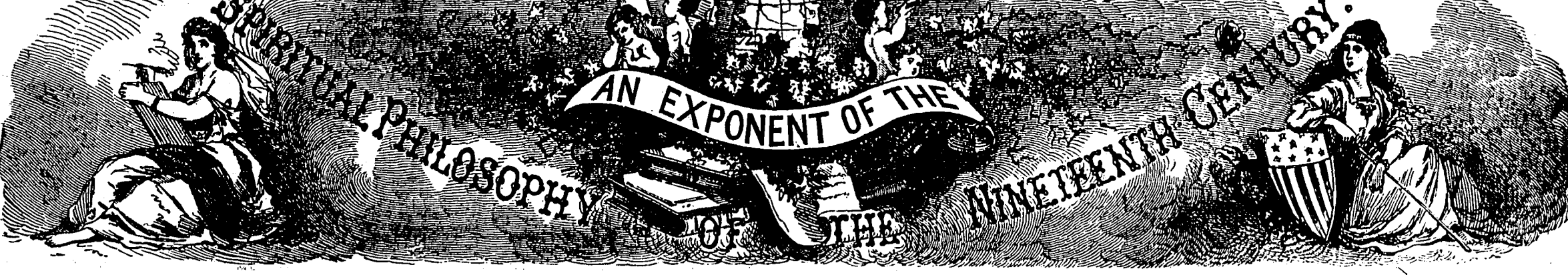


# BANNER OF LIGHT.



VOL. XLIV.

COLBY & BICE,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 30, 1878.

\$3.15 Per Annum,  
In Advance.

NO. 10.

## CONTENTS.

FIRST PAGE.—*Spiritual Phenomena*. Mr. Charles R. Miller's Report of his Visit to the James Circle, Philadelphia, November 3d and 4th, 1878.

SECOND PAGE.—*Poetry*. The Edison Light and the Silly Birds. "Our Heavenly Home." Thos. Gales Forster's Lecture and Mr. White's Address. Judaism and Spiritualism. *Children's Department*: Tales of the Everlasting Mother.

THIRD PAGE.—*Spiritual Phenomena*: Sealed Questions Answered. Séances with A. H. Mott, the Materializing Medium; Physical Manifestations. *The Rostrum*: One God—The Gospel and the Needle's Eye, etc.

FOURTH PAGE.—*Those "Dangerous Tendencies"*. Sheridan's Report, Speaking Up as they Should, Mr. Beecher's Views, etc.

FIFTH PAGE.—*A Spiritual Reception*. New Advertisements, etc.

SIXTH PAGE.—*Message Department*: Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danekin. *Banner Correspondence*: Letters from Massachusetts, California, New Jersey, New York, Pennsylvania, Connecticut, and Iowa. An Expert who thinks the Indians can be Civilized. Ascended to the Higher Life.

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

EIGHTH PAGE.—*Pearls. The Rostrum*: "The Signs of the Times." Concerning Spiritualism. Brief Paragraphs, New Publications, etc.

## Spiritual Phenomena.

Mr. Charles R. Miller's Report of His Visit to the James Circle, Philadelphia, November 3d and 4th, 1878.

To the Editor of the Banner of Light:

The Brooklyn Spiritualists' Conference, which holds weekly Saturday evening meetings at Everett Hall, takes cognizance, among other subjects of inquiry and investigation, of the spiritual phenomena. We have a committee on Spirit Circles, of which the writer is Secretary.

My friend, Mr. Jno. Oakley, a gentleman whose life has been devoted to educational pursuits, and who is held in the highest esteem by all who know him, is now temporarily residing in Philadelphia. Traveling through the country as Mr. Oakley's business requires him to do, he has visited many spirit circles, having had especially favorable opportunities for investigating the materializing phenomena. Knowing this, and knowing that Bro. Oakley's distinguishing characteristics are soundness of judgment and clearness of perception, I promptly responded to the intelligence contained in the following letter, sent to me on the 14th of last month:

"PHILADELPHIA, Oct. 14th, 1878.

DEAR MR. MILLER.—There is in this city a young medium of great power for materialization. His name is Alfred James, of rear 635 Marshall street. He has had only three months' experience, but the spirit forms come from the cabinet and present themselves with a power, ease and grace, that I have not witnessed elsewhere, except at Mrs. Miller's, Memphis, Tenn. But here at Mr. James's séances, the room has more light for close observation than at other places. It is a wonderful exhibition of spirit return to earth, and gives the most perfect satisfaction to all beholders.

Yours for the great cause, JNO. OAKLEY."

I attended two of the James séances, on Sunday and Monday evenings, Nov. 3d and 4th. On my return to Brooklyn I wrote out a report of what I had seen, heard and witnessed. My report was read at the last Saturday evening Conference, and I herewith send a copy of the same to you for publication in the *Banner of Light*; having only in view the presentation to the public of facts of transcendent importance to the welfare and progress of the race:

REPORT.

Immediately after dinner Sunday afternoon, in company with several friends, I visited Mr. Alfred James, the materializing medium, at his residence 635 Marshall street, Philadelphia. He is a young man, living in a rear tenement, his family consisting only of himself and mother. He is an unassuming, amiable young man, under size, and much of the time an invalid, having, as his mother informed me, inherited a consumptive tendency from his father, who passed to the spirit life when Alfred was scarcely three years old.

The young man's life, character and surroundings are the embodiment of plainness and simplicity. He is delicately organized, and falls far below the standard of men of his age for physical strength and vital force. Alfred James's educational advantages and acquisitions have evidently been very limited; and I should judge him normally to be possessed of only the average intelligence of persons in his restricted and humble station in life. But inspirationally and under spirit control, as you will see from the facts I am about to relate, his powers, by virtue of his alliance with spirit intelligences, are transcendent.

On Sunday evening, the first circle that I attended was convened at 8 o'clock, with a composition of some twelve members, with four of whom I was well acquainted, Messrs. Reeves and Oakley, of Brooklyn, and I had the unexpected pleasure of meeting Mrs. Simes and Mrs. Col. Kase, both ladies now residents of Philadelphia, with whom I was formerly acquainted.

The séances are held on the first floor of the James residence, a room about ten feet wide by sixteen feet long. The chimney projection furnished a recess, which, with a gelling board partition in front, having folding doors, constitutes the cabinet in which the medium sits, deeply entranced.

Outside of this cabinet, and hung from the ceiling, say two feet distant from the door of the cabinet, is a black cambric curtain, from the centre folds of which the materialized forms first present themselves to the audience.

The furniture of this room, which is the parlor, sitting-room and kitchen of the James family, as well as a circle-room for the spirits, consisted of some eight or ten hard-bottomed chairs, a plain—very plain—sofa, cooking-stove, table, washstand and carpet.

Learning that the carpet and sofa had recently been donated by one of their lady visitors, I asked Mrs. James, the kind-hearted mother of the medium, "If they had previously received their spirit-friends on an uncarpeted floor?" "No," she said, "but our old carpet was badly worn, and I have now carpeted my bedroom with it." There are but two rooms in the James' mansion, the "living," or circle-room, which I have described, and a single chamber overhead, which is the mother's bedroom. At the head of the rickety box stairs there is a land-

ing, an open space—not a room—where young James sleeps; and this open space or landing is the place where he holds private séances, and where, as I can testify, exalted intelligences communicate through him.

The people who constituted the Sunday evening circle occupied the sofa and the requisite number of chairs, the latter being arranged in a half-circle, so that those who sat furthest from the curtain opening were not over ten feet distant from it.

I sat at the right and almost in front of the opening. But as forms passed up and down around (inside) our half-circle, there was not much choice of seats, all having a good opportunity for observation, criticism and conversation with the friendly intelligences, who were, for the nearly three hours that the séance lasted, so constantly in our presence.

I sat at the right and almost in front of the opening. But as forms passed up and down around (inside) our half-circle, there was not much choice of seats, all having a good opportunity for observation, criticism and conversation with the friendly intelligences, who were, for the nearly three hours that the séance lasted, so constantly in our presence.

Mr. James, before going into the cabinet, gave opportunity and invitation to all to make the closest possible inspection of his person, the cabinet, rooms and surroundings. This inspection was made, so far as cabinet and surroundings were concerned, to the evident satisfaction of all that there was no chance for concealment or trickery. So far as the person of the medium was concerned, not one of the dozen persons composing the circle would search him; his appearance and closely fitting apparel (excepting an old brown linen duster, which he put on in our presence) precluded the possibility of hiding or concealing anything capable of assisting him in carrying out any deception. One person did, I believe, at young James's solicitation, search his pockets, but we all expressed ourselves satisfied with the frankness and perfect fairness of the medium and the integrity of his surroundings.

For my part, I was and am perfectly satisfied that young James is straightforward and honest in his mediumship, and that neither himself nor his old mother are capable of trickery or deception. And I am just as well satisfied that if the medium were the greatest trickster in Philadelphia, these qualities and characteristics—so foreign to his nature—would not have been of the least service in carrying out the manifestations of intelligence and power that were uniformly the accompaniments of the spirit-forms. The James were, I think, without exception, graceful in their movements, and artistic in dress; most of them were exalted intelligences, giving evidence of culture, intellectual force, and a wide range of knowledge. Our circle exercises commenced by singing, Bro. Oakley leading. We sang for nearly or quite five minutes, without the curtain showing any sign of movement. The curtain was then drawn, and a form came out in an Oriental garb, standing erect in the full view of all. This form announced himself as Abdallah Hassan, an Arab Chief. He was the personation of dignity, repose and consoling power, and talked briefly but familiarly with members of the circle whom he had previously met. Before retiring, he asked that we left us his benediction, asking Allah to bless us.

I desire the Conference to consider this report preliminary, as I shall not relate the scenes that I witnessed, or the facts and incidents that were brought in contact with me, in order in which the spirit came and returned, as a full report of both the Sunday and Monday evening séances would take up much more of the time of the Conference than I would have a right or be willing to occupy. I shall, therefore, content myself with such reference to incidents (and without reference to the order in which they occurred), as will give you the best idea of the nature and character of the scenes and events that is the object of this report to preserve and relate.

