VOL. XLIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 11, 1879.

\$3,15 Per Annum,

CONTENTS.

Frust Page. - Spiritual Rationale. SCOND PAGE, -Banner Correspondence: Letters from New York, Iowa, Missouri, Washington Territory, Maryland, California, Pennsylvania, Ohio, Massachusetts, Connecticut, Indiana, Illinois, Kentucky, Maine, and Vermont. *Poetry:* Joseph, the Nez Perce.

THIRD PAGE, - Children's Department: Baby Song; Tales

THURD PAGE.—Children's Department: Baby Song; Tales of the Everlasting Mother. Western Flakes and Chippings. Foreign Carrespondence: Notes by the Way—Parls; Letter from Switzerland; Letter from Parls, A Halfax Mystery, etc.

FOURTH PAGE.—The Indian Bureau, Materializing Phenomena at Richester, N. H., The "Probles Meeting" at Investigator Hall, etc.

FIFTH PAGE.—Reception at Mr. Newton's. From a Prison Cell to a Reception Hall. New Publications. New Advertisements, etc.

SINTH PAGE.—Message Department: Spirit Messages through the Meethuuship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Dauskin. Message from Spirit Horace Greeley. Pactry; Fold its in your Arms, Loved Augels, Rems of Interest from England. Western Locals, etc.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

ELIGHTH PAGE.—Spiritualism Abroad; Review of our

EIGHTH PAGE, - Spiritualism Abroad; Review of our Foreign Spiritualistic Exchanges, Mapes-Richmond Controversy, etc.

(From the Chicago Times, Dec. 21st, 1878.]

SPIRITUAL RATIONALE.

Text of a Paper Thereon Read Before The Chicago Philosophical Society.

The Relation of Spiritualism to the Dominant Religion, Science and Social Order.

It is Claimed to be Revolution, an Almost Painloss Readjustment, and A Universal Selvent.

How it Works and What it Seeks to Accomplish.

One of the largest audiences in the history of the Chicago Philosophical Society filled the lecture-room in the Athenceum building on last Saturday evening. The subjoined letter, signed by the President and a number of other officers and members of the Society, will fur-

ntsh all necessary explanation of what follows: CHICAGO, Dec. 18th, 1878. WILBUR F. STOREY, Esq.—Dear Str: Recognizing the Times as par excellence the arena of free discussion and the organ of free thought, to which the thinker looks for the latest and best in the domain of thought, we, officers and members of the Philosophical Society of Chicago, would deem it a favor to ourselves and the public to see published in the Times a paper read before our Society on "The Rationale of Modern Spiritualism," by Frederick F. Cook, a member of your staff. Many of us expressed to Mr. Cook our desire for its publication in the Times, but he manifested a delicacy about moving in the matter, and we therefore make

We regard the paper as among the ablest read before our Society, evincing, as it surely does, great research, candor and judgment, and literary ability of a high

MR. PRESIDENT, LADIES AND GENTLEMEN: I am not unmindful that the subject to which, with your kind indulgence, I shall invite your attention this evening is one seldom discussed before the elect. In the world at large it frequently forces attention, often with posttive rudeness; but wherever opinion is organized, whether religiously, socially or scientifically, it meets with little hospitality, and, when tolerated, it is either with compassionate condescension or undisguised con-

I do not allude to this state of things to find fault. The rather, so long as the field of human nature remains what it now is-a mere playground for the passions-I would not have it otherwise. I could conceive of nothing more disastrous happening to the race at this time than a universal acceptance of supersensual phenomena. Without adequate preparation and discipline, the end would be a return to superstition.

Only the most superficial treatment has hitherto been accorded what is known under the name of Modern Spiritualism. If its phenomena have an objective veracity, their importance to mankind cannot be over estimated; and it is from this point of view that the subject should be studied.

The time having arrived in the order of human progression to widen the avenue of communication between the two worlds, two methods were open to the spiritual powers-to admit only the higher class of minds at first, and let the truth in diluted and contracted form work downward : or, taking the opposite course, start the movement at the very foundations of society, diversify it to the utmost, employ chiefly blind forces, and hedge the whole about with mystifying safeguards. The first course represents the human method of teaching; the last is the mode adopted by the more enlightened spirit-world. The difference is expressed by preaching and practicing. In this lies the solution to all the mystery.

It is charged against the movement that it is almost wholly confined to the uncultured. While the ranks of the believers contain many of the most enlightened minds of the age, I am free to admit that its potency lies, as yet, chiefly with a class untrammeled by precise definitions or exact thought-that it is these who give it substance, stamp it with their peculiarities, and re-

THE EYES OF THE WORLD. One day mankind will rejoice that this is so-that in the infancy of this dispensation the blunders of human wisdom were kept out of its experience, and that the

guides were wholly spiritual. We sometimes learn most of the true side of a ques tion by studying its false side. Let us suppose, theredom course in this instance, and confided its secrets first to the learned. See a scientific world in the direct confusion, despairingly searching for its most cherished and now exploded premises! Behold a religious world in the threes of soul-agony, sitting haggard and distracted amid the debris of its shattered creeds! Religious beliefs have their roots in the heart, and when you tear them out by force you take that which is almost dearer than life itself. The late Walter Bagehot well remarked: "One of the greatest pains to human nature is the pain of a new idea." No. a wise dispensation would not thus inflict the race. It would work precisely as it is working. It is stealing upon the world like a thief in the night. The change comes, but no man knows whereof. . It operates as a gentle amelioration; its dislutegrating force, though potent, is scarce-·ly perceptible; fully one-fourth of the native-American element is even now converted; another fourth has become quite familiar with the idea, and is ready for acceptance without a pang; and with all this wonderful work accomplished, within less time than is allotted to a generation, the mischief done is a minimum. This shows how completely the destructive forces of the movement are hedged about.

The more study is given the method of the introduction of Spiritualism, the more is the student impressed with its wisdom. Scientific truths, having but a remote connection with the feelings, come first to the learned; but religious truths, which may be said to be all feeling, can only be planted where formulas and creeds have lost their significance—where the spirit has wholly superseded the letter. Spiritualism is therefore carefully veiled from those who are either not ripe for a change, or, being individually advanced, would through their influence too violently disturb the religious and social equilibrium. The first class includes all that is orthodox: the second the leaders of science, with a few carefully selected exceptions. Had this truth come first to the savants, as a discovery, and subject to no conditions except such as are commonly recognized with regard to scientific experiments, directly it would have permeated the entire social economy, producing untold misery. No doubt there are thousands to whom the revelations, even in this abrupt way, would have come as a boon; but, on the other hand, there are millions in whose minds the unwelcome truth thus rathlessiy forced would have called into action all the baser passions in defence of their cherished dogmas. What cry more pathetic than that of the old heathen, who, bereft of his idol by the missionaries of a strange religion, wailed out piteously: "You have robbed me of

The religious chapters in the history of mankind are written in blood. Changes involving not a tithe of the revolution expressed by Spiritualism have convulsed the civilized world. Society is wholly

AN ARTIFICIAL STRUCTURE.

It is furthermore all superstructure. Not a law, not a custom is founded in abstract right or the facts and possibilities of human nature. Progress thus far has been all patchwork, clumsily held together. As the fabric is now constituted no new idea can adjust itself to it without complete readinstment. To admit a new article into any creed, religious, social or scientific, necessitates a revision or reconstruction of the whole. When the least change involves so much trouble, what would not a universal revolution do? This: It would shatter the entire social structure to fragments. It would be a return to chaos.

The ninetcenth century marks the most important epoch in the history of the world. To it will be traced the genesis of a new line of progression. The year 1848, a time of political and social revolution, marks the transition from the artificial to the natural order. It was the year that heard the awakening raps at Hydesville. It was the rap of the spirit Master Mason, lay-ing the corner-stone for a new social structure. Spiritualism puts human nature for the first time on solid ground. It is as broad as life itself. It is all-inclusive. All truths adjust themselves to it naturally. It is a universal solvent.

To the world at large Spiritualism is merely a superstition, having for its basis a latent credulity, forced to activity by a system of clumsy deception, trickery and fraud. Holding to this view, it is in a measure creditable in the intelligent masses that they sternly set their faces against what they believe to be but a form of Fetichism. Civilization is a hard-won fight. On its altar countless lives have been sacrificed. I am in fullest sympathy with those who would guard this sacred flame from the stifling influence of superstition. But in doing this we should be careful lest we fall into error in the opposite direction, and foster intellectual bigotry and intolerance.

Man is a creature of conformity. Spiritualism is readjustment. These postulates give us a key.

In order to deal justly with Spiritualism, our first duty is to study man, both in his mysterious individuality, and as a complex whole. Who of us understands the operation of the human mind? Is not man the proverbial symbol of perversity? Ask the reformer by what methods he circumvents this self-sufficient incarnation of conceit! Are not the wise often the most foolish; are not the foolish wise? The truly great die unhonored in their day, and it is left for future generations to revere their memories. These things have come to be the veriest truisms; all of us recognize them when we hear them; but how many give them practical application? Whenever a science of the human mind shall be revealed it will be discovered that in essence all permanent progress is reaction. First con ceptions are nearly always erroneous. In legislation this truth has found expression in the aphorism that the wisest laws are those which repeal others. .

I have dwelt thus at some length on the human side, because I deem its right understanding essential to a proper consideration of the spiritual side of this problem. We have not only perverseness but a diversified perversity in human nature. To this Spiritualism is adjusting itself with a view to readjustment of the entire social fabric. Its object is revolution without the usual blood-stained concomitants.

Let us now contemplate this movement with reference to some of its general aspects. It is thirty years old; it counts its adherents by millions; its literature is published in nearly a score of languages. It has entered the pulpit, the laboratory, the busy marts of trade—no place is so remote that it does not make a stir in it-and it differs from all other movements that have heretofore left their impress on the race in this, that it is not transplanted, but is spontaneous and selfpropagative. It often comes an unbidden and

A MOST UNWELCOME GUEST. It is unique in other ways, but most in this, that its best friend is its radical opposite, the materialist. among the delusions. Was ever delusion to rational dox-dependence is its strength. What is known as that it could recognize essential good in its antithesis? If madness, Spiritualism evinces wonderful method. Its ranks are chiefly recruited from rationalists, secularists, materialists, infidels. It is only now and then that a member of a church is converted, and when this happens, the victim feels as much out of place as a fish out of water. Now, this tendency of unbelief to what most men as yet regard an over-belief, is certainly a very curious phenomenon, and if Spiritualism is really the delusion science would have us believe, is it not time to stay the spirit of doubt, if the ultimate threatens to be morbid and groveling Superstition.

