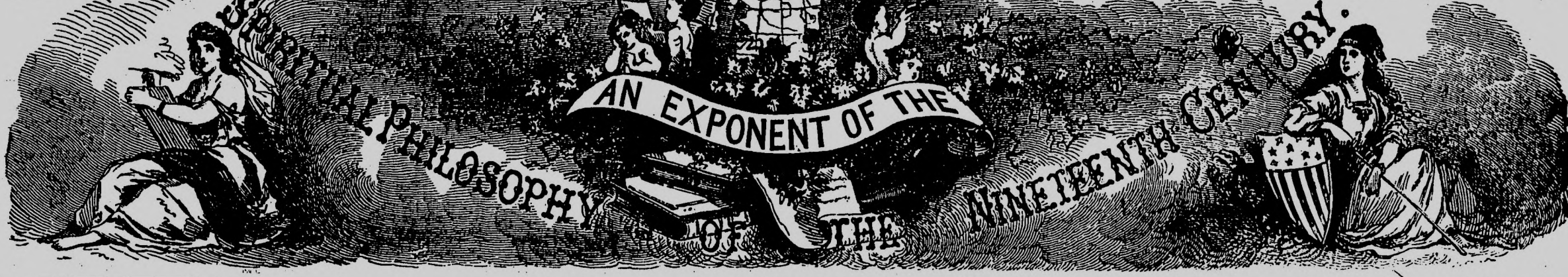


# BANNER OF LIGHT.



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## 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 seance, 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 seances, 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 undemonstrative, 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 side of 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 acquirements 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, and was composed 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 seances 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 folding door, constituted 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 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 seances, 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 and 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 seance lasted, so constantly in our presence.

A good-sized kerosene lamp was placed on a small stand near the stove, and near or within five feet of the curtain opening. The light was good during the whole seance, the glass chimney, shaded with colored paper, tending to subdue the brilliancy of the rays, but not to affect their volume. During the whole of one manifestation—a period, I should judge, of full ten minutes—the shade was taken off by direction of "Wild-Cat," the Indian control of the medium, and we had during that period, in the small space of not exceeding twelve feet square, the full light of an ordinary or medium-sized kerosene lamp.

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, those 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 forms 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, when the curtains slowly opened, and a form came out in an Oriental garb, standing erect in full view of all. This form announced himself as Abdu-Allah, Hassan, an Arab Chief. He was the personation of dignity, repose and conscious power, and talked briefly but familiarly with members of the circle whom he had previously met; before passing behind the curtain he left us his benediction, asking Allah to bless us.

I desire the Conference to consider this report a preliminary one, as I shall not relate the scenes that I witnessed, or the facts and incidents that I was brought in contact with, in the order in which the spirits came, but rather as a full report of both the Sunday and Monday evening seance 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 it is the object of this report to preserve and relate.

Decidedly the most imposing figure that came into our circle was Abdel 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 out 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 Abdel Kadir first appeared at the main curtain opening, he only partially showed himself. A lady sitting directly in front of the opening saw that "That is the Rajah of Lahore." "No," said the form, now advancing into full light, "not the Rajah, but Abdel 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. Abdel 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 (I think he said) thirty years. He was asked "What brought you to this circle?" He replied with a solemnity and force of expression that you have rarely heard equalled, "I come to demonstrate immortal life."

I can only preserve and repeat some of his sentences: "Death is a fountain at which all must drink." "And no man can be unprepared 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."

Among other things, he said, when 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 exhaustless."

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.

Abdel 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 necklace 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 necklace. At the Sunday evening seance 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, with his father, the Rajah of Lahore, (who lost his life in the Sepoy Rebellion), are 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 tassel pendant from the crown, which he permitted to be handled, and the cap was passed from hand to hand around the circle.

On 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 pencil and paper on which was legibly written: "Radama, son of the Rajah of Lahore. Only dew 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 expertly 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 chair, one 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 any one) 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. He was Volens, a native whom 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 Gladiator remained out in our circle, in the full light, ten minutes, going, as did all the forms, several times behind the curtain for strength, and to observe conditions.

An Oriental spirit, full of whom the name I do not recollect, told us that he lived at the Court of Cyrus twenty-four hundred years ago.

There were two female forms; one of them 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, I should judge, eight or ten minutes, and evidently enjoying the frequent exclamations of "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 most conveniently be 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 proved 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, exultingly singing with us, "Some France, awake to glory." Our conversation with St. Fontennelle was of a very lively and interesting character, lasting, with but 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 state 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.