Decidedly the most imposing figure that came into our circle was Abdallah Kadir. This form made its appearance the first evening, but only at the small aperture in the curtain, and we could not see the form below the head and shoulders.

Of the nine or ten shapes which manifested themselves on the first evening, all but two were full forms, coming clear in the light into our circle. On the second evening only one face showed itself at the small opening, the other eight being full form presentations, remaining outside of the curtain and in full view of us all—some ten minutes, some five, and others intervening periods of time.

When Abdallah Kadir first appeared at the main curtain opening, he only partially showed himself. A lady sitting directly in front of the opening said, "That is the Rajah of Lahore." "No," said the form, now advancing into full light, "not the Rajah, but Abdallah Kadir."

This form was tall, slender, erect, and the impersonation of dignity, grace and power. He wore a very long and very full jet-black beard and a half-military costume, with variegated facings and adornments. He wore a turban the most elegant and artistic that you can imagine. He moved into our circle not more than one or two steps forward from the curtain opening. But he was a majestic presence, not only in form and features, but in the exaltation of thought which his conversation with different members of the circle elicited. Abdallah Kadir, from his first appearance in the circle, was free to converse with all who addressed him. His voice was full, musical, and perfectly at his command in speaking forth his sentiments. He told us that in the earth-life he was the Bey of Tunis, that he fought and was captured by the French, and lived in Paris (if I think he said) thirty years. He was asked, "What brought you to this circle?" He replied with a solemn and force of expression that you have rarely heard equalled, "I come to demonstrate immortality."

I can only preserve and repeat some of his sentences: "Death is a fountain at which all must drink." "And no man can be prepared for death when in his lifetime he sows the seeds of truth." "Allah! But one God! Allah!" He was asked "if he still believed in the Koran?"

His reply was, "To a certain extent, but not to the extent that I once believed."

Another of the things he said, in speaking of his earth-life: "I lived a life of sensuality here. I now live to atone for that life of sensuality."

He illustrated his interpretation of the law of kindness by saying: "Kindness will lead an elephant by a single hair! Live under the law of love, and you will draw from a fountain that is inexhaustible."

This form remained outside of the curtain nearly or quite eight minutes, several times going behind the curtain (and coming out immedi-

ately) for strength, and to comply with necessary conditions.

Abdallah Kadir's language and presence were so imposing and impressive that I shall never fail to recall with satisfaction and delight this brief but memorable acquaintance.

Another full form presence came into our circle both evenings. This spirit remained with us on each occasion some eight or ten minutes, repeatedly going through and around (inside) the circle. His dress, belt and necktie fairly sparkled with jewels. In a most friendly and obliging spirit he came up to each one when requested, allowing us to inspect his dress and handle his belt and necktie. At the Sunday evening séance he brought a handful of diamonds, in addition to those that sparkled on and adorned his person.

This form described himself as "Radama, the son of the Rajah of Lahore." This youth, an Indian prince of only eighteen years of age, was the Rajah of Lahore, who lost his life in the Sepoy Rebellion; he is members on the spirit side of this circle, and are constant attendants, though only Radama, the son, presented himself at our Sunday and Monday evening circles.

On Sunday evening the young Prince wore a silk head-dress or long cap, having a heavy silk tassell pendant from the crown, which he permitted to be handled, and the cap was passed from hand to hand around the circle.

Monday evening Prince Radama, richly dressed in the Oriental costume, as he was standing directly in front of me and not more than one foot distant, called for pen and paper. Having note-paper in my possession I handed him a sheet with a short pencil. Taking the paper and pencil with a graceful bow of acknowledgment, he bent down on his knees, placing the paper on the carpet—with his left hand also resting on the carpet—and commenced writing with the pencil in his right hand. Radama remained in this position on the carpet, writing, I should say full ten minutes. When he had finished he rose up, handed me the pencil and paper, and then he retired. He was now—soon comes the spiritual storm."

As Radama retired from our midst, Wild-Cat, the Indian control in charge of the medium, said:

"Chief Oakley, put on the light; Roman Gladiator is coming."

The colored paper shade which had remained around the lamp was taken off, and in the full light of our kerosene lamp a form appeared, remarkable for the strength and activity of its movements. This was a Roman Gladiator, well known to the circle by his frequent attendance, and remarkable acrobatic or professional gladiatorial performances. The Gladiator wore a costume supposed to be the peculiar costume of his class in his day and generation. He went through various acrobatic performances, so exactly that they would have commanded applause from any promiscuous or any cultivated audience.

The form was conspicuous for strength and agility. The Gladiator gave evidence of his superior strength by going up to Mr. Oakley and taking hold of his knee, on the hand hold of the seat and the other hold of the back, lifted chair and occupant several feet, and then swinging him with a waving motion, he set the chair gently down. This feat (wholly voluntary on the part of the Gladiator, and not expected or requested by us) was performed with an ease and grace of movement that indicated the strength of several ordinary men.

The Gladiator was more conspicuous for action than for talking, though in answer to our questions he gave prompt and incisive answers. He told us that he lived in the time of the Emperor Trajan, was a Roman, and that he was the Romans conquered. He said: "I was a prince in my own country and a slave at Rome." He also said that "his sisters, as well as himself, were not only captives but slaves," and that the "Romans threw my sisters to the wild beasts."

The full light remained out in our circle, and the full light ten minutes, as did all the forms, several times behind the curtain for strength, and to observe conditions.

An Oriental spirit, full form, whose name I do not recollect, told us that he lived at the Court of Cyrus twenty-four hundred years ago. He gave us a full and complete history of the "Lady Countess of Gordon." She is a constant attendant at the circle, and appeared both Sunday and Monday evenings. She was richly dressed in what appeared to be white muslin. Over her dress she wore a rich profusion of drapery.

She passed up and down the circle, staying with us eight or ten minutes, and evidently enjoying the frequent promenades she made up and down our little circle. When asked "if we might examine her gauze shawl," which trailed on the carpet, she took it off and took great pains to so shape it and place it in position that it could be examined and inspected by all.

I could relate other interesting incidents connected with the presence in our circle of "Lady Countess of Gordon," but I have already exceeded the space that I intended this report should occupy, and will hasten to a conclusion.

A form dressed in a sort of French zouave costume appeared, and remained in our circle for some minutes, and was a most interesting character. He gave his name as St. Fontennelle. When asked when he passed over to the spirit-side of life, he said, "I was killed at the battle of Jena, 1806." He was delighted to know that some members of the circle could sing the "Marseillaise." He joined in, enthusiastically singing with us. "Sons of France, awake to glory!" Our conversation with St. Fontennelle was of a very lively and interesting character, lasting, with slight interruptions, for from ten to twelve minutes. The French Lieutenant presented a fine figure, tall but slender, and erect as a statue, with a countenance mobile and expressive.

Noticing that he wore loosely hanging around his neck and shoulders something that looked like embroidery, some one asked, "What is that white thing around your neck?" He replied, "The Arabs were here before me, and have stolen all the coloring materials, and my dress is not properly colored to-night."

St. Fontennelle was asked "how he liked the present status of the French Government?" He replied, "The Republic best suits the genius of the French people, and is better than the monarchy." He spoke freely of the first Napoleon, whom he does not like. He was asked "if Napoleon had grown out of his love of war and military glory?" "No," he replied, "Napoleon still lives in the darkness with those whose talk is war and conquest; he hears the roar of his cannon and lives in the smoke of the battles."

I have now referred in detail to less than one-half the number of manifesting spirits who appeared at the James circle in materialized forms on Sunday and Monday evenings. But those who are not referred to, and whose appearance, remarks, manners and conversation are not reported, may be fairly inferred from those that are reported.

Afternoon I had a private sitting with the medium. Under the control of Baron Von Liebig, who is the leader and controlling spirit of the James circle, the following important statement was made to me:

"Through this medium I intend shortly to show what is known as psychic or spirit-light, and I shall illuminate any form that comes from the cabinet with such colors as the audience may request."

All color can be duplicated, either in solid material, or we can clothe the material form with prismatic colors similar to that which you see in the rainbow."

The spirit-forms on both evenings were artistically clothed, and one of them, the "Lady Countess of Gordon," with a profusion of drapery. Some one asked, "where so much and such fine clothing came from?" Evidently in answer to this question, though it had been asked on the previous evening, Von Liebig said:

"Spirits have objective force to demonstrate, but not to clothe themselves. Advanced spirits clothe them; they (the advanced spirits) throw the spirit-ray which condenses the material."

It is stated (and from the reliable character of the communications which come through this medium I give the statement full credit,) that a spirit band, of which the great Von Liebig is the controlling spirit, have charge of the materializations, and all of the earth-life conditions; but back of the Von Liebig band, and inspiring and cooperating with them, are the advanced or Oriental spirits.

It is also stated, from the same authority that I am quoting, that these spirit-bands—ancient and modern—have already organized twenty-seven materializing circles, twenty-four of which are in successful operation, the James circle being the latest, and, in some respects, the most complete.

It is to the Oriental Band, or "advanced spirits," that Von Liebig refers in his communication to me and from which I have briefly quoted, that "spirits have objective force to demonstrate but not to clothe themselves." Here the aid or services of the "advanced spirits" come in—they throw the spirit ray which condenses the material."

I interpret the brief message written and handed me by the materialized band of Prince Radama, as referring to the "spiritual storm" which the manifestations are and have been showering upon us for the last thirty years; and that the spirit manifestations are presently coming with increased and irresistible power: "Only does now—soon comes the spiritual storm."

## Spiritualism Abroad.

### BANNER LONDON LETTER.

BY THE AUTHOR OF "STRANGE VISITORS."

To the Editor of the Banner of Light:

A great event of the season to London Spiritualists took place on the evening of Oct. 25th, at Langham Hall, under the leadership of J. Enmore Jones, of Enmore Park, who invited a large party of Spiritualists and friends of the cause to convene there to meet D. D. Home and Mrs. Katy Fox Jencken, for the purpose of expressing their appreciation of the wonderful gifts of these illustrious mediums, and also to review the past work done for the cause.