We have been contemplating the human mind and certain general aspects of the movement. Now let us turn our attention to another side of this enigma. What does Spiritualism imply? To what changes is it

likely to give birth? Spiritualism is Revolution, not simply Reform. Reform works downward; it is scientific in its spirit, and, though not generally regarded so, is practically conservative. Revolution works upward; it reasons far less deeply than it feels. In rare instances the revolutionist and reformer are blended. The difficulties that attend a religious transition are enormous. Man is by nature lawless. Religion, whether expressed by Fetichism or an ethical refinement, aside from brute force and the love of kindred, is the sole influence that can keen this lawlessness under control. Now a readjustment is decided upon! what an uprooting must not take place! and while the transition is in progress, what care must not be exercised! Elements in their failed of religious recognition, and the former, al-

ly destructive. Conservatism is simply another word the latter to the death. A seet that could thrive on for adjustment accomplished. In view of the triffing mischief that is doing during this most wonderful and radical of all transitions, I would call conversions to Spiritualism a process of spirit selection. It is so wisely ordered that the light is vouchsafed only under carefully guarded conditions. It seeks and blends only with such elements as are in affinity and individualized. Somewhat of notoriety is bound to attach to all things that are in their nature marvelous, but the alm is ever to minimize the excitement, as essential to a rational propagation. And this is the reason why spirits do not meet the demand to prove themselves in such public exhibitions as the finding of Charlie Ross and the like exploits. I allude to this not because I have at any time deemed these challenges for public tests worthy of notice, but solely for the reason that they are the stock-in-trade arguments of the superficial, and as the world is composed mostly of this class, the matter may be worth reverting to in this discus-

The question is often asked, if Spiritualism is true,

WHY DID IT NOT COME BEFORE? It came before; it always has been, but in variously modified forms. However, the question for all that is quite natural, and was asked nearly two thousand years ago, with reference to Christianity, the forerunner of Spiritualism, by one reputed to have been the teacher of the noble emperor, Marcus Aurelius. The question was propounded to one of the Fathers. hose days it was Christianity that was a superstition in the eyes of the learned, and it was with extreme condescension that any of the heathen scholars deigned to enter into a controversy with a Christian. And had The Atlantic Monthly been published during the reign of the Antonines, and a certain, as yet anonymous, author lived, the culture of the period would no doubt have been favored with an extremely well-written essay on "Some Dangerous Tendencles in Roman Life."

It is difficult to resist the temptation to pursue this thought; to point out that Christianity, on which our civilization up to the present is founded, came also as a revolution; was also marked with excrescences: was the one active force then in the universe, and, by a laborious process, this thing that was decried as immoral established a high moral-standard among a people whose immoralities had become worse than brutish; subdued passions that knew no law, either human or divine ; ratsed woman from a position of servitude to al-most equality with man, and did a thousand other noble Dings for which it now a days seldom receives credit. The culture of Rome saw only superstition and a moral degeneration in the upstart religion. The priest of the Sanhedrim could imagine no good come out of Nazareth, and cannot yet. Let those who heap contuniely on the one, and plead for the civilization of the other, remember that nascent Christianity and nascent Spir itualism are exact parallels, except in this, that the former came in a time-and was thereby modified-

when it had to pay for its existence with blood. The chief characteristic of Christianity was that it operated on the conscience-almost discovered it, opened it, developed it. But a conscience suddenly set in operation is a terrible force, and, coming as this did tendency on the part of thinkers toward individuation, upon the unprepared masses, produced a condition of and departure from the established religion, and a new bordering on frenzy. Hence we see the whole Christian population in sackcloth and ashes. By tens of thousands they seek the deserts, take refuge in gloomy caves, stand solitary and motionless for years on the top of high pitlars, lacerate their flesh, and in a thousand other ways turn order Into bedlam. Still, if all this was necessary to develop the conscience in the dominant race who will grudge the price? Now, let us observe how perfectly the Christian scheme was adapt ed to meet this emergency-to cure what it had made III. It was absolutely essential that human nature with a conscience suddenly quickened should be provided with a refuge. The new religion stood ready with a protecting church, the cleansing blood of the Lamb and a host of mediators. To the calm, individualized thinker there is somewhat almost ludlerous in these agencies; but to men steeped in immorality, suddealy subjected to a process of self-examination involving eternal salvation or endless torment, there was a terrible reality in the state of things that confronted them. The church has been blamed for overdoing its work. I doubt if the charge be sustained when the facts of history shall be more intelligently interpreted. What ignorance and brutality require to subdue them are the barbarie twins, force and fear, not high ideals, The essential thing at first is subjection; for the rest do the best you can.

THE PHILOSOPHY OF THIS MATTER so fully for the reason that I intend to draw from it an important conclusion—the necessity for a new religion. What is the essential characteristic of Christianity? Dependence. Now, let me ask if this quality is not in its nature stunting? And whether it does not follow that those who possess the elements of growth, in order to grow, must remove themselves from its influence? As Christianity is constituted, progress within its fold, beyond a well-defined limit, is utterly impossible. To this limit it has brought the world triumphantly. So long as men must be kept in leading-strings, I have nothing better to recommend than the Christian religion. But what for those who are growing into self-

good? What, if Spiritualism be not true, but bleak,

dreary Materialism? This is the logic of the situation,

I enter into

and no candid, thinking mind will gainsay it. heart, but no credit to his head. It is an entrancing illusion-the mystic vale through which men pass, almost without halting-from the dark, iron-bound beliefs into the clear light of Spiritualism, or the dreary wastes of Materialism. Liberal Christianity is a name only-a hazy nothing-the smoke from fast-dying religious fires. In Orthodoxy there is yet somewhat of spasmodic force. Its lurid flames ever and anon light up the religious horizon, though with every effort they sink lower and lower. But the pale exhalation known as liberal Christianity is utterly sparkless. It warms for a time with a borrowed heat; it shines with a reflected light; its aroma produces an intellectual intoxication-for a time there is even a semblance of enthuslasm. But, alas! Soon the heat diminishes, the light grows dim, the aroma is dissipated, sober second thought steps in, and the whole illusion is dispelled. And what remains—a barren ideality—some people call it "Culture"—food for shrivelled stomachs, mayhap, but the soul-hungry, before whom such fare is set, cry in anguish. "Give us to eat; we are starving; our lot is despair." I could almost wish this were otherwise. Had I found an inherent flame in either Universalism or Unitarianism, I could well have rested by its fireside. I looked for it with passionate desire, only to be

sadly disappointed. Religious force and life is not

ethical, but eschatological. Morally, all the leading

religions are pretty much alike, Ethically, Marcus

Aurelius and Christ were brothers, but the kinship

revolutionary or readjusting stage are always extreme- | though the noblest of men, persecuted the followers of path along which the masses insist on plodding, and culture would fatten on east wind.

> IN SWEDENBORGIANISM there was once an original spark, but its over-zealous friends, troubled with a bad attack of respectability for fear of being called Spiritualists, have closed the door of inspiration, wrapped their somewhat premature bantling in layers of cotton, and now sit gloomity about pathetic pattern of a religion under the sun. It is the most desperate attempt to prove that one swallow makes a summer anywhere on record. It is a sort of a Teliglous "what is it?"-too gloomy for a farce, and too comical to be serious.

> Finally, Altruism, the ultimate of an unchecked, unreasoning skepticism, is not only an Illusion but a delusion. It worships in a palace of Ice, permeated by a chilling atmosphere called humanity. The effort to make believe that there is warmth here is only less comical, because sadder, than the conceit of the immortal Col. Sellers, in Mark Twain's "Gilded Age," Having placed a lighted tallow-dip in a stove, this expert psychologist tries to impose on his shivering guest the scientific theory that the imagination is the greatest factor in the universe, and that, if he can but bring himself to believe that the semblance of fire in the radiator equals the reality, he will soon be in the enjoyment of an exalted state of perspiration. Soon Altruism will not use even this pattry candle to delude itself with; it will cease trying to delude Itself altogether; Its emblem will be a ghastly, grinning skeleton. If now it indulges in a semblance of emotion, and holds. up to the world a religious carleature, it is because it feels it must make a showing for the sake of appear ances. Some of the worshipers at the shrine of hu-manity—devotees like John Morley, Frederic Harrison. Leslie Stephen and John Fiske-no doubt really feel a remnant of heredity, stirred into activity for a time by the friction of combat. Let the conflict once cease; let Altruism be the reigning influence—as it soon would be but for incoming Spiritualism-and a gloomy Pessimism would take the place of present enthusiasm; more and more would the motto be "every man for himself," and by rapid stages the world would revert to barbarism. I have an intense admiration for the Altruan Ideal-almost realized in such a character as Mageus Aurelius. If is pure, unselfish, crystalline, but it is only for angels. In another and better world I believe we shall all fully realize it. But so long as the selfish propensities are the most active in the raceand our very existence on earth is based upon themour ideals and realizations must ever remain distinct

> and separate. This is the dread law of matter. I think I have now prepared the way to direct special attention to the chief characteristic of the personnel of Spiritualism-individuation.

INDIVIDUATION

is essential to admission; and, once admitted, it is above all the mental quality that is more and more dereligion that can only exist where individuation is measurably accomplished.

It is, indeed, a wise dispensation, and could have been ordained only by the powers of whom Tennyson, with his rare spiritual insight, affirms:

Who know the Seasons, when to take Occasion by the hand, and make The bounds of Freedom wider yet, "

Spiritualism came not before because it could not ome-must not come. Perhaps I can best illustrate the extremely subtle relations between the two orders of existence—the mundane and the spiritual—by tak ing you along with me, as, step by step in my experience. I proceeded to reason upon them.

