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Spiritual Phenomena.

Mr. Charles R. Miller's Report of His Visit to the James Circle, Philadel-phia, 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 spirit-

ual phenomena. We have a committee on Spirit

Circles, of which the writer is Secretary. My friend, Mr. Jno. Oakley, a gentleman

lor, 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 "manslon," 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 scances, 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. tant from it.

I sat at the right and almost in front of the

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 scance 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 scance, 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

space of not exceeding twelve leet sadialet, the sene 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.

ately) for strength, and to comply with necessary Abdel Kadir's language and presence were so imposing and impressive that I shall never fail to recall with satisfaction and delight this brief

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 séance he brought a handful of diamonds, in addition to those that sparkled on and adorned his person.

monds, 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.

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 dews 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 Glad-

said: "Chief Oakley, put on the light; Roman Glad-

served bull, have cognitioned, among other subpicted funging in twestigation, or this receiption of the street of which the writer is Secretary.

We friend, Mr. 30. O. O. O. O. A. prestionant in the street of t

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 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 Courtes of Carlon" with a medium of deal

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 coöperating 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.

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 tome 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 dews now—soon comes the spiritual storm."

orated 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 highesteem 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., Hallock, 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 spee h 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

structed in the reincarnation theory. The Sig nor 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 Hondon, 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 Powis Square, Bayswater, London.

"Is Queen Victoria a Spiritualist?"

We have, from English advices, frequently anwered 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:

al 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:

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 extremest 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

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 scances will leave far helind those astonishing well-attested materializations which proceeded 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 op-posite poles of thought—Last month we traced it leavening the doctrines of Mr. Spurgeon; now we find it in the columns of the High Church Guardfind 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—independent 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 Leipzic 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 hore 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 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 inHIRDS.—
Light reason Darkness? Why no-not quite.
The rather a question of hight resus, light.
Yet these flottered creatures a foolish flight—
Are blind and nobles, who, seared at the sight.
Owls, guils and noblies, who, seared at the sight.
Owls, guils and noblies, who, seared at the sight.
Owls, guils and noblies, who, seared at the sight.
Dash the medves dead in reason's despite.
Mr. Ponch would gladly some words indite.
To alloy the fluster and blether maskite.
To often aroused by occasion shift;
To soler counsels would fain invite.
Each prematurely despendent wight.
Who sees but ruin about to alight.
On Gas Share, and Profit, and Company-right.
Who would walls to the papers indite.
About empty coffers and markets tight:
To prove quite clear that foresight is fright.
That Gas Shares must come down like a stove-in kite,
That light is darkness and black is white.
Cease, fools, your brainless leads to stude.
Against an improvement of too much might.
To be stayed by fear of your hopeless fight.
There's room for all, and this Erricos Light,
With its lightning dash bringing day into night.
Will prove a deessing and not a blight.
There hee may plach, as shoes will, when tight.
But Panle is madness. "Is true, as tritle;
A Hundred Millions is a sight
Too much to be galped in a Stock-Exchange bite.
Then cease bewalling your piteous plight.
Hold to your Gas Shares tough and tight.
And you Il find that things will work themselves right,
Nor knock out your brains on the Edison Light.

"OFR HEAVENLY HOME." AN OPEN LETTER TO ANDREW JACKSON DAVIS.

DEAR FRIEND AND BROTHER I received from you some time since a copy of your recent work entitled, "Views of Our Heavenly Home," and intended long ago to have acknowledged your kindness; but I have waited in order that I might first carefully read the book, and thus be able to say something of its contents. This has been but recently accomplished, owing to the fact that it had to be done while I was laboriously engaged with the plow, hoe and spade, and engressed with all the multitudinous cares that pertain to a farmer's life.

Permit me now to say that I have perused your book, and particularly that portion which relates more directly to the subject of its title, with great interest. In it I find many things of marvelous import and of wonderful beauty, tending to expand and give definiteness to one's conceptions of the vast Univercedum in which we dwell; at the same time, many things which, like some of the writings of ancient Paul, are "hard to be understood." Let me hope that I shall not be so unfortunate as some of his "unlearned" readers were who are said to have wrested his words "to their own destruction," but I feel obliged to at least lay them on the shelf for the present.

Of course I pretend to no ability to dispute the correctness of your clairvoyant perceptions as to the cosmography and scenery of those to me invisible realms which you describe. But unavoidably, as I read, the questions have continually thrust themselves upon my mind, can all this be true? If so, why is it that other clairyovants have never so far as I can learn seen. the same things? 'And why is it that spirits, in giving us, through mediums, accounts of their after-death-experiences and journeyings, give no hint of any such structure to the universe, or such local relation of "the Summer-Land" to the earth, and mode of connection therewith? Why was it that Swedenborg saw things so very mine): differently? and why does Harris render us so interly diverse an account of things "beyond

I have no doubt that you are fully persuaded of the reality of what you have seen and described, and of the truthfulness of the "impresslons" which flow into your mind. But I have found this to be the case with every clairvoyant and impressee with whom I am or have been acquainted. It seems to be a general characteristle of ideas and impressions that flow into the mind through the spiritual faculties, that they come with an assurance of something like infallible authority, or at least a strong persuasion of their absolute truth, to the mind that receives them. Hence the world has had many assumed

River," with other like dreamy and languid songs, and in straining their ears to catch sig-

any portion of it, as shall introduce the heaven- possible, as it would seem to be, under the laws, ly kingdom on earth, in your day at least. Is forces and tendencies of the spiritual world as there no ground for such a hope?

feel despondent in view of the slow advance in make an earnest effort, to realize it, and to inpractical reform made by the people at large, eite others to join us therein? Or, at least, if not excepting even those who call themselves we may not look for the sudden transformations Spiritualists and Reformers. And were there for the better that have been sometimes effectno power in the universe competent to work; ed under these extraordinary effusions of spirthe required changes, more efficient than the itual power, may we not labor with energy and common but tedlous processes of argumenta-, hope to promote by appropriate means that spirtion and intellectual convincement, followed by the usual imperfect ability of persons to live up to their better convictions when formed, there duce the same results? And in this work may would be abundant reason for despondency. There is need, surely, of an internal or spiritual tion, not only of the "innumerable hosts of the impetus, coming from higher realms of life, heavenly spheres," but even of the "absolute which shall make the performance of men's bet- Lord of Heaven," (whoever or whatever that ter convictions possible and easy.

Now is not such an impetus available? Is there not in the universe a power, call it by: what name you will, that is capable of working speedy changes in numbers of human minds and hearts? capable of spiritually quickening, in planations; and to offer a criticism or two upon teriorly developing, mentally illuminating, and thus barmonizing and elevating to better possibilities the more susceptible at least of our human brothers and sisters, thereby preparing them for obedience to the Principle of Use, and thus for entrance into the true kingdom or life of heaven?

On page 120 of your "Views," you describe an element or force which seems to be competent to the desired end. You say the italics are

A luminiferous ether floods infinite space. It is within and without all things. . . . It fills all things; it is the five of suns; the force of all things; it is the five of suns; the force of stars; the purifying presence in all mineral structures; the links in the life of plants; the power which checulates the blood in animals; the bridge by which man materially is connected to man spiritually. What name, I ask you, shall we give this shining, fiery, purifying, conjugating essence of the Univercedum? Among jugating essence of the Univercedum? Among the stars it is an astral emanation; among the suns it is a solar emanation; over each Summer-Land it is the absolute 'Lord of Heaven'; in each human heart it is inseparable from affection, and in each head it is afficed to intelligence. What shall we call it? Until a better term is given, we will name this omnipresent, luminiferous ether THE SPIRIT OF GOD."

Again, on the preceding page you say (italies

general increase of thought and light has now songs, and in straining their ears to catch signals from, or perhaps their eyes to catch glimpses of, supposed dwellers in that far off land, than to engage in any earnest effort tending either to self-improvement or the elevation of human society about them.

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 glo-imately imagined, even, of the beauties and glo-image in instraining their ears to catch signade it feasible for some, at least, to make a large stride forward, under impulsions from the law saming to 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 on the introduction of a religion that shall be rational and philosophical, 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

ries of "Our Heavenly Home." And it is more over of high importance to most of us, at least, to be assured heaven it is preparatory. If the future is to outgrow, and the future is to outgrow, and the future is to outgrow. My soul was greatly surred of late, by noting the terretard creationed, to accompany all post-travals of that the outer is preparatory. If the tenders were the controlled to a second the future is to outgrow. My soul was greatly surred of late, by noting the tenders and the future is to outgrow. My soul was greatly surred of late, by noting the tenders and the control of the contro

recognized by yourself in common with Spiritu-It is, perhaps, not strange that you should alists in general, is it not worth our while to itual culture, or evolution of the divine inmost in human souls, which shall more gradually prowe not expect the ready and powerful cooperamay be,) and the potent aid of the omnipresent and all-purifying "Spirit of God"?

It was my intention to have noted some points of difficulty in your work, on which to ask exseemingly vulnerable positions. But I will let them pass for the present, as of minor import-

Allow me to add, that in perusing your former writings I have sometimes thought you failed to perceive the true meaning and value of many things taught in that venerable book, the New Testament-a book no doubt often greatly misinterpreted by its most zealous defenders. It gives me pleasure to observe that in your later. productions you appear, as your spiritual insight deepens, to recognize more and more of those vital truths which have seemed to me to be the real essence of Christianity, and which, in my view, are identical with true Spiritualism and hence universal and imperishable.

Thanking you most cordially for your interesting and suggestive book, and hoping you will excuse the liberty I have taken in addressing you this unconscionably long epistle, I remain,

A. E. NEWTON. Fraternally yours,

Thomas Gales Forster's Lecture and Mr. White's Address.

On the occasion of Mr. Forster's second lec-

tome with an assurantee of something like Indialike authority or at lead a strong persuasion
of their absolute trait, in the similar that receives
of their absolute trait, in the similar that receives
the strong of their absolute trait, in the similar that we will mane this complex to the consequent that we will are the consequent the strong of their absolute trait, in the similar than the perceptions of each seer, and
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Alluding to Mr. Forster and his discourse, the Medium says:

"Foll at their own play A dozen would-be's of the present day."

been a champion who could

"Foll at their own play
A dozen would-be's of the present day."

We have on previous occasions called attention to the lectures which Mr. Forster has given in Doughty Hall, but the pressure on our space has never permitted us to do anything like justice to the power and superiority of these addresses. Last Sunday he delivered another of these grand orations, and we can only say that if London were not steeped in materialism till it has no appreciation of that which is spiritual, he would be able, without difficulty, to fill any of our largest theatres with eager audiences. We will not attempt any complete synopsis of that address, for it would materially suffer in the process of abbreviation at our hands. It is a lecture which ought to be either heard or read in its entirety. We regret this, however, the less because we understand that Mrs. Forster is now preparing for the press a volume of her husband's addresses, amongst which this one will doubtless appear. The text was, "The Spiritual Man and the Real Man," and certainly the treatment of this subject was both striking and original. The speaker traced the origin of man to the "Father Soul," and thus made us at once the sons of God—our souls being divine, as divine in their essence, our soushly and the attributes of Detty being the legitimate heritage of man. In a manner most effective he told us that theology is no synonym for religion. Here let us say that Mr. Forster is no iconoclast who would destroy our temples and desecrate our shrines. He would rather purge them of the impurity that has gathered around them and teach us how our intuitional perceptions, which instinctively gravitate to God as the Great Father, are truths embedded in the heart of man, and can never be overthrown. We have seldom listened to anything so original and striking as the lucid statement respecting the delicate structure of the body, so fearfully and wonderfully made. The formation and functions of the brain, the expansion of the exquisite nervous ramif

ence. This exhaustive description led up to a climax of sub-lasty. The lecturer, having shown the capabilities of

unfortunately, a stone of stumbling and a rock of offence.

This exhaustive description led up to a climax of sublimity. The lecturer, having shown the capabilities of the physical body, with its wonderful provisions adapting it to all the necessities of the inner man, revealed to us that it was after all only the "soul's echo," and not the man himself. So admirably was this done that something like a dramatic surprise revealed to us the old familiar truth in a new light.

Then we heard of the philosophy of sleep, "death's younger brother"; of dreams, entrancement, and deliram tremens; of nightmare, drunkenness, and somnambulism; of lunacy, and death. On these all-interesting themes popular delusions were exploded, and the minds of the fisteners were filuminated until they almost felt a new faculty opened within them, and they could see themselves and think spiritually without the watchful agency of the material man. Some, in describing to us their experiences at this particular point of theaddress, have remarked: not only did the speaker appear to be inspired, but the hearers caught the fire of his inspiration and illumination as they listened to his clear and incisive words.

"There is no death," was the bold but grand utterance of the lecturer as he grew warm in his subject. "There is no death for man. Death, so cailed, is but elevation to a higher state, when man lives on without dependence on the bodily functions." There is nothing on earth to satisfy the human soul, no contentment on carth, and this is an evidence of the divinity that stirs within us aspirations after our Father, and heaven, our Father's home. For the moment the soul, the real man, is concealed in its fieshly tabernacle, and man, as presented now, is like the clay image, which, with rude hummer, the artist who had admired its loveliness were amazed; but before their amazement could express itself, from the broken and scattered fragments there burst forth a golden figure—fit image of a god. So man, when death rudely destroys the outer form

Judaism and Spiritualism.

Lewis J. Kohn sends us from Cleveland the following translation of an extract from a letter which was written to him in the German dialect "by an orthodox Jewish Hebrew scholar, who makes the ancient Hebrew literature a profound study":

study":

That our minds, reasoning faculties, are influenced by our spirit-friends is a truth, and not a mere faith; such has already been taught by our ancient Jewish philosophers, only they called them angels and not spirits. When the Scripture speaks of angels it signifies spirits. Spiritualism is just as much a fact as Judaism, and the miracles related in the Bible mean manifestations produced by spirits.

Therefore I arrive at the conclusion that in order to make the ignorant portion of our race understand the truth contained in our religious doctrines, Spiritualism must go hand in hand with Judaism. Our present generation, in search for light far from their own spiritual home, have become entangled in the meshes of Materialism—taking pride in ignoring the existence of a Supreme Power—and imagine the manifestations of nature must necessarily occur without a cause, or a prime mover. In times like these, where men in their pride of ignorance assert that when the spirit of man disappears he lives no more—in such times we could not find a more welcome visitor than Spiritualism, and it would be very desirable if, this philosophy, this truth, could be embraced by mankind generally, for universal charity would then be prevalent.