Upon the platform, which was tastefully decorated with flowers and plants, were seated Dr. Carter Blake, Major Thomas Gales Forster, Mr. Thomas Shorter, and one or two gentlemen connected with the press, whose names I cannot now recall. The hall was crowded from base to gallery with a fashionable and intelligent audience, and a feeling of joyous excitement seemed to pervade the whole assembly.

Mr. Jones presided with great ease of manner, and diffused around a happy influence, which made the reception pass off with great ease, notwithstanding the absence of Mr. Home, who, though visiting at the house of Mr. Jones, was too ill to attend.

Major Forster, whose genial countenance and noble form made him the center of observation, was called upon for the opening address, and acquitted himself with great honor, being frequently interrupted by applause, and magnetizing the whole audience by his eloquence and the impassioned earnestness of his statements. The *Standard*, of Oct. 26th, had a very favorable notice of the meeting, and quoted from Major Forster's speech, to the exclusion of others, thus: "He observed that they had assembled for the purpose of manifesting in some degree the highest esteem which they, as Spiritualists, entertained for all mediums and exponents of their glorious faith. He felt most truly that they, as Spiritualists, never had been—and he feared they never would be—sufficiently grateful for the sweet beneficence of such soul-service"; thus crowding a whole sermon in his ten minutes' speech.

Mr. Jones caused a hearty applause by allotting ten minutes more than the prescribed period for a speech to Major Forster, "because he was an American."

At the solicitation of Mr. Jones, Mrs. Katy Fox Jencken made her appearance on the platform for a few moments, and during her stay the raps were loud enough to convince any unbeliever of the unseen power. The famous Mrs. Weldon sat next to Mrs. Jencken, and your humble servant was invited to take a seat on the platform, but diffidently declined.

In the audience were several Americans, among whom were Mrs. Forster, Miss Grimes and pretty Miss Norton of their party; also Mrs. Dr. Haddock, of New York, and her talented daughter, Miss Ella Dietz, whose recitations have been attended with marked success throughout England.

Dr. Carter Blake, a fellow of the Royal Society, made a speech leaning toward occultism; and the meeting enthusiastically closed—with thanks to Mr. Jones.

I observe there is a strong tendency among English Spiritualists to accept the doctrines of reincarnation and occultism, so prevalent on the continent, as explanatory of the spiritual phenomena, considering it, I suppose, a more intellectual belief than the pure doctrine of individual spirit control.

One of the pleasantest visits we have to record in our travels was made to the home of Signor Damiani and his bright, agreeable English wife at Naples, and we came away thoroughly in-

structed in the reincarnation theory. The Signor related to us with evident belief all the various phases of life through which he had passed for some hundreds of years, till finally he had assumed his present form; and a truly desirable form it is, for Signor Damiani is in appearance "the noblest Roman of them all." He is at the head of the society for prevention of cruelty to animals, an organization so much needed in Naples, where the braying of the poor donkeys as they are beaten through the streets would waken the dead, so human is their cry for mercy. Signor Damiani, as a gentleman of intellectual ability and culture as well as social position, advances the cause of Spiritualism in Naples (his home) as also throughout Italy. But this belief, it appears to me, would destroy all the loving relationships of this and the spirit-world, and work confusion dire among mankind. But I await further developments. Meanwhile I trust if we are not what we seem to be, that we are something better, and I believe that neither occultism nor any spirit of darkness can explain the light of Spiritualism.

The friends of Major Foster and wife will be glad to hear that he has given a new impetus to Spiritualism in London, and is warmly received wherever he goes. To his loving and gentle wife I owe a debt of gratitude for the love and sympathy she has bestowed upon me, and to the Major for the interest he has taken in our new work, "The Next World." SUSAN G. HORN.

37 Paris Square, Bayswater, London.

### Is Queen Victoria a Spiritualist?

We have, from English advices, frequently answered this query in the affirmative. The following from a London correspondent of the *San Francisco Chronicle*, would seem to present additional evidence that our assertion is not without foundation in fact:

"It is reported that the Queen has enrolled herself among the Spiritualists. Her majesty's lately deceased bosom friend, Mme. Van der Weyer, was a believer in the occult science, and was great at getting up séances at her own residence, the New Lodge, Windsor, and invoking the ghosts of Mons. Sylvain, Van der Weyer, and others of her quondam mundane acquaintances. Of course, to the Anglo-Belgium lady it was open to belong to any sect—is Spiritualism an occultism, a sect, or the lay?—she chose; but, even the law of 'Protestant succession' will permit the royal family to hold any creed short of that of Roman Catholicism; therefore the Queen's profession of Spiritualism, however much it may go against the grain with that sturdy champion of the archbishop of Canterbury, the rationalistic dean of Westminster, or that stately evangelical newspaper called *The Rock*, is scarcely likely to lead to trouble. Spiritualism seems to be rather fashionable among crowned or once crowned heads. At the Tuilleries, while the second empire was in power, one heard of it frequently, and the Russian and sundry other royal houses have looked with an eye of favor upon it."

DR. FRANCIS W. MONCK, the remarkable physical medium, is still sojourning in Switzerland, in ill health. In a letter to the *London Medium and Daybreak*, he says:

"I am sorry to inform you and my many friends, that notwithstanding this unequalled climate, magnificent scenery, and prolonged rest, my health has remained more or less in a precarious state during the whole of my stay in Switzerland. I have not wanted any food since that the most generous, ingenious and untiring affection of my beloved hosts could procure. All that the extreme kindness and liberality could do for my recovery and comfort has been abundantly done; but although I feel slightly better just now, and do not keep my bed, I used to be a sufferer. I fear my constitution has been too severely shaken to admit of the hope of my early ability to stand once more to the front. It is, however, the greatest consolation to me to know that I have suffered in the Cause of Truth, and that the advanced results of my mediumship have proved unanswerable arguments in favor of Spiritualism."

Should my life be spared, I have reason to believe that future manifest states at my séances will leave far behind those astonishing well-attested materializations which preceded my my body, not only in my own rooms, but also in the houses of several others, in the presence of nearly fifty competent witnesses, in the light, and without the use of a cabinet or darkness at any time."

SPIRITUALISM is indeed making converts at opposite poles of thought. Last month we traced it leaving the doctrines of Mr. Spurgeon; now we find it in the columns of the *Hutch Church Guardian*. In a recent impression the following letter from Sir Charles Isham occupied the place of honor in the correspondence: "Having examined for thirty years the subject of occult phenomena, I am in a position to prove that the law of gravitation is daily overcome by a power—call it what we please—dependent of either human or direct Divine agency. This has been clearly demonstrated by acknowledged scientists, professors in English universities, and clergy of high standing, and within the last few weeks by Prof. Zöllner, astronomer of Leipzig University. To deny this power would be tantamount to denying that railway and telegraph are recognized channels of communication in civilized countries." The admission of such a letter shows that the doctrines of Spiritualism are quietly making their way into very unexpected places.—*Spiritual Notes*, London, Eng.

A pious clergyman in London has read the Bible hundreds of times, but cannot explain away a little coincidence of his recent experience. He was preaching in a church where he was not known, and was so impressed with the fact that it was the anniversary of the death of a favorite child, that he referred in his sermon to those who bore upon their hearts the memory of great sorrows. His reference to the matter was not more particular than this, but after he had done a lady of the congregation sent word to him that she was very anxious to speak to him. He found that she was one with whom he had a very slight acquaintance, and unless she had made it her business to inquire into his past life she might be assumed to know nothing of what was upon his mind. Yet she had sent for him to tell him that she was a clairvoyant, and all the time he was preaching she had seen a little boy, whose appearance she described, standing by his side, and ever and anon stroking his hair.—*Philadelphia Evening Telegraph*.



four grains the weevil had burrowed.



## Spiritual Phenomena.

### Sealed Questions Answered; Clairvoyance and Hallucination—Their Difference; Etc., Etc.

To the Editor of the Banner of Light:

Having done me the honor to print a letter of mine respecting the use of the Telephone in the dark circle, which I had written to a friend—more with a view to excite his interest in the matter than for publication—I am emboldened to communicate more directly with you on a matter of deep interest, and perhaps I may add of vital consequence, to the spiritual interpretation of these phenomena which you so warmly advocate.

With many thinking and earnest men, doubts have arisen whether these intelligent communications take their origin in the action of our own unconscious will, or are, as they always assume to be, the operations of some foreign and exterior will. The instances are innumerable where the mind of the inquirer is metaphorically picked, and his knowledge returned to him as an independent and exterior communication. If we look at the matter from a narrow field, we may infer that this is the only and true direction in which to search for the law of all these intelligent phenomena, but in a wide experience there may be many facts that this partial reasoning cannot cover. In our present state of knowledge we must rest satisfied with the existence of some general spiritual law, that governs the powers of mind in every stage of mental existence, and go on accumulating facts until we can harmonize all the apparent antagonisms. Several of these facts it is my privilege to know, and perhaps my duty to make known.

Some years ago I asked a lady living in London to write down some questions with respect to herself, of which no human being had any knowledge—at the same time writing the answer underneath—seal it up and give it to me. The object, you will readily perceive, was to obtain an answer through some medium entirely uninfluenced by my own knowledge. I carried this envelope in my pocket-book for two or three years, not having met with a favorable opportunity, and being unwilling to destroy the value of my test by an abortive experiment.

A matter of business made it necessary for me to visit New York, and on the eve of my return to England I was accidentally asked by a friend to accompany him to Mrs. Brown's (Mrs. Underhill's) house. I found some twenty persons present, all strangers to me. I had never seen Mrs. Brown before, and did not then know that she was one of the Fox sisters. I was placed on the left, so that my turn to interrogate would be among the last unless the order should be interrupted, as it eventually was. Mrs. Brown took charge of the alphabet herself, and wrote the answers down on slips of paper as they were rapped out to the various questions, asked mentally or aloud. In the midst of an answer some confusion occurred, and the medium informed us that a name had been interpolated which apparently did not belong to the text, and that the rappings refused to complete the original communication. The paper containing the name was passed round the circle without recognition until it came to me, when, to my amazement, I read the maiden name of the mother of the lady who had given me the envelope in London more than two years previously. The connection was so obvious between this name and the envelope the daughter had given me, that I at once asked, "Will you give me an answer to the question I have in my pocket-book?"