Like most men, when my attention was first called to the subject under discussion, I regarded it as a sad farce, compounded about equally of imposture and deusion. But I soon found reasons to change my mind. Through the enshrouding fog, the surrounding darkness, amid the jargon of strange sounds, I now and then caught glimpses of rare light. But all natural order seemed inverted. I seldom received what I expected, and usually got what I did not expect. Some times the brightest intelligences—or who purported to be such by name-would spout the veriest drivel, while the ignorant Indian control, laboring painfully through a perplexity of ragged Enginen, woman simples the wisest counsels and cholcest bits of philosophy.

The will obthough the will be the wise. For

I had, indeed, fallen upon a will-o'-the-wisp. months, during a patient investigation, it was all hideand-seek. But the more I penetrated this world of contradictions, the more I became convinced there was something in it well worthy a thoughtful man's attention. I might have said with Joe Gargery, "It's a': muddle;" or following the fashion, laughed at the notion that spirits, our dear, departed friends, should return only to play the part of mountebanks. Either is t happy way of bridging the difficulty, and saves considerable trouble. But I chose rather to leave the \dot{a} priori ground to the philosophers and scientists, acchowledge that I knew nothing about how men and women would act under a new order of existence, and accept the teachings of experience. I have held to this course during the past six years, and have reason to be well satisfied with the results.

After studying the varying phenomena for awhile, and as the perplexity only increased with each new experience, I began to question my mode of procedure. From attempting to solve spiritual methods from the human standpoint. I began to study human methods from the spiritual standpoint—that is to say, I studied the operation of

both individualized and in the mass, from the highest altitude to which my finite discernment could carry me; and although this light was necessarily very limited, yet soon, the atmosphere cleared wonderfully, it was not long before, one by one, the fog-veils liftedand what before, to my mind, had been no better than the fribbling of fools, suddenly became instinct with highest wisdom-not that the words always took on new meanings, but that I saw more clearly the motives which prompted them.

Let us, as circumstances will permit, put ourselve in the place of exalted intelligence in contact with man in his present development. What do we find! An unbroken line of failure! I say it without fear of contradiction-an unbroken line of failure. What success has been achieved, year by year, century by century, has come in spite of us; has been the result rather of reaction than action. Of course, I refer to the mass of mankind- and let it be remembered that Spiritualism deals with the mass directly. In those branches I ism, it is little understood. The "conditions" to a sucof science where man comes in contact solely with cessful seance are the most subtle factors that can be matter, he does passably well; but whenever he deals | imagined. They are far less physical than mental, but with a problem in which mind is a factor, he is hope- they are both, and much beside-they are also spiritlessly at sea, and it is only through an endless, neverceasing buffeting that he is measurably forced into the right. It has been well said that progress is martyrdom. It lies invariably in a direction opposite the movement depends in large measure on what may be

its ploneers are always crucified.

The perversity of the human mind can scarcely be

over-estimated. Few, indeed, have been able to deal with it understandingly. It is far more than is flattering, like the Irishman's plg. Pat was driving it to Limerick market, when he met a friend, "Where are you driving the pig. Pat?" was the greeting, "Whisht, be alsy," rejoined the astute Hibernian in great trepla huge pile of literary dreariness and metaphysical dation and under breath, "to Limerick, but the pig abstractions—the smallest, most stunted, most unsymmethinks I want to take him to Tipperary, and that 's what makes him go along so foinly.

I dwell on this point thus persistently, because the human mind is the solvent of the whole problem, and 1 feel convinced that philosophers, statesmen, psychologists, and all who make a study of the mental charaeteristics of man, will, in ages to come, turn to this period as an inexhaustible mine of psychological wealth. I am not of those who believe that the manifestations of spiritual power yow so general will always abide with the race. That occur only in transition periods. They come to many that new dispensations, and, hav-ing set the morane in well agoing, the power is wisely withdrawn; because, it is doubtful if human nature be strong enough to make them permanently profitable. Hence I regard this as essentially a history making epoch. It is a time when an intelligence superior to the human or embodied mind is shaping events -and how it deals with the perversity that at every turn op-poses it, will be a subject of research to the student for

Let me pausohere a moment to establish

A BASE OF OPPRATIONS from which all may proceed together. To what extent do skepties and believers stand upon common premises with reference to this subject? It will be granted, primarily, on all sides, that a movement, be it founded on delusion or fact, known as Modern Spiritualism, and counting its adherents by the millions in the most glow in their natures. But the warmth is transmitted; i civilized portions of the globe, has a vital existence. It has come along a line of religious ancestors; it is a How rapidly it is growing I dare not venture to assert, for fear of seeming to strain a point; but this much 1 may say, that It is to-day a more potent propaganda than all the sects and churches of Christendom combined. I mean by this that It converts more from an absolute non-helief. And what it gets, it keeps. A

pervert from Spiritualism is a curiosity. For all practical purposes, a sufficient common base has now been established, and we may proceed to an examination of the structure. Let us impulse first as to the method of its growth. All other religious move-ments of which the world has any account, started from a single centre, were identified with a single individual, and were subsequently propagated almost wholly through the zeal of missionaries. The single point where Spiritualism makes contact with its religious predecessors, is in its missionary force. But the Spiritualist missionary or lecturer-except he be a medium —Is not a converter; he is a little more than a familjar-izer; he does not even establish organized foci. In all else, Spiritualism differs in method from all other religions. It is, in the first place, universal. In no proper sense can any place claim its birth. Its second peculiar distinction is spontaneity; but for all that, it . is forced-an exotic. Apparently we have here a contradletion, but it is such only in terms. Spiritualism is spontaneous, because in most instances the phenomena on which it rests its claims come unbidden. It is exotle, because in the order of evolution, as we under stand it, it is without natural antecedents, and, if evolved at all, comes to us from a set of conditions, which, except through a law of reaction or contrariety. should produce precisely opposite results—a destructive skeptleism.

Having explained the mode, what are the results sought to be accomplished? Nothing short of revolution in every department of thought! It means all this or nothing; it is either an intelligent, most potent, and wise dispensation, or the maddest freak that ever possessed the human mind. A hold it to be the first, and upon those who shall choose the last I will put this task: Explain to me the genesis and evolution of the delusion! Where or in what are its antecedents? There be no effect without an adequate cause; now in what subjective potency He these tremendous results, regarded as delusions. I have been at some pains to study this subject, but howhere can difference a parallel; for be it remembered that spittualism flourishes best where skepticism is most active. It works band and band with the materialist. Literally it lives, grows, and thrives upon what, according to all scientific prescriptions, should kill it.

I wish I could treat this, subject in detail, but time forbids more than a mere outline of suggestions. truth the theme is one pregnant with volumes. As 1 glance along

THE VISTA OF MY EXPERIENCE

I observe a broad, well-defined line which divides Spiritualism into two distinct orders of activity. On the one hand it is exoteric and on the other esoteric. It is one thing for the world and another for uself. Along this dividing line come the multitude. It is a curious medley of minds-all humanity thrown into a lump. It is an eager throng; it comes to be amused, to be awed, for excitement, to feer and scoff, to seek surcease of sorrow, to drown despair. Now let me ask you in all candor, what would you think of a dispensation that would listen to the ignorant demands of this motley crew, and fill them, blind as they are, with yet more blinding revolution. Surely, you could have but a poor opinion of it. No, the spirit-world can give but sparingly, and yet it must give in sufficient quantities to make headway - and to balance these proportions, so as to minimize the mischief, is a task calling for a wisdom that can nowise be lower than that of

angels. The observant student, as he passes along with the Jostling crowd, will note great gaps marked "expos-The presumption is that these expose mediums; but, br. fact, only human ignorance-they are safety-valves-sacrifices to the Moloch of prejudicemeat east to ravenous wolves. Somewhat in the line of "exposure" is always kept on the stage. But, in the meantime, another work is going forward-a process of spirit selection. There is an esoteric Spiritualism into which there is no prying except by consent of the spirit-world. The crowd that clamors to be admitted is carefully scanned. Perhaps not above 25 per cent, of those who investigate at any time, be their motives never so good, are chosen. Sometimes it happens that a person is refused at one stage and admitted at another-the result depending on all the conditions, social, religious, moral, intellectual or otherwise, that at the time, or promise in the future, to environ the investigator. You have all probably heard that "conditions" are necessary to manifestations. This word has been much abused because, as related to Spiritual-

As well as I am able I will illustrate these subtleties. You will readily acknowledge that the success of any

ual.

called its charter members. These give it form in accordance with their mental lars. As the power to make prosciytes to Speritualism is and must remain almost which with the spirit would, it follows as a necessary corollary that they will carefully guard and supervise the admissions moder to have at their disposal the less material to serve the nearliest of the case will wently with the serve the nearliest of the case will wently of meditation in every period of classical to serve the nearliest of the case. best material to serve than corpose. The element's that enter into this cale dation vary with the ends teristics may be noted. The vertation is the prime quality in all cases where its schedol that the reison a matted shall be an active to receive the subsect is still very impopular, and in certain walks of Life it requires too lattle counties to stand for an applicatable fruth.
This class constitute

THE MISSISSALS LIEMST In the movement. Another that may be mentioned is adjust the reverse of this. It is as plant as possible, and as an accounter, is notely a find force. It is, however, here the less calculable, since effect.

pictive on these two beading elements, there are minor Takes in the record for special gods, to depth, may hap-ther and dessets. This has that the such them as Vate

spatialistic section, and the spatialistic s process, the monordial receiving a message of offer to be not spile to easy of power, than to the mass, and seat results and specifically of thought reaching. A death of ground mass to troke a before spiritual traffs. can be sown in their integraty. Letone the intercon-quirication and expendent of, so to speak, in an open handed realizer. Before the way could be opened at all it was reserted that a spirit of teleration should prevail. That however is the more permission. There-after all the human wealeress's Taye to be met, found down compared and this is often done by exactly taldown competer and this is oriented any variable of the first lessels. Thus one of the first lessels funching the no cessity of self-reinner on the part of the investigator. However much the value of this precept may by acknowledged in theory, it is continually delated in practice. Hence the good for sharing gramples hence those handly that exhibitions in the courts that have followed the dimense of such man as Com. Vander bilt and Capt. Ward.

A great stimbling block to the process of spiritual.