Spiritualism is nothing but the guide-post

Spiritualism is nothing but the guide-post showing the eternal truth already taught by our ancient Jewish sages, and neglected, sneered at by our present pretended scholars of Hebrew

lore.

It is impossible for me to write to you of all the manifestations which occurred in presence of our ancient, learned forefathers, and which (they acknowledged in their writings) were produced by their spirit-friends. I have several such works before me now while I am treating on this subject. Now you will see, my dear friend, that every pious (which means piety resulting from knowledge) Jew is a believer in Spiritualism.

Concerning the various ceremonial customs of the ancient (medieval) Jews, they are en-

Concerning the various ceremonial customs of the ancient (mediæval) Jews, they are entirely forgotten; and a noble, humane meaning underlies every single ceremony. As for instance: After the death of a member of a family the bedstead and bedding of the deceased were not removed; his place at the table was, as usually, supplied with plate, knife and fork, and especially the seat in the synagogue 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.

Four hundred women enter the University of Lon-

Children's Department.

NOVEMBER 30, 1878.

TALES OF THE EVERLASTING MOTHER.

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

TRUE TILL DEATH.

I once, in the age of chivalry, knew a charming and agreeable young girl. Pretty and proud, yet submissive and faithful, she became the wife of the noble knight Wolfgang.

Sweetly and dreamily went by the first years of their marriage. The young wife ripened into womanhood, but to be childlike and simple remained peculiar to her.

To serve Wolfgang as a squire came young Thuno to the castle. He was of a flery and cruel disposition, proud and passionate. A wild love for the wife of his brave master inflamed him, and he strove to make her his own. The harmless dove thought as little of danger as Wolfgang himself, who, like a proud eagle, did not regard the rapacious inclinations of his squire. Now what did Thuno do? By his talk of magnanimity, generosity and virtue, he presented captivating images in all the hues of a bird of paradise before the mind of the sensitive and often solitary wife. Confidingly she met him, and he let her play with the weapons of his words of love, well knowing the danger to her; she wounded herself, and did not know when or how. What followed? Impatient, Thuno tried to conquer her by the strength of his passion, but the poor woman, torn by conflicting feelings, still held fast to the dream of her maidenhood; to the old, true love for Wolfgang. The squire wearied of this life of uncertainty.

"I will lay down my office of squire," said he. "I will possess, not serve."

Wolfgang slept. The squire took a pointed dagger and treacherously stabbed him. Then he went back to the wife.

"Come, dearest," said he, "come dance with me the knight's dance, for I have laid down my office of squire."

"What means this speech?" said she, pale as death. "Thuno, squire! Where is Wolfgang, thy master, my husband?"

"I do not know; what does it matter to me? Come, my little dove, dance with me." And he caught hold of her, pressed her pas-

sionately to his heart, and whirled round with her in a wild dance. "Ah, Thuno! Thuno! What is on thy jerkin? How wet and red it is! Thuno, let me go! Thy hands shake and are damp. Oh, let me go! Thy

looks frighten me." "It matters not, my dainty darling," said he wildly, "thou must dance—dance with me." And he held her still more closely.

She looked at him fixedly and then burst into

"Leave this wicked sport, Squire Thunospeak! thy master, where is he?" and full of misgiving she pushed him forcibly from her. All within her seemed to call out, "Wolfgang, my true husband, friend of my innocent youth, where art thou?" Upright, strong and inflexible she stood before Thuno.

"I ask you again, squire, where is thy master?"

There ! see! see! there he comes, the Knight Wolfgang! A hushed silence fell around them. Pale, like a madman, Thuno gazed at him-at the bloody wound. Yes; there was Wolfgang! Out of the quiet chamber he came, and beckoned silently to his beloved. She hurried to him, and throwing herself on her knees before him cried out, "Wolfgang, here, take thy inno-cent wife!" Blood covers them both now; it runs in a stream around her, and Thuno dare not venture near. "It is a shadow," he gasped out, "an evil delusion; the dead cannot rise up again. Dearest, listen to me!" Then the blood dispersed, and the two closely clasped forms separated. Wolfgang lay again in the quiet chamber; his beloved motionless on the turf. Two corpses hast thou now, fine squire! What wilt thou still from thy darling? Speak !

ON THE BALCONY. "But, dear mother, that was really a frightful

story; thy tales destroy my sleep; do relate to us something of happiness and contentment." Of happiness and contentment on earth? If I only could smile I am sure I should smile quite oddly now. Well, child, look with me on yonder balcony. There they sit-the newlymarried couple. Out of the Gothic windows and door of the old apartment shines the bright lamplight, illuminating the pair on the balcony. The heavens are bright with stars; the earth lost in deep shadows, only the little stream at the foot of the castle flashes now and then like silver in the light of the stars. Jupiter shines in full splendor; they are both looking at him, wrapped in a close embrace, and strangely moved by the knowledge that they belong to each other-that nothing can separate them. The nightingale is piping her song, and the wheels of the mill make murmuring music. How harmonious is all this! The loving couple, the dark night with its stars, the murmur of the waters, the chatter of the mill, the song of the nightingale, and the mild lamplight streaming out of the room. "I should like to remain sitting here with thee forever, my treasure-forever so." And they exchange loving words and kisses; it is a happy evening. But why do I see, after some time has passed, the same woman leaning excitedly over the balcony, and gazing with wild longing into the river below, as if it were a wished-for grave? Why again is she happily laughing in the morning breezes, and caressing her flowers on the balcony? Why this sudden changing from bliss to despair? why this sinking and rising of the feelings? Oh! ask that passionate, warm and deeply-feeling woman's heart, that resembles the sea in its susceptibility, at one time smiling and smooth as a mirror, and then yawning like an abyss. Yes, my child, the richer in love and sensibility thou art, the more truly wilt thou live and suffer; thou livest then doubly, trebly. Thy thoughts and feelings are richer and more manifold than those of poor, slow natures, who, egotistical and narrow-minded, suffer less, but also live and love less. What to the one is great

and the sorrow that love brings to you. Oh! hold it sacred! [Continued in our next.]

bliss, is to the other an insignificant pleasure, and what one feels as a great grief, the other looks upon as merely a passing misfortune. Seek thy happiness in loving and being loved,

An Indiana farmer wanted to borrow a gun from a neighbor for the purpose of killing some yellow birds in his field of wheat, which were eating the grain. His neighbor declined to loan him the gun, for he thought the birds useful. In order to satisfy his curiosity he shot one of them, opened its craw, and found in it two hundred weevils and four grains of wheat, and these four grains the weevil had burrowed.

Spiritual Phenomena.

Scaled Questions Answered; Clairvoy ance and Hallucination-Their Disference; 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 friendmore 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 her right and the questions were going round to 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?"

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 citizen to express himself that accent. None but native Saxons or highly literary cultured Germans could use that pure language. It could not possibly have been spoken by Mr. Mott. The lady was of a small and delicate stature, and had in no respect any similarity with Mr. Mott. She insisted that she had known me when I was a volunteer surgeon at the common hospital at Copenhagon. I did not recollect her, as the patients there were by the thousands, and she might have been an immate suffering from erysipelas, without my being able to recollect it. She expressed great thankful.

The next spirit person who appeared was the street of Causelle. answers down on slips of paper as they were swer to the question I have in my pocket-book? 'Yes," was promptly replied, with an emphasis which argued certainty on the part of my inviswhich 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 Abingdon?" Ans.—"I gathered wild flowing Abingdon?" Ans.—"I gathered wild flowing 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 acceptation 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

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 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." "While 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 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 averred 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 as-

sume 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 straightfor-

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 séance 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, or allopathic school, and I believed at that time that it was the only correct one; but since I entered the spirit-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. with a low but very audible and distinct voice:

General William Bledsoe, late of the Confed-General William Bledsoe, late of the Contederate 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 is 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 aper-

thankful.

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

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 came here."

I asked. "How do you like to be in the spirit-

I came here." I asked, "How do you like to be in the spirit-

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 earthlife in 1869. She was born in Copenhagen, Denmark, in 1833, and never married, but was of a strong, religious nature ard 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 negative

was at times over-strained from spirit-control, and she suffered extremely from her negative condition. She died "on the cross," and from the disease called consumption, and was only very little or 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. ward manner that we do in the daily occur-rences of life, than to continually form a new explanation for every new phase. A clairvoyant 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 do it. He answered. "Very well; I will."

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. Read affirmed her 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 give the children my love. Tell Jerry that he 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." I continued, "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 eopathy." 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 T. Baldwin?" I said, "Very well, so far as I know." "How is John's wife?" "John T. Baldwin's wife?" I asked. "Yes," said he, "John's wife." I answered that I believed she was pretty well. Dr. McMahon continued, "Tell her that we have Caleb Baldwin here by us, and he is just as corpulent as ever; three mediums could not materialize him! Will you promise me to send my regards to Mrs.

three mediums could not materialize him! Will you 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 at the aperture. He wished me to tell 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 don't 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 the young man he acted as pall-bearer for at his funeral, when they found a dead man in the hollow near by the graveyard. Tell him only that I am'they and he will know who I am." 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 Judge James at the Bluffs.

promise. The young man was Charles James, a son of Judge James at the Bluffs.

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 the honor to see him again restored to health, and useful in his especial 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 scaled letter to answer. It was addressed to Charles 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 discover by the keystone you carry that 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."

Two Quakers, man and wife, then presented

and put his head far out toward the audience and showed his clearly-materialized features. While he remained at the aperture he said, among other things, "Be not silent, but be fearless in your testimony to the world that you have seen us and have spoken with us, and tell them that we live. Be sure, write to my wife." He closed by expressing his love and mental attachment for me in these words: "You are a noble mind, and I am attracted to you. Good-bye!"

Yours fraternally, P. W. Poulson, M. D. 36 Gerry street, San Francisco, Ual.

Physical Manifestations.

heaven.

I recently attended a spiritual scance at Titus-

ville. Pa., where I witnessed what to me was

ville, Pa., where I witnessed what to me was very convincing evidence of spirit presence; so much so that I have concluded to send an account of what took place to the Banner, though it may not be anything new to your readers.

The medium was James McDonald. The room, of ordinary size, contained a table, a lounge, and chairs corresponding to the persons present, seven in number, all personally known to each other and all anxious for the truth. The medium was secured by listing tied around his wrists and nailed to the floor on one side of the room. A well-washed slate and pencil were placed on the floor, but beyond the reach of all. My two canes lay at my feet (I will here state that I am at present obliged, like the beasts of the fields, to walk on four legs, the beasts having me at an advantage at that). We were seated in a semi-circle about the medium, holding each other by the hands. The doors were then locked and the lights extinguished.

We were first treated to a pyrotechnic display. The lights were about the size and brile.

locked and the lights extinguished.

We were first treated to a pyrotechnic display. The lights were about the size and brilliancy of the fire-fly, and might be easily taken for that little insect but that the glow was not intermittent, but steady and continuous, lasting many seconds. At times only one would be seen; atothers several floating through the room quite at leisure. They would drop from the ceiling or spring up from the floor. One alighted on a lady's dress, remained there several seconds, and then disappeared. The lady said she distinctly felta hand place it there. At one time five or six engaged in a frolic, chasseveral seconds, and then disappeared. The lady said she distinctly felta hand place it there. At one time five or six engaged in a frolic, chasing each other, crossing and recrossing each other's course, and dancing up and down like children in sport. One light took the appearance of a star, remaining stationary. A lady said, "Who is that?" The medium, in a trance, said: "There is a little girl here by the name of Minnie Judd, who keeps repeating, 'Twinkle, twinkle, little star." Minnie Judd, be it said, was in earth-life the playmate of the little son of one in the circle, and passed away only a few months ago. When the lights were struck, some time after, "Minnie Judd" was found written on the slate.

We were also treated to music, one jovial spirit whistling merrily. Another greeted us, the voice coming from above, with "Good evening, friends." One of my canes strode across the floor, much as if in the hand of a sturdy pedestrian, while the other stood impudently before me and stamped furiously, and then leaned up against my knee. It soon fell to the floor, and when the lamps were re-lit was found in a lady's lap. A fan went round the room, giving us all a whiff of air. It brushed my forehead when passing.

But the most convincing proof of spirit pres-

when passing.

But the most convincing proof of spirit presence we experienced was the palpable touch of spirit hands. We all felt them, not once but many times. A large hand was placed on my head, and a smaller one on my knee. More than head, and a smaller one on my knee. More than a dozen times a hand was placed on mine, and I could distinctly feel the fingers folded about it.

Mr. McDonald is doing a good work in healing those who come to him, many of whom go away cured, others made better by his treatment.

Waterford, Pa. Alonzo Farran. The Rostrum.

One God---The Camel and the Needle's Eye --- Duty to Ourselves and Others--- The Holy Ghost---Materialization---Women of Corinth---Moral Life---Chief End of Man.

An Inspirational Address Delivered before the First Society of Spiritualists in New York City, Sunday Morning, Oct. 27th, 1878, BY MRS. NELLIE J. T. BRICHAM.

[Reported for the Banner of Light by George H. Mellish.]

Among the subjects which were handed in from the audience we report, in part, the following: "Is there more than one God?" There is but one true God, the Unity, the Divine Presence-one in all space, one in all matter, one in all existence, one everywhere, omnipotent, omniscient, omnipresent, infinite, the Father-our Father. Then you will say what do you do with the other two persons of the Trinity, who go with this Father to compose the Godhead? We leave the Trinitarians to unravel their own mysteries; we leave them to their own tangle, which was made by man and not by God. All persons see something in Nature which they may call force, they may call it light, they may call it Our Father, or God, but wherever they see this something in Nature it is the manifestation of the glory of God, the true, immortal spirit. The Jew worships Jehovah: the Christian worships Our Father; they are side by side in worshiping the same being. "How," do you ask? Why, for instance, if at a certain point in space you behold a light, and men standing at different points on the face of the earth are going up to that light, and though their paths are different, yet their eyes reach the same point, and though their vision may follow in many lines, yet do they all reach the same place above; even so men have their different persuasions, they are standing at different points; some are high on the hills, some are on the mountain tops, some are down in the valleys, and some are in the deep mire, but when they look up they see the immortal, the spiritual, the presence of God; looking at a column rising heavenward, some can see very far up, others look near the base of it, and according to your spiritual-unfoldment you, all of you, see the one true God.