On Monday 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 colors 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; that 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 hand 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 dew 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. 26th, 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 eclat, 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." It 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 Povey 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 seances 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—it is Spiritualism accounted a sect, by the by—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 churchman, the archbishop of Canterbury, the rationalistic dean of Westminster, or that sturdy 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 good thing 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 as I used to do the greater part of the day, I am still a great 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 manifestations at my seances will leave far behind those astonishing well-attested materializations which preceded from 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 its leavening the doctrines of Mr. Spurgeon; now we find it in the columns of the *High 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. Zollner, 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 he 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*.



**"OUR HEAVENLY HOME."**  
AN OPEN LETTER TO ANDREW JACKSON DAVIS

Now it may be well and highly useful to set forth all that may be actually known or legitimately imagined, even, of the beauties and glories

and at the same time not less powerful over the hearts and lives of men, than the old has been. No doubt, whatever advance may be made by

Alluding to Mr. Forster and his discourse, the Medium says :  
 This veteran champion and advocate of Spiritualism is warning of his work. His long and arduous labors in America had quite exhausted his strength, and for some time he had found it necessary to have perfect rest in order to recruit his faded energies. A residence during the last few months, and a summer trip on the Continent, had restored him to his former wealth, and he has returned to his platform work full of his old zeal and eloquence.  
 For five-and-twenty years or more he has been in America meted out of his services to the popular speakers on Spiritualism, and the laity there.

remained vacant, and all for one year. The reason for such observance was that they virtually believed that the spirit returned, frequented with his family, and not seldom manifested by joining with his voice when the accustomed Sabbath songs were sung, as usually was formerly done every Friday night.

Written down through the Mediumship of  
ADELMA, BARONESS VON FAY,  
of Gonobitz (in Styria), Austria, and translated spe-  
cially for the Banner of Light.

shot one of them, opened its craw, and found in it two hundred weevils and four grains of wheat, and the four grains the weevil had burrowed.











## BUSINESS CARDS.

year, provided a minimum salary of \$1,000 and to make ex-



Bright spirit, linger near us still,  
Impart to us thy new delight ;  
The purest, sweetest fains distill  
From flowers that feel no blight  
Of the mutation's cruel death  
That chills earth's beauty with its breath !  
Illume the darkness of our sphere ;  
Inspire us with eternal truth ;  
Quicken our vision, and appear  
In all thy radiant youth,  
That those who love thee here can see  
And feel the rest God giveth thee.

Baltimore, Md., Nov., 1878. F. O. HYZER.

—♦—  
The stealer of an umbrella should be called a gues



Advertisements.

**BALTIMORE ADVERTISEMENT.**  
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THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less than in person. Letters and notices for the paper (to receive attention) must be addressed (postpaid) to the undersigned. **Specimen copies free.**  
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Oct. 10-13-17

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**Mrs. M. J. Folsom.**  
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Medical Clairvoyant and Homeopathic Physician.  
Office at 85 Montgomery Place, Room 4, Boston, Mass. Nov. 2.

**Susie Nickerson-White,**  
TRANCE AND MEDICAL MEDIUM, 130 West Brookline St., Hotel Brookline, Suite 1, Boston. Hours 9 to 4. Aug. 17.

**CLARA A. FIELD,**  
CLAIRVOYANT, Magnetic Physician, Inspirational Speaker, Lecturer and Business Medium. Montgomery Place, Boston, Mass. March 23.

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A Tumors removed without operation. Diagnosis of disease from lock of hair, or from a picture. Female Diseases specially. Advice free to the poor. Office, 109 West 10th St., No. 66 Church Street, Boston. 10th-10th Oct. 20.

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**Mrs. C. H. Wildes,**  
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**MRS. JENNIE POTTER,**  
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ELECTRO-MAGNETIC PHYSICIAN, 4 Hamilton Place, opp. Park Church. Electrical Vapor Baths. Aug. 10.

**MRS. NELLIE NELSON,** (formerly at 730 Washington St.) Business and Test Medium, Hotel Norwood, (2d suite), cor. Oak and Washington sts., Boston. Sept. 1-14

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Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps. 37 Kendall Street, Boston. Nov. 4.

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No. 30 Dwight St. Dr. G. will attend funerals if requested. Aug. 31-14

**MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium.** No. 28 Winter St., Boston, Room 37. Nov. 23-14

**MRS. L. HOPKINS, Trance, Business and Test Medium.** No. 7 Montgomery Place, Boston. Nov. 23-14

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Parables.