A great studisting dock to the products of space to truths in their essence isaman's employ. It is a publi-ble fact, but morthed poolsy thought shall possesses most men in connecticity the this force is how to turn. It to worldly advantage the way to make metry year of its The attempts to divertify into gerson if channels has strewn its pathway with how in wice is, and will not three to do or and the less it is learned that merely personal ends can index to other metables to a titled The sprigned in this south account of preaching This shows their to be wise, for eachly code by family other it is so be a he parties should truthe the world weedshave arrived at the red enhall period are sure.

toleration? Perhaps in small the issue another philoso, which its natural laws are sacrodly of served. When phoese and thinkers, but surely they have had differ the fie is abused, it is no better, como fe sacrod, than offset on the masses. What is "then that is maken any other alone, somewhere in Lunian possibilities the world tolerant." It is the post from from the Violent "there is no doubt a natural basis that will make massthe world folerant. It is the problem from the research of infolerance is his being a spirit, of infolerance is spiritable as private description. Anything start of such the characteristic being as the research of the inquisition. Anything start for such the characteristic being indicated as but a scenarious because consecutive world reversible problem in the received by all the letter qualities if it is syst he dormand. A philosopher near arrive at a start to the same and a verifical harmoniance. Through what threes of the rey, but the investigation of pain the race must passed force it to aches this goal,

me fit il ciertio se that the law of reaction has ceased to operate. For such there is buy one future exclusive as a weominal, it may well or intradictly listed as some only severe this is buy for a future exclusion to the another respect Mr. Mill may be regarded as personnel of Spirithalista, durated by the prevailing standard it does not, perlogs, fit sent the Idalast moderate socialist or communist, not as these terms are morable velopinent, but I would not have you dolor at present interpreted, to mean assassination, riot spothe discretion of chief and constraints of the surface of the discretion of constraints and social convulsion, but in the terminal unlike an active vol. (i.e., Provides well as sense that to recognized that good night be accounted from of older one discretions and it but make a study of hours, its defects as do the hyperities in come to mean the an nature. But in essence mean the clauches, it would be doubt pass muster with the fast. In the possession of rename qualities, those that spring from open natures, and loving hearts, it is rich and ed. And, the new order of morabily, the new activities of the move ment from a joinely philosophical ethics, will rive the sea place of pro-function.

person will Spiritualism is and should be what it is yels the observer loins a tar reaching synthesis. such a declaration of to a rectation than has lither to provided. We want a religion that is not affaild to go into the slams that is devoid of all outward form. but is not, and strong, and self reliant in each redividual a religion that, as far as is compatible with the rights of and of figures to others, will make the in dividual a law unito his self," Spatimalesm is such a religion, and if, the elsy, some people get into the fold i.e., become believers. that are not lover respectable. is it any matter for wonder, or should it be deployed? Spiritualism as I have before said, is bevolutionary inits present relations to society, and requires revolucept it have a strong dash of philosophy in it, is not revolutionary is, the rather eminently conservative. Now, to my way of booking at it, the longer you can keep this mass from cooling into dead tormality premising, of course, that in the meantiment be not yledently destructive the better for the world. It is not a bloody revolution; it has not and will not cost a single life except it be too seriously interfered with. But I anticipate no trouble, the movement is provided with too many safety-valves. At any time a single, welladvertised, so called "exposure" converts it from a formidable, bristling man of-war, in the eyes of the world into the most harmless of bulks, fit to receive, instead of hot shot and shell, only the sneers and mock-Ing feers of its vainting but hoodwinked adversaries. There is a disease which I will call

MI STAL BLINDSUSS The daikness is densest where culture is highest. The arrogant and self-sufficient filways look up, never down. They despise the things at their feet. But these things ' grow and expand with uncommon vigor sometimes. While this self-sufficiency shaffs the upper air, the thing despised has coiled itself with desperate purpose around its feet, and at the proper moment Sir Disdain rolls in the mind. The blindness that is now upon the boasted intellect of the world was never exceeded but once. The blindness then was more complete because it had to be. Christianity came when the word tolerance had little significance. The culture of the period was seemingly not aware of its existence until It announced its presence by overthrowing nearly all existing institutions. On this point I desire to quote a few words from the historian Leeky. In his admirable "History of European Morals" he begins the third chapter, "The Conversion of Rome," as follows:

"There is no fact in the history of the human mind more remarkable than the complete unconsclausness of the importance and the destinles of Christianity, manifested by the param writers, before the accession of Censtandine. So large an amount of attention has been bestowed on the ten or twelve allusions to it they been bestowed on the ten or twelve allusions to it they from the socialists, who, as a class, turn up their noses at the "delusion" a trifle higher than anybody else the it is to construct from them, with any degree of certainty, a history of the early church. Plutarch and the elder Flint, who probably surpass all other writers of their time in the range of their illustrations, and Sene-ca, who was certainly (so, most illustrious moralist of his are, never even medition it. Epictetus and Marcus Aurelius have each adverted to it with a passing and contemptious censure. Tacitus describes the persecution by Nero, but treats the suffering religion simploying the same expersion, reckons the persecution among the acts of the tyrant that were either launable or indifferent.

That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philoso-phers and historians who were profoundly conscious of

somewhat more should be sald regarding the mission so hat to be accomplished but a few general clottae of spiritualism. What does it seek to accomplish? the object, of comset is paramounts to establish our plying many modifications in our habits, and modes of thought. This would seem enough, but there is more to do. The new dispensation does not propose to take up the old, worn out social establishment, and earry it on by endless patching. Not it means to start from new foundations.

A HUMAN MISTORIUSE

that the moment, an old friend appears in a new guise he is discovered. Our figurance will allow us to recogmoest chaforns only as are familiar. To the Ignorant all affamiliar plants me weeds. The possible is ever circumscrifted by the known. Many strange plants of raiest virtue are now sprincing up in the Spiritualist easer to stamp then out; but a higher power quards these at this with visitinger, that the world may be the letter for their growings of?

To the spirit would not reform is nothing; the real substance (Verythma: When they speak of liberty, they no an the subject in its fullness, not as applied to present earth conditions, personal, political, religious, r moral. Now and then a mind is born that has some, whit of this power to renot the will and see the order of the universe in its true relations. Such an one was John Stuart Mill, incomparally the greatest of modern thinkers. In the domain of thought he was the conpholest man that has ever livel. He was an antique, and yet thoroughly modern. He was all of Socrates, and more than Aristotle. He was an economist, logician, scientist, speculator, philanthropist, reformer, revolutionist, moralist, philosopher, prophet. He was always all of these combined. He possessed the rare faculty of actualizing the ideal. He understood human mature, could for tell how it would act under given conditions, and hence what was yet remote in time was to him present in mind. I dwell thus upon this personal and secondarly are levant point, because, so tar as I have been able to study spiritual plans as new related to earth, they conform more nearly to the Milllan standard than any I could make. Note, for example, the Important part that woman plays in the new movement. Three fourths of the mediums are women; women figure as officers of societies, on the rostrums, and, as in the gase of Woodl till, they are pushed forward to a point where for a time they attract the at-tention of the whole world. Then they are as suddenly withdrawn. Has it not seemed strange to you that this woman has been able to maintain comparative, silence for ejectiod now covering several years? The solution is that she is a neprometriment dandreds of other women we rice his loved similarly during the same penot thoughtingless degree, it so med for a time as if this free lovism they prejected would deluge the alone have impered, and that by profite that it is the world most included its formation of the distribution of the distributi ty, theave no room to doubt. Marriage is Stered only where some times seem to have such to such state of a ris impossible to say. It nothing worse than to tolerate a Weodheid, It may well congratulate itself,

addressing itself almost blindly so far as its personnel Is concerned. It is intensely interesting to observe the However, there are riest potent reasons why the much disturbance of mind, unless to a searching anal-

the ranks to make the resencent "respectable." but of destruction. It is revolution incarnate, but the resolution has no interest for him. The mediumship that thus for they have only succeeded in exhibiting their wolf is bloodiess. By the score men and women go, will develop within the ranks of socialism for a time own intolerance. I pray that it may be many a day about the country often keen of argument, quick at ; will no don't represent the boldest kind of agrarianhefore Spiritualism shall be set to be into what is reparted squeetimes more foreithe, than elegant, ever known as "mood so bety." Myst assets site" many. In require the abert, intent only on braining down. These are the first place we want the world wants as was said the plague of the preacher, the object of the seon of the other day by the Presbyterian sletterior, of this the self-sufficient, the terror of the timid. These are effy of all papers where I should heast expect to see the planeers. Their manner is often brusque to rude: ness. When they mean a spade they say a spade. Their office is to shock, to unsettle, to wound.

Then there is another class composed of somewhat mader numered men and women. When the pioneers have given a community a sound shaking, these come forward with the balm of Galead, and your the oil of healing into the lacerated sensibilities,

Finally, there is a third blass. These call themselves Christian Sphittalists & Phys. it will be seen, Sphritnalism is what St. Paul wanted Christianity to be, all things unto all men. These forces are nicely balanced, and most wonderfully adapted to their work - but how ! Solely by spirit selection. Remember that Spiritualism is wholly without centralization or leadership. It is simply unorganized individuation. Each one works by himself without the least reference to what his neighbor is doing-but, because of spirit supervision, the work is the most effective ever accomplished under the are such that a meeting and partial merging of Spiritu-

thing that scarcely is yet, but soon will be. If Spiritu-, cal affinity. The characteristic of the material of both allsm has been under a cloud because of its connection [4] is individuation. They are also alike in this, that both darker cloud, but one that has a golden lining. This | -are, in tast, revolutions. But here the similarity cloud is called

As yet the points of contact are but few-the occultation is not taking place under the observing eye of the scientist, and the process is therefore attracting no attention. But the world will not be kept long in ignorance. Soon the cry, "Spiritualism is no better than communism," will be joined to those other cries, "Spiritualism is free-lovism," "It is a fraud," "It is a delu-Well. Spiritualism can bear the last as it has all the rest. But there will be no little somirming even among believers. There is a class of Spiritualists who are, in truth, aliens to the movement, and always in hot water. Like a great many other half-individualized people, they are troubled with an itching for so-called respectability." It is ever their lamentation that Spiritualism has not yet made its way into "good soclety." Such as these will cry aloud against the fu-They will give utterance to a vast amount of "detiling our beautiful philosophy," "prostituting this God-given religion," and more of the same sort of unmeaning stuff. But their cries will pass upon the wind unheeded. The work will go on. It must go on, for it is the sole instrumentality that can save so-