From another paper she read as follows: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." We have explained this before. There is no better way in all the world to express these truths than just the manner in which we meet it in this passage. We have said to you the circumstances surrounding it must be taken into consideration. Now some persons not knowing of the cities of the East, knowing nothing of the walls that surround them, but thinking they are open and free of access like the cities of the present day, when they read this passage fail to understand it. Perhaps it might be a woman, who, laying down her sewing, and taking up the book, reads that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven; then she holds up the needle, with which she shas been sewing, and looking at the eye at once says, "it is not possible for a rich man to enter the kingdom of heaven." She salute you."

Two Quakers, man and wife, then presented themselves. They were sister and brother-inaw to Rev. Mr. Snell, in Oakland. They had been on a visit to their sisters Mary and Margarethe, at Benicia, and were now on their way to the East. When they left I saw the olivebrown face of Dr. P. B. Randolph. 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 at the aperture and put his head far out toward the audience and showed his clearly-materialized features. While have many temptations,) then we tell you the passage stands literally true, that it is easier for a camel to go through the eye of a needle than it is for a rich man to enter the kingdom of heaven. It is said the camel can go through if unladen-he must be unburdened; so you cannot enter the kingdom of heaven with your selfishness, your callousness, your unspirituality, your burdens; these burdens must be thrown off, and then you can enter the kingdom of

> The next question read as follows: "Is there not a duty we owe to ourselves? and how far are we bound to sacrifice it to our duties toward others?" That is a matter that all must decide for themselves. There is a duty you owe to yourself, and you are not in very imminent danger of forgetting that. The drift of the world is not toward generosity, or generous sentiments, but it is still toward selfishness. There is such a thing as being too kind toward others, too generous. It is for you to decide. Do you not know that the highest life in the world seeks for the good of its object? Now, just as a certain chemical can be placed upon silver which will show its purity or baseness, you can apply this test to your life, and if it is "plated" it will show right away! Don't you know there is such a thing as the tyranny of the weak? Don't you know men have become tyrants, and the people are to blame for it? Don't you know that in home tyranny there is always some one a little to blame beside the tyrant, for some one somewhere and sometime has helped to make that person a tyrant? It may have been a mother. teaching one child to give up all to another; it may have been a father, in not giving sufficient care to his children; it may have been a wife, constantly yielding. You know the Master said if a man ask you to walk with him a mile, walk with him twain. There are people so selfish that they would not stop there, they would think you had done nothing but what you ought to do, and when you had gone two miles with them they would ask you to walk the third, and carry them into the bargain. Self-respect will win the respect of other people. It is better for humanity, for duty, for love, for good, to remember your own salvation, your own duties, and to remember that the love of humanity seeks for

On the desk was this passage of Scripture: Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark iii: 28-9. This is a mythical horror of the church, this terrible shadow, always hid behind the power of speech. How many souls it has frightened into insanity; they fear they may have in some unguarded moment committed a sin against the Holy Ghost. What is sin against the Holy Ghost? Was it ever explained to the satisfaction of any member of any church? Was it profanity? was it blasity practiced by some? Profanity surely is a wicked thing. What is the Holy Ghost? You weeks. Chas. A. Fowler, President; James Knowlton, Section 1. phemy? Does that mean the ordinary profan-

the highest good of its object always.

know it has been said that this word ghost refers to the breath of life-the breath that God breathed into man, that becomes the ghost. Originally it was supposed to be the breath of life. When a man lay down and gave up the ghost he gave up the breath of life. The Holy Ghost is the breath of life; it is the soul, the spirit-yes, that is it. You might turn the sound of the word, and then it would be the Holy Ghost; not only the breath of life but the Holy Ghost. Whenever you sin against your intelligence of the right, you have sinned against the Holy Ghost. You are to suffer for it, weep over it. It does not follow that because it is not forgiven you that you never cease to suffer for it. It was wise and right and just it was not forgiven you, and you must bear the punishment

On another paper was this from I. Corinthians xv: 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." The question is, "How then did Christ go there in his earthly body?" How do you know he did go there in his earthly body? After the crucifixion of Jesus, it is said he appeared to his disciples in an upper room where the doors were locked. That must have been what Spiritualists call a materialization; that which can take place, but does not take place, save very rarely. When this body appeared in the midst of the disciples and was recognized, and ate with them, it not only had the power of appearing there, but to disappear, for at a certain time Jesus suddenly disappeared; he was caught up in space. Some spiritual change must have passed over him. Now you know very well that the material body is subject to the laws of gravita-tion. The spiritualistic theory of appearance and disappearance, as it is called, would account for this appearance and disappearance of Jesus of Nazareth. But you remember at another time he appeared to them, and he said to one, a woman, "Touch me not, for I am not yet ascended to my Father." What did he mean? He had not yet ascended out of his earthly condition which rendered it possible for him to materialize and make himself visible. That which was seen then came under spiritual laws, and when Jesus of Nazareth really went into heavonly rest, he went as other spirits go, leaving all that was material, all that had ever clothed his spirit on earth, for flesh and blood cannot enter the kingdom of God.

Another paper read as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."-I. Corinthians, xiv: 34. This was written in a letter to the Corinthians. Remember what a city Corinth was. Do you remember why the word Corinth is applied to it? Corinth was a city given over to immorality. In that city there started up a little band of Christians, and they were surrounded by all manner of temptations, and they separated themselves from the other people of the place as much as possible. And Paul, in writing to them, wrote concerning these people, and so when he advised that the women should not speak in the churches, he also advised, if they should speak, their heads should be covered. He meant, at this time, for them to be careful of the spies, the watchers, those who would be so glad to find any evil to say against them, just as Spiritualists find themselves marked out for observation more than other people in the land. The sign of purity of the women of Corinth was the covered head. Now Paul, in writing to the churches of Corinth, thought it was better for the women to keep silence in the church.

Another question was: "Will a moral life insure eternal happiness?" Certainly it must insure happiness. The highest happiness comes from doing the highest good physically, mental-

ly, morally and spiritually.

Another question read: "What is the chief end of man?" We tell you to put forth your noblest efforts, that you make yourself higher, purer, nobler, in all things more spiritual, more fully developed, and in that way you will praise God and attain your chief end.

Passed to Spirit-Life:

From the residence of her brother, in Barton, Vt., Nov. 5th, Miss Louisa Hubbard, (for many years a resident of st. Johnsbury Centre, Vt.,) aged 67 years,

sh, Johnsbury Centre, V. (), aged 67 years.
She was a very good medium for tests and healing, but
circumstances prevented her mediumship being extensively
known. Disease held her with an iron grasp much of the
time for many years, causing great suffering at times. Her
freed spirit, now ascended, greets the loved ones gone bofore.

Mus. A. P. Brown.

From North Dana, Mass., Nov. 4th, of typhold fever, Nellie Augusta, only daughter of Lucien B. and Augeline G. Williams, aged 15 years and 10 months,

Her sufferings were intense during her sickness, but nature finally yielded, and she fell asteep to wake no more in this life. Her funeral was conducted under the auspless of "Swift Rilver Lodge" of the Temperaine Fraternity, of which she has been a member nearly four years, taking an active part in the singing. Rev. E. P. Gibbs, of Athol, delivered a discourse from the text, "Cast down, but not destroyed."

M. L. WADE.

From Groveland, Mass., Nov. 3d, James L. Wales, aged

His firm faith in the teachings of Spiritualism made him patient through his long sickness, and very willing to take on immortality.

8. N. WHITE. From Hopedale, Mass., Nov. 10th, Miss Esther A. Reed,

From Seymour, Conn., Nov. 17th, Capt. Philo Holbrook after almost seventy years of Hfe in the body. A. M. H.

SPIRITUALIST MEETINGS.

BALTIMORE. MD. -Lyric Hall. -The "First Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall. No. 92 W. Baltimore street. -Children's Progressive. Lyceum. No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Conductor, Wm. Leonard; Assistant Conductor, Levi Weaver; Treasurer, Wm. Leonard; Secretary, Geo. E. Morrill and Guo, Pritchard; Trustees, Levi Weaver, Berj. M. Hazelip, Dr. Geo. E. Morrill.

BROOMLYN. N. V.—Society of Solvitualists moots at

Dr. Geo. E. Morrill.

BROOKLYN. N. Y.—Society of Spiritualists meets at Everett Hall, 3:9 Fulton street. Sundays. Lectures at 3 P. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycomm meets at 10½ A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Gnardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director. Cooley, Musical Director, CHICAGO, H.L.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Laffin and Monroe streets, every Sunday at 10% A. M. and 7% P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettie Bushnell, Treasurer; Collin-

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sunday School.—The Chlidren's Progressive Lyceum meets regularly every Sunday at 125 P. M. in Hallo's Hall, 333 Superior street. Thus, Lees, Conductor; Miss Sarah A. Sage, Guardian. The public are cordially invited.

Sige, Guardian, The public are cordifally invited.

NEW YORK, CLTY.,—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hail, No. 55 W. 33d street, near Broadway, at 10% A. M. and 75 F. M. J. A. Cozino, Secretary, 32 West 32d street, Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Philips, Assistant Guardian; Mr. O. R. Gross, Ir., Recording Secretary, Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

Dickinson, acting Treasurer.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, North Ninth street.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyccum is hold at 10% A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

also regular Sunday evening lectures are given at Charter Oak Hall, Market street,

SANTA BARBARA, CAL, — Spirlinal Meetings lareheld every Sunday at Came's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15, p, M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Masleal Director, Mrs. Emma Searvens,

SALEM, MASS.—Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7½ p. M. S. G. Hooper, Secretary.

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SPECIAL NOTICES.

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To In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise to frostrespendents, that columns are specified by expression of impostend free thought, but we cannot undertake to endorse the varied thought, but we cannot undertake to endorse the varied thought, but we cannot undertake to endorse the varied thought, but we cannot undertake to distinct and communications. The name and address of the writer are in all cases indispensables as go attainty of goed tark. We cannot undertake to return or pressive maints ripts that are not used, when newspapers are forwarded which contain matter for our inspection, the scaled will center a favor by drawing as line around the article he desires specially to recommend for premish.

perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our coolines, wid please to remember that the RASSER or Light bothes to to press on Tuesday of each week. Their notices, therefore, to insure primple insertion, must be forwarded in time, to reach this office on the preceding Monday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 30, 1878.

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THE MISSION OF MODERN SPIRITUALISM IS TO BATER INTO EVERY DEPARTMENT OF LIFE: To bring forth a new and more divine order of things; to infuse a let-ter spirit into every profession; to enter business circles, and claim the "Golden Rule" as the legitimate standard of action; to redeem the world; to make men and women bet-lor; to leach them to live according to the alterates of the inner man, that their lives may be pure and true, leading them up higher wilritaally .

Those " Dangerous Tendencies."

A few numbers back the Bunner bestowed its attention upon an article of great ability and greater ambition in the Atlantic Monthly, in which a general flood of immorality, intidelity, and everything else bad was threatened, unless the present tendency of things could be stayed. We paid our respects to the apprehensive writer in such manner as we deemed proper under the circumstances. But now, in the November number of the same Magazine, we observe a critiarticle in the October issue; and as it possesses so much innocency of manner we are induced readers of the Banner. In the "Contributors' striking and emphatic notice of the article referred to:

" My chief purpose in writing is to express my

article in the October Atlantic; now we present what an admirer thinks, and in his own lan-

He calls the Atlantic article "thoughtful, penetrative, wise," and he awfully wants to know who wrote it. He declares it to be full of real knowledge, and thinks that "the analysis of the analyzed ecclesiastical religion in such a way the war-path to escape the privations, insults, and the writer that he makes the great mistake of supposing that the case is "remediable—and remediable by teaching!" On the contrary, he frankness peculiarly his own: "You might as let us look out that we begin them with every well teach wolves and monkeys." And there is advantage on our own side. where he comes right down to the marrow of the case.

with an inflexible but kindly rule. Take such measures as would stop emigration. Suppress for them dame schools, in which the three R's, with sewing, good manners, decency and deference would be taught." Now that is something like. It is the proffer of a remedy on the spot. This is a way out of the difficulty by a short cut. If we will only pull together all our blinds, perhaps we can shut the sunshine into the house. That is about the critic's remedy. The way to keep out liberal sentiments is to prohibit immigration to our shores. The way to stop freethinking is to stop nine in ten of the newspapers. The way to keep people's minds from expanding sufficiently to be receptive to larger truths is to sweep away the present system of public schools and substitute for them dame schools.

But when we come to this suggestion and to what immediately follows, we seem suddenly to designs to be sarcastic as much as critical. Perhaps, after all, we have missed his meaning and accompanying the act. switched off on the wrong track. Let us do no injustice, though the heavens fall. Give even a caustic critic his due. What and if, now, this ad absurdum. He may have meant that, and by desires us to add.

just that. We should be very sorry to be guilty of misrepresenting him. If it was his intention; to show up the utter absurdity of the Atlantic ners or interfere with his designs.

Without doubt, too, the best way to explode the hollow apprehensions of a writer like the one whose article is criticised is to give him all he asks for. With some fears, like some men, the most effectual method of disposal is to give them all the rope they want; they will be sure to hang themselves before they are through. The cage of bugaboos which the writer held up reproduction of the nightmares and horrid visions that afflict his own diseased brain. Better nothing with him. Let him continue to imag- as well as in the ranks of Spiritualism! ine that it is such as he that create the current of life and progress, although he is but a chip to dizzily indicate its apparent rate of running.

Sheridan's Report.

We have the official report of a soldier at last, on the subject of the Indians and their past and present management. No one will seriously think of disparaging or disputing what a man like Gen. Sheridan may decide to say on such a subject, to which he has given full and patient attention. His own Military Division embraces the States of Minnesota, Iowa, Nebraska, Illinois, Missouri, Kansas, Colorado and Texas, together with the Territories of Montana, Dakota, Wyoming, Utah, New Mexico, a portion of Idaho, and the Indian Territory. The Indian tribes are to be found within these limits. Between British America and the Rio Grande there are eighty-two camps and posts of observation which the peculiarity of the Indian service requires.

