly bodies. The following decision of Grand Master McCuring of e Grand Lodge of Michigan, was approved by the Grand

Lodge of the State, July, 1873:

"We as Masons do not undertake to declid questions on which thrologias themselves do not agree. The Bible, square, and compasses are recognized lights in Mason or the random which thore right to demand that the Mason or the randidate shall declare what he believes to be the origin or the nature of the Bible, than we have to require him to declare what he believes to be the origin or the nature of the metal in the quare. The former we leave to the theologial and to every man's conscience, and the latter to the chemist and to every man's conscience, and the latter to the chemist and to every man's investigation. The uses we make of these Masonic lights do not require that these questions be modified or decided by us."—Masonic Latto of Michigan, 1874. Lodge of the State, July, 1873:

the Paris Gaulois describes Messrs, Moody and Sankey is "the founders of a new religion which enjoys a certain ogue in the United States."

I think a great many professors of religion are just like backgammon boards. They look like stately books; and on the back of them is inscribed in large letters, "History (England,"" History of the Crusades"; at when you open them you find nothing but empitiess, with the exception of the dice as d counters. And many men bear the name "Christian" who are fuside all emptiness and rattling nothing, "Bethune.

Although the Et glish are, in the aggregate, the wealth lest people in the world, one person in every thirty-three of the population of England and Wales is a pauper, says a

When our souls shall leave this dwelling, the glory of one a rand virtuous action is above all the scutcheous on our out or si ken banners o'er us, - J. Shirley.

In Sweden education is universal. Mexican troops continue to march to the Rio Grande. tee cavalry are between San Luts Potosi and Saltillo. Others are following in the same direction. Several batallows of infantry are on the road to the same point, and 100 infantry and some artillery will be sent by sea from Vera Conz. to Matamoras. The troops are said to be well

officerol, and are armed with improved guns. A fashion journal says, "Overcoats will be worn much longer." We know of one oid Ulster that won't be worn much longer unless the image man wears it.—Dexter Smith.

"Mamma, where do the cows get the milk ?" asked had been intently regarding. "Where do you get your fears?" was the answer. After a thoughtful silence he again; brike out: "Mamma, do the cows have to be spanked?"

THE PIONEERS OF THE PACIFIC. The brarded, sun brown men who bore The burden of that frightful year, Who tolled, but did not gather store, They shall not be forgotten.

They shall not be forgotten.

Drear
And white, the plains of Sho-hone
Stail boint is to the farther shore,
and long rothe, whiching lines of bones
Make neclless signs or white milestones. Yes, I remember: The still tears
That o'er uncoffined (a. es fel!
The final, silent, sad farewell)
(i. d. these are with me all the years!
They shall be with me ever.
When

They shall be with the When Adown the shinteg fron track, We sweep, and flebls of roun flash back, And heads of towning steers move by, I turn to other days, to men Who made a pathway with their dust, —[Joaquin Miller,

The total Russian loss up to Dec. 13th was 77,658 men. The horrers of war are hidden under its dazzling dress. The true music of war is the shrick of the newly-wounded, or the faint moan of the dying. - Channing.

A public meeting of 6000 to 800 Hungarians adopted resolutions that the government should resist, even, if necessary, with arms, the further extension of the power of

The Bromfield-street Boanerges classes the theatre with the rum-shop and the brothel. It would be a pretty bad play which would not exert a more refining and elevating influence upon an ancience than the wild, reckless and abusive harangue of Mr. Mallalleu.—Boston Herald.

Departed:

From Melrose, Thursday morning, Dec. 13th, Mrs. arah A. Lynde, widow of the late Amos P. Lynde, Esq., Sarah A. Lynde, widow of the late Amos P. Lynde, key, age, is years and 28 days.