"Yes," was promptly replied, with an emphasis which argued certainty on the part of my invisible interlocutor; and, in fact, in a few moments Mrs. Brown handed me this sentence communicated by the rappings: "She gathered wild grapes from my grave." Opening the sealed envelope I found this question and answer: "Mother, what was the last thing I did on leaving Abington?" Ans.—"I gathered wild flowers from your grave." When I next saw the lady who had written the question, she permitted me to inspect the dried plants she had preserved, and they were not flowers in the common acceptance of the term, but the ordinary flowering grapes which grow wild in a country graveyard.

It is to be noticed that whilst the general form of the written answer was preserved, there was a change of pronouns from the first to the third person, forcibly indicating the intervention of another individuality, and almost proving it, by the correct substitution of the word "grapes" for "flowers."

I am sorry to have been so diffuse in relating this incident, but to me there is a world of thought in it, and I have tried to be most exact in recounting it.

If your patience and space are not exhausted, another incident, which occurred in my family, is worth the room it will occupy, for the broad distinction it places between clairvoyant vision and hallucination. A lady of my family who was an invalid was reclining one day on a sofa in the front room, at the same time I was reading in the back room, hidden from sight by the partially closed folding-doors. Through the window of the back room which opened on the garden steps, I saw another lady walking toward the house, who was said to be a rapping medium. Making some passes toward the lady in the front room, who was extremely sensitive to mesmeric influences, she fell asleep before the other lady had entered at the window. Both of us then going into the front room, I suggested the spiritual idea to the sleeper, who forthwith saw her mother. I asked, "Can she rap?"

"Yes," "Will she?" "Yes," "Where is she now?" "Standing beneath the picture of General Monk." "Ask her to rap on it." The rappings immediately came on the picture, swaying it at each blow, two or three inches. "Where is she now?" "By the flower-stand." "Will she rap on it?" "Yes." The rappings came on it, shaking the long tops of the plants backwards and forwards several inches, with a jangling sound of tin and wire. Thus we tried it around the room on objects loose enough to corroborate the direction of the sound by their motion, and were emphatically satisfied that the sound and the motion were coincident with the position where the sensitive averted she saw the vision.

How are we to reason of this strange fact? It is undeniable that we can suggest our own ideas to a sensitive as realities, and even our own unexpressed thoughts. Hallucination being a fact, is always to be guarded against, but it is equally dangerous to generalize too broadly and assume one phase as the law of the whole subject. I have restricted myself to two points bearing on the source of the communications and the reality of the visions. It is much safer to reason of these mysteries in the same straightforward manner that we do in the daily occurrences of life, than to continually form a new explanation for every new phase. A clairvoyant

perceives a thing some miles off, invisible to us; we examine and find that it is so. The same clairvoyant perceives a spiritual vision also invisible to us, but which performs some intelligent physical act visible to us, as the sensitive states the vision promises to do. What is the logic of this? Can an imaginary ghost tell you what it will do, and do it?

The other phenomena I have experienced in my own family are so incredible that I hardly dare to tell them to my intimate friends, and certainly do not dare to write them over my own signature as long as my professional bread and butter are necessities.

### Seances with J. H. Mott, the Materializing Medium; Several Distinct Foreign Languages Spoken by the Forms; Tests of Identity; The Assured Reliability of the Manifestations.

To the Editor of the Banner of Light:

In April of the present year I made a visit to St. Louis, and on the way south I called at Mr. Mott's residence in Memphis, Mo., and had some very interesting sittings. I shall be brief and distinct in my narrative. Mr. Mott's house, rooms, cabinet, etc., have been too often described to need any more notice, so I will proceed to details, as they specially affected myself. The first seance I attended was on a Saturday eve. The number of people present was small—a gentleman from Kirksville, Mo., another gentleman from the vicinity of Memphis, Mr. Perkins, banker at Memphis, Miss Cora Perkins, Mrs. Mott and myself constituting the entire company. The first spirit which appeared to me was one known as "Dr. Reed," the spirit chemist of the medium. He is a tall man, and of a slender figure. The Doctor asked with a low but very audible and distinct voice: "Are your initials Peter Wilhelm?" On answering in the affirmative, he expressed his delight in meeting me, and pointed to his portrait hanging on the wall in the parlor near the cabinet door. I looked at it and said, "It is a striking likeness of you, and is exactly as you look now." He smiled and asked, "What school do you practice?" I replied, "The Homeopathic." "Well," continued the Doctor, "I belonged once to the old, allopathic school, and I believed at that time that I was the only doctor; but since I entered the world I have learned otherwise, and look now on that kind of practice with abhorrence, and as the most detestable mode of treatment, and feel myself in sympathy with the homeopathic school." After inquiring about my places of study, etc., he saluted me very fraternally and rendered his farewell.

General William Bledsoe, late of the Confederate army, then appeared and saluted me. He is a very intellectual looking man with a fine broad forehead, dark hair, long whiskers and moustache. The General is one of Mr. Mott's controls, and he called the materializer. The General spoke very low, and told me his name and rank and said farewell. The third one was Mr. Hayden. I conversed with him for more than half an hour in his Plat-Dutch mother tongue.

Shortly after I was again called to the aperture of the cabinet, and was saluted by a young German lady, who spoke to me in the pure high German. We conversed together in that language for about fifteen minutes. Here I challenge any American born to express himself in that accent, and no native German can do so. I entered the world I have learned otherwise, and look now on that kind of practice with abhorrence, and as the most detestable mode of treatment, and feel myself in sympathy with the homeopathic school." After inquiring about my places of study, etc., he saluted me very fraternally and rendered his farewell.

The next spirit person who appeared was the form of Dr. J. M. McMahon, late of Council Bluffs, Iowa. We had during his earth-life practiced medicine and surgery together in that city for about six years.

"Good evening, doctor; I am very happy to meet you. Do you not know me? I am big pills." I answered: "It is Dr. McMahon." (He used very often in fun to use the last phrase about "big" and "little pills," alluding to Allopathy, his school, and Homeopathy, the school he practiced.) "I am delighted to meet you, doctor."

He then asked me, with an inquiring tone of voice: "How are you, doctor? I never thought that you would return to Council Bluffs again. Do you recollect when I saw you the last time in the drug-store on Broadway?"

I answered him, "Yes, doctor, I recollect vividly our meeting there."

The doctor then inquired, with a hasty voice, "How is Sally, (his widow) how are Willy, Jerry and Libby? (his children) how were they all when you left?"

I told him that to my knowledge they were all well. He answered that he was very happy to know that Willy had recovered from his knee affection. He then smiled, and continued: "You know well that I did not believe in this coming back; but I have learned otherwise since I asked, 'How do you like to be in the spirit-world?'"

To which he replied: "This life is a great deal better than I believed it to be." I asked, "Have you seen Mrs. Phillips?" "Yes," he said, "she is here to-night." He inquired again, "How is Sally?" You must get out and visit her." He spoke about some ailments of hers, and I suggested platinum. He said, "That is the best remedy which you can give her." He inquired now about Wm. Garner and family, and others at Council Bluffs, and wished me to give them all his best wishes and his kindest regard.

When I again was called up to the aperture of the cabinet I discovered the spirit-form to be my much-beloved and lamented sister Oline. I recognized her at a glance, and exclaimed, "Oline, it is you!" She said, "Yes, in a voice full of emotion, and our meeting was truly happy one. She appeared entirely as when on earth. Even her peculiar way of dressing was sustained in the most minute detail. A flood of happiness beamed over every feature of her face, which looked bright and clear as the light of the full moon, and from her body emanated a strong magnetic light, which filled the cabinet, so it was possible to discern the medium in his chair!"

We spoke together in the Danish language, her mother-tongue, for about fifteen minutes, and mostly on private family affairs. She advised me to make a trip West and visit California again, and on the road to make a call upon my aged aunt and uncle in Southern Idaho, which I have just done, and I am to-day in California. I wanted to visit Europe during this year, but she gave me her reason why I should not do it just now. In saying farewell she touched my hand affectionately, and I pressed her hand an instant; it was very peculiar to touch; the hand was very small, fine, and delicate, and exceedingly soft and warm. It appeared to my touch as the softest velvet, and I could discern no bones or any kind of harder substance. My sister Oline departed from earth-life in 1869. She was born in Copenhagen, Denmark, in 1833, and never married, but was of a strong, religious nature and devoted to spiritual reflections. She was a clairaudient and a natural seer from birth. Her peculiar organization was at times over-strained from spirit-control, and she suffered extremely from her nervous condition. She died "on the cross," and from the disease called consumption, and was only very little over not comprehended of her friends.

The next friend who appeared was Senator Selden J. Finney, of California. I did not recognize him at the first instance. He pushed his face nearly out of the aperture of the cabinet, and I perceived his highly intelligent features. "Do you not recollect me?" he said half sadly; "I spoke last time together when we crossed on the Oakland ferry-boat." I said, "It is Selden

Finney!" "Yes, it is me," he answered. "Write to my wife, and tell her that you have seen and spoken with me, and that I am happy and contented in the spirit-world. Do you like me to follow you on your return to California?" I told him that it would afford me a pleasure if he would write me a line, and I would write him. On the second evening the same little company were assembled together again. The first spirit-form which appeared was that of the little German girl from last evening. She was very much pleased at knowing me. She insisted on our acquaintance at the hospital in Copenhagen. Dr. Reed affirmed the testimony, that she died there from erysipelas. She spoke the pure, high German, as she did the night before. My sister Line then appeared and saluted me. She looked very happy, and said that our mother and father were present that evening.