Were the Indians not at all inclined to war from their habits of life, still the wanton invasion of their reservations and the two-faced way in which they have been treated by the! Government would naturally incite them to take a warlike attitude. Speaking of the way the Chevennes have been dealt with, for instance, the New York Times says that they "had | been brought to a region far South of their native habitat. They were prostrated by disease and a climate to which they were unaccustomed, They were not cared for as they had been promised that they should be. Is it any wonder that they struck out for the North, killing and plundering as they went? After all the Cheyenne outbreak was only the desperate attempt of a band of warlike savages to gain their liberty and secure the means of sustenance. The murders which they committed on the way may be fairly set down as incidental to their real purpose."

This is a liberal admission for a leading jourhal of the country to make, after the popular attention has been so long called to the abuses, frauds and wrongs visited upon the Indians without eliciting any marked expressions of disclsm, in the unusual form of a panegyric, on the | approval. These are the very things to which we persistently pointed for years, only to be met with the silence of some and the hostility of to bring it more pointedly to the notice of the others. The public is at length having its eyes opened to the enormity of the system which has Club" department is recorded the following hitherto been in vogue. In his recent report, Gen. Sheridan supplies a rapid sketch of each successive Indian war. In every instance it grew out of the simple unwillingness of the

road down to the Gulf of Mexico were forced membered that the fallen ones of whom he upon the free exercise of his intellectual and The genuine and unaffected admiration ex- lands once pledged for reservations were stolen. pressed above is too refreshing altogether to be. The policy was nothing less than that of driving kept close within the covers of a monthly, and the tribes about from pillar to post, and with therefore we have launched it on the wings of the sole object of getting away what fairly bethe weekly, confident that it will meet every-longed to them. The journal already referred where with merited appreciation. We have al- to feels compelled to admit that they are as yet ready said what we in general thought of the very far from subjugated. Other outbreaks are predicted with positiveness. There are still more Indian wars to come, and they are of our own seeking.

Says the Times in continuation, "the Crows, the Assiniboines, Cros-Ventres, and other wild tribes north of the Missouri River, are being hemmed in and irritated by white settlers. religious feeling is excellent." It will be re- It is only a question of time when they and Red membered, too, that the writer of the article Cloud's and Spotted Tail's people will go upon that he put the real Christians pretty much all | injustice which the white men heap upon them. Of outside the churches. But our critic charges on | course there can be but one termination to such a warfare. But as long as the contest is inevitable, it is only common humanity to the Indian, and to the Indian's police, that the force sent thinks no such thing. He believes in no good against him shall be large enough to make the from instructing common people in matters of struggle short, sharp and decisive." In other religion or anything else. He exclaims with a words, if we are to have a series of Indian wars,

Out upon so barbarous a doctrine! How much more human, if humanity is the thing to be con-"Disfranchise"-says he-" all men not born- sidered, to begin with doing simple justice to in the country, and all negroes, and rule them the Indians, to abstain from doing them any further wrong and injury, to see that they are fairly and fully protected in what belongs to nine in ten of the newspapers. Sweep away the them, and to show them and the world that we present system of public schools, and substitute are strong enough to deal out justice to the weak who happen to be in our power. We advocate no humanity that is not closely allied with truth and justice. We can conceive of none other. If we cheat and rob in order to precipitate war upon those we plunder, it is preposterous for us to talk of going to war with as strong an armed force as possible in order to practice humanity. We are not to be permitted to plant our virtues in the bed of our vices after such a fashion. There is but one thing for us to do, and that is the right to the last.

Some time since we published an account of the cremation of the remains of the deceased Baron de Palm. The ashes of this distinguished theosophist were committed to the diffusive waters of the sea off Governor's Island, New York harbor, on the evening of Nov. 20th, apbe illuminated with a suspicion that our critic propriate services, participated in by Col. H. S. Olcott, Madame H. P. Blavatsky, and others,

Our thanks are due and are hereby tendered to John Farquhar, Esq., of Holliston, November commentator on the October writer | Wm. Bailey, Esq., of Melrose, and J. L. Prouty, meant merely, by giving away his case, to illus- Esq., of Scituate, for a generous supply of aptrate the style of argument known as a reductio ples. "By their fruits ye shall know them," Dig-

Speaking Up as They Should.

There are many symptoms of improvement in the secular press, in the direction of rational writer's views by conceding the truth of them. Liberalism. It finds itself compelled to take at the start, and afterwards proposing remedies I things as they are, and is taking off its blindthat from necessity were not a whit less abovers, that hinder its seeing the road of progress surd, far be it from us to cut off his sharp cor- as it runs. We are pleased to note some remarks, made of late, in the columns of the Erening Telegram, which is but the evening edition of the New York Herald, on the subject of the Rev. Boanerges Talmage's unique discourses in rants. It says that "Beecher is right. No city the Brooklyn Tabernacle. Talmage, as almost every one knows, is doing up New York by gaslight, and New York in slices, by way of attracting congregations and making his gospel edifice pay expenses. The Telegram remarks in his terrible article for the popular inspection! that "the only reason why the crazy preacher is one of the curiosities of our time. It is but a at the Brooklyn Tabernacle is worth noticing, is that he influences a large number of irrational people who wait upon his discourses." There let such a person have his head, and dispute are "irrational people," then, in the churches, "If the Saviour, whom Mr. Talmage professes

to follow," says the Telegram, "were on earth at present, he would probably not spend any of his time in visiting iniquitous scenes in order to describe their perils to budding youth. . . . His [T.'s] statements, during his sermons for the last few Sundays, are the foolish representations of a man who knows nothing about what he is talking of." And it adds, in regard to one particular discourse of his, that it confesses it "does not know what Mr. Talmage refers to when he speaks of the infamous books which women read for the sake of getting scientific information with respect to themselves. Every woman and every man has a right to such information. Nay, it is not merely a right, but a duty and obligation."

"The time of family physicians," it goes on to say, "is too valuable to be spent in giving gratuitous information to married women. Any-body who complains that it is infamous for a woman to consult a scientific treatise in order to learn facts about her own constitution is simply a bigot. Reasoning is lost upon him." Well said, and at the right time too. Talmage is one of the "prurient prudes." If there is such rottenness in New York as he avows, can he find nothing cleaner to do than to uncover it? He certainly does not expect that exposure alone will cure it; and as for applying forcible means, there are a great many other men besides Talmage, and who know vastly more than he, who are satisfied that it cannot be cleaned out in that way alone.

Then what can be expect to do for pure mor-And that is what modern preaching seems to Spiritualism happily offers? "Meanwhile," says the Telegram, "Mr. Talmage does not make chance for life and movement.

Speaking of an altogether different discourse: by a true evangelist, the Telegram says that it "My chief purpose in writing is to express my admiration, my grateful admiration, of the article on Dangerous Tendencies of American Life in the October number. It is full of real knowledge—thoughtful, penetrative, wise. I should like to know who wrote it. The analysis of the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the religious feeling is excellent. The writer, however, makes the great mistake of supposing that the modest of the modes of place were made only to be broken.

The Indians south of the Union Pacific Railman Reno. The Indians south of the Union Pacific Railman Reno. The Indians south of the Union Pacific Railman Reno. The followed, after a short truce, the Sloux war, which grew out of nothing but the emigration; suppress nine in ten of the work of rescuing fallen women in the tribes to be intruded upon. They resented the mer would have done, and war was the cohisequence. Of the work of rescuing fallen the tribes do the them with the gress would have done, and was very different, both in theme would have done, and treatment, from "the hell fire, pitiless doctrine promulgated by more than one divine in the educated by more than one divine in the leaded his theme "with th these quarters." The preacher, says the same paper, treated his theme "with the modesty, of course upon a person of his sensitive charac-The Indians south of the Union Pacific Rail- did not indulge in sulphurous rhetoric; he re- mental anxiety on the material plane and a drag foundly sad of human facts."

pleasant either to think about or to mention. But it is very sure that they will never cease to exist "until some wisely organized method is instituted by which the women who have thus fallen may be redeemed, and until society shall learn to look upon the debauchee as being as loathsome and as criminal as his victim. No omits to regard the subject in this light. Such a result is not to be attained by scathing denunciations from the pulpit; a tender, large, and sympathetic work is waiting to be done." How his brethren. true it is that the spiritual methods are everywhere melting away the barriers of ignorance and prejudice, and preparing the way for a new and better era for the race?

Mr. Beecher's Views.

Having seen Californians as they are at home, Mr. Beecher is prepared to risk an opinion that has point and adage to it. In an interview with a reporter of a New York paper, he spoke of his

Francisco after this fashion: Francisco after this fashion:

"That was an occasion I shall never forget. I don't think that I have ever preached to a much larger concourse of people, and certainly to none who surpassed them in devoted attention to the words uttered. I tried to get at the conditions of religious life in that region of the West, and I was going to say that I think there are more religious people who do n't go to church out there than there are people who do go to church in the East: but that would, of course, be exaggeration. There is, however, an immense number of non-church people living out there, but whose sympathies and associations probably were and are on the side of religion. I account for that anomalous circumstance by the fact that men have gone out there, who found there was much to do before they got settled, and have led busy lives ever since, and have let slip their habit of church attendance. There is a great work for preachers there, but they must not be of the ordinary type. Men who are to move people with power that cannot be withstood, and who will get their car, must be men of force, of rough energy—a strong-minded class of men, who, believing with all their might, will preach with all their might. Men of that mental build, if there were enough of them, would evangelize the West with such baptism of spiritual fire that the rest of the world would stand amazed, and wonder what had occurred."

A new "baptism of spiritual fire" is about the thing that is wasted and in the West and That was an occasion I shall never forget. I

A new "baptism of spiritual fire" is about the thing that is wanted, and in the West and on the far Pacific coast the people are more ready for such an event than we of the East are in the habit of crediting them with. The interesting feature about the above interview is very class of people which the average preacher | interest in the matter."

continues stupidly to denounce. He assumes that because they do not go to church they are infidels and heathen. None would feel sorer than the clergy to be denounced in tern for their lack of charity, as they deserve to be; but the outside Christians show themselves the

better ones for refraining.

The Figuro newspaper of San Francisco takes up Mr. Beecher's views and remarks on them with a freedom which the occasion fairly warin the world is so cosmopolitan as ours. No people have had the narrow-minded theories of sectional church education so obliterated and swept away by intercourse with each other, in which the mutual walls of prejudice and fanaticism have been broken down and a more liberal and spiritualistic religion built up on their foundations. Every reasonable man," it adds, will admit that the forms and creeds of religion are the mere accident of education. If a man is born in a Christian country, he becomes a Christian; if in a Pagan country, he becomes a Pagan. The law is inevitable. Each may have the inborn religious spirit in his heart, but the beliefs and creeds are the simple results of education." And the same journal says further, for our

better understanding of the case: "We'n cosmopolitan California have had these facts impressed upon us more forcibly than they have them in other communities, and have become exceedingly liberal in our religious views. The man who comes among us, as Beecher did at the Grand Opera House, and preaches us a sermon twenty or fifty years in advance of the narrow-minded religious theories of the day, strikes the key-note in our hearts." It says that he did so simply because his sermon had the ring of mental and religious progress and inspiration in every sentence of it. That means just this: that the people everywhere are ahead of their teachers; that they are hungering and thirsting for the food which sustains, and are sick of the husks which nourish them no longer. Is not this a sufficient admission of the need of a new baptism of spiritual fire, such as the pulpits all deplore?

A Donation to Dr. J. M. Peebles Proposed-A Just Acknowledgment for Services Rendered.

The name of James M. Peebles is a household word in all quarters of the globe where Spiritualism has found mention; universal consent has applied to him the sobriquet of the Spiritual Pilgrim-and the title is no misnomer, since als by portraying the impure? He can hope to this distinguished and talented advocate of the do nothing by working any such rule of contra- New Dispensation has crossed oceans, traversed ries. The most he hopes to do is to earn a miles of country, braved disease and the accibig salary and keep alive a bloated sensation. dents so closely attendant on travel, like another "apostle to the Gentiles," and has planted seed be running into. Is it not quite time for a which in the years to come cannot fail of pronew spiritual baptism, such as the advent of ducing an hundred-fold for the benefit of our common humanity.

But as is usual with men of his impressional men and women better. He merely amuses the development, who willingly sacrifice their all many, and makes the rest believe in an unne- for the advantage of a too-often unreflecting cessary hell and a superfluous devil." The last | world, and who hold the things of this life but phrase is particularly good. Even the daily as nothing compared with those of the eternal press is coming around at last to acknowledge state, he has been called to feel the hand of that hell is "unneessary" and the devil "su- monetary embarrassment placed heavily upon perfluous." Verily, verily, things are working. him. We learn through a letter from a well-Once divorce the press from its blind support of known gentleman in Baltimore, Md., that in adthe Sabbatarian pulpit, and there will be a dition to the platform labors of Bro. Peebles, he has extensively and gratuitously distributed papers, tracts, pamphlets and books, in this and foreign countries, and that this action and the related to the work of rescuing fallen women in great expenses incident to his voyagings, have oppressively involved him in the meshes of pecuniary indebtedness, so that he has been obliged to place upon his homestead in Hammonton, delicacy and humanity which it deserves. He ter operates in a two-fold sense as a source of

Now this state of affairs should not be war, which grew out of nothing but the emigra- of light and luxury, some dying by inches in the lowed to continue. Bro. Peebles has spent more very depths of human misery. He said nothing than twenty years of his life in earnest labor to stir the curiosity of the prurient or stimu- for the advancement of Spiritualism among late the jaded impulses of semi-paralyzed sen- men. Several of his friends in Boston, Baltimore and elsewhere, feeling this to be the case, have decided to unite in raising the amount And while, says the same paper, facts and necessary to lift this mortgage of \$1000-making fates like those in London exist also in New the donation as a New Year's Present to him. York, to a proportional extent, they are not. We are also informed that they will be most happy if any one reading this notice will bestow whatever they feel to give in assisting them to discharge this labor of love.

Under these circumstances we earnestly call apon the Spiritualists of this country to unite with us-for we ourselves shall surely do what we can pecuniarily in this direction-in consociety can truly be deemed civilized which tributing of their means for this worthy object, which will be really a practical and free expression of the estimation in which this good man and firm and consistent Spiritualist is held by

Any sums intended for the fund about to be raised will be thankfully received and at once acknowledged in these columns.