And quoted tales, and jewels five words long,  
That on the stretched forehead of all time,  
Sparkle forever.

THE HUMBLE GONES  
The dear Lord's best interpreters  
Are humble human souls. —Whittier.

One is gentlest when one is strongest in a resolution.  
—Richter.

GOOD DEEDS SURVIVE.

"Only the good we do survive."  
The journey over the sea  
Oh! souls, take heed, else poor indeed,  
Or empty your ships will be. —Belle Bush.

Unrighteous gain has destroyed millions, but has  
never made one man permanently prosperous and  
happy.

PRIMER.

Forth in the sunlit, rain-bathed air we stepped,  
Sweet with the dripping grass and flowering vine,  
And saw through lifted clouds the pale sun shine.  
Back o'er the hills the rain mist slowly crept  
Like a transparent curtain's silvery sheen;  
And fronting us the painted bow was arched,  
Whereunder the majestic cloud shapes marched:  
In the wet, yellow light the dazzling green  
Of lawn and bush and tree seemed stained with blue,  
Our hearts overflowed with peace. With smiles we  
spoke  
Of partings in the past, of courtes new,  
Of high achievement, of the dreams that make  
A wonder and a glory of our days,  
And all life's noise but a hymn of praise.

If all those who obtain not their desires should die of  
disappointment, who would be living upon the earth?

PRAYER FOR THE DEAD.

Woeless thou, Lord, for those sweet memories!  
Thou thanks the swift, swift upward to thy feet,  
But old time bow doth follow them as they fly,  
Forth from the still in long hushed, tender cries:  
Even for the blessed soul its pleading cry:  
"Make them more blest, make heaven doubly sweet,  
Their safety sure, glory more complete,  
Their love more glad in light of blissful peace."  
Oh happy prayer! that I, too, might impart,  
No power of mine to pain to thee to give,  
That hath no need, but rises free and clear  
"To them that have been given," just to say  
By right of pure love it claims their care,  
And sings around its sweet, spontaneous lay.  
—M. E. Bennett, on Sunday Afternoon.

Every man ought to speak and act with such perfect  
integrity that no man could have reason to doubt his  
simple affirmation. —Pythagoras.

The Rostrum.

"The Signs of the Times; or What the  
Present State of Things Social and  
Religious Indicates."

The above was the topic selected by the audience at the meeting of the Parker Memorial Society of Spiritualists Sunday afternoon, Nov. 24th. W. J. Colville—who has for a month past so successfully vindicated his claim to be considered one of the most remarkable trance orators now known to the spiritual rostrum—gave the theme close, careful and exhaustive treatment. We shall print next week a report of his eloquent remarks. The exercises of the meeting were made additionally pleasant by the rendition by the female quartette, assisted by Robert Cooper (bass) and John C. Bond (tenor), of two songs, "Safe Within the Vale," and "Over the Crystal River," the music of which was composed by Mr. Colville himself. The answers to the queries presented by the assembly were of marked directness and interest; and the session—which was the last of Mr. Colville's present engagement before this society—taken in its entirety was one with which no mind and audience had alike reason to be well satisfied. The services terminated with an inspirational poem by Mr. Colville on the subject "Purity," which was chosen by those in attendance.

In a few closing words to his audience Mr. Colville called especial attention to the claims of the Ladies' Aid Society upon the pecuniary assistance and countenance of the Spiritualists of Boston and vicinity; this organization he stated (as we have frequently done in the past) was a charitable society, formed for the purpose of alleviating the sufferings of the poor, and in dispensing its supplies its members never asked whether the recipient was a Spiritualist or a Christian in the orthodox acceptance of that word; they recognized the common brotherhood of humanity. Any contributions, whether of money or clothing, intended for the relief of the needy can be sent to Mrs. John Woods, President, or Miss M. L. Barrett, Secretary, at Chickering Hall, Parker Memorial Building, and will be faithfully devoted to the purposes designated. We hope this worthy organization may have its treasury and storehouse well filled at once, for the state of affairs which now exists in community is one which threatens to cause most unprecedented demands upon the exchequer of all the charitable agencies of our city.