The next spirit-form was that of Dr. McMahon. He greeted me with a "Good evening, Doctor; I am so happy to meet you here. You know that I used to say that 'dead people tell no tales,' but I have learned otherwise since I entered the spirit-world. You must give Sally and her mother a line, and tell them that I am well, and must not lose his time in a real estate office. I want him to study medicine." I answered, "Very well; I have spoken to him about it, and wanted him to attend a Homeopathic college." I know it," said the Doctor. He wants first to study allopathy, and then homeopathy. Dr. McMahon at once said, "Tell him that I want him to study with you; he can always get in the other stuff, which is not worth having. Tell him that I want him to study homeopathy." Changing the subject he asked, "How is John F. Baldwin?" I said, "Very well, so far as I know." "How is John's wife?" "John F. Baldwin's wife?" I asked. "Yes," said he, "John's wife." I answered that he believed she was pretty well. Dr. McMahon continued, "Tell her that we have Caleb Baldwin here by us, and he is just as cheerful as ever; he will soon be able to read the Bible, and will promise me to send my regards to Mrs. Baldwin, John's wife?" I answered, "Yes, I shall not forget it." The Doctor ended by wishing me to give his love to all friends.

Mr. Dillon, son-in-law of William Garner, Esq., then appeared. He wished me to write to his late wife that he was happy, and send his love to her and children, and to all friends in Council Bluffs, wishing that I would tell them all that he was alive, and that I had seen him and spoken with him.

A young and very blooming looking man then appeared. He said, "Good evening, Doctor." I looked at him saying, "I do not recognize you." "But I know you very well," answered he, laughing. "What is your name?" I said, "All the same with that," he answered, "but will you do me a service, and tell Jerry McMahon that I am here, and that I am as well as ever, or for at his funeral, when they found a dead man in the hollow near by the graveyard. Tell him only that, and he will know who I am."

When I arrived at Council Bluffs, I kept my promise. The young man was Charles James, a son of the late Jerry McMahon. A little circumstance is connected with that test. The world-renowned medium, Dr. Jas. V. Mansfield, was in 1877 lying sick, and near dying from cholera morbus, at the residence of Mrs. Dr. McMahon at Council Bluffs, and I was his physician. (I am glad to have them to see his signs of health, and to health, and useful, his special mission to humanity.) During his sickness at Mrs. McMahon's we had at times interesting news from the world of spirits. Young Jerry McMahon is a confirmed skeptic. He gave the Doctor a sealed letter to answer. It was from one of the late James and had the following question: "What did we find near the graveyard, when your body was buried?" The answer was: "When circumstances are favorable, I will give the test." At Memphis, Mo., I got the answer and test for Jerry McMahon.

General Bledsoe now appeared and said, "I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margaret, at Benicia, and were now on their way to the East. When they left, I saw the silver case of the Rev. Mr. Snell. He gazed on me a moment and then said: 'Do you not recollect that I spoke to you last in Oakland and told you that I would kill myself?' I looked on him and said: 'It is Dr. P. B. Randolph.' He answered, 'Yes,' and stepped aside for Senator Selden J. Finney, who appeared and said, 'I discovered by the key-stone by which you are a Mason, and he gave me signs of the different degrees and said, 'What is that?' I said, 'The signs or due guards of Masonry.' He said, 'Very well, my brother; we are all happy to salute you. Quakers, man and wife, then presented themselves. They were sister and brother-in-law to



Has I  
 Hanc  
 al of  
 took  
 Bigel  
 her so  
 guides  
 lady re  
 her son  
 medi  
 as the  
 rial fac  
 babe, I  
 turity,  
 to mat  
 only o  
 becam  
 which  
 ly to h  
 who h  
 and a  
 forme  
 the ut  
 After  
 the co  
 Mind  
 gentle  
 nearl  
 listen  
 ones q  
 the c  
 Condi  
 ), were  
 Inter  
 were  
 know  
 know  
 The  
 as the  
 one o  
 " The  
 spiri  
 times  
 sesses  
 the d  
 uly of  
 the q  
 of the  
 more  
 cessas  
 missi  
 who  
 livity  
 to his  
 Afte  
 pend  
 ed in  
 which  
 poeti  
 the c  
 Heav  
 fami  
 after  
 pare  
 spiri  
 spiri  
 earth  
 moth  
 prox  
 much  
 cons  
 " W  
 to se  
 their  
 hint  
 Th  
 one  
 abse  
 ent  
 was  
 been  
 by th  
 who  
 M  
 M  
 tleth  
 ing  
 know  
 She  
 ing  
 ing  
 man  
 sion  
 press  
 it, a  
 med  
 Jud  
 Mrs  
 Eng  
 Lul  
 ont  
 phy  
 whi  
 the  
 caus  
 defi  
 aliz  
 feat  
 unu  
 the  
 imp  
 C.  
 wh  
 the  
 req  
 ful  
 Sh  
 gif  
 or  
 Ro  
 an  
 fri  
 an  
 D  
 bu  
 dis  
 as  
 bu  
 tra  
 w  
 pe  
 ta  
 ou



## A Spiritual Reception

Was held at the residence of Mrs. Bigelow, 3 Hancock street, on Monday, Nov. 18th. Several of the guests arrived about 6 p. m., and partook of a pleasant repast, during which Mrs. Bigelow was strongly influenced by her spirit guides and became conscious of the presence of her son, who passed away from earth in early infancy; on returning to the drawing-room this lady repeatedly uttered her firm conviction that her son was brought so close to her through the mediumship of W. J. Colville, that she felt just as though she really had him with her in material form again, though no longer as a feeble babe, but blooming forth into approaching maturity. Mrs. Bigelow appeared quite oblivious to material things; she could think and speak only of her spiritual child, and her countenance became illuminated with that expression of joy which would light up a fond mother's face if a son long absent from her side returned suddenly to her embrace.

About half past seven several other friends, who had been invited for the evening, arrived, and at eight o'clock the assembled company formed themselves into an audience to listen to the utterances of W. J. Colville's spirit-guides. After delivering an invocation appropriate to the occasion, the inspiring spirit delivered a discourse on "Spiritual Science, and the Power of Mind as a Creative Agency," at the request of a gentleman present. The discourse occupied nearly forty-five minutes in delivery, and was listened to with rapt attention; at its close various questions were asked by several members of the company. "Spiritual Chemistry," "The Condition of the Planets," and "Materialization," were the principal topics on which queries were propounded. All present appeared deeply interested in the answers given, many of which were lengthy, and gave decided evidence of a knowledge not possessed by the medium in his normal condition.

The true theory of inspiration appears to be, as the guides of this medium put it, in reply to one of the questions relating to spirit control: "The possession of the brain by a disembodied spirit who in reference to mundane things sometimes classifies and arranges the knowledge possessed by the medium and supplements it where deficient; and in reference to spiritual matters, the delivery of ideas and statement of facts entirely independent of any knowledge in the mind of the medium or views entertained by him, the question of the consciousness or unconsciousness of the medium is merely a matter regulated by more exterior circumstances, and does not necessarily effect in the slightest degree the transmission of ideas freely by the controlling spirit who gains full possession by the voluntary passivity of the medium and his complete surrender to his guides."

After another forty-five minutes had been expended in answering the questions which poured in very rapidly, a sacred song was sung, after which "Winona," an Indian spirit who is a poetical guide of Mr. Colville, at the request of the company delivered a poem on "A Child in Heaven." She laid her scene in Mrs. Bigelow's family, and proceeded in a touching manner, after describing the feelings of the bereaved parent, to dilate upon the entrance of the young spirit into spirit-life, his education by a loving spirit teacher, who was herself an affectionate mother when on earth, his being brought to earth to gain experience, and his continual proximity to his mother. Mrs. Bigelow was much affected during its delivery, but her emotions were clearly the result of joy and spiritual consciousness; this poem was very lengthy, and might almost be designated a poetical discourse. "Winona" then addressed herself individually to some mediumistic ladies present, described their spiritual gifts and gave them a few useful hints as to their development.

The meeting was a pleasant and harmonious one throughout, the only drawback being the absence of several friends, owing to the inclement weather. The number present, however, was by no means small, and whatever may have been a lack numerically, was fully compensated by the geniality and interest manifested by all who were there.

## Mrs. Hull's Reception.

Mr. and Mrs. R. I. Hull celebrated the twentieth anniversary of their marriage on the evening of the 19th inst. Mrs. Hull is the somewhat known medium for the materialization of forms. She has many friends, and people of high standing who have confidence in her as a materializing medium, and great respect for her as a woman. The friends who gathered on this occasion in the parlors of No. 21 Hollis street, her present residence, had a very pleasant time of it, some of the well-known Spiritualists and mediums being present. We saw among them Judge Ladd of Cambridge, Dr. Ammi Brown, Mrs. Bigelow and son, of Hancock street, and Mr. Colville, the trance speaker, lately from England, also the popular mediums, Henry C. Lull, Mrs. Jennie Potter, Mrs. Rockwood, and Mrs. Susie Nickerson White. Mr. Colville was entranced and made an able address, chiefly on physical manifestations and materializations, which he thoroughly endorsed, and ably argued their great importance in connection with the cause, and repeated what he has at other times definitely stated, to the effect that the materializations of forms were soon to be a marked feature in the phenomena of Modern Spiritualism, and so clearly defined that it would be no unusual thing to see and associate with spirits of the departed. He closed with a remarkably fine improvised poem. After a little singing, Henry C. Lull was entranced and gave a brief address, which particularly dwelt upon the occasion that they were celebrating. Mrs. Jennie Potter, by request, then recited with fine effect a beautiful poem of a spiritual and religious character. She was followed by Mrs. Hull, who has quite a gift for reading with effect, and at the request of call of her friends read a poem entitled "The Rock of Ages." Refreshments were then served, and after some further social intercourse the friends dispersed. It was intimated that Mrs. Hull would soon resume her materialization séances, of which due notice will be given.