I am aware that I am threading my way over extremely dangerous ground here-that I shall receive thanks for these predictions from no one-no, not even from the socialists, who, as a class, turn up their noses

mate and death-like beauty an intellectual Altruism keenly felt by the more sensitive, and deeply deplored, may possess, when its pale moonshine has filtered. The mailed hand of authority holds despotie sway in through to the lower strata, the result is dark and dia- the ranks of the elect; this galling yoke, self-imposed, bolleal. I myself once sat in the grave-damp of Mate-, is casting a stilling atmosphere, over the whole domain tialism, and tried to make myself believe - and thought, of thought; a self-constituted hierarchy, in the form of succeeded—that man is not inherently a savage, and a mutual admiration society, brooks no opposition, that it was something beside the religious sentiment [and its ex-cathedra edicts have all the dogmatic flavor that ennobled him. To strengthen my position I drew of a bull from the infallible occupant of the Vatican. for support upon such shining examples as Epictetus, This spirit is easily traced to natural causes. Until the Seneca, Marcus Aurelius, forgetting that with all their noble aspirations the world went, down lower and lower all around them. The noble emperor was the sublimest of the stoles, but he was also the last. The sect for once fairly realized its ideal, and then went It was a dream - it is a dream still. Non-religion left the world in such plight that it was not until more than a thousand years afterward that the Christian religion—acting somewhat in its purity—was able to infuse the spirit of civilization into the mass. Some will say that civilization has come in spite of religion. Of such I would ask what was this "in spite" doing before the Christian religion came?

THE " IN SPITE " MEANS no teligion dit is not even as good as an active pagan-ism. It was this "in spite" that witnessed the downfall of Rome; that made that downfall possible; that transformed it into a Baschanalia and a Saturnalla. It suled supreme in the transition period that marks the decadence of paranism and the incoming of Christians; ity. But another class will asky If Christianity was so potent to deal with Carbarie and brutal forms eighteen hundred years ago, why may it not perform the same office now? It could were it the same thing now it was then, and were human savagery the same. Both bave significantly changed. Christianity is "respectable" now. It is but why waste time diagnosing the disease when the death rattle is in the throat? On the other hand the modern maleoatent is somewhat of a reasoning product. When he is not burning or assassinating, he wants to argue with you. In fact the fellow calls cold-bloodedly for the proofs, and, in the modern acceptation of that term, Christianity is sadly

Under this state of things' what should Spiritualism do? It claims to have the proofs. Shall it make use of them? Shall it enter the very den and tame this unchained tiger? Has it permission to do this? Any way, permission or no, it and do it.

Man is a curious paradox. For many years all sorts of respectable people, both pious and infidel, pointed to the Catholic church as the mother of all cyll, the scarlet woman of Babylon, the musery of Ignorance. But of late we hear another song. The church appears in a new light to these folk. By many of its bitterest religious opponents it is beginning to be regarded as a sort of social savior, because it is able to hold in check

the things that are wrong here are righted there. It must be demonstrated more clearly than ever before that there is justice in the universe that this justice is

SPIRITUALISM IS SPONTANEOUS. It will spring up unbidden in the very centre of the so claiistic camp. At present, a point of contact is the free platform of Spiritualism. In many places Spiritualists and free-thinkers have joined forces, occupy a come to mean the an instance. But in essence mean free platform. From this anyone may have his say, things unnatural. It is to these that sphitmalism is and no one is responsible but himself. This affords standpoint. But any study will lead to little good, and , a phenomenon well worthy the attention of the student.

The most active element in the ranks just now is one. According making history as it was never made beism, since it needs must to ingratiate itself. But byand bye, wheathe whole himp shall have been leavened, will come the amelioration not as a miracle, but as a growth, an evolution and by gradual changes this pestilential bayon will be turned into the common stream of life once more. When this is done the great problem - I will not call it conflict - that lles in the adjustment of capital and labor will be solved. Socialism will have given up its destructiveness and capital its rapacity.

The acorn is the prophecy of the oak. Tendencles are the crashe of mighty movements. That these truisms are selcom more than words to man, is, perhaps, fortunate. The age that is would be blinded by the fight that comes to one that is to be. Could man foresee the end of a beginning-without realizing the adaptation that waits prop and accompanies progress-be would throttle every new idea at its birth. Man fails of prevision because he is a mental coward. The faculty is not a ultivated by him because it is filled with the shricks and groans of his fellow-men.

The elements and tendencies of the two movements alism and socialism is as much a necessity, under nat-In this connection I desire to call attention to some-jural law, as the attraction of bodies possessing chemiwith free-levism, it is destined to pass under a still pare, so to speak, in solution-both represent transitions. ceases. For the rest, all their activities are antagonistic-one works downward, and the other altogether i upward. One points toward the brute, the other toward angels. The object of the one is to destroy all religious beliefs, of the other to put religion on a basis of fact, and merge all differences into a consistent and harmonious whole. Both sides are intensely activepossess, in fact, nearly all of the activities now visible in the civilized world-and but for the mental blindness that is abroad, this endeavor would be to thinkers a most absorbing study of contemporary sociology.

Spiritualism is re-writing the history of man-the history of civilization. To the effects which are alone apparent to man's dull apprehension, it is adding the legitimate causes. Under its magical touch the things that are now most obscure will be brought into the clearest light. It will even solve the riddle of the

IN CONCLUSION, let me say that none is responsible for the views expressed in this thesis but myself. I have followed an independent line of research, and the result is in part before you. My knowledge of human nature, and the relation of the subject to current views on science, religion, and philosophy, do not warrant me in indulging the hope that my argument will carry absolute conviction to any mind. But this I may claim, without incurring the charge of egotism, that I have established a plausible theory-one that cannot be met and turned

present century the whole course of science was a de-fensive one. It was sadly put upon, and, hence, determined, when once in the seat of power, to make its position impregnable. So long as the opposition was really formidable, such an attitude was not altogether unbecoming; but at this day, when it is sole arbiter in the world of thought, it would lose little and gain much by broadening its field of research, and, true to its motto, to investigate all things, cast behind it the à priori assumptions that are now placing it in an attitude of glaring inconsistency. Because stoutly opposed by the church, it goes to the irrational length of insisting that there is an irrepressible conflict between itself and religion-forgetting that the law of evolution, if true regarding one class of facts, must be true with regard to all, and, that religion, as the expression of a dark-age, must undergo modifications under clearer lights, and remain none the less religion. From this spirit, which is itself the result of reaction from church oppression, there must in turn come a reaction, and the equilibrium thus established will probably be as near the golden mean as fallible human nature will permit. The day that shall witness the fulfillment of this pre diction, is not as far distant as some may suppose. Soon the only combatants in the field of thought will be science and Spiritualism. The war for a time will be bitter, but not destructive. By slow, but sure approaches, a perfect fusion will take place, and then science will be religion, and religion-at least, as to its main postulates-will be science.

DISCUSSION. On conclusion of the lecture, an animated discussion

followed, the participants being Prof. Broomell, A. B. Tuttle, Esq., Hon. C. B. Walte, Judge Booth and Rev. Dr. Thomas. Mr. Cook closed the proceedings by briefly answering some of the objections of the critics.

Banner Correspondence.

New York.

BROOKLYN .- W. C. Bowen writes as follows concerning the recent labors in that city of Mrs. C. Fannie Allyn: "Radical utterances are the demand of the hour. C. Fannie Allyn thoroughly appreciates this sort of social savior, because it is able to hold in check a vast amount of ighorance ignorance that hight other as a same take plane as the blind and destructive tool of social ism. But a short sighted generation will accord Spiritalism no such praise. It will see only the fusion, and ecode mult.

And yet, how, otherwise, is this monster to be curbed show, if you do not go body up and bind him? Will be come to you? Yes, by and yet, with fagot and sword! Two courses are open. Both should be utilized. One is tree discussion. That serves as a safety-valve. The other is the bringing of the mass around to a new way of looking at the world. To do this, a radical change must take place. Primarily this must involve aspirations connected with another life; also the belief that the things that are wrong here are righted were. It great fact. Hence the 'increasing audiences' men-

McLEAN,-Mrs. Sarah J. Marsh writes: "In your Issue of Oct, 25th in the message department is a communication given through Mrs. Danskin from HENRY then there is justice in the universe—that this justice is absolute and unvarying—that the measure of all men, in the ultimate, is the same. If such justice now exists on earth, it is most successfully velled, all finely-span theories to the contarry notwithstanding. Life here is not even-handed, and no amount of sophistry can adjust the balance.

Schalism grows in the proportion that religion wanes. Religion alone can recover the lost ground. Shall it be allowed to do so, proceedly? For Sphritualism to enter socialism, it is not necessary that present Spiritualists should attach themselves to the socialistic body. As I have before indicated.

SIMILITEALISM IS SERVANDOUS.

DES MOINES .- A correspondent writes : " On the 23d and 24th of November last I had the pleasure of at-tending two scances held by Mr. Mott at his home in Memphis. Mo. There were ten persons in all, present hall in courage, and established what is known as a free platform. From this anyong may have his say, and no one is responsible but himself. This affords communists the opportunity ever coveted by them. In this way a beginning is making for one of the most remarkable struggles in the social history of the world—a plane-money well worthy the attention of the student is just now westling with protoplasm—the fully developed man, making lastory as it was never made be-

higher life. Col. Young has purchased a farm in Memphis that he may be near the medium, and be able to enjoy-the visits of his spirit friends.

In pursuance with engagements made with me a short time since in Chleago, through two reliable mediums of that city (Mrs. Weeks and Harry Bastian), that if I would visit Mr. Mott they would try and materialize for me, the spirits of my father, mother, son, daughter and sister all materialized plainly and distinctly, and conversed with me, each in an audible tone, for the space of ten minutes. I recognized them distinctly. All whose names I have mentioned assured me that they recognized their spirit-friends, as stated, beyond the possibility of a doubt."

Missonri.