Mrs. Cora L. V. Richmond.

Next Sunday afternoon, at quarter to 3 o'clock, this popular and well-remembered trance lec turer-whose services for the cause of Spiritualism, coupled with her fearless, energetic and outspoken defence of the mediums of the New discourse in the Grand Opera House of San Dispensation whenever and wherever they have been attacked should endear her still more to the hearts of her prospective hearers - will occupy the platform before the Parker Memorial Society of Spiritualists. It gives us unfeigned pleasure to announce to our Boston readers that she has been engaged, by the Committee to lecture during the Sunday afternoons of December, and we gladly greet her return to a field of labor where she has ever called together audiences whose number and intelligence have testified to her worth-personally and spiritually. Societies or individuals at easy distances from the city, who may feel to make engagements with her for lectures, either for Sunday evenings or evenings during the week, can address her care of this office.

Mrs. J. H. Harter, No. 26 Sheridan street. Auburn, N. Y., is ready to do first-class and artistic work in the way of coloring photographs; daguerreotypes, ambrotyes or photographs of the dead or living are copied and enlarged to cabinet or life size by her, and painted in water colors, crayon or India ink, beautiful and durable, so they will last for ages, at prices from \$2 to \$40. Persons will save from 20 to 40 per cent. (agents' profits) by sending their pictures direct to her. Give her a trial. She warrants all her work. Address her as above.

James Burns writes from Monterey, O., Nov. 18th, "We have a Lyceum here which is the enforced admission that there is such a working with such success that the local jourlarge body of Christians or religious people, nals are beginning to notice the fact, and the who do not attend church at all. That is the people are also beginning to manifest quite an Another Window Open.

We are always glad to record the fact when we see another window open to the heavens. It signifies an impatience with existing conditions, and a desire to get more light inside. Therefore it sincerely rejoices us to see in the columns of our 'respectable" contemporary, the Boston Daily Adrertiser, even a quotation of current doings, or phenomena, in the field of Spiritualism. It has all along pretended to be so much above the reach of temptation in this respect, and has kept aloof from so much as remarking upon what everybody else was saying or doing on the subject, that when we find it voluntarily taking part, as we now do, in the work of promulgating spiritualistic evidence, we make haste, and take pleasure in so doing, to acknowledge the novel feat in the most prominent and prompt way pos-

In a very recent issue of the Daily Advertiser we find the following item of spiritualistic testimony copied into its otherwise shadowed col-

"REMARKABLE 'SPIRITUALISTIC' POSSESSION. [From the Springfield Republican.]

James Emerson, of Willimansett (Chicopee) has a young woman visitor at his house who, in spite of her disbelief, and that of her relatives spite of her disbelief, and that of her relatives in Spiritualism, is turning out a medium of the first water. She went into a trance four days ago, when she said: 'My name is Julius X. Ives; I died at Cromwell. Conn., Sept. 15th; I am happy, and wish my friends written to; I shall be seventy-six years old Dec. 1st.' In reply to Mr. Emerson's inquiry afterward, the Cromwell postmaster wrote a day or two ago that one Julius N. Ives came from Middletown Jan. 18th, and died at Cromwell Sept. 12th, aged seventy-five. This girl has never been in Cromwell, and says she never knew a man by the name of Ives. She has at other times given names of deceased parties whom she subsequently said she never knew, and dates which, on exnames of deceased parties whom she subsequently said she never knew, and dates which, on examination, proved correct. Mr. Emerson, who is not a Spiritualist, says the young woman's comb and hair-pins will at times go suddenly 'kiting off' about the room, and he avers that her shoes and stockings have been taken off by invisible means, as he and a friend held her hands the heing unconscious during the operahands, she being unconscious during the opera-tion. The medium is twenty-one, rather stout, and not at all nervous. She is a Second Advent-ist, and is claimed to be 'down on the spirits.'"

"Words o' Cheer."

The following epistle from an old and esteemed friend comes to us at a peculiarly opportune time, freighted as it is with appreciative testimony in favor of mediumship and phenomenal Spiritualism. While others in the spiritual ranks who should feel kindlier sentiments toward the persecuted instruments of the modern dispensation are instead seeking a pseudo-respectability by affecting to join with the opponents of Spiritualism in despising its phenomenal side and endeavoring to substitute in its place a weak solution of inspirational Unitarianism, Bro. Wilder shows by his letter that time and experience only tend to deepen the hold which the cause has taken upon his convictions through its demonstrative powers, (as presented through trance and physical media) which (while all due honor is paid to the philosophical deductions which have been based upon them) must ever remain the chief stronghold of Spiritualism:

STATE HOUSE, Boston, Nov. 19, 1878.

To the Editor of the Banner of Light: Sir.—I have just ascertained from a gentleman who is acquainted with Edwin Wentworth, of Canton, (Mass.) that he had a daughter named Mary, and that the person she speaks of as Horace, in her communication on the 29th of Oct. (published in the last Banner), was her husband.

I find also a characteristic communication I find also a characteristic communication from Gov. Andrew, in opposition to the waste of time and money over soldiers' graves; besides one from Charles Sumner, in relation to our present political condition; and another from Capt. Kimball, who commanded, more than forty years since, the steamer "New England," running from Boston to Gardiner, Me., on the Kenzelver viver. ebec river. The lengthy communication published in the

Banner of Nov. 16th, from Mr. A. E. Newton, in relation to his trip to New York, is another proof (if any were needed) that we are cared for vno only ask that we will

by our spirit friends, who only ask that we will be honest and trust them.

The address of Professor Mapes is wonderfully interesting, and ought to command the attention of every intelligent reader.

As a Spiritualist of more than forty years' standing, I congratulate you on the good work the Banner is doing all over the world.

Truly yours, DAVID WILDER.

It will be most gratifying intelligence to our English friends, we have no doubt, as it is to us, to learn the agreeable fact that since the advent of Mr. W. J. Colville (the very able trance lecturer) in Boston, he has received the most marked attention. Besides the large audiences that have graced his Sunday lectures here, he has been the recipient of many ovations at the private residences of the friends of the cause, at which his guides have given, through his organism, beautifully-spoken and highly-instructive orations, both in prose and poetry. He is a genial man, a sincere Spiritualist, and we cordially recommend him to the kind consideration of Spiritualists in every portion of our country. He should be kept employed while he remains in the United States, for the great and paramount reason that the teachings through him of our divine philosophy are unadulterated Spiritualism, every phase being elucidated in a manner which conveys to the mind of the unprejudiced student a thorough knowledge of the whole subject. When we say this much we do not detract in the least from the grand utterances of Dr. Peebles, Mrs. Richmond, Mrs. Brigham, Mr. Stebbins, Mr. Lynn, Mrs. Allyn and other distinguished speakers, who have honored and are still honoring our cause. Each and all should be kept constantly employed, every one being a devoted servant of the spirit-world.

The Jesup (Ga.) Sentinel has recently given several paragraphs referring to various spiritual manifestations which are being obtained night after night at a developing circle which is being held in that place. Among the occurrences related, it is averred that at one séance "the time of night was correctly stated, the watch being at the time in the pocket of one of the gentlemen; and a spirit, purporting to be the wife of one of the parties, sent a characteristic message. This," says the Sentinel, "was one of the most interesting of the phenomena that have lately taken place in our town. Communications [so runs the narration] are received at every sitting. Mental or written questions are answered correctly."

It is announced in a late number of the Ohio Staats Zeitung that the scholarly essay, "Heaven Upon Earth," which has been appearing serially in the columns of that paper for some time, is, when completed, to be issued in book form. German readers interested in Spiritualism will find this a work of great interest.

Dr. Poulson's relation of his remarkable and convincing experiences at the séances of J. H. Mott, materializing medium at Memphis, Mo., will be found on another page of this issue.

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. infancy; on returning to the drawing-room this 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 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 Scenery, 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 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 or 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.

Truly the world moves! The Rev. Justin D. Fulton of quiet (?) Tremont Temple memory, but now of Brooklyn, N. Y., has really become disgusted with the recent diatribes of Talmage, and is out with a sermon denouncing him [T.] but we fear it is another case of "two of a trade," etc.

We have the promise from the spiritual world that in good time individuals in spirit-life will materialize and show themselves to earth's people so distinctly that there will be no mistaking their identity, the purity of their lives enabling them to illuminate their forms without the aid of artificial light.

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. Bigelow was strongly influenced by her spirit Mr. John A. Phillips, of Wayanday, Orange Co., guides and became conscious of the presence of N.Y., writes that eighteen years ago he received her son, who passed away from earth in early a severe blow on the back of his head, which prostrated him. He lay in an unconscious state lady repeatedly uttered her firm conviction that 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 "incurbabe, but blooming forth into approaching maturity. Mrs. Bigelow appeared quite oblivious to material things; she could think and speak drop off at any moment." "Then a friend of our family suggested that the magnetic physician, Wm. Osgood Page, 5211 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:

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. Mr. Migettuwatte, a Buddhist priest, and Rev. D. Silva, 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 not only sympathize with the 'heathen' 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 deals 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 becomes Mary's husband, and Mary his wife. So according to the Christian Scriptures, the same Mary becomes in one case 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 genesis" could be applied to any proceeding it was to the Trinity notions connected with a religion which is

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 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 not 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, "ranged easily from the lower notes to those which the queens of song are proud to sing. The higher notes were clear, and were taken 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 barttone, and sang a passage from an opera in a voice that would have been mistaken for a man's by a person standing where he could not see the voice that would have been mistaken for a man's by 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 Fort Ali Musjid, with a loss of about three hundred men. At last accounts the British troops were making as a "sensationalist"! This time he is right, forced marches in pursuit of the Ameer'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 cersus the present Lunacy Laws of Great Britain, by Mrs. Georgina Welden (née 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, "Turnishes, to my mind, the best family medical instructor in the English or any other language."

Rev. Arthur Mursell, 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 diplo-

We are pained to note, by perusal of the Gardiner (Me.) Home Journal of Nov. 20th, that its industrious and whole-souled editor, H. K. Morrell, Esq., has met with severe bodily injuries 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, expediencyhating 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

Read the article entitled "Sealed Questions Answered," etc., on our third page. It is from the pen of a cultured and skillful English-The pampliet 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 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

nonths 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.) Sun of a recent date speaks highly of the medical lectures delivered in that city by Mrs. Dr. Cutter. "She is\so states its report] carnest and eloquent in her manner of discourse, and the ideas she presents and the illustrations she makes cannot

Friday evenings, Dec. 19th and 20th, anticipated in East Dorset, Vt.; Monday, Thursday and Friday evenings, Dec. 23d, 26th and 27th, in Albany, N. Y., and Monday evening, Dec. 30th, possibly in Readsboro', Vt. The month of January he will lecture in Brooklyn, N. Y., and parties desiring engagements during the week should address him at Maplewood, Mass., if possible within the next ten days, as after that time there will be a difficulty in reaching him by mail.

Mr. Vandercook and Capt. H. H. Brown will be in Marblehead, next Sunday, at 3 and 7 P. M. The Spiritualists of Marblehead are to hold regular Sunday meetings hereafter.

Mrs. Lizzie S. Manchester speaks at Nelson's Hall. Sutton 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 this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 22) during the season of 1878.9. Good lectures and excellent music. The public are invited to attend free of charge. Mrs. Corn L. V. Richmond will kecture during December. Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.—W. J. Colville delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Sexiess commence at 10½. Congregational Singing Practice at 12½.

ANORY HALL, Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10/5 o'clock. The public cordially invited. J. B. Hatch, Constitution

PNTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythlan Hall. 79 Tremont street. Services every Sunday morning and fternoon. Good meetiums and speakers always present. afternoon. Good mediums and speakers always present.

CHICK ERING HALL.—The Spiritualist Ladles' 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.

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10½ A.M. and 2½ and 7½ P.M. Excellent quartette singing provided.

UNONELLIE HALL.—Spiritual meetings are held at this hall, No. 7 Tremont How, head of Hanover street, every Sunday at 10½ A. W., 2½ and 7½ P. M. Fine music, and the best of mediums and speakers present. ABBOTNFORD HALL, Meetings are held in this hall, Waverley Building, Charlestown Districts every Sanday 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 Sunday after 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 speciality, 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 unrewarded; 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-day 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," Gracle Fairbanks, "The Newsboy," Benj. Myers, "The Child's First Grief," Willie Graydon; song, Nellie Thomas; recitations, "When She's Good She's Very Good," Georgie Cutler, "Three Children Sliding on the Ice," Charlie Cutler, "The Grust of Bread," Charlie Gray, "What I Hate to See," Annie Lothrop; wing movements, led by Mr. Ford; song, "When the Storm of Life is Driving," very fingly rendered by Miss Maria S. Adams; recitations, "If we Kney," Arthur Rand, "Katy Did," Maudie Lord, "Every Heart Knows its Own Bitterness," Albert Rand, "The Engineer," Charles Lothrop; songs, "Whon Maria," little Frankie Fairbanks, "Heaven Our Home," Miss Florence Danforth, closing with singing and

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, published 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. HAVWARD, 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 Charlestown District, which can now be seen at the Banner of Light bookstore.

Usonellie Hall. - A correspondent writes: Usonellic Hall.—A correspondent writes: "The union services, recently commenced at No. 7 Tremont Row, under the mediumship of Mad. Usonellie, 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 good 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 for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each 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.

& Electrotypes or Cuts will not be inserted. AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy. ant!—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 5th and 6th ave., New York City.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

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.

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

To Invalids.

fall to prove beneficial to the attentive listener."

A correspondent (whose favor we shall print next week) 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, 22d and 29th, in Troy, N. Y.; Tuesday, Wednesday and Thursday evenings, Dec. 3d, 4th and 5th, in Glen's Falls, N. Y.; Tuesday and Wednesday evenings, Dec. 1st, 8th, 1sth, 1sth, 2sth, 1sth, 2sth, 1sth, 1sth,

BUSINESS CARDS.