## Can a Magnetizer Cure Paralysis or Softening of the Brain?

The "regular Faculty" do not like such cases, and generally give them up in despair. Here is one that throws some light on the question. Mr. John A. Phillips, of Wayland, Orange Co., N. Y., writes that eighteen years ago he received a severe blow on the back of his head, which prostrated him. He lay in an unconscious state for four months. His physician attended him regularly, and occasionally brought another with him, and at the expiration of eight months three more physicians were called in for consultation, and the case was pronounced "incurable," "softening of the brain," "general paralysis," and that the "patient was liable to drop off at any moment." "Then a friend of our family suggested that the magnetic physician, Wm. Osgood Page, 624 1/2 Sixth avenue, New York City, be sent for. As a last resort Dr. Page was called in. He examined my case, and said he could help me. He commenced magnetizing me by the 'laying on of hands,' using no medicines. I began to be relieved at once. The doctor applied this method of cure for forty-six days, when, through his persevering efforts, I was restored to health. My family are satisfied that Dr. Page saved my life. When the other doctors gave me up I was so paralyzed that I could not move a limb of my body, and lay in bed perfectly helpless. A needle, when stuck into my flesh, produced no sensation."

We deem the above facts worthy of publication, and know Dr. Page to be a good magnetic healer.

Our readers have been duly informed of the existence of a pamphlet arranged by Dr. J. M. Peebles and entitled "Buddhism and Christianity Face to Face," which we have had on sale for some time past at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston. In fact the claims it has presented to their attention since its advent in this country have been such that a new edition of the brochure has been rendered necessary to meet the popular demand. This is as it should be. Those who have not already purchased the little work should read the following from the *Free Thought Journal*, (of Toronto, Canada), after which we have no doubt but that they will be stirred to a desire to read the whole of its contents:

"We have read with much pleasure a pamphlet entitled 'Buddhism and Christianity Face to Face,' being a report of a discussion upon the relative merits of the two religions, between Rev. Dr. Silve, an English clergyman, with introduction and annotations by Dr. J. M. Peebles, the noted traveler and Spiritualist. The introduction covers seventeen pages, and is a short but clear and intelligent history of the Buddhist religion, its founder, and its over four hundred million followers. It treats of the origin and prevalence of Buddhism, its doctrines, moral influence, its aims, gives the Buddhist Ten Commandments, and closes with a short account of the death of its founder. The next eighty pages are devoted to a full discussion between the two disputants. We are only sympathizing with the 'heavenly' all through the discussion, but are of the opinion that he got decidedly the best of the argument. He showed himself much better acquainted with the Christian Bible and the Christian religion than his opponent did with the Buddhist Scripture or the Buddhist religion. He dealt some heavy and merciless blows to the absurdities of the Christian faith. Witness the following. He said: 'As Mary, the mother of Christ, was created by Jehovah, Jehovah was her father and Mary his daughter; but as Christ was born of Mary, Jehovah became her son, and Mary Jehovah's mother; and as Christ is Jehovah's son, Jehovah becomes Mary's husband, and Mary his wife. So according to the Christian Scriptures, the same Mary becomes in one case Jehovah's daughter, in another Jehovah's mother, and in another Jehovah's wife, and truly if the term 'roundabout' or 'circumlocutory' genius' could be applied to any proceeding it was to the Trinity notions connected with the birth of Christ, and not to the reasonable doctrine of *Paterfamilias*."

The pamphlet should be read by all who want to become acquainted with a religion which is believed in and followed by more than one-third of the whole human race. For sale by Colby & Rich, Boston. Price 25 cents."

If the *New York Sun* is to be believed, there exists in that city a young lady—Ida Estelva Hutchings by name—who is creating a marked interest in the community where she resides. The *Sun* of a recent date devotes a column of its space to the report of an interview between one of its representatives and the lady in question, which, to say the least, has many singular points within its scope. The reporter testifies that during his presence at the house the young lady improvised poetry, gave vocal exhibits of her powers, etc.

"Her singing," the account goes on to say, "is considered the best evidence of the validity of her claim to be the recipient of impressions from those who inhabit the world beyond. She says that she knows nothing whatever of music, and has no voice for singing, and her parents testify to the truth of this assertion. Her voice is certainly not strong when she is under the 'influence'; but when she goes into a trance and sings she displays powers which are really remarkable." "Her voice," so testifies the reporter, "rang easily from the lower notes to those which the queens of song are proud to sing. The higher notes were clear, and were uttered apparently without effort. The passage was a very difficult one, and, as far as the reporter was able to judge, was executed with skill. But the strangest exhibition of vocal power was when this slight girl of not more than ninety pounds' weight, broke out in a strong voice, and sang a passage, as if on an organ, in a voice that would have been mistaken for a person standing where he could not see the singer." "She attempts nothing," says the narrator in closing, "in the way of rappings, table-turnings, and the like; but professes to be under the influence of spirits who speak and sing through her in such remarkable ways as to exclude the possibility of her doing these things unaided by spiritual assistance."

John Massure writes us from Redfield, Ia., renewing his subscription, and saying, "It is superfluous for me to attempt to add a word in praise of the *Banner of Light*. It is perfection in all its departments; its typography is remarkably free from errors; its spirit is genial and forbearing, and it is ever ready to give a kind word, or extend a helping hand. God bless the *Banner*! While I live I can't do without it. May kind angels help you in health and strength to spread the glad intelligence of a demonstrated immortality to the utmost parts of the earth. Thousands of prayers are going up like mine."

England, Nov. 21st, in the person of Gen. Brown and his army, bearded the Afghan lion in the Khyber Pass, and captured Port All Musjid, with a loss of about three hundred men. At last accounts the British troops were making forced marches in pursuit of the Afmeer's scattered forces. Russia has, through its representative, promised protection to the Afghan ruler, and the prospect now is of an armed revival of the Eastern question in a new phase and field.

The Universalist denomination are recommended by their General Convention to abandon the use of fermented wines at the communion table.

## A Yellow Fever Victim.

Mrs. Dr. M. E. Owen, the well-known excellent magnetic healer of Chicago, went to New Orleans at the breaking out of the yellow fever, for the purpose of caring for the sick. She did noble service until the crisis was passed; but so incessantly had she applied herself to the relief of the afflicted that her vitality became greatly exhausted, and she took the fever and passed to the higher life, to enjoy the reward of a life of noble deeds. The N. O. *Picayune* speaks of her in high terms of praise.

*Reynolds's Newspaper* (London, Eng.) for Nov. 10th has nearly a column report of a speech delivered Nov. 5th at St. James's Hall *versus* the present Lunacy Laws of Great Britain, by Mrs. Georgina Welden (*nee* Treherne). In the course of the address "she narrated," so says the account, "at great length the attempts against her personal liberty, which she said had been made both in Paris and London, and to express her conviction that in an hour of peril the spirits had warned her of her danger in time for her to save herself. . . . She had never been within the walls of any of those hells—for such there could be no doubt lunatic asylums were; but there were many poor men and women confined in them who had been dragged away from everything they loved—who, in fact, had been damned for life; for, when a man or woman was once pronounced mad, their case was almost hopeless. She made many telling points against the Lunacy Laws—showing that the same state of affairs regarding the unjust incarceration, by interested parties, of persons not insane (the existence of which we have frequently deplored in America) exists in England as well, and needs for its amelioration the strictest measure of public inquiry."

Read and circulate Hon. Thomas R. Hazard's series of eleven spiritual tracts. This collection (in uniform size) of the vigorous utterances of an earnest and fearless "defender of the faith," contains enough of the gist of Spiritualism in its various phases to constitute a small spiritual library, and the whole number of eleven pamphlets are afforded at the trifling sum of 100 cents. A correspondent writes us that not only are they excellent reading for the Spiritualist, but that non-believers as well can reap benefit from their perusal in more ways than one. "This series," writes our informant, "furnishes, to my mind, the best family medical instructor in the English or any other language."

Rev. Arthur Murrell, of London, in the course of a recent lecture in Tremont Temple, Boston, made a just reference to that barbaric legend, "the balance of power" as known in Europe, and which we are sure will be endorsed in its interior meaning by every lover of "peace on earth and good will toward men," when he said of it that "the balance of power is a phrase scribbled by some demon Sybil on a fluttering leaf and blown out of some dark cave of hell, to be picked up by kings and emperors on earth, and copied in the code of bloodthirsty diplomacy."

We are pained to note, by perusal of the *Gardiner* (Mo.) *Home Journal* of Nov. 20th, that its industrious and whole-souled editor, H. K. Morrell, Esq., has met with severe bodily injury through the action of a runaway horse. We hope ere this paragraph reaches the public eye that this worthy gentleman may be far on the road to recovery, for fearless, expeditious, and kind souls like his are eminently needed at this time in the editorial sanctums of this nation, and not one can be spared from the post of duty.

Read the article entitled "Sealed Questions Answered," etc., on our third page. It is from the pen of a cultured and skillful Englishman, whose position as a specialist, while it involves modesty on his part as to giving his name to the public, has evidently no restraining effect upon his freedom of mental research and the fullest expression of whatever he may attain to by his experimentations in Spiritualism.

Now that a number of the religious newspapers are advertising "diamonds in solid gold mountings, one dollar each," a secular exchange would have it decidedly understood that "to be without diamonds when these gems are to be had at a dollar apiece, and the indorsement of the religious press thrown in, is little short of criminal neglect of opportunity."

Mrs. Mary A. Winslow announces to the public that she has opened a Spiritual Home, No. 65 Mulberry street, Newark, N. J. Friday evening, Nov. 29th, a reception circle and dedication services will take place. Friends and the public invited to attend without cost.

An interesting incident in which the development of Miss Jay (now Mrs. Emma Jay Bullene) plays an important part, is narrated on our sixth page by Wash. A. Danskin, Esq., in the course of his continued article on "Trance Mediumship."

By reference to another column our readers will see that Jackson & Burleigh, booksellers and stationers, Arcade, Rochester, N. Y., have the *Banner of Light*, and our publications generally, on sale. The friends thereabout will do well to give them a call.

Mrs. F. M. Brown, test medium, has permanently located at 135 Grand street, Jersey City, N. J., where she can be consulted in person and by letter.

**Movements of Lecturers and Mediums.**  
[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Valentine Nicholson's address for the next six months will be Ashley, Delaware Co., O.

Dr. H. P. Fairfield has been lecturing in Western New York for the past two months with good success. He finds the people thoughtful and progressive in spiritual things. The Doctor has now returned to his home in Greenwich Village, Mass., and would be glad to answer all calls to lecture wherever his services may be required—terms in accordance with the times. Address him Greenwich Village, Mass.