ST. LOUIS.-A correspondent forwards us the following from the St. Louis Spirit, requesting its republication on our part:

publication on our part:

"PROF, JOHN WILLIAM DRAPER ON IMMORTALITY AND GOD.—Mr. L. U. Reavis, in corresponding with John William Draper, author of Intellectual Development in Europe, Civil War in America, Civil Policy of America, Conflict between Religion and Science, and other learned works, requested the learned doctor to answer in some public way the following questions: Is man immortal, and what is immortality? Is there a God, and what is a God?

The learned doctor, growing weary after performing the labors of a long life, answers Mr. Reavis as follows: 'As to the four questions you put, they are the highest and hardest that can be put to man. They are not to be dealt with in a letter. They would demand volumes. And I have studied so much, and written so much, that I feel I must have rest. I must leave to younger and more vigorous intellects like yours the duty of carrying on these investigations.'

These questions belong to the domain of theology, and although philosophers may not deem them easily answered, a question of seeming less import was put by Pilate to Jesus, which in like manner did not receive an answer. Pilate asked Jesus. 'What is truth?' and Jesus went away without giving the answer, and the world is still in doubt about what is truth. Will some theologian tell the world what truth is?"

Washington Territory.

SEATTLE .- D. S. Smith writes recently, forwarding money for two yearly subscriptions and saying: "The money for two yearly subscriptions and saying: "The Banner to me is like an oasis upon the desert to the weary traveler; and if I happen to lose a number in the mail it seems as though I had lost a friend, for you will perceive by your books that I am an old time patron. We had an organization established in this place a number of years ago, and have kept It up by meeting once a year in order to perpetuate our incorporate rights, by the election of the necessary officers, etc., and now we are striving to infuse a little more active vitality into the society. We have with us now br. Dean Clarke, who is speaking for us two Sundays in the month, and the prospects look somewhat brighted, Dr. Clarke likes our locality, and we like him, and the probabilities are that he will continue with us. If he succeeds in calling out even all the Spiritualists in the place, then I shall think that we have got the right one at last."

Maryland.

BALTIMORE.-Charles Harbaugh writes, Dec. 31st, extending a "happy new year" wish to all friends of Spiritualism; referring briefly to the rapid spread of oph transm., reterring briefly to the rapid spread of the phenomena and philosophy since 1848; bearing witness to the good work accomplished by the cause in ilberalizing human sentiment, removing the abject fear of death which was once so prevalent, and pointing the world to the fact of demonstrated immortality in the soul-land. He would have Spiritualists, as children of the new birth, take for their motto, "Love, Wisdom, Progress!"

Maine.

GARDINER.-B. F. Johnson writes, renewing subscription. He says, in the course of his letter : "Times are very dull in this region, and I have been thinking whether I had better renew for another year; and on consulting my spiritual appetite I am convinced that it would be as easy to stop eating bread and butter as to stop feasting once a week from the Banner of Light. So you may supply me for another year. I think both need proper food, and if we were as careful in feeding the body as is the Banner of Light to supply the spirit,

we should escape many of the physical ailments which now trouble us as we tread the onward road through material life to the realization and enjoyment of our spiritual homes,"

California.

PASSED TO SPIRIT-LIFE .- At Oakland, Cal., Nov. 26th, 1878, Mrs. Anna M. Pickering, formerly of Winter street, Boston, aged 44 years.

street, Boston, aged 44 years.

She possessed in an eminent degree those virtues which adorn humanity. Truthful, gentle and affectionate, she attracted around her a large circle of admiring friends, who "knew her but to love," Being a true child of nature, her beart was in rapport with the great Divine Heart, which is ever manifesting itself in the true, the beautiful and the good. Her organization was so spiritual that her mediumship was of a high order, and whilst it enabled her to live largely in the spirit-spheres during her solourn on earth, it was also the means of carrying conviction and comfort to many inquiring minds.

The exercises at the house were conducted by Charles M. Plumb; who delivered a highly impressive and instructive discourse. At the grave, Miss Charl Mayo, formerly of Boston, under the spirit influence of those who had heretofore controlled Mrs. Pickering, delivered a beautiful and highly appropriate discourse, Excellent singing by sympathizing friends, both at the house and grave, gave additional interest to the occasion.

"Soft as evening dews descending."

"Soft as evening dows descending, Gentle as the close of day. Turned she from the cup of mortals, Bade adieu to walls of clay.

No vain struggles marked her exit, No heart-shrinking from the strife, For she knew 't was but the passing From the portal into life.

Death, new won by angel meckness, Softly gazed, then kissed away Life and breath from nature's casket, Bore the gem to realms of day," P. D. M.

Pennsylvania.

PHILADELPHIA .- The following correspondence tells its own story:

tells its own story:

2004 Mount Fernan St., Philadelphia, Doc. 9, 1878.
BURNIAM WARDWELL. ESQ.—Dear Str: I hereby
tender to you the sum of \$27,29, which is the voluntary
contribution of my audience yesterday morning, as an
expression of sympathy for you and the noble work in
which you are engaged. May God speed you on your
mission of love, is the sincere wish of your friend,
MIRS. ELIZABETH L. WATSON.
To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I came to this city to be heard on the subject of Prisons and Almhouses. I find the Governor of this State has signed some forty or more death warrants, and the people appear to think that life and even property would not be safe without the hangman. The Spiritualists opened their platforms to me, and Mrs. Elizabeth L. Watson, a spiritual lecturer, one of the most gifted speakers I ever listened to, sends me the above note and generous purse. Through the columns of your Banner of Light may I thankfully acknowledge the receipt thereof, Spiritualists have done so much better than all others that I wish to tell of it.

BURNHAM WARDWELL.

SALEM .- John Gordon, in renewing his subscription to the Banner of Light, says : "The communication in a late number of your paper from SAMUEL C. TRESCOTT, Salem, Columbiana Co., Ohio, is correct. It affords me great comfort. I knew him well, and it is characteris-tic of him in every particular. He was one of the most true, sincere, kind and loving men I ever knew. Such unmistakable cases of spirit-return are soul-cheering, and give the most indubitable evidence of importality, and clearly overthrow all materialistic caviling."

Massachusetts.

WEST TOWNSEND.-Julia A. Cummings writes: 'In renewing my subscription I will say that I do not know how to live without the dear old Banner of Light. which comes freighted with news from all parts of the carth, and with the intelligence of great and parts of the manifestations of the spirit-world through mediums working to develop the divine philosophy of Spiritualism. May its teachings point the children of earth to that great revelation of knowledge, light and wisdom which the angel-world are ready to bestow on all who seek aright."

Connecticut.

MARLBOROUGH .- Mrs. R. C. Foote, in remitting for another year, writes: "I have been a regular subscriber to the Banner of Light from the first year of its publication. Never before have I been so poorly able to paye for it, and never more unwilling to part with it; for its increasing interest and worth are proportionate to the progress of the age from the inflowing of supernal spheres,"

Indiana.

INDIANAPOLIS .- J. R. Buell writes that the "Regulars" in this State "are about to make an attempt, through our Legislature, to strangle medical liberty and prop up their waning cause." We hope the Legislature of Indiana will stand firm for justice to the stek, and will, imitating the commendable example of the Massachusetts General Court for the last two years, show the Allopaths and their cunningly contrived monopoly bill" the door."

Illinois.

ROCHELLE.-C. H. Vander Linden writes, renewing subscription, sending us a new subscriber and thanking us for the position taken by the Banner of Light toward the mediums of the Modern Dispensation. He also has an appreciative word for "Isis Unveiled."

Kentucky.

COVINGTON .- Henry Moon writes: "There are a number of people here who are anxiously inquiring con-cerning Spiritualism and its phenomena. These glorious truths have been my consolation for twenty-seven years past."

Vermont.

WOODSTOCK .- T. E. Perkins writes: "I pity those who are too poor to take the Banner of Light, and equally those who are rich and able to do so, but neglect it, preferring to remain in spiritual darkness, as did the benighted Jews, when Jesus came offering and teaching the pure light of love."

JOSEPH, THE NEZ PERCE.

From the northern desolation
Comes a cry of exultation:
"It is ended! He has yielded, and the stubborn fight
Is won!"
Let the nation in its glory
Bow with shame before the story
Of the hero it has ruined and the evil it has done.

How he prayed while hope remained,
Though the white man's hands were stained
With the blood that cried for vengeance of his murdered
kin and clan—
For the home the good God gave him,
And the treaty sworn to save him,
For the shelter of his children, for the right to be a man.

Then the troops began to bound him, And he wrapped his blanket round him, And he called his braves to follow, and he smote them hip and thigh.

But the host grew vast and vaster,
And the whirlwind of disaster
Drove him out into the mountains and beneath an alien

Through the continental ridges,
Over tottering torrent bridges,
By the verge of black abysses, in the shade of mountains hoar;
Herds and wives and children bearing,
Months he journeyed, toiling, daring,
With an army traifed behind him and another crouched before.

Thrice the sudden blow descended,
Roar and flash and clashing blended;
Twice his rear-guard faced and checked them till the
hunted tribe were free.
Once he recled, but swiftly rallled,
Forth upon the spollers sallled,
Drove them headlong into shelter, captured all their
cannonry.

But the mountains could not shield him, And the snowy heights revealed him, And the false friends would not aid him, and his goal

was far away;
Burdened by his weak and wounded,
Stripped and harried and surrounded,
Still the chieftain of the Northland, like a lion stood
at bay.

From the freedom that he sought for, From the dear land that he fought for, riven by a nation that has spurned its plighted word;

word;
By the Christians who have given
To the heathen—gracious Heavent—
With the one hand theft and falsehood, with the other
ball and sword!
—[Harper's Mayazine.

English girls of the best families think nothing of English girls of the best families think nothing of walking off four miles to church and back again in good weather, and they do not have to wait for a constitution and by-laws to be drafted either before taking the tramp. They do it because it makes them robust and happy, and because it is the natural thing to do. This, and entire ignorance of pic, belps to keep the color in the checks of English girls, which the sallow sisterhood in this country so admire and envy.—Ex.

Children's Department.

BABY SONG.

Does Baby know
That under the snow
The little plants
Are beginning to grow?
And violets blue,
In glad surprise,
Will open their eyes
When the white snow flies?
No but Daby begans

No, but Baby knows
That under the snows
Of the mother's breast
His Eden is;
And his little hand
Is finding the land
Where the sweets are his.

TALES OF THE EVERLASTING MOTHER.