The Controlling Intelligence of Mr. Colville, in taking leave of the audience he had addressed for the four Sabbath past, made use of the occasion to express his satisfaction that Mrs. Richmond was to be his successor. It was owing to the ministrations of that lady while she was speaking in England, he said, that the conditions had been brought about whereby Mr. Colville himself had been rendered susceptible of control for platform purposes; Mr. C. was at that time strongly skeptical as to spiritual matters, but her lectures attracted his attention, and finally aroused his interest to so great an extent that the way was opened whereby he was finally brought into the state of development necessary for the work in which he was now engaged. Therefore if any had been benefited by what had been said during the past month through Mr. Colville and he hoped there had been, they must accord all the praise to the spirit guides of Mrs. Richmond, through whose influence the mediumship of Mr. C. had been made possible.

Mr. Colville will commence a course of lectures in Investigator Hall, Parker Memorial Building, Angleton street, Boston, on next Sunday A. M. These meetings will continue to be held (all further notice) at 10:30 o'clock of each Sunday morning. He will be open to calls to deliver Sunday evening and week-day evening lectures where his services may be required. Address him at Davis street, Boston.

Mr. Colville in Charlestown District.

W. J. Colville lectured last Sunday evening in C. B. Marsh's course of meetings, Abbot's-ford Hall, the place of assembly being filled with attentive and appreciative listeners. The subject chosen by the audience was, "What is the usual state of consciousness of the spirit immediately on entering the spirit-life?" The discourse lasted some forty-five minutes, and at its conclusion several important queries were considered, both on spiritual and scientific subjects. An improvised poem was delivered at the request of the audience, on "Banker Hill." During the entire proceedings, which lasted for two hours, the people present paid fixed attention to the remarks of the speaker, and frequently gave vent to their satisfaction in rounds of applause.

Mr. Colville speaks there again next Sunday evening, at half past seven o'clock.

A man may be in heaven long before he goes there; and a man may be perfectly sure that there is a hell here, even when he is doubtful about the one hereafter.

Concerning Spiritualism.

To the Editor of the Banner of Light:  
The letter concerning Spiritualism which I give below in translation is from the famous author of the "Philosophy of the Unconscious," Dr. Ed. von Hartmann:

BERLIN, Sept. 25th, 1878.  
MOST ESTEEMED, Dear Sir: If I have delayed answering your letter of Aug. 20th for a few weeks, it was done because I wished to previously inspect the second volume of Zollner's "Scientific Treatises." This done, I must confess that those phenomena, which thus far seem to me satisfactorily vouched for (through persons known to me), cannot move me to change my opinion that the hypothesis of the cooperation of spirits has no scientific basis. If the spirits are unable to act without a living medium, if they have need of its unconscious will for their mediation, we may as well content ourselves with this unconscious will as a cause. If we have to presume the spirits to be deceased persons, we would acknowledge thereby that men possess faculties of which they are unconscious as long as they live. If this be so, then living men, too, could use those faculties unconsciously. The contents of the contents of the media but never that of the present persons (sitters), and they are, in the average, proportional to the latter. This is of easy explanation, if the communications come to pass through unconscious psychic influences by the sitters upon the medium; but it is hard to explain by the inspiration of spirits. That Perty has changed his former opinion on this point was not yet known to me, and was interesting to learn from you. For the enclosed character delineation, my best thanks. Many things in it are kept too indefinite to put much value on them; some are astonishingly correct, others not at all. The latter (circumstances) would, however, be just explicable, if the medium had drawn their impressions from the public literary judgment of my person. Your former declaration in the *Gegenwart* has been reprinted by Zollner.

Repeating my best thanks, I remain with the highest consideration,

DR. E. V. HARTMANN.

This letter of the famous author of the "Philosophy of the Unconscious," which has become in a very short time but too popular in Germany, requires a short commentary, which I will briefly add. My writing of Aug. 20th to Dr. Ed. von Hartmann, with whom I had exchanged a few letters in 1872, was caused by my having obtained a psychometric delineation of his mental organization through a lady of this city, which I thought excellent, considering that it came from a person who, at the time when she held a letter of Mr. Hartmann in her hand, was not only in total ignorance of what she was holding, but beside this would not even have had an idea of the existence of such a person as a German philosopher of that name. Under these circumstances the assertion of Mr. Hartmann that some points in his character were astonishingly correct—I am sorry he did not state these points particularly—speaks highly for the importance of the peculiar phase of mediumship called psychometry, and for the genuineness of the manifestation in this case. Mr. Hartmann's remark, therefore, that the points which he did not agree with might have been influenced "by the public literary judgment of his person," appears to be totally unfounded.