John Brown Smith will be ready Jan. 1st to answer calls to speak before Spiritualist and Liberal societies wherever his services are required. Address him Amherst, Mass., lock box 43.

The Indianapolis (Ind.) *Star* of a recent date speaks highly of the medical lectures delivered in that city by Mrs. Dr. Cutter. "She is also states its report" earnest and eloquent in her manner of discourse, and the ideas she presents and the illustrations she makes cannot fail to prove beneficial to the attentive listener."

A correspondent informs us that J. Frank Baxter has produced a profound sensation among the Spiritualists of Philadelphia, Reading, and other points in Pennsylvania during the month of November. His engagements for December are as follows: Sundays, Dec. 1st, 8th, 15th, 22nd and 29th; in Troy, N. Y.; Tuesdays, Wednesdays and Thursdays, Dec. 3rd, 4th and 11th; in Glen's Falls, N. Y.; Tuesdays and Wednesdays, Dec. 17th and 18th; in Ballston Spa, N. Y.; Thursdays

Friday evenings, Dec. 19th and 26th, anticipated in East Dorset, Vt.; Mondays, Thursdays and Friday evenings, Dec. 23rd, 26th and 27th, in Albany, N. Y., and Monday evening, Dec. 30th, possibly in Readshorn, Vt. The month of January he will lecture in Brooklyn, N. Y., and parties desiring engagements during the month should address him at Manchester, Mass., if possible within the next ten days, as after that time there will be a difficulty in reaching him by mail.

Mr. Vandercrook and Capt. H. H. Brown will be in Marlborough, next Sunday, at 3 and 7 p. m. The Spiritualists of Marlborough are to hold regular Sunday meetings hereafter.

Mrs. Lizzie S. Manchester speaks at Nelson's Meeting Centre, N. H., on Wednesday evening, Dec. 18th, subject to be given by the audience.

**Spiritualist Meetings in Boston.**

**PARKER MEMORIAL HALL.**—Spiritualist meetings will be held at Parker Memorial Hall, corner Appleton and Berkeley streets, Boston, on Sunday afternoons at 2 1/2 during the season of 1879. Good lecturers and excellent music will be provided. A full attendance of charge. Mrs. Cora L. V. Richmond will lecture during December. *Parade 15 cts.*

**EVANS HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.**—W. J. Colville delivers an inspirational discourse and poem and replies to questions in reply to the address, "The Spiritualist's Creed," at 10 1/2. Congregational Singing Practice at 12 1/2.

**AMORY HALL.**—Children's Progressive Lyceum No. 1 holds its second Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. J. B. Hatch, Correspondent.

**LYNN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Lyman Hall, 170 Tremont street, and holds every Sunday morning and afternoon. Good mediums and speakers always present.

**CHICKERING HALL.**—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley corner of Appleton street, every Wednesday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

**EXETER HALL.**—Spiritual meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10 1/2 A. M. and 2 1/2 P. M. Excellent quartette singing provided.

**UNIONVILLE HALL.**—Spiritual meetings are held at this hall, No. 7 Tremont Row, head of Hanover street, every Sunday at 10 A. M. and 2 1/2 P. M. Fine music, and the best of mediums and speakers present.

**ABINGTON HALL.**—Meetings are held in this hall, Waverley Building, Charlesdown District, every Sunday evening, under direction of C. B. Marsh.

*Amory Hall.*—I fully realize my incompetency to put upon paper a suitable heading, or rather an interesting preface to the entertainments which occur every Sunday at our Lyceum; but all who attend are well aware that no words of mine can picture in their fullness the pleasure experienced on these occasions, therefore no apology is necessary. The harmonizing strains of music from an almost gratuitous orchestra of ten pieces, each a soloist in his specialty, led by the indefatigable Prof. Alonzo Bond, the untiring labors of the officers and leaders, the graceful and pleasing rendering by the scholars and volunteers of their several selections, all deserve more than a passing notice, but they may rest assured their efforts shall not go unappreciated; that they are fully appreciated is evident by the enthusiasm expressed by the audience, and when they bear in mind the saying that it is more blessed to give than to receive, we trust all concerned will feel abundantly repaid for their efforts to further this noble work.

The exercises to date were as follows: Two selections by the orchestra—in one of which was a cornet solo finely executed by Mr. Grant; singing, responses and Banner March; selections by orchestra; select reading, "Give us Liberty, or Give us Death," Mrs. Francis; piano solo, Miss Bell; recitations, "The Cat and the Mouse," led by Mr. Ford; song, "When the Storm of Life is Driving," very finely rendered by Miss Maria S. Adams; recitations, "If we Knew," Arthur Rand, "Katy Did," Maudie Lord, "Every Heart Knows its Own Bitterness," Albert Rand, "The Engineer," Charles Lothrop; songs, "Wha Maria," Little Frank, "Faithful and True," "Nedemus, the Slave," Mr. Fairbanks, "Heaven Our Home," Miss Florence Danforth, closing with singing and Banner March.

Wm. D. Rockwood, Cor. Sec. *Children's Progressive Lyceum No. 1, Boston, Nov. 24th, 1878.*

**Spiritualist Fair.**—The ladies of the Lyceum Sewing Circle take this opportunity to renew their notice in the *Banner of Light* some weeks since, that they propose to hold a fair for charitable purposes at Amory Hall, corner of West and Washington streets, on Monday, Dec. 2d, continuing one week. And we would also express our earnest desire that all who are charitably disposed will lend a helping hand, both by their presence and by donations.

Mrs. C. C. Hayward, Sec.

One of the attractions of this enterprise will consist of the disposition by shares—for the benefit of the organization—of several articles, among them being an oil painting, "The Old Mill," executed by Geo. H. Pratt, of Charles Town, Vermont, which can now be seen at the *Banner of Light* bookstore.

*Unionville Hall.*—A correspondent writes: "The union service recently commenced at No. 7 Tremont Row, under the mediumship of Mad. Unionville, will take place for the last time at that number next Sunday at 10 30, 2 30 and 7 30. This series will be continued in some other part of the city, of which due notice will be given. A full attendance is desired next Sabbath. Good tests were received last Sunday, and the music was very fine—Mrs. Minnie Chamberlain being present in the morning, and Mr. Sydney Howe in the afternoon. Mrs. Chandler will give tests next Sabbath."

**RATES OF ADVERTISING.**

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

**SPECIAL NOTICES.**—Forty cents per line. *Block* notices, fifteen cents per line for the first, and ten cents for every subsequent insertion.

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

Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotyps or cuts will not be inserted.

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

**SPECIAL NOTICES.**

**The Wonderful Healer and Clairvoyant!**—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w\*.Au.10.

**THE MAGNETIC HEALER, DR. J. E. BRIGGS,** is also a Practical Physician. Office 126 West Eleventh st., between 6th and 6th ave., New York City. Ja.5.

**J. V. Mansfield, TEST MEDIUM,** answers questions at 61 West 34th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.E.

Dr. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. N.10.2w

**SEALED LETTERS ANSWERED** BY R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

**To Invalids.**  
S. B. BRITTON, M.D., continues his Office Practice at No. 25 West 1st Place (Charles street, corner of Fourth) New York, making use of Electrical, Magnetic and other Subtle Agents in the cure of chronic diseases. Dr. Britton has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of patented methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should include Five Dollars. cow.Jy.6.

## BUSINESS CARDS.

**Lydia E. Pinkham's Vegetable Compound** is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at 1/40 per bottle. 1/2 doz. for \$5.00, sent by express. Sent by mail in the form of Leaves at \$1.00 per box. Address MRS. L. E. PINKHAM, 223 Western avenue, Lynn, Mass., send for pamphlet. Sept. 14.

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MOORE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moore at his residence, Elm Tree Terrace, Hammersmith, Derby, England. Mr. Moore also keeps for sale the *Spiritual and Reform Works* published by us. Colby & Rich.

**PHILADELPHIA PERIODICAL DEPOT.**  
WILLIAM WADE, 56 Market street, and N. E. corner Fifth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

**ST. LOUIS, MO., BOOK DEPOT.**  
MRS. M. J. REEDMAN, 22 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.

**BALTIMORE, MD., AGENCY.**  
WASH. A. DANKS, 79, Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

**PHILADELPHIA AGENCY.**  
DR. J. H. REIDHES, Philadelphia, Pa., is agent for the *Banner of Light*, which can be found for sale at Arcade Hall, No. 400 Spring garden street, and at all the Spiritualist meetings.

**WASHINGTON BOOK DEPOT.**  
RICHARD ROBERTS, Bookseller, 1017 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.**  
E. M. ROSE, 60 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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

**NEW YORK PERIODICAL DEPOT.**  
S. M. HOWARD, Agent, Bookseller, 31 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

**NEW YORK BOOK DEPOT.**  
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

**NEW YORK BOOK AND PAPER AGENCY.**  
J. C. STEINER, keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Works published by Colby & Rich, at Republican Hall, 55 West 34th street.

**CELESTIAL BOOK DEPOT.**  
LEES BAZAAR, 10 West 40th street, New York, and Circulating Library and depot for all the Spiritual and Liberal Books and Papers published by Colby & Rich.

**SAN FRANCISCO, CAL., BOOK DEPOT.**  
At No. 319 Kearney street (up stairs) may be found on sale the *Banner of Light*, and a general variety of *Spiritual and Reform Works*, at Eastern prices. J. B. Adams & Co.'s Golden Era, Planchette, Spencer's Pencil and Negative Powder, etc., and a full supply of the *Spiritual and Reform Works* published by Colby & Rich. Address HERMAN SNOW, P. O. box 157, San Francisco, Cal.

**CHICAGO, ILL., PERIODICAL DEPOT.**  
"SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritual and Liberal Papers always for sale.

## ADVERTISEMENTS.

## THE MODEL PRESS

Is the simplest, easiest running, fastest and most perfect press ever invented, and guaranteed to be thoroughly reliable.