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

TALES OF THE AIR-CONTINUED.

So it is: here I hear dance music and songs of joy; they think they have a right to do it: there are the sounds of death, weeping and sighing. There are some sounds of mankind which make me tremble. Thus I heard once a name called. It resounded over mountains and valleys, through countries far over the sea. It was a solitary man who called, yearningly, long and bitterly Immediately followed a hollow, roaring sound, as from an iron mouth. Both sounds passed through me to the place of their destination. They reached her as she sat at work by the window, glancing now and then at the bare trees and leaves of autumn. Her thoughts spoke as she suddenly ceased her work:

'I seem to hear him call me. Heavily she falls from her seat. The mother hurries to her; the physician appears.

'The heart is affected; she is dead.' He, too, has fallen backwards on the cold, hard rocks, and lies there pale and motionless, shot in the heart. Such a miraculous effect is often produced by the last calling of a name and the sound of a shot passing through the air. Oh! and what shall I say, then, of the cry of distress of a mother who sees her only son stretched on a bier? Wounded and bloody they had brought him from the battle-field to his home. And what shall I say of the moaning and groan all this and bring it to its place of destination is a difficult and sad office. This last sigh of the dying must go to his beloved-that to the child -to the mother-to the wife-to the friend. After a battle I am over-burdened with the sighs and tears of human beings, and I send alleviating tears of heaven down'on them. At the same time I hear in other lands the clashing of weapons, songs of joy, shouts of victory, the thunder of cannons, music and dancing. These sounds of joy and sobs of sorrow unite themselves in my sphere. Believe me, it is hard to be the air. It is true the poor sick man is refreshed when he absorbs me, but the healthy man pays no regard to me. Yet I often say to human beings: 'Many of my spirits see your thoughts, many hear you. Do you not know that you will yourselves once become spirits - dwellers in the realms of air? Your wicked deeds poison the air and make it corrupt. But prayer is our nourishment and strength; prayer and pure thoughts. Often we scourge and storm with the north wind. 'Away with you, vagabonds! Away!' And then how it blows down the chimney, and howls and whistles through every crack and cranny.

'Leave off, you ugly wind,' says the maiden, as she comes freezing home from school.

'Be satisfied, you foolish child,' whispers the away. To-day everybody will be well.'

The air is pure and peaceful when full of

'Oh, how refreshingly mild is this soft breeze!' says the old woman who is sitting in the sun be-

'I have many prayers in me,' murmurs the

breeze; 'it is that you feel.'
Oh, it is hard to be the air! Consider it, and do not burden me with sins and wicked talk."

Further related the air: Shut up in a room I was impregnated with the odor of violets, mignonnette, and other sweet flowers. The air of the apartment was rendered oppressive through soft, thick carpets, heavy curtains, stuffed furniture, and a thousand trifles. Fine pictures and mirrors hung on the dark walls. All came and went so noiselessly in this room you would not have trusted yourself to speak aloud. And noiseless and still lay a woman sunk back in the cushions of the sofa. The impression left by the agony of death still distorted her countenance; her mouth was drawn, her eyes were fixed and glassy. All around her was the perfection of wealth: beautiful and rare plants blossomed in the room; the bird-of-paradise moved softly in its cage; the fire crackled comfortably in the grate; a pleasant perfume pervaded the air. Her velvet dress, trimmed with rich lace, fell down in ample folds over the couch on which she lay. The aftique cross, fastened by a heavy gold chain round her neck, sparkled with jewels. She still holds firmly in one hand a bouquet of camelias-flowers which had been once white and fresh, but now were withered and yellow. Before her on the table stood a half-empty glass. Presently the air of the room became close; the windows were opened; she was carried away. With the heavy air of the room, with the perfume of the decaying flowers, her tortured, empty soul flew far away from the splendors of earth-away over the highest tower, away into

Now I am blowing in the free fields, over green meadows, on the borders of mighty forests of oaks. I hear two voices; one sounds maidenly and trembling, the other manly and passionate. See! a young couple! The maiden with earnest, heartfelt look, the youth with fiery, restless eyes. He gives her assurances of his love and faithfulness. A kiss seals their avowal; a holy and pure kiss for the maiden. Much, very much has she given to thee, youth, with this one kiss. I, too, took the echo of this kiss and carried it as a holy and true prayer up to my dearest cloudlet.

the lighter air.

The young man departed, promising to come again for the realization of his vow-to lead his bride home. She waited and waited. Weeks, months, even years went by, and all around her inveighed against the man who had broken his word; they blamed and despised him, but still he trusted and waited.

And at the same time that the forsaken one so patiently waited, looking on every fresh day with renewed hope—at the same time that she, bowed down by sorrow, trod the meadows which were so full of remembrance for her, I was driven by a storm into a distant throng of hu-

man beings; and there, seated at a table with a beauty, but a woman without shame or heart, was the young man. It was a mask-ball, and there was a great crowding, pushing, and calling, sounds of loud music and chattering; the air was stifling from the number of human beings and the flaming gas. With this woman there passed many kisses, but I did not take them up; I east them to the demons, that they might refresh themselves with the disgusting food. The young man had long ago forgotten word, honor, and truth. Love was now only a dead tale for his hollow breast. He came indeed home, but not alone; he was chained to the woman whom he had met at this fool's festival. And the lovely maiden, what is now her life? She had only once loved, only once kissed, and now she is dead. Her spirit flew up to heaven on the wings of prayer, where pure and true heavenly angels greeted her.

Not only the outward life of man, but also the invisible is eventful to me. You would scarcely believe that even the purest, and most spiritual do not escape the tempting demon. He dares' even to try the purified angels with alluring flatteries. Yes, indeed, he does so! The most impudent hobgoblins like best to speak with the dearest little angels. Did not the most powerful angel fall and become Lucifer? And you, weak, human beings, abuse so heartlessly the ones among you who fall! you throw stones, and are yourselves never sure! But hush! what means this whispering and odd, rustling sound? It is from spirits. Nothing is lost in me. I, my self invisible, carry the germ and the spirit of all life invisible in me."

[Continued in our next.]

WESTERN FLAKES AND CHIPPINGS. BY J. M. PEEBLES.

To the Editor of the Banner of Light:

The sleighing in Chicago is excellent, and the streets are musical with the jingling of sleighbells. Business men tell me that both trade and confidence are improving, and that the future of the great West looks golden with promise.

Recently I gave four lectures upon "Travels" in Jefferson, Ill. They were delivered in the Congregational Church, the clergymen and deacons being present each evening. Of course I wove into them much of the Spiritual Philoso-

"He died!" how cold and chilling! Is not ing of the dying after the battle, when thou-sands of bodies cover the earth? To catch up over into the beautiful upper-lands of immorover into the beautiful upper-lands of immortality to meet those whom he knew and loved on earth.

Frederick F. Cook read, not long since, one of the ablest, clearest and most exhaustive papers upon the subject of Spiritualism to which I ever listened. It was read before the "Chicago Philosophical Society." Though poising himself squarely upon the phenomena, as objective realities, Mr. Cook dwelt mostly upon the Spiritual Philosophy in its varied manifestations. There were present clergymen, judges and other distinguished gentlemen, all intensely interested.

The Rev. Moses Ballou, one of the most able and venerable of the Universalist clergymen, recently wrote the following upon the subject of Spiritualism;

"For many years I have investigated, as I had op-portunity, what are termed 'spiritual phenomena,' A very great share of them were unsatisfactory. The re-mainder, especially those occurring among my own family relatives, have convinced me that under favor-able conditions there is occasionally conscious con-verse') between persons in the flesh and 'the so-called dead.'"

Such testimony is valuable, coming as it does from a man who has been forty-five years a preacher. He further says in the same letter : "I hardly need to add that as I approach the end of my earthly journey, now very near. I regard the future with a heart full of serene hopes and a cheerful trust."

Not long since, while giving a course of lectures upon "Travels and the Marvels of the a Universalist clergyman called upor

me, confessing himself a Spiritualist and his wife a partial medium. Why not, said I, call yourself a Spiritualist, and make your Spiritualism more distinctive in your Sunday utterances? "I could not get a living," was the prompt reply. "I have four children, and they must be educated. Were I to leave my pulpit and become a traveling lecturer, what would become of my family? You must know what railway expenses are."

expenses are."

I could only say, you must judge and decide for yourself. He added, "I preach progression, and many of the tenets of the Spiritual Philosophy; probably one-third or more of my parishioners are believers in Spiritualism."

Have you any objection to my publishing this

Have you any objection to my publishing this fact, and your name?

"Not to the fact; but serious objections to the publication of my name. It would put me at once under the ban of the denomination, and crimple my influence."

cripple my influence."

There is no liberal Christian denomination in

country, if we except the left wing of the

Unitarians.

Dr. H. F. Gardner's departure to the better land in no way surprised me. The last time that I called upon him, in company with our mutual friend, I. B. Rich, I felt certain that the mutual friend, I. B. Rich, I felt certain that the death-angel was near; and yet he was calm, happy, and reconciled to the thought of a speedy transition! Spiritualism, beautiful to live by, is absolutely blessed to die by! Of this the doctor's last days afford another striking proof. Dr. Gardner, the good, brave, energetic man, was the first to take me by the hand, full twenty years ago, and introduce me to the Boston Spiritualists. That almost long-ago acquaintance ripened into an abiding friendship. Of him, therefore, personally, and of his constant devotion to the interests of Spiritualism, a thousand pleasant memories. Let us not say he is dead, pleasant memories. Let us not say he is dead, but passed up one step higher in the soul's eternal march. He will ever live and hold a conspicuous place in the history of American Spiritualism. Peace be to his ashes, and joy without measure to his liberated and immortalized spirit!

spirit!

I see by the Universalist journals that Mrs. Tufts, whose husband was the principal founder of Tufts College, has passed to spirit-life. She was a Universalist, and more, a Spiritualist. Universalist clergmen attended the funeral, and Universalist newspapers, in chronicling her good qualities and deep religious convictions, conveniently forget to state that she was an avowed Spiritualist, and a medium. Mr. Tufts also was a Spiritualist.

also was a Spirituälist. Dr. F. L. Wadsworth is having an excellent medical practice in Chicago. During one por-tion of the year he lectures upon Physiology and Anatomy in Rush College. It is said that the does not want the naughty fact known that he was once a medium and Spiritualist lecturer. Let us kindly unite in helping him to keep the

Let us kindly unite in helping him to keep the secret.