Lydin E. Pinkham's Vegetable Compound is a cure for all those paintid complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle ¹₂ doz, for \$5.00, sent by express. Sent by mall in the form of Lozenges at \$1.00 per box. Address MRS, LYDIA E, PINKHAM, 223 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English fecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, Eim Treo Terrace. Pitoxeter Read, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

County & Rich.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 826 Market Street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Banmer of Light** for sale at retail each Saturday morning.

MRS, M. J. REGAN, 020 North 5th street, St. Louis, Mo., keeps constantly for sale the Bannen of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

BAITTMORE, MD., AGENCY, WASH, A. DANSKIN, 70% Saratoga street, Baltimore Md., keeps for sale the Bunner of Light.

DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 80 Spring Garden street, and at all the Spirtual meetings.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

EARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 37 Trumbull street, Hartford, Conn., keeps constantly for sale the Barner of Light and a full supply of the Notestual and Reform Works published by Coby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BUILLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Re-**form Works published by Colby & Rich. S. M. HOW YORK PERIODICAL DEPOT.
S. M. HOWAID. Agent, Bookseller, 51 East Twelfth street. New York City, keeps constantly for sale the Banner of Light.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sate the Spiritual and Reform Works published by Colby & Rich. NEW YORK ROOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d street.

LEES'S BAZAR, 56 Woodland avenue, Cheveland, O., Circuinting Liberry and depot for all the Spiritual and Liberat Books and Papers published by Coby & Rich

NAN 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 Spiritunilst and Reform Books, at Eastern prices, Also
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Positive and Negative Powders, Orton's AntiTobacco Preparations, Dr. Storer's Nutritive
Compound, etc. Catalogues and Circulars mailed free,
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"SMITUS PERIODICAL DEPOT.
"SMITUS PERIODICAL DEPOT." 122 Dearborn street, Chicago, III, The **Bramer of Light** and other Spiritual and Liberat Papers always for sale,

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The Leading Press of the World. A handsomely illustrated 12A page book, entitled HOW TO PRINT and a copy of the PRINTER'S GUIDE, with full particulars, malled for Westers, Address J. W. DAUGHADAY & Co., Inventors and Manufacturers, No. 723 Chestant street, Philadelphia, Pa.

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MY HOME REYOND THE TIDE 40
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THE BRIGHT CELESTIAL SHORE. 25
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MAUD MAYNARD.

MAGNETIC PHYSICIAN, fortice 7 Hamilton Place, Reom 8, Roston, Patients treated at their residence if desired. Diagnosis of disease. Hours 9 A. M. 108 P. M. Nov. 30, 100

Nov. 30. 148

MRS, MARY A. WINSLOW

A NNOUNCES to the liberal public that she has opened a
Spiritual Home, where she will hold Circles, rent furulshed rooms, take bearders, and entertain the public in the
most advanced theories of spiritual reform. Inspirational
Circles every Monday evening. Prices low—45 Mulberry
street, Newark, N. J.

Nov. 30.

TO LET,

A T No. 8), MONTGOMERY PLACE, a small room, heated by steam, sulfable for an office. Will be lef at a very low price. Apply to COLBY & RICH, 9 Montgomery Place, Boston, Nov. 39.

MISS MARY B. FOGG, Test Medium, Rooms 361 Harrison Avenue, (upone flight) Boston. Hours, 9 A. M. to 1, and 2 to 6 F. M. Circles every Smalay evening at 7% o'clock. MRS. FANNIE C. DEXTER, 476 Tremont st., Meddum, (Will hold Circles for tests, development and spiritual culture, Wednesdays, P. M., and Sunday evenings, Nov. 30, - 1w.

PRANCES M. REMICK, Trance Medium, Spir-trual and Physical Healing, 65 Clarendon street. Nov. 30. 3w*

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

The Religion of the Future.

A Discourse delivered by MRS, NETTIE PEASE FOX, in Old Fellows Temple, Rochester, N. Y., Sunday, Nov.

Paper, 15 pages. Price 10 cents, postage free. For sale by COLBY & RICH.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

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AF Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the HANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

spirits in those counces that does not compert with his or bet reason. All express is much of truth as they perceived

The Ranner of Light Free-Circle Meetings

The Branner of Light Free-Circle Meetings
Are held it No. 8. Morty many Plane assembly for a corner of Province street, ever. It is beyer fit us to years
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time the distance be close to the several precisity and which
time the distance of the several real province.

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and published on this page, being from strangerspirits to our medium and ourselves, we resiferfully request
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But Questions answered at these Seamers are often propounded by individuals ancept the addictor. These read to
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But Theorem for the time-Reson table are soluted.

Light R. With sees, Chairman.

REPORTS OF SPIRIT MESSAGES GIVEN THEOREMS THE MEDITAL METERS OF MRS. JENNIE S. RUDD.

Invocation.

Our Father and our Mother God, as we view the bright autumnal shades that color leaf and tree, as we look at life, the sunshine and the shadow, the brightness and the grandeur, the sweetness and the darkness, the strength and the weakness, we feel like pledding on and doing our spiritual work, whatever it may be Life brings its shadows; as we come to earth which brings us strength to resist them. Oh, Father! may we imbue each heart before us with the power of love, with the strength that comes from above. May each one be strong within himself and berself. May they cultithe bright autumnal shades that color leaf and within himself and herself. May they cultivate flowers in their own spiritual gardens, and be benefited by communion with the angel-

Questions and Answers.

CONTROLLING SPIRIT, Mr. Chairman, Your questions are now in order:

QUES.- (By A. S., Chicago.) If a medium has a failing, and believes that undeveloped spirits might take advantage of that failing, is not that medium right in preventing the control of spirits over his or her organism—not being able to tell whether the spirits are developed or undeveloped.

the spiritual has become developed through terrible suffering of the body. If we could find individuals perfectly harmonious, bodily and-spiritually, materially and heavenly, I might say, in overy way unexceptionable, we could give you greater truths than have ever been presented to the world.

Q.s. By the same [1, Is a person rendered more liable to spirit-control by his imperfections than by his virtues?]

A.—Sometimes. Thave known asman to get-A.—Sometimes, Thavo known as man to get drunk, and his spiritual triends have guided him home. I have known him to be sober, and they could n't do anything with him. Yet we respect virtue rather than vice. If you would be perfect mediums, be perfect individuals, or as near seas possible.

James D. Williams

I wish you would say that James D. Williams, from Frankfort, Ky., called. I left your world on the 16th of December, 1874, and I return here be speak to sisten Grace, who, the last I knew of ber, lived in Richmond, Va. I was not interested in Spiritualism. I used to laugh at her. She could tip the table and give various manifestations that were quite amusing to me; but, as the old saying is, "the boot is on the other as the old saying is, "the boot is on the other foot," now, and I see how thinks are; therefore I return to acknowledge my fault; to say to her I have met Katie, and also my friend George, and I trust it will be all for the best," Oct. 47.

Katie.

I wish to send word to C - s C - k, a law-yer in Hartford, Conn. Say to him that I am pleased that he is subbeeding as well as he is. I I hope that he will study profoundly and never give up. I think he has tried business quite long enough. I am often with Martha, and will guide her all I can. Ask him to sometimes call on those whom I can control, and I think I may give him some information which will be of ben-efit to him. It is useless for him to wait until some strong medium makes an appearance some strong medium makes an appearance—there are others of quite as much weight. I wish from my soul that he would remember my promise, and although in the past he has not read as I wish he would. I trust that he will read to-day, and understand that Katie is but a little way off. Will you please direct a paper, Mr. Chairman, to C—-s C—-k, of Hartford, Conn.? Oct. 17.

Rebecca Wentworth.

To the Chairman.] I have been gone many years, sir, very many years, but I have been called upon by a step-mother to know what she must do. Tell her that it is useless for her to look out for those whom she thinks are dependent upon her. They are able to take care of themselves. Ask her if she will be kind enough to do for once as angels impress her—as my father has asked her to do. The property which she had was gained by him, and she has allowed it to go out without sufficient remuneration. Ask her if she will stop and pause. Tell her that unless she hears to me there is trouble ahead for her. Please say it is from Rebecca Wentworth, to her mother-in-law, in Stoughton, Mass.

Oct. 17. !To the Chairman.] I have been gone many

White Fawn.

Many suns have gone by since White Fawn was gathered to the spirit hunting-ground, many snows have fallen, and many times have the leaves of the forest gone and come again. But still the White Fawn likes her white brothers and sisters. White Fawn puts her canoe upon the waters and rows down the river of life, to say to you of the great talking-sheet, You know not how much spiritual light you give. Though the red man likes not the pale-faces, though White Fawn feels that the pale-faces crowd the red man close to the corner, yet

The spare Wesser is vened the Bander of Light Public The spare Wesser is been the effective and processing of the Bander of Light Public The spare Wesser is been the effective as the effective and processing of the public faces, then White Fawn will be near and help you. If the talking sheet have two faces, then White Fawn will be near and help you. If the talking sheet have two faces, then White Fawn come no more. The red men mean not to step on the public faces, but the pale-faces step on the moccasins of the pale-faces, but the pale-faces step on the moccasins of the red men. Then the red men turn and send forth their arrows of revenue, Pleade say White Fawn was suided here by the spirit of a pale-face who says she is Rosina.

John D. Pray.

John D. Fray.

John D. Pray, of New York City. I sailed for Europe, and visited France. I sailed back again, got half way, and then lost myself. I do n't know where I am now. I know I 've got hold of a medium. I want to send a message to John Shipley, in Boston, somewhere. I don't know whether it will reach him or not; I guess it will. Tell him to look out for himself, do the best he can, and I'll help him. He 's all right, but he sometimes thinks he 's wrong. Oct. 22.

M., to H.

It's no use: they 've got the advantage of us every time. Although I felt that I had spiritual power, and could stem the tide of life and do whatever I wished to have done, still I find myself but a mortal, on the immortal shores. I have struggled as long as I feel it best to, and shall now give up all things, and let earthly matters take care of themselves. I will not be transmeled by them, for I find a quieter path, I see a purer way, and I feel as if I had suffered enough on earth to be allowed to do whatever seems to me best here. Please cast aside every thought that holds me to earth, and send forth every influence that will sunder each bond. I will thank you for doing it. Let me go! let me go! Anywhere, I care not where! But keep me from looking over schedules, books, wills and deeds. I only ask to be set free. Please say it is from M., to H.

BY WASH. A. DANSKIN.

During Emma Frances day's first visit to Baltimore an incident occurred that made a deep impression upon my mind. It demonstrated that while we are eigaged in the work of the spirit-world, we are not left to our down resources entirely, but we have the aid of those advanced minds whose pupils and agents wg are in this great work of enlightening hamanity. Having become somewhat conspicuous by my open avowal of belief in spirit intercourse and its utility, I was frequently applied to by investigators and inquirers for information on the subject.

On one occasion I was accosted by Sebastian F. Streeter, a highly-esteemed citizen of Baltimore, and in course of half an hour's conversation, during which I was endeavoring to picture to him the stagnant state of the established religious theories compared with the progressive, ever-unfolding and enlarging destiny of the established religious theories compared with the progressive, ever-unfolding and enlarging destiny of

Emery Collins.

Emery Collins, of Philadelphia, comes here to

Nathaniel Davis.

Lhave been gone a good many years. My name is Nathaniel Davis, of Hingham, Mass. I had a nick-name beginning with B. I don't propose to tell what it is. Quite a number of us have been shaking up the creedists in the town. I want to say to the people who believe in these things; Gather together for spiritual work and I will be with you. I never was afraid to say a word. I we got Daniel Burr with me, my brother John, and several other friends, Bro, Richardson, for one, who was never known to flinch when there was a truth before him; also the Mary Bradford Cleavor. when there was a truth before him; also the aftist, Southard, and several other prominent individuals, and I want them to wake up—wake up and do whatever they can for the cause of Spiritualism. I address this to the Spiritualists of the place.

Oct. 22,

I've only been gone a short time—only a week or two. I feel like a cat in a strange garret, so to speak. I suppose this is the way you always do things, aint it? I suppose I must be on my good behavior, then. I have n't_found any heaven or any hell. I find folks do just about as they do here about as they re a mind to. I come, thinking I might benefit a friend of mine who sometimes reads your paper. Well, I've Leome, thinking I might benefit a friend of mine who sometimes reads your paper. Well, I've read it sometimes. Sometimes I thought you had an idea of your own. But, however, I don't know as I am going to worry about that, or fuss about it. I've got through with this life. I've done the best I could. If people aint satisfied with it they can do better. I always said that I wanted my life to be an example or else a warning. Perhaps it was both a warning and an example. Say to friends of mine, if they will go to a reliable individual, I will come and talk with them. Billy M., to friends of his.

James R. Borden.

I come here this afternoon in answer to a ques-I come here this afternoon in answer to a question propounded to me by several of my friends who knew me in the earth-life. I do not surpose for one instant that I have any more skill than any other medical man; but my friends ask me: Would-you, if you were on earth, dare go forward and take hold of the cases of yellow fever that have been presented to us? Yes! without a moment's thought I would dare to do whatever seemed to me to be right! I present myself here again because it is the only open avenue I know of—the only place where I can speak my thoughts freely and care not what the world may think.

avenue I know of—the only place where I can speak my thoughts freely and care not what the world may think.

I say to the friend who asked me to speak to him, that I believe the time will come when he will, be able to overcome yellow Jack and make it subservient to his wishes. The electric and magnetic forces of life will be better understood than now; many will become quite conversant with them. Then the law of life can be maintained. Yes, salt is one of the best preventives I know of.

There is in the blood a kind of vicious element, when yellow fever gets hold of the individual, and each drop becomes permeated with a peculiar force. That force saps the life and takes away the power of thought and of breathing. All you can do is to use every remedy which Nature suggests. The pine-tree in the forest speaks much for the power of life; the hemlock boughs that grow in your Northern States have a strength beyond what any of you know. I would give all I could obtain of life, if once more I could teach those whom I have been interested in to go forward and do their work cheerfully, without fear. Cringing ever brings to you disease. Go on, and fear not. See that the rooms are fully cleansed; see that everything is made ready, not for death but for life; see that the magnetic powers age all strong, and then you need not fear.

I believe I have answered the questions asked me. I have given whatever came to my mind. I have unburdened my heart. Say it is from James R. Borden, who formerly was a physician in New Orleans. I came to-day by the request of one who felt that I might be able to suggest something to him.

Oct. 24.