Any small shop can manage it, and do hundreds of dollars worth of work, and at the same time, keep it at their printing office. Prices as low as \$3. For best printing, \$10 to \$25. Rotary cut power, \$100 to \$200. Over 100,000 in use, and a Prize Medal awarded at the Paris Exposition.

The Leading Press of the World.  
A handsomely illustrated 124 page book, entitled *HOW TO PRINT* and a copy of the *PRINTER'S GUIDE*, sent full of particulars, on 10 cents address J. W. DAVENPORT & Co., Inventors and Manufacturers, 200 Chestnut street, Philadelphia, Pa. Nov. 30—6w

## SHEET MUSIC.

**BATTLE OF THE WILDERNESS.**—30 cents.  
RAYMOND ARCHAUTON, CORONET, 30 cents.  
MY HOME BEYOND THE TIDE.—25 cts.  
GONE HOME.—25 cts.  
TISNYS SPIRIT.—25 cts.  
THE BRIGHT CELESTIAL SHORE.—25 cts.  
MOONLIGHT SERENADE.—25 cts.  
PEARLY WAYS.—25 cts.  
DREAMS OF THE SEA.—25 cts.  
SWEET SILENCE.—25 cts.  
CHILDHOOD'S HAPPY HOURS.—25 cts.  
For sale by COLBY & RICH.

## MAUD MAYNARD.

**MAGNETIC PHYSICIAN,** 7 Hamilton Place, Boston, Mass. Patients treated at their residence. Testimonials. Diagnoses of disease. Hours 9 A. M. to 8 P. M. Nov. 30.

## MRS. MARY A. WINSLOW.

ANNOUNCES to the liberal public that she has opened a Spiritual Home, where she will hold Circles, read tarot cards, take boards, and entertain the public in the most advanced theories of spiritual reform. Inspirational Circles every Monday evening. Prices low. 125 Mulberry street, Newark.

## TO LET.

AT No. 8, MONTGOMERY PLACE, a small room, A. heated by steam, suitable for an office. Will be let at a very low price. Apply to COLBY & RICH, 9 Montgomery Place, Boston. Nov. 30.

**MISS MARY B. FOGG, TEST MEDIUM,** Rooms 3, 361 Harrison Avenue, (up one flight) Boston. Hours, 9 A. M. to 1, and 2 to 6 P. M. Circles every Sunday evening at 7 1/2 o'clock.

**MRS. FANNIE C. DEXTER, 476 Tremont st.,** Medium, (Will hold Circles for tests, development and spiritual culture, Wednesdays, P. M., and Sunday evenings, Nov. 30—1w)

**FRANCES M. REMICK, Trance Medium,** Spiritual and Physical Healing, 65 Chardon street, Boston, Nov. 30—2w

**MRS. J. L. SMALL, Test Medium,** 267 Essex street, Lawrence, Mass. 3w—Nov. 30.

## The Religion of the Future.







## New York Advertisements.

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

**Positive and Negative** (half and half) for Chills and Fever.  
Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at my risk and expense by Registered Letter or by Money Order. Pamphlets mailed free. Agents wanted. Sold by Druggists.  
Address **Prof. Payton Spence**, 133 East 16th street, New York City.  
Sold also the Banner of Light Office. Oct. 5.  
*Those who can read the signs of the times, read in them*

**M A N,**  
A Weekly Journal of Progress and Reform,  
IS PUBLISHED EVERY SATURDAY AT  
**19 DEY STREET, NEW YORK,**  
**BY ASA K. BUTTS.**  
*Editor and Proprietor of the Independent and National Bazaar*

TERMS OF SUBSCRIPTION **\$1.00 PER YEAR.**  
(Including Supplement list further notice.)

In clubs of Four, without Supplement, each *50 cents per year*. Clubs of Ten to one address, \$4.00. Club Rates for Supplement alone, same as for MAN alone. All Club Rates may be withdrawn for two weeks' notice in the paper.

S. H. — As we publish this paper at the lowest and price we can afford to "dead-heads." We shall stop each paper on expiration of time paid for, and sample copies will

**NOTABLE OPINIONS.**

I like your MAN. He is bright, crisp, frank, genial, gay, jolly, profound—in fact, "every inch a MAN." Accept congratulations on your success in making so good a MAN first time trying. He is a splendid fellow. Bless you, how the ladies will love him! A more charming MAN I never met. Indeed, I don't see how you can improve him.

—J. AMESON.

I rejoice in your paper because of its all-inclusiveness. It is not for teenagers, school-boys, nor for the wicked, nor for

That very noble feature of your enterprise, the re-publication, in your Supplement, of the Manchester Lectures, &c., is a feature so worthy of all praise, that it ought to insure the success of your undertaking, and stamp you as a public benefactor. C. N. BOYER.

Its first number is well filled, and looks handsome, and as our friend Butts is active, enterprising, and writes well, we hope he will succeed in his new venture. The more liberal journals the better, and, besides, the motto of the New York candidate suits us exactly. *Boston Investigator.*

ability and business experience to make a first-class paper in the interest of progress and reform. *Religio-Philosophical Journal*.

SEND \$1.00 for 6 of Mrs. Besant's best Essays, including THE LAW OF POPULATION (with fine steel portrait by Ritchie, the best artist in America), THE FRUITS OF CHRISTIANITY, &c., &c., and three other Radical Essays by different authors, and specimen copy of THE EVOLUTION, MAN, and THE SCIENTIFIC SUPPLEMENT.

Address, ASA K. BUTTS, *Publisher*,  
Nov. 23, 1915, 19 Dey street, New York.

## A GREAT OFFER FOR HOLIDAYS!

**SONS, Mothers, and Daughters, to 25¢.**  
New York. 4w—Nov. 23.

**MASONIC.** AGENTS WANTED ON  
**Salary or Commission.**

**NOW READY!** The great work, "**Origin of the Order.**" Singular form of Initiation in the time of Solomon. Severe Tests applied to Candidates. 70 full-page Engravings. A HARVEST for Agents. Send at once for Descriptive Catalogue and terms. **MASONIC PUB. UNION.**

**JUST PUBLISHED--SENT FREE.**  
**C**OMPLETE History of Wall Street Finance, containing  
 valuable information for investors. Address **BAXTER**  
 & CO., Publishers, 17 Wall street, New York.  
 Nov. 2, -ly\*

**Miss Lottie Fowler,**  
**T**HE world-renowned Medicinal and Business Spiritual Me-  
 dium and Magnetic Healer, 159 West 23d street, New

**MRS. DANFORTH**, Magnetic Physician, cures Chronic Diseases, 701 Sixth Avenue, opposite Roosevelt Square, New York City. 4w\* Nov. 11.

**IZZIE NEVELL**, Medical and Business Clairvoyant, Magnetic Physician. Examinations from lock of hair. 21 Clinton Place, New York. 4w\* Nov. 23.

**Mrs. Elizabeth Hilton**,  
152 THIRD STREET, BROOKLYN, E. D. N. Y.

**J. WM. VAN NAMEE, M.D., Clairvoyant Physician.** 318 Livingston street, Brooklyn, N. Y. All classes of diseases successfully treated. Testimonials furnished on application. Examinations by lock of hair, \$2. Sundays 9 o'clk to 12.

**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. 5.

**25 of the Prettiest Cards** you ever saw, with name  
 10c. postpaid. **GEO. I. REID & Co., Nassau, N. Y.**  
 Oct. 25.-25w

## Sixteen Crucified Saviors:

Or, Christianity Before Christ.

Containing new, startling, and extraordinary revelations in Religious History, which disclose the Oriental origin of all the doctrines, principles, precepts and minutiae of the Christian New Testament, and furnishing a key for unlocking many of its Sacred Mysteries, besides comprising the history of Sixteen Oriental Cruci-

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

This wonderful and exhaustive Volume by Mr. Graves  
will, we are certain, take high rank as a book of reference  
in the field which he has chosen for it. The amount of  
mental labor necessary to collate and compile the varied  
information contained in this work, has been very great and  
arduous; indeed, and now that it is in such convenient  
shape, the student of free thought will not willingly allow

**Testimonies of the Press and Readers.**

"It is a wonderful and exhaustive volume, and will occupy a high rank as a work of reference." — *Banner of Light.*

"It contains extraordinary revelations in religious history." — *Boston Traveler.*

"It is a great acquisition to our liberal literature." — *Truth & Science.*

"It is to the origin of religious ideas and doctrines what Darwin is to the origin of species."—*S. Harris, Vintage, Ill.*

"It is a perfect burst of sunlight on the religious and mythologies of the past. It is a \$900 library in a single volume."—*Dr. P. B. Jones.*

"It is the masterpiece of the age."—*N. J. Stables, Long Lake, Minn.*

"I consider it in some respects the greatest work ever written in the English language."—*Dr. R. B. Ellis, Rutledge, N. C.*

"It is preeminently the book for the age. . . . Had I the

Everything is proved, by such an array of historical authorities, that the *Book of Common Prayer* is a *Book of Common Sense*.—*F. H. B. Bridger.*

"I have a large library of liberal books, but this work transcends them all."—*Joel Broern, M. Healthy, Ohio.*

"Of all the works of the nineteenth century this certainly excels them all."—*J. Commons.*

*Dr. Prince.* "It is calculated to interest the Christian, the philosopher, and the philanthropist, to an intense degree."—*Dr. N. B. Wolfe, Cincinnati, Ohio.*

"It is read in the course of time work a moral revolution."—*A. Kaul.*

No library can be complete without it, and no person thoroughly posted on the greatest theme of the world without reading it.

Printed on fine white paper, large 12mo, 350 pages, with portrait of author, \$2.00, postage 10 cents.

## STRANGE VISITORS:

A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative and Prophecy, by the Spirits of Irving, Will, Thackeray, Brontë, Richter, Byron, Humboldt, Hawthorne, Wesley, Browning, and others now dwelling in the Spirit-World. By MRS. SESAN G. BORG. Among the essays contained in it may be found Preëxistence and Prophecy, Life and Marriage in the Spirit-Land,

tions. The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting there, etc., etc., etc. Cloth, beveled boards. Price \$1.50, postage 10 cents. For sale by COLBY & RICH.