From the first part of Mr. H.'s letter, American Spiritualists will learn that even the important steps which have been made by Prof. Zollner and three or four of his colleagues at the University of Leipzig, toward establishing Spiritualism upon a scientific basis in Germany, have thus far had no effect upon the most popular philosopher of the present age. The experiments of Prof. Zollner in the presence of Dr. Slade have failed to change the opinion of Mr. Hartmann that "the hypothesis of cooperation of spirits has no scientific basis." He still persists in believing that the astounding phenomena observed and faithfully reported by a number of eminent German scientists—including the declaration of the magnetic needle, and the exhibition of footprints within a hermetically closed folding-sheet—find an easier and more "scientific" explanation in the assumption of "unconscious psychic influences by the sitters upon the medium," although the philosopher would be sadly at a loss to explain how "unconscious mental action" of human individuals, whose feet were, no doubt, at the time encased in stockings and boots, could leave the imprints of naked feet on a blackened sheet of paper. We must, knowing human nature, not wonder at the stubborn denial of conscious intelligent action of some external invisible agency in such a case, since to acknowledge such an agency would surely and speedily upset the whole hypothesis of a universe ruled by "unconscious" spirit.

The trouble with these German philosophers, who, although claiming the privilege of calling their researches preciously "scientific," are constantly constructing the world from the depths of their metaphysical vagaries—I say the trouble with them, is their almost total ignorance of the overwhelming mass of Spiritualist facts, and their aversion to observing such, when an occasion is offered them. How many manifestations are there on record which would satisfactorily refute the philosopher's assertion that "the communications never surpass the intelligence (comprising the knowledge and memory) of the sitters," even should they surpass that of the medium! It is their ignorance of such facts which keeps our scientific men in error about their tangible cause, and forces them into forming theories affording a far more constrained and improbable explanation than the simple assumption of invisible but conscious agencies. Nevertheless, as the testimony of at least one unprejudiced scientific mind in Germany shows, we may be satisfied that if science does not conquer facts, facts will soon conquer science!

DR. G. BLOEKE.

Brooklyn, N. Y.

Somebody has estimated that at the present rate of conversions in India it will take 6,000 years to convert the whole country. There are others who say the converts are "the worst rogues in India." The *Examiner* (London) cutting these and other statements says people are beginning to consider whether it is wise or just to send "tens of thousands of pounds abroad to convert a people who are more moral than ourselves, while at home we have sunk in vice, ignorance and degradation, millions of our own countrymen." Doubtless the "civilized heathen" of many of the eastern countries would see many reasons, in the slums of London and the immorality and brutishness of some of the country sections of England, to wonder what call such a people have to "evangelize the world." But it is not that the Christian spirit leads them to go too far or pay too much; they do not in the right way begin and continue the work at home. —Golden Rule.

The Standard prints the following from a correspondent, concerning a somewhat noted New York clergyman:

"His sermons do not permit him to ride in a street car on Sunday; the distance is too great for him to walk, and he therefore has to have a carriage as often as he preaches. Why it should be wrong to ride in one way, and right in the other, it is not easy to see."

The class of modern Pharisees who strain at the gnat and swallow the camel is still somewhat large, only in this case the poor stickler strained at a car ticket and swallowed a carriage and pair. —Chicago Alliance.

Idananas stood forth, who stood first?

BRIEF PARAGRAPHS.

Faith and charity are cardinal virtues. Faith in humanity, and charity for all mankind. He who possesses these need fear no evil. The shafts of malice and the tongue of slander can never harm him.

There is one word in our language that is never pronounced right. It is "wrong."

The graphic report by Mr. Charles R. Miller, of East New York, of the wonderful materialization manifestations witnessed in the presence of a select company in Philadelphia, recently, at the seances of Mr. Alfred James, will be found upon the first page of this paper.

The New York *Mercury* says Talmage is now called the theological sitting bull of the East.

Clerical crookedness is becoming altogether too frequent in this country of late. The last case reported by the papers locates the culprit in Pennsylvania—obtaining money under false pretences the plea. He has been deposed from the ministry. Bro. Cook, the immaculate, should look after such stray sheep.

There can be no true civilization which is not based upon respect for woman, and the sanctity of the marriage relation.

Some men with an eagerness for fame have invented a spring seat saddle that will rock a man to sleep on the hardest going animal. What this country needs is some kind of a saddle that will hold a man down on the roof of a horse when he suddenly, and without warning, points at the sky with his tail. —Toronto *Advertiser*.