Joshua Loring.

stead. I have knocked there, and spoken, but they don't seem to hear me. I am bound to do something to attract the attention of my friends.

Mary E. Schaff.

Mary E. Schaff, from Sweetwater, Medina Co., Ill. I am thirty-nine years old. I don't wish to trouble you too much, but I want to reach somebody: I want to be able to see my way straight ahead. I can see the bright stars and sunlight, and I can stand where the flowers are, but I want something more, a realization of the great truth of God. I want God to assist me, and I have presented myself as one that needs to be prayed for again.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRN. NARAH A. DANSKIN.

Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN.

progressive, ever-unfolding and enlarging destiny of our race under the influence of Spiritualism, he responded, "Mr. Danskin, I would infer, from what you have said, that you believe Delty himself to be pro-

spirit of Daniel Webster controlled Miss Jay, and said to me, " And now, my friend, I will give you the knowledge you seem so much to need." He said he was with

Mary Bradford Cleavor.

whether the spirits are developed or undeveloped?

ANS.—If a mediumistic individual feels the presence of undeveloped spirits, and is strong enough to minister to them, he might do a world of cood, but if undeveloped spirits, and is strong enough to minister to them, he might do a world of cood, but if undeveloped elimistic, and is strong enough to minister to them, he might do a world of cood, but if undeveloped all ministers are might do whatever they can for the cause of the place.

Oct. 22.

Marcellus Merrill.

Marcellus Merrill.

Marcellus Merrill, of Methuen, Mass. 1 ve deadler, for the one that was the pride of the lousehold has departed. No one knows whither that he is called by the spiritual world to deter work, het him go forward with courage, never doubting, feeling that the angel-world will sustain him.

Q.—If y the salue. In the Appendix to Davis's "Memoranda," it is said: "The more healthy united with all parts of the body; and the more closely it is bound to it, so much the less care able it is of predicting." Does this medium, the conditions are right, 1 id be glad to speak to paid that the more leafthy a person is the further he is removed from the spiritual world?

A.—If we could find mediums perfectly developed, spiritually and bodily, we should praise feel, but, as a general thing, those that we have hear one whatever you say. It've come to the concernment be with you; let a feel the more clusted up material beings, which there is a body that came along that the approached to us as the best instruments have been in miscrable health, and we have to patch them up. Nine-tenths of our medium are miscrably patched up material beings, which there is a body to the sufficial part of the world in the cycloped through the right and personate most anybody that came along that the appeared to us as the best instruments have been in miscrable health, and we have the material beings, which there is a medium to take through the proposed proposed through the proposed proposed through the proposed proposed t

Margaret Zacharias.

Margaret Zacharias.

My name is Margaret, the wife of Zacharias, and daughter of Peter McKinley. He lived in what is called the Upper Falls, in the State of New York. Edied not with him, but far, far away. In the deep diving down I have found the treasure that has taught me that my soul is immortal, and as I speak may some little bird catch up the sound and warble it within his ear, for he sitteth all alone, moody, sorrowful and full of grief for the loss of his daughter Margaret. Now, darling parent, wondrously wise and beautifully grand has the Creator fashioned me into a life of immortality beyond the cold and silent grave. Oh, could you only have pressed my hand and wiped away the dew damp of death from my brow, then you would have seen the smile that came on my face.

I knew not then, though I knew now, that I I knew not then, though I know now, that I had a Father in beaven who loved me; it was only a hope, but that hope has been realized. Father, still I remain warmly, kindly and tenderly your daughter. Though I be a spirit, every faculty is quick and alive to you and yours. Angels guard, guide and give you confidence, for you will soon be numbered with the angels. Farewell, father! fare thee well! Think not of me as dead, but as living among the angels.

Elvira Colby.

Elvira Colby.

Here I am in the midst of strangers; I neither know them, nor do they know me. Will ever this heart beat again in unison with those whom I have left behind in distress? I am from New Hampshire, was forty years of age, Elvira Colby. I am not dead. The vibrations of my soul go out to those I left behind; I wish them to know of my whereabouts, I cannot be reconciled or content until I let them know I have a place in heaven. I have freedom of position, freedom of will to go and come. While they sleep I whisper to them, but they heed me not. While they are weeping and lamenting, I speak in accents low, soft and gentle, and bid them be of good cheer, yet they listen not, but like Rachel, are weeping and mourning their "dead." And here, to strangers, I am compelled to speak, and ask them to let the heart cease its throbbings, and the brain its achings. The sentiments of my heart go out to those whom I love.

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

JENNIE S. RUDD.

Oct. 24.—F. E., to S. B.; Ahonymous,
Oct. 29.—Orocco; Mary E. Tuttle; Susan S.—h; George
B. Goodenough; William A. Angell, to Charles,
Oct. 31.—Mary Cahill; Samuel I. Huette; Abbie Mentzor;
Uncle Robert; George Jacobs; NetBaniah Cushing,
Not. 5.—Irish Hank; Elenzer Sherman; Penelopo Stockbridge; Samuel C. Trescott; Jabez Howe; To Mother,
Not. 7.—Hattie H. Hale; John D. Upton; Com. Vanderbilt; Louise Storis; George W. Kendall; H. G. T., to H.
C. T.; Lewis M. Alsop; Peggy, to William H.; The Flat
Bottman.

C. T.; Lewis M. Alsop; Peggy, to William H.; The Flat Boatman.

Not. 8.—John L. Merriam; William D. Blanchard; Abide Burr; George P. Ferna'd; Dr. George Leonard; George B. Eussits; George B. Ferna'd; Dr. George Leonard; George B. Jones; George Paffrey; A., to M.; Bridget Nolan.

Not. 14.—George W. Groce; Joseph M. Maynard; Thomas McFadden; P., to E.

Not. 15.—Einestine Hartman; Dr. Flint; George B. Thomas; Namey Anna; William B. Biswell.

Not. 19.—Harriet E. Smith; Maria Butterfield; James C. L.; Sarah F. Roach; Horace Scaver; Anna M. Long; Ellzabeth Campbely; Anonymous,

Not. 21.—Dr. George Leonard; Frances Gordon; John D. Thomas; Anonymous; The Warrior; James M. Forrest; Not. 22.—Caroline Johanna Susanna Grances, Leonard. Not. 2; .-Caroline Johanna Susanna Granger; James P. Rivers; H. R., to W. J.; Mary Barstow Stearns.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Ella Larce; Henry Steele; Matilda Oldney, What is civilization? It is the perpetual discovery made by the human spirit on its march. Hence the word progress.—Victor Hugo.

Manner Correspondence.

Massachusetts.

READING. - A correspondent writes: "Thinking perhaps the information concerning some wonderful ism might interest some of the many readers of the Banner of Light, I offer them these facts: In the early part of the month of September, 1878, a certain family residing near Boston became, on the occasion of losing a beloved member, a little boy six years of age, interested in and began to investigate Spiritualism for themselves. Having formed a circle, their first experience was table-tipping, and in time they were blest with wonderful manifestations. In one evening as many as eleven spirit friends visited this family circle, and tipped the table in answer to the questions asked. The circle is composed of the grandparents of, the little boy, the mother; aunt, and a young gentleman friend of the family. As yet the affair is a secret in the town, being known only to one or two of the neighbors. The cause of secrecy may be easily guessed by the reader. Since that time (the first of September) some of the circle have developed rapidly. The young gentleman and the aunt have become trance mediums, and in that state carry on conversations which interest and sometimes startle those present. The younger sister of the family (not yet converted to the new belief) remains in the lower part of the house, and frequently employs her time at the organ. At such time the dancing of the table in the circle, caused by spirit-friends, is truly wonderful, for it keeps perfect cadence with the muste, and at times is lifted almost beyond the reach of those scated around it. The young gentleman is also a materializing medium, and the spirit of the little boy has several times materialized, and touched the faces and hands of those in the circle in such a way as tofully satisfy them of his presence. Other spirit-friends have also materialized, and touched different members of the circle." manifestations that I know of pertaining to Spiritualism might interest some of the many readers of the

California.

NEVADA CITY. Mrs. Carrie F. Young writes, Nov. 12th : "Ten years ago we (self and husband,) took the Banner. Since coming to this State, extreme reverses, sickness and death have visited us: property is all gone, and I am a wildow, but no extreme of poverty can deprive me of the consolation of a present knowledge of a blessed immortality. My dear husband, though reduced by suffering and medication, gathered strength to come to me visibly and tangibly the evening of the third day after his birth into spirit-life. Letters from a mindane source concerning his demise were not received until the seventh day. Recently my aged mother, Mrs. Salome Filkins Green, departed from the physical at Marquette, Wisconsin, and thirty-two hours after she left the worn-out body, she came to me twice in one evening. It was the fifteenth day after her new birth before my brother's first letter announcing it reached me. Glorious knowledge, that neither the grave, nor death, time nor space, can long separate us from our dear ones. The volce of love can call them to us. By living in the light and toward the light, we may be haptized with their presence, and by their counsels be filled with hope, joy and aspiration." the Banner. Since coming to this State, extreme re-

RAHWAY .- Mrs. D. A. Mundy writes, Nov. 17th: 'It is with great pleasure that I look forward week after week for the dear old Banner of Light to come. after week for the dear old Banner of Light to come. It is almost the only source of learning spiritual things that I enjoy in this place. I look with pleasure at the Message Department, and have seen quite a large number of names therein recorded that I have known in carth-life—the messages having also been verified by others. What a beautiful and glorious thought that our loved ones are near, and when conditions are harmonious they can communicate. My saddened heart has been comforted beyond measure by this great light and truth. When I have been called to part with those I loved so dearly, how could I have endured the anguish of soul were it not for the hope of a religion in a bright hereafter. Long may the Banner of Light live to send forth to the world this glorious truth."

New York.

BROOKLYN.—C. E. Smith writes, Nov. 18th: "During the last three months Mrs. C. Fannie Allyn has been with us; her audiences have steadily increased. She has given one hundred 'glove readings,' and in almost every instance her descriptions have been correct. She has not failed to be with us in the Lyceum every Sunday morning, and the children have learned to love her, and watch for her coming. Her Brooklyn friends, wishing to become better acquainted with her, met at 428 Clermont Avenue, hast Thursday evening, to spend a few hours socially and spiritually. In the course of the evening a purse was presented to her with appropriate remarks from Mr. B. French. Mrs. Allyn responded with much feeling. Mrs. Allyn goes to Cleveland to fill a two months' engagement, and while we are loth to part with her, we can only say, may the good spirits protect her. Mr. E. V. Wilson speaks for our society in December, J. Frank Baxter in January." been with us; her audiences have steadily increased.

Pennsylvania.

▼PHILADELPHIA. — Thomas W. Johnston writes, Nov. 19th, referring to the egregious injustice which is dealt out to Spiritualism, its media and phenomena, by the press of that city; and animadverting upon the course of the bigoted ministers there, who, forgetting the love-element in the teachings of Jesus, are continually preaching "a Christ of contention," and unreservedly condemning all who do not agree with their short-sighted creeds. Mr. J. writes that his belief in Spiritualism is founded on demonstrated proof, his own wife having been developed as a medium.

Connecticut.

PLANTSVILLE. - J. G. Witham writes: "In the Message Department is a communication from Jacon N. BLAKESLEE. Wm. Camp, of this place, knew him. When he read the message he exclaimed, 'That is the old man.' He was one of the first who kept and raised the Devon stock in this vicinity."

Iowa.

DES MOINES.—Mary, S. Leet Blair writes: "In your Message Department I find a communication from DR. NATHANIEL GRIFFIN. In my early youth I knew him very well. He was President of Williams College, Williamstown, Mass. As nearly as I can recollect he left the office of President in the year 1836. Prof. Mark Hopkins was made President in his place. I think I know it was the Doctor who communicated."

[From the St. Louis Evening Post.] An Expert Who Thinks the Indians can be Civilized.—An Interesting Interview with Gen. McNeill.

A reporter of the Evening Post had a very A reporter of the Evening Post had a very agreeable interview, a day or two ago, with Gen. McNeill, at his residence on Compton Hill, in regard to Indians and the Indian country. Gen. McNeill returned from the Indian country recently, and is, therefore, entirely posted in regard to all the late occurrences among the Indians. True to the newspaper instinct, the reporter put questions pretty plainly.

"Is it true, Gen. McNeill, that the Cheyennes ran away from their agency because they were starved out?"

"The real reason why those Cheyennes left

starved out?"

"The real reason why those Cheyennes left was that they were homesick for their own hills in the North. To be sure they had, besides, good cause for complaint, as have all the Indians, that the Government did not keep its contract with them, but they wanted an excuse to get away. The Indians are a people who suffer more from genuine homesickness for their native hunting-grounds and homes than we roving Americans have any idea of. Only the moun-Americans have any idea of. Only the mountaineers of Germany and Switzerland have ever

taineers of Germany and Switzerland have ever shown the same intense attachment to their birthplace, and they have wrought it into the best poetry of their language. The heimweh of the German poetry finds its counterpart in the Indian, who will brave cold, hunger, starvation and death to return to or retain his native hunting-grounds."

"You seem to have a kind feeling for the Indian. We are accustomed to hear of him as nothing but a cruel, low, scalping savage."

"The Indian, if you give him a chance, is just as good and as tractable as the average white man. Of course he wants to wear a blanket, and I don't mean to say that he is readily transformable into a first-class Christian, but he is naturally as kind and peaceable and honest as about every other white man you meet."

"Why, we constantly hear of the thieving Indian: we are told that he is an incorrigible thief."

thief."

"That arises from this fact: The Indian has learned all that he knows about trading from the while man, and he has inferred that in trading, or 'swapping' as they call it, it is perfectly legitimate to take all the advantage he can. While an Indian is engaged in trading in a store he will steal everything he can lay his hands on, but he will not come into a store to steal, and if the proprietor should go out and give the Indian to understand that he left his store in his charge, he would guard it with perfect honor."

"You seem to insinuate that the white man's influence on the Indian has been demoralizing."

Most assuredly it has. The Indians know of the whites chiefly from rascally, swindling adventurers who have decoived and cheated them without mercy."

"But the Quakers?"

"Oh, the Quakers are good people, and among them are to be found the best and most just and honest Indian agents we have."

"Do you think that the Indian can be civilized?"