The departure of this estimable woman leaves a vold which nothing on earth can fill. Alas: what shall make cost the earthy absence and love of the tenderest, most considerate and affectionate of mothers! Nowhere has there lived a more gent e, patient, self-sacrificing spirit that this one who has just taken her departure from our in list. Fall of honorable years and the most devoted use in less that the some who has just taken her departure from our in list. Fall of honorable years and the most devoted use in less that deep religious nature expressed itself in the constant duty duties of her quiet home. Of an exceptionary cam and equable mind, manifesting itself throughout her die, her final passic a way was as gentle as a summer's dying breath. Flareral services, conducted by Rev. Mr. Packard, were held Satu day noon at her late residence, cerner of Emerson and Lebanou streets.

JUST PUBLISHED.

What Was He?

Jesus in the Light of the Nineteenth Century. BY WILLIAM DENTON.

This work presents some of the conclusions arrived at by a study of the tiospel accounts of desirst and gives a faint outline of what psychometry reveals regarding his jarent ge, life, and resurrection; having the complete jertrant for a fature life.

Cloth, \$1.25; paper, \$1.00, justage 10 cenfs.

For sale wholesale and fetail by COLBY & RIGH, at No. 9 Montgomery Place, corper of Province street (lower floor), Boston, Mass.

TRANSITION:

Or, The Spirit's Birth.

A beautiful Photograph from a drawing representing the transition of the spirit into the spirit-world, and its reception by the spirits.

Cabinet size, 50 cents.
For sale wholesale and retail by CULBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

BEAUTIFUL HOLIDAY BOOKS!

Gifts for the People,

At No. 9 Montgomery Place, Boston, Mass.

Poems of the Life Beyond and Within.

Willing.

Volces from Many Lands and Centuries, saying, "Man, thou shalt never die," Edited and compiled by Glies B. Stebbins. These Poems are gathered from ancient Hindostan; from Persia, and, Arabia, from Greec, R. me and Northern Europe, from Catholic and Protestant hymns, the great poets of Europe and our own land, and closs with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit cathog glimpses of the future, and the wealth of the spiritualific within, has been used. Here are the intuitive statements of immortality in words full of sweetness and glory, tull, too, of a divine philosophy. 270 pp., 12mo. Price \$1,50, or full glit \$2,00, mailed free of postage.

Visions of the Beyond, by a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by Herman Snow. The especial value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit world and the vital reations between the present and future asaffecting human character and destiny in the hereafter. Cloth, less pp. Plain. \$1.25, postage 10 cents; full glit, \$1.50, postage 10 cents.

The Spirits' Book.

Containing the Principles of Spiritist Dook; nortaining the Principles of Spiritist Dook; nortaining of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life; the Future Life, and the Desshup of the Human Race, according to the Feachings of Spirits of High Degree, transmitted through various Mediums, collected and set in order by ALLAN KARDEC. Translated from the French, from the Hundred and Twentieth Thousand, by Alma Blackwell, Printed from duplicate English plates on fine tinted paper, large 12mo, 438 pp., cloth, beveled boards, black and gold, and containing a fine steel-plate portrait of Alian Kardec, Price \$1,75, postage tree.

Book on Mediums, or Guide for Mediums and Invocators.

Containing the Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Medlomship; the Diffleutites and the Dangers that are to be Encountered in the Practice of Spiritism. By Alan Kardec, Translated from the French, by Emma A. Wood, Second thousand, Printed on fine tinted paper, large 12mo, 480 pp. Cloth, beveled boards, black and gold. Price \$1,80, postage free.

The World's Sixteen Crucified Saviors; or, Christianity before Christ.

By Kersey Graves. This work contains new and start-ling revelations in religious bistory, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and fur-nishing a key for unlocking many of its sacred mysteries, besides comprising the History of Sixteen Oriental Cruci-fied Gols. Fifth edition, with portrait of author, 12mo, 330 pages. Price \$2,00, postage 10 cents.

Around the World; or, Travels in Polynesia, China, India, Arabia, Egypt, and other "Heathen" Countries.

By J. M. Peebles. This thrillingly interesting yolume-describing the Manners. Customs, Laws, Religious and Spiritual Manifestations of the Orientals-is the author's masterphere. Second edition: large \$70, beveled boards, gilt side and back. Price \$2.00, postage 16 cents.