Em Monia is a mighty strong girl.

Just before leaving America Dean Stanley was surprised at a station by a lean person, with a tuft of red hair whiskers, putting his head in at the car window and shouting, "Hello, Stanley! Hooway! How's Afkay?"

Every woman suffragist from the commencement has been bombarded with East London on the head with somebody else's interpretation of the Scriptures, and branded as heretical. —*Editorial Note*.

Why are some girls like old muskets? Because they use a great deal of powder, but don't go off!

Originally appealing to the affections, Spiritualism has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief sign of earth-life is but a segment of the vast cycle of existence, and the largest segment by far is beyond the grave. Spiritualism sets a higher estimate upon man than perhaps any other school of thought. —*Thos. Gales Funder*.

Don't bet, don't fret, don't get wet, and you'll have no regret.

A little five-year-old, of Dorchester, somewhat surprised his mother a few days since with the remark: "God is everywhere; he is all over me; and when you spank me you spank God."

"Ah! none so neat and natty  
As can compare with Patty—  
Pretty Patty!  
A stew, a fry, a broil is well,  
A peary roast on the half shell,  
But words are weak the charms to tell  
Of dainty Patty—Oyster Patty!"

Shipwrecked sailors' never cry, "Oh, Lord! have more sea upon us!" they may be good churchmen, too.

If age and number of believers only be taken into account, the Buddhist faith has more to commend it than any Christian form of worship. It has existed almost 500 years, and its adherents are estimated at 100,000,000—more than one-third of the whole human race. —*Ex*.

A profane upstart—The man who sits down on a bent pin.

W. F. Jamieson, Liberal and Scientific lecturer, gave six lectures in Bushnell, Ill., five in White Hall, Ill., and is advertised to give a course of seven in Havana, N. Y., Nov. 26th-Dec. 1st; six in Yates City, Ill., Dec. 2d-8th; eight sessions debate with Rev. J. Hughes (Universalist) in Bushnell, Ill., Dec. 10th, 11th, 12th, 13th, 14th, 15th, 16th, 20th.

A fellow asks us if it is really darkest just before dawn. "Dawned if we know. We are not a clothes-line thief." —*Doston Post*.

Hope the friends will not overlook the proposition of J. Wetherbee in our advertising columns.

MINISTERIAL COURTSHIP.  
2 lovers sat beneath the shade,  
And one the other said:  
"How likest thou that you see?  
Have smiled upon this suit of mine;  
If so be heart, it pulsates for you—  
Thy voice is mine melody."  
"Is't to be thy loved I, 2?  
Say, or nymph, will marry me?"  
Then listened she softly, "Filly!"

The New York *Herald* accuses the irrepressible Talmage of preaching "low-necked sermons," and says the excited hyperbole and the hyperbolic exhortation to flee from the iniquity which he has just painted, with which he closes his harangues, is merely "a little bit of doctrinal ribbon around the low-necked sermon" aforesaid.

A New York farmer has invented a felt shoe for horses. If he could invent some method of enclosing the hind feet of a horse in felt shoes, he would confer a greater boon on humanity. —*Hawkeye*.

FRICTION MATCHES—Unhappy marriages. Ada says, "That's so."

The forest leaves are turning, and the chestnut leaves are falling, as the peasant man stands turning them up, and books will soon be laden, by every city maiden, with leaves which nature made on purpose to be red. —*Wheeling Sunday Leader*.

The grave of Vanderbilt is watched. If the old fellow had known what a fuss his children were to make about his money, he never would have had a grave till he had administered on his own estate.

We have felt the need, in common with all writers and speakers, of a pronoun that shall mean "him" or "her" interchangeably. It would seem to be easy enough for a philologist to invent such a word. We hope Dr. Clark will try his hand at it before he leaves the country. He has shown capabilities in that direction. —*Chicago Alliance*.

One of the oldest and most orthodox of the Jewish congregations in New York is now excitedly discussing the question whether the men and women shall sit together in the synagogue.

A Michigan farmer hangs out a red cloth when it is going to rain, and a white one when the weather reports are favorable, and his hens have learned to plan accordingly. —*Detroit Free Press*.

It is said that the manufacture of carpets dates far back into antiquity. This probably accounts for the fact of so many antique ones in the market to-day!

Moorish women wear rings in the nose, while American women wear them in their ears. Both "fashions" are relics of barbarism.