"Do you think that the, Indian can be civilized?"

"Most assuredly I do; the Indian is now convinced that subsisting by hunting and fishing is no longer possible: the destruction of the buffalo compels this. He is, therefore, on the lookout for some other way to subsist his family, and will gradually accept the methods of civilization. Besides, he has the first element of true civilization strongly developed—that is, love for his family."

"His family! Does the Indian care particularly for his family?"

Here Gen. McNeill became really enthusiastic. He said, in substance:

"The affection that the Indians manifest for their families, especially for their children, is of the most tender and touching kind. I saw Joseph, of those Modocs, last summer watching

seph, of those Modocs, last summer watching over his sick wife for days as tenderly as any husband. He would fan her and hang around her constantly, and manifested great grief lest she should die. Scarfaced Charlie I saw meet his wife as she came to where he was, and help her out of the wagon in a most affectionate man-

she should die. Scarfaced Charlie I saw meet his wife as she came to where he was, and help her out of the wagon in a most affectionate manner."

"The Indian babies seem to be fixed up rather closely. Do they like it? White babies would never stand it."

"Indian babies rarely ever cry, but seem to enjoy life very much, tied to their bark cradles. Their parents are very fond of them, and when their children are sick their grief and anxiety are very deep. And, by the way, all Indian children that I have seen are well behaved. They are quiet and observing, and yet I never saw an Indian child corrected. In this respect the Indian children are models for the whites."

"But that scalping business! What you say is wholly inconsistent with the murders and outrages reported to have been committed by the Cheyennes on their flight in Western Kansas. How do you account for that?"

"In the first place I want to know the facts. I would like to go over that ground, follow the trail of the Indians, and have it proved that it was the Indians who did it, and not some thieving herders dressed up as Indians and making their passage through the country a cover for their deeds. Still I do not deny that Indians, when enraged or pursued, will commit atrocities just as white men will."

"Do you think the Indians could be got to settle down and earn a subsistence from the soil?"

"Well, they can do it in their way; they do raise a good deal of squaw corn, and some other things now. But they ought to be, and can be made, herders; they ought to raise callle. They have the finest grazing country in the world. The demand for beef is every year increasing for exportation to Europe. Texas cannot supply it, and, besides, the Indians in their territory are five hundred miles nearer the market. They are already learning to take care of and to know the value of herds of cattle. Besides this is the next condition to the nomadic, the next step toward civilization. When the Indian gets an idea of property, and of schooling his children, he is in the

improvement."

The reporter did not say that he thought the General a sound revolutionist, but he thought so notwithstanding. . . If the settlement of the whole Indian business could be left to such men as Gen. McNeill, who is so humanely and justly disposed toward them, and yet so free from any hobby about their immediate civilization and Christianization, the whole Indian question would soon be settled satisfactorily, justly and permanently. justly and permanently.

Ascended to the Higher Life.

To the Editor of the Banner of Light:

From Washington, D. C., Nov. 7th, 1878, the spirit of Mrs. Amanda M. Smith, wife of Col. C. Clement Smith, passed to the new sphere of being, after a sojourn on earth of forty-eight

Afflicted for two years past with paralysis of the nerves, she has borne her burden of suffering with the cheerfulness and fortitude characteristic of her bright and hopeful spirit, ever more solicitous for the comfort and happiness of others than for herself. Nearing the valley of transition, she shrank not from its shadows, but eagerly looked down its opening vista as to the pathway of her deliverance from the fetters of dissolving clay. While tender, loving hands enxiously sought to make reposeful as possi the conditions of her transition, she smilingly looked up to them, folded her hands over the bosom so soon to know no more forever the fevered, fitful throbbings of the heart, and said, "I will rest now!" never again unclosing her lips in mortal speech.

The Spiritualists and prominent Liberalists, not only of Washington, but those from all parts of our country who have for the last ten or twelve years made that city their winter resort, will remember with warmest appreciations the social delights and graceful hospitalities to which they have received such genial welcome in the beautiful home of Col. Smith, and most heartfully will they sympathize with that sorrow which, however much he may feel the heavenly consolations of our beautiful philosophy of life beyond the grave, cannot fail to east a heavy shadow over the mortal pathway of our dear friend and brother. If our happiest memories of those bright reunions, past never to return, are rendered sad by the extinguishment from our plane of their fairest radiance, how much more deeply shadowed and bereaved must be the hearts in which it had so long glowed as their chiefest light and glory.

Upon this home's fraternal shrine The warmest welcome over glowed; Here Friendship's royal, tropic vine Its purest, richest sweets bestowed. Here met the *savant*, sage and seer, Here Poetry inspired the hour, And Mirth, refined, dispensed her cheor, While Music charmed with magic power.

Still'd now the voice of mirth and song, Aid passed away the festive scene; The varied pathways of the throng Oceans and rivers roll between.

But Memory immortal burns, And Falth points unto scenes more fair, While our beloved departed turns And beckons us to meet her there.

She is not dead, nor doth she sleep;
Awakened by the dawning day,
While tearful eyes love's watch did keep,
She rose and passed away,
To meet in sweet embrace once more
Her dear heart-treasures gone before.

"I will rest now," she gently said,
As sliently she closed the doors
That from her home immortal led
Unto the earthly shores,
And, dropping the dark vell of night
Stood robed in heaven's peerless light.

No longer hers the cross of pain,
The weary watching for the day,
The burning tear, the hoping vain,
The burden of the clay,
But the glad freedom of a soul
Triumphant over earth's control!

REST in immortal realms above
Must be forevermore as here;
'Tis but the MINISTRY OF LOVE
In this and every sphere;
The only rest from care and strife
Is Love's sweet harmony with life.

Bright spirit, linger near us still, Impart to us thy new delight; The purest, sweetest balms distill From flowers that feel no blight Of the mutation we call 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 guer-

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN.

Physician of the "New School," Pupil of Dr. Renjamin Rush.

Office No. 701 Saratoga Street, BALTIMORE, MD.

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

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URES all Chronic Diseases by magnetized letters. By
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at \$1,00 a sheet. Post-Office address, Yonkers, N. Y.
Oct. 5.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Chairvoyance.

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

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July 6.

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Catarrh, Bronchitis, Asthum, and all Throat Discases.
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Or Psychometrical Delineation of Character.

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

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NOTABLE OPINIONS,

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THE RUMBLE OSES The dear Lord's best Interpreters Are humble human souls, ... Whittler.

One is gentlest when one it strongest in a resolution.

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

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

Forth in the sunlit, rain-bathed air we stepped, Sweet with the dripping grass and flowering vine, And saw through irised 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 majestle cloud-shapes marched: In the wet, yellow light the dazzling green Of lawn and bush and tree seemed stained with blue. Our hearts o'erflowed with peace. With smiles we

Of partings in the past, of courage new, Of high achievement, of the dreams that make A wonder and a glory of our days, And all life's masic but a hymn of praise.

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

We bless thee, Lord, for those sweet memorles! The thanks rise swift, swift upward to thy feet, But old time love doth follow them as fleet, Forth breaking still in long hushed, tender cries: Elen for the blessed must its pleading rise:
"Make them more blest, make heaven doubly sweet,"

Their safety suter, glory more complete, Their feet more glad in paths of high empilse! Oh happy prayer' that I all no spur of fear. No pilek of care or pain to nige its way -That hath no need, but ilses free and clear "To them that have be given!" just to say By right of purest love it claims thine ear, And sings assured its sweet, spontaneous lay, - [M E. Bennett, in Sunday Afternoon.

Every man ought to speak and act with such perfect: integrity that no man could have neason to doubt his simple affirmation. Pythogoras

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 audionce at the meeting of the Parker Memorial Society of Spiritualists Sunday afternoon, Nov. 21th. 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 Rob-ort Cooper (bass) and John C. Bond (tenor), of two songs; "Safe Within the Vale," and "Over Slade have failed to change the opinion of Mr. posed by Mr. Cooper him;8lf. 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 sopresent engagement before this society—taken in its enchosen 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 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 almoners inever asked whether the recigiont were 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 exit once, for the state of affairs which now exists in community is one, which threatens to gaine most unprecedented demands upon the dexchaquer of all the charitable agencies of our

The Controlling Intelligence of Mr. Colville, in taking leave of the audience he had addressed for the four Sabbaths past, made use of the occa-sion to express his satisfaction that Mrs. Rich-mond was to be his successor. It was owing to the ministrations of that lady while she was speakministrations of that lady while she was speak-ing in England, he said, that the conditions had been brought about whereby Mr. Colville him-self had been rendered susceptible of control for platform purposes; Mr. C. was at that time strongly skeptical as to spiritual matters, but her bectures attracted his attention, and finally aroused his intensit to secure an extent that 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 wrists to the spirit and see

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, Paine Memorial Buildinz, Appleton street, Boston, on next Sunday A. M. These meetings will continue to be held till further matical at 10% of cools of peak day A. M. These meetings will continue to be held (till 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 8 Dayis street, Boston.

Mr. Colville in Charlestown District.

W. J. Colville lectured last Sunday evening in C. B. Marsh's course of meetings, Abbotsford 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 "Bunker 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 satsfaction 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:

thor of the "Philosophy of the Unconscious," Dr. Ed. von Hartmann:

Behlin, Sept. 25th, 1878.

Most Esterhed Docton If I have delayed answering your befor of Aug. 20th for a few weeks, it was done because I wished to previously inspect the second volume of Zölher'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 prosume 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 communications often indeed surpass the intelligence 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 (circumstance) would, however, be just explicable, if the medium had drawn ther impressions from the public literary judgment of my person. Your former declaration in the Gegenwart has been reprinted by Zölher.

Rejeating my best thanks, I remain with the highest consideration, Yours.

This letter of the famous author of the "Philosophy of the Unconscious," which has become

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. v. Hartmann, with whom I had exchanged a few letters in 1872, was caused by my having obtained a psychometric delineation of his mental organ. 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 slie 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, to be totally unfounded.

From the first part of Mr. H. 'sletter, American Spiritualists will learn that even the important steps which have been made by Prof. Zölfner; and three or four of his colleagues at the University of Leipsie, toward establishing Spiritualism upon a scientific basis in Germany, have ism upon a scientific basis in Germany, have III., Nov. 28th-Dec. 1st; six in Yates City, III., Dec. thus far had no effect upon the most popular 3d-8th; eight sessions debate with Rev. J. Hughes philosopher of the present age. The experiments of Prof. Zöllner in the presence of Dr. 13th, 17th, 18th, 19th, 20th. the Crystal River," the music of which was com- 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 A Wetherbee in our advertising columns. eminent German savants - including the declinaengagement before this society—taken in its en-tirety was one with which medium and andience, had alike teason to be well satisfied. The ser-yices terminated with an inspirational poem by Mr. Colville on the subject "Purity," which was 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 an universe ruled by "unconscious" spirit.

The trouble with these German philosophers, who, although claiming the privilege of calling their researches preeminently "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 DR. G. BLOEDE. Brooklyn, N. Y.

Rh 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) enting-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. Rh Somebody has estimated that at the pres-

The Standard prints the following from a correspondent, concerning a somewhat noted

"His scruples 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 the 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 Alllance.

IffAnanias stood fo(u)rth, 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 cyil. 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 scances 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 mar-

Some man with an eagerness for fame has 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 chin whiskers, putting his head in at the car window and shouting, "Hello, Stanley! Hooraw! How's

Every woman suffragist from the commencement has been bombarded with Faul, knocked on the head with somebody cise's interpretation of the Scriptures, and branded as heretical.—Ballot Box.

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

Don't bet, don't fret, don't get wet, and you'll have

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 I none so neat and natty
As can compare with Patty—
Pretty Patty !
A stew, a fry, a broil is well,
A pearly raw 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!" and they may be good churchmen

therefore, that the points which he did not account, the Buddhist faith has more to commend it than any Christian form of worship. It has existed public literary judgment of his person," appears to be totally informed.

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 2.500 years, and its adherents are estimated at 100,000,000—more than one-third of the whole human

A profane upstart-The man who sits down on a bent

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 (Universalist) in Bushnell, Ill., Dec. 10th, 11th, 12th,

A fellow asks us if it is really darkest just before awn. Dawned if we know. We are not a clothes-line

Hope the friends will not overlook the proposition of

NUMERICAL COURTSHIP. 2 lovers sat beneath the shade, And 1 un2 the other said; "How 14-8 that you be? Have suited upon this suit of mine; If 5 a heart, it realists for your If 5 a heart. It palpitss for you— Thy voice is muo melody— "It's 7 to be thy loved 1, 2— "Say, 6y nymph, wilt marry me?" Then lisped she softly, " 13ly !"

The New York Herald accuses the irrepressible Talexcited hyperbole and the flery 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 encasing the hind feet of the bay mule in feather beds, he would confer a greater boon on humanity.—Hackeyo.

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

The forest leaves are turning, and the chestnut worms are squiming, as the peanut man stands churning them upon a fiery bed; 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.

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 to gether 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 ac-cordingly.— Detroit Free Fress.

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 relies of barbarism.

Rev. Joseph Cook says that "the innermost laughter of the soul at itself it rarely hears more than three times, without hearing it forever." That is to say, subcutaneous eachinnation of the ego at the egoic 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, Inflaming,

Big as your fist—
Show me the sign of the chi-rop-o-dist t

The Indianapolis Journal is responsible for this alleged joke: "The Mexican front ear 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 beats out of alcohol. "Lip 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 Utilitarianism 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 aid 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 Mystic 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 limes. 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.

EDITH MURRAY, by Joanna A. Mathews, author of "The Bessic Books," 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 lieroines, whom to know is to be in love with, making ALSO A DELINEATION OF THE CHARACTERS OF 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 gift-ed writer. Published by G. W. Carleton, and sold by A. Williamis & 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 Volun-taries, 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 illustratrations, 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 conven-lence 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 fall to be stimulated by what is presented and urged on these fair 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 Freethinkers' 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 humor ous 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 pleasurably 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.

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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 justance. 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. 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 en able 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 Boydton, 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 in his tower and kept it burning several days, in order to bring on a rain, but it falled to produce the desired result. It would have been more certain and less expensive to have got up a camp-meeting, or hired a circus to come into town. An agricultural fair or a Sunday-school plenic will also bring on a rain nine times out of ten.—Ex.

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