And the Power which Helped or Made them perform Mighty Works, and utter Inspired Words; together with some personal traits and characteristics of Prophets, Apostes, and Jesus, or New Readings of "The Miracles," By Allen Putnam, A. M. The character and merits of this book need only acquaintanceship to make it a popular favorite, Cloth, \$1,25, postage 10 cents.

Bible Marvel-Workers.

The Identity of Primitive Christianity and Modern Spiritualism. By Eugene Crowell, M. D. The author, in his dedica-tion, says: "To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bibbe, even though it may proceed from an unortho-dox source, and who dare weigh and consider, even though

dox source, and who date weigh and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern spiritualism with those of early Christianity, this work is respectfully dedicated." Two large octave volumes, handsomely printed and bound in cloth. Price \$5,00, postage free.

Poems from the Inner Life. By Lizzle Doten. Tenth edition. This volume contains he gems of the inspirational utterances given chiefly be-ore public audiences, under threat spirit influence. Cloth, all gilt, \$2,00; cloth, blain, \$1,50, postage 10 cents.

Poems of Progress.

By Miss Lizzie Doten, author of "Poems from the in-nor Life." Hustrated with a fine steel engraving of the inspired author. Cloth, plain, \$1,50; cloth, glit, \$2,00, postage 10 cents.

The Voices-Poem in Four Parts. PRICE REDUCED. By Warren Summer Barlow. Part I—The Volce of Nature; Part II—The Volce of a Pebble; Part III—The Volce of Superstition: Part IV—The Volce of Prayer. Sixth edition; Just Issued: new and elegant steel-plate portrait of author. Cloth, \$1,00; gilt, \$1,25, postage 10 cents.

Home—Femme Heroic and Miscellaneous Poems.

By Jessee H. Butler, of San Francisco, Cal. HOME, the longest po-m, is, as its name indicates, a tracing of human life in this sphere, and also (by the use of awakened spiritsight) a portraiture of "our Home in Heaven."

The work contains a fine steel engraving of the author. Bound in fine cloth, gilt side and back, \$1,50, postage 10 cents; full gilt, side and back, beveled boards, \$2,00, postage 10 cents.

Chapters from the Bible of the Ages.

Fourteen Chapters, Selected from Hindoo Vedas, Buddha, Confucius, Mencius, Zoroaster, Egyptian Divine Pymander, Tailmuds, Bible, Philo Judaeus, Orpheus, Plato, Pythagoras, Marcus, Aurelius, Epictetus, Al Koran, Scandinavian Eddas, Swedenborg, Luther, &c., &c. Edited and compiled by G. B. Stehbins, Detroit, Mich. 400 pages, Cloth, \$1.50, postage 12 cents; tinted paper, beveled boards, \$2,00, postage 12 cents.

Biography of Mrs. J. H. Conant, One of the World's Mediums of the Nineteenth Century, This book contains a history of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. A fine steel plate portraited the medium adorns the work. 34 pp., cloth, \$1,50; full gilt, \$2,00, postage 12 cents.

Flashes of Light from the Spirit-Land.

Through the Mediumship of Mrs. J. H. Conant. Complied and arranged by Alien-Putnam, A. M. This comprehensive rolume of more than four hundred pages will present to the reader a wide range of useful information, scientifie disputsition, theologic explication, geographic elescription and spiritual revelation. Cloth, \$1,50, postage 12 cents.

The Federati of Italy.

A Romanice of Cancasian Captivity. By Dr. G. L. Ditson. This is a romance of the most exciting character, and full of stirring incidents. It is skillfully conceived and constructed, its wide variety of characters afford constant excitement and pleasure. Cloth, \$1,30, postage 10 cents.

Immortelles of Love.

By J. O. Barrett. The author expresses an exalted appreciation of woman and her divinest needs, and herewith seems gifted with rare insight as to the interior life of manhood and womanhood as related to each other. Bound in tinted paper, bereled boards, \$1,50, postage 5 cents; ylain cloth, \$1,00, postage 5 cents.

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