Rev. Joseph Cook says that "the innermost laughter of the soul at itself rarely hears more than three times, without hearing it forever." That is to say, subconscious exclamation of the ego at the ego dilemma conforms to the old rule—three times and out.

PEDALISTIC.  
Oh! the corn, the horrible corn,  
Burning at night and aching at morn;  
Under somebody's foot half of the time,  
Throbbing with misery almost sublime,  
Panting.  
Infamous.  
Big as your fist—  
Show me the sign of the cat-paw-dog!

The Indianapolis *Journal* is responsible for this alleged joke: "The Mexican front car gives the United States Government a great deal of trouble. Mexico ought to turn the other ear."

What an effect climate has on natural development! In California they make alcohol out of beets. Here we make beets out of alcohol.

"Up service," said the preacher, earnestly, "is not acceptable." "No," muttered a constable in the audience, "nothing sticks but a written summons and personal service."

Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly. —*Buddha*.

New Publications.

THE GREAT SLIGHTED FORTUNE, by J. D. Bell, is something rather original in its way, though no more than an attempt to "break the spell" of "Tillatranism" whereby mortals are bound, and to open glimpses of better, sweeter, grander possibilities. It is a plea for man's great fortune, namely, his own nature. It is designed to add in the improvement of the one talent in order to enrich the whole capital of the man. It aims to heighten and increase our valuation of those natural inheritances, the body and the soul, and to fit men to experience nobler stirrings and ardors, as well as an habitual cheerfulness. It is at once practical and suggestive, and is divided as a volume into six chapters, as follows: The Wonderful House; The Inestimable Interior Heritage; A Princely Possession; The Ever-Living Produce; The Myster Personality; and The Prime Condition of Trial. The author quotes very freely, and mars his own thoughts by thus trying to support them. It is a book to "do much good in these times." Published by T. Y. Cromell, New York.

OUTWITTED AT LAST, by S. A. Gardner, is a new novel from a Western author, full of exciting interest and dramatic effects, and has been pronounced by good judges one of the most attractive stories presented to the public in many a day. Published by G. W. Carleton & Co.

EDITH MURRAY, by Joanna A. Mathews, author of "The Beside Works," is another of the fascinating and popular works from the pen of this growing author. Miss Mathews writes a wholesome story, with excellent moral aims. She produces whole broods of little heroines, whom to know is to be in love with, making the heart fresher and warmer ever after for the remembrance of them. G. W. Carleton & Co., Publishers.

EVELYN'S FOLLY, by Bertha M. Clay, author of "Thrown on the World," and other books, is another of the stories republished from the *New York Weekly*, and will interest like the previous tales by the same gifted writer. Published by G. W. Carleton, and sold by A. Williams & Co.

THE HARMONIC SCHOOL FOR THE ORGAN, for Students of the Pipe or Reed Organ who desire to become thorough organists and teachers in the true organ style, by William Horatio Clarke, organist at Tremont Temple, is a new book in its line, inculcating the principles of harmony in connection with an advanced and progressive system of manual practice, introducing good examples for illustration, with the view of cultivating the faculty for improvisation, and forming a practical guide to the art of composing in the organ and church style. The author is widely known as likewise the author of the New Method for Reed Organs, Short Voluntaries, Outline of the Structure of the Pipe Organ, and other works. It is a handsome book, and is pronounced a valuable contribution to musical literature. Published by Oliver Ditson & Co.

DAY DAWNING, or, Reason and Religion Reconciled; and The Way of Happiness Made Plain, by William Garrison Skillman, is a little book whose title will perhaps best explain its scope and bearing. There are two dozen chapters in it, treating on a wide variety of subjects. The author has his own views to communicate, and they will not fail to command a popular interest commensurate with their importance. Published by Harper & Brother, 116 and 118 South Fourth street, Philadelphia.

MOTHER GOOSE RHYMES, with silhouette illustrations, by J. F. Goodridge, artist of "Mother Goose in Black," is the happy contrast to the other publication, and is called by the name of "Mother Goose in White." It is so well done that it will not cease to provoke laughter after many perusals. Published in a strikingly original style by Lee & Shepard.

THE LADY'S ALMANAC and Note Book for 1879 is an early candidate for annual favor in the field of the new year, and is very neatly published, with numerous pretty illustrations, by George Coolidge, which is saying all that need be said. For neatness and convenience no lady could well ask for anything better. For sale by the New England News Company.

CHRISTIAN AND DEIST, and the Prophets, by D. V. A., is a little volume purporting to give a business man's views upon religious and social matters, and as such is worthy of a wide perusal. Free thinkers will not fail to be stimulated by what is presented and urged on these far and attractive pages. Published by Charles P. Somerby, New York.

INTERNATIONAL LESSON HYMNAL, edited by David C. Cook, is a new candidate for Sunday school favor, and must apply there for support. We suppose it is as good as any of the other things of its kind. Published in Chicago.

THE PROCEEDINGS AND ADDRESSES at the Free-thinkers' Convention held at Watkins, N. Y., in August last, have been reported and bound up in a substantial volume by D. M. Bennett, of New York. It will be found a rich repository of liberal and advanced thought, uttered by a large number of representative men and women. Some of the speakers attack Spiritualism, but it was to be expected of them.

ENGLAND FROM A BACK-WINDOW, by J. M. Bailey (the *Panbury News* man), is the record of this humorous author's foreign tour, served up in his own peculiar style. In place of being spilled, or of slopping over, as tourists' descriptions usually are and do, it is in the very opposite vein, and will amuse quite as much as it instructs, being sure to do both. The reader will find in it much to occupy pleasantly many otherwise heavy hours. Published by Lee & Shepard.

DAISY THORNTON AND JESSIE GRAHAM, by Mrs. Mary J. Holmes, author of "Tempest and Sunshine," besides many other stories of thrilling interest, is the last production of this fascinating and popular writer of fiction. It will prove fully as entertaining as any she has hitherto written, and is permeated with a deep, strong, and tender interest. For sale by Lockwood, Brooks & Co.

BRADSTREET'S Improved Mercantile Agency, under its new management, issues a very neat pamphlet, containing testimonials from a large number of its voluminous subscribers. The idea is unique and is handsomely carried out.

"WAIFS AND THEIR AUTHORS," by A. A. Hopkins, Rochester, N. Y., editor of *The Rural Home*. In the Preface the editor and compiler says: "Not all the singers sit on library shelves, in dainty costume of blue and gold, and sing to select audiences. Some of the sweetest occupy the 'Poet's Corner' of the newspaper, and find listeners in homes where stately singers seldom come. . . . They strengthen the popular faith; they give new hope to the desponding; they move us all to a broader good-will and a nobler charity."

In a neat volume of three hundred pages these waifs are gathered up, choice single poems worthy undying fame are some of them. Brief biographies of their authors are given too, and we get ideas of the lives of a score of poets who have written little, yet grandly and beautifully.

For instance, I find that the author of the choice poem "Under the Ice," which is a favorite song for Spiritualists, is an editor in the *Post and Tribune* of this city, whom I have known for years as a hard-working writer—Lewis J. Bates.

Mr. Hopkins has made a valuable and appreciative book. His own poems in a volume "Asleep in the Sanctum," are graceful and full of feeling, and have won praise from good judges. G. B. S.

Detroit, Mich.

To the Editor of the Banner of Light:

By a steady application to business, and without vacation during the year now drawing to a close, I find my health very much impaired, and for rest intend leaving Boston for Florida on Sunday next, Dec. 1st. Shall probably return home the last of December, or in about four weeks, hoping to gain strength to enable me to continue on my labors. Thanking all for their patronage, I hope for a continuance of the same. SAMUEL GROVER, 40 Dwight street.

Boston, Nov. 24th, 1878.

A gentleman residing near Boylston, Va., built a "rain tower," forty feet high and thirty feet in diameter at the base, with seven large flues, two of which reached an altitude of sixty feet. Then he built a fire to bring on a rain, but it failed to produce the desired result. It would have been better to have certain and less expensive to have got up a camp-meeting, or hired a circus school picnic will also bring on a rain nine times out of ten. —*Ex*.

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PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

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AN EXAMINATION OF THEIR DOCTRINES.

BY

KERSEY GRAVES,

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

As will be remarked on perusal of the table of contents, the ground gone over by Mr. Graves in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the mind at the mention of the word Bible is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

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The Leading Positions of this Work.  
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CHAP. 6.—The Egyptian Bible; "The Hermes"; Analogies of the Egyptian and Jewish Religions; Antiquity of Egypt.  
CHAP. 7.—The Persian Bible; The Zend Avesta; The Sacred Scriptures of the Persian and Jewish Religions; Antiquity of Persia.  
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