Among the many good reliable mediums in Chicago is Mrs. "Pet" Anderson. She is clair-voyant. She gives tests and trance communications, Dr. Randall usually controlling. [She has, since the writing of this letter, removed to California. Dr. Peebles says of her standing in that region: "She has many warm friends upon the Pacific coast, who will gladly welcome her return."—Ed. B. of L.]

Many of the Chicago Spiritualists are pining for the return of Mrs. Cora L. V. Richmond. They miss not only the poetic and sublime trance utterances that drop from her inspired lips on Sundays, but they also miss the Friday evening gatherings, over which "Ouina" presides, to scatter poetic gems, and give appropriate spirit-names; she is as much a favorite in this field as is A. A. Ballou in the profounder field of philosophy and metaphysics. In this vast vineyard all toilers may find both work and wages. The angels know and take care of their own.

Chicago Ill.

Chicago, Ill.

Foreign Correspondence.

NOTES BY THE WAY-PARIS.

To the Editor of the Banner of Light:

On the eve of my return to my Western Fatherland, I deem it proper to send across a sequel to my letter published in the Banner of Light, 24th August last. During a sojourn of nearly four months in Paris, I found at the Exhibition and elsewhere much to interest me, both in a material and spiritual sense. The gay and flashing metropolis is at all times so full of I disputable proofs of the truth and importance everything to employ the mind and senses, even | of Spiritualism. of the "flancurs," that no one feels at a loss how. to spin time without the help of the Fates. The [America will continue to be as successful as it studious, of all nationalities, as soon as fall sets in, find in Paris any number of free courses on every subject, delivered by the stars of science, literature, art, &c., paid by the government for that purpose. The living and dead languages are also taught and commented upon by celebrated linguists and professors. Paris is indeed the modern Athens, overflowing with wit; humor and learning. It is bright and sparkling when the boulevards begin anew to announce the return of the élite of fashion from the waters, and that the Grand Opera (which cost seventy-five millions of francs,) opens its doors | the grand gallery of paintings in the Exposition, to receive in its gorgeous halls the cream of all classes, or those deserving that name. Externally the French capital bears a surpassing aspect, and its public institutions of every sort are organized on such a large and beautiful scale as to almost astonish and bewilder the stranger. The expenditure for gas alone in certain streets and the boulevards must be enormous in cost; but behind that show or veil, or in the ordinary dwellings, a strange contrast is to be seen. The halls are lighted with gas, and the staircases only partly so, but in the rooms flickering bouries or candles are used. It is claimed that gas is injurious to health, that it throws bad odors in bed-rooms, &c., but the plain fact is that the French, as a rule, born and bred under the strictest rules of economy, manage in every way to curtail expense by denying themselves the ordinary enjoyments that form with us almost absolute necessities. Even the stomach is made to bear its share of denial by a close calculation of the amount of nourishment required for its support. And in other respects, the habit of abstemiousness goes so far that it at times takes the nature and expression of meanness. I heard lately a man occupying a giques." Accordingly a party of eleven ladies most prominent position say: "It cost me one and gentlemen went with me Tuesday evening, franc to send the photographs of my family to my brother in America!" and those words carried such a significance to my wideawake senses and observing mind, that I could not refrain from an inward chuckle. By its extensive or general control over all classes of society, this contracting habit and system exerts over the national character a sort of sway or influence that impedes considerably the development of many faculties. The presiding spirit in a collective and practical sense is shorn of long and with strong locomotive power, that becomes impetuous at times by restraint. The morale thereby teaches the lesson that cramped material liberties react injuriously against our nobler selfhood and stop its legitimate expansion. It is is well for an individual and a people to carry in material life a spirit of liberality, to take elbow-room in that way, so that the inward man may not feel himself held tightly in the bonds and pangs of captivity. The world was amazed but a short time ago at the great exhibition which the French people offered to other nations in a financial way, by coming forward with many more milliards than were required to satisfy the exorbitant demands of the German nation. Owing to the hearding propensity of the people, it became quite an easy matter for the government to raise the five milliards required in the country, without calling on foreign capital. It was advanced at the time that patriotism was the sole impulse which caused that national movement, but as the loan was a sure and profitable investment, and that every one was aware of it, the eulogium falls somewhat short of the mark. Vanity is also one of the mark. Vanity is also one of the main characteristics of the French; the red ribbon in the button-hole, as a decoration, and may not feel himself held tightly in the bonds ribbon in the button-hole, as a decoration, and which is so often met with in Paris and elsewhere, is the apex of ambition of almost every Frenchman. The parrenu would be unable to die easy without that mark of distinction; he must, as a rule, have it, at any cost. It was one of my fond amusements to study en passant those who wore that glaring but small ribbon, and I found generally that the possessors were of a type more gifted with back brain than frontal, and like the bull-frog of the fable were more or less ready to burst. There is perhaps no other nation on earth so inclined to acknowledge their foibles and faults as the French, but at the same time none less than these people will do aught to do away with them. Wit and sarcasm of the finest kind are the small change to be found everywhere, on every one's tongue, The working classes even are plentifully supplied with it, and cast it about them often with telling effect. With bright perceptives, the French quickly see and understand all things, but wanting in perseverence and practical genius they soon drop behind others in the march HENRY LACROIX. of progress. Paris, Nov. 28th, 1878.

LETTER FROM SWITZERLAND.

To the Editor of the Banner of Light :

Although I do not enjoy the pleasure of your acquaintance, I have for a considerable period been a subscriber to and reader of your valuable and interesting paper.

It may also interest you to hear something about the state of health of the celebrated English medium, Dr. Monck, who has been staying with us, here in our home, as an honored friend and guest, since the beginning of last April. Dr. Monck's health was completely shattered last winter in London, in consequence of the injurious effects upon his nervous system, and the loss of vital force, by the extraordinary materializations which then took place through his mediumship, in the presence altogether of at least forty competent observers. In these extraordinary séances, the dignified form of the Oriental, called the Mahedi, became gradually evolved from a mist-cloud, issuing from the left side of Dr. Monck, in good light, without a cabiinclayr. Monck remaining all the time in the same room with this form and the circle, and in his normal condition, awake and conscious.

This spiritual form, the Mahedi, remained with us, when it appeared in our private circle, for half an hour, on several occasions; the full particulars of which have already been published in the London Medium and Spiritualist, as well as in a pamphlet.*

* "Later Phases of Materialization, "by the Rev. Thoma Colley, M. A. J. Burns, 15 Southampton Row, London.

Knowing the state of Dr. Monck's health last

spring we invited him to come with us to our villa here, to spend the summer, as we hoped that absolute repose in such a good summer climate as this is would soon restore him to health. In this, however, we have been disappointed, as, instead of improving, his health has become worse; and he left us a few weeks ago to spend the winter in the warmer climate of Naples, as the guest of Prof. Damiani, who resides there, ing and who kindly invited him to stay as a friend and guest in his family for the winter. We are in hopes that he will there recover his health, and be yet the means of affording even more in-

I hope my friend Mr. W. J. Colville's visit to has thus far proved.

I am, dear sir, yours most truly, A. J. Chanstoun,

Villa Flühli, Meggen, Lucerne, Switzerland, 1 December, 1878.

LETTER FROM PARIS.

BY AUTHOR OF "STRANGE VISITORS."

To the Editor of the Banner of Light: I have been in Paris some weeks, arriving from England just in time to take a last look at and to view the great American picture called "Solitude," painted by Mr. Dana, of Boston. It is a large picture representing the waves of a shoreless ocean beating restlessly beneath a clouded sky, through which the dim rays of a moon are breaking; only that, and nothing more, but it is a truly mediumistic, inspirational picture, appealing to the soul more than to the senses. It was doubly interesting as demonstrating the fallibility of man's judgment, for it had been rejected at the "Salon," (the yearly art exhibition) and after that had not only been received in the Exposition, and sold at a great price, but obtained the highest art award, the Medaille d'Or," of the Exposition.

A growing interest in Spiritualism has been recently awakened in our Pension; almost every evening a large party gather around a table in one of the salons to "try the spirits," and several persons have been developed as good "tipping mediums." Finding they were sincerely desirous to learn more of the subject, I invited them to accompany me to the rooms of the Spiritualistic Society, or as the French term it the "Société Scientifique d'Etudes Psycholomany of them Catholics, and all of them neophytes in Spiritisme, but anxious to learn something of this new faith that is disturbing churches and overturning creeds centuries old.

We found the three rooms of the Society filled by a very intelligent-looking audience, mostly French. The exercises commenced with a lecture by Monsieur Valais, one of the most distinguished sarants of France, who holds the responsible position of "Inspecteur Général de Ponts et Choses." His discourse was of course in the French language, and was a very learned to the language, wide wings, and its aspirations alone are gifted | in the French language, and was a very learned | that the tendency of Spiritualism was to elevate and benefit mankind.

vert to Spiritisme, and thereby, like Pére Hyacinthe, has lost his church. In a very eloquent CHARGED WITH ORIGINATING THE MANIFESTAdiscourse, which called forth frequent applause, he reviewed the belief of the Catholic and

Spiritisme in France and the subject is discussed.

The man whose house was disturbed shrinks from notoriety, particularly as he has been much ridiculed for his statements, and we shall refer to him as Mr. M. He is a sturdy and very muscular man, of middle age, a Nova Scotian, of French parentage on the father's side, and on the mother's Dutch. He informed us that he has been a member of the Baptist Church for about twenty years, and for sixteen years has lived in Halifax. Dr. Clay, who has been his family physician for two or three years, has a high opinion of his character.

The house Mr. M. occupied during the manifestations, and from which he was obliged to remove on account of their effect upon members

nestations, and from which he was obliged to remove on account of their effect upon members of his family, is a very respectable-looking two-story building, with shop in lower flat—the whole having been occupied by him. He now occupies another building not far from it, having been obliged to remove through "circumstances over which he had no control," though he assured us that he had resolutely DETERMINED NOT TO LEAVE THE HOUSE UNTIL "THE POWER" PITCHED HIM FROM IT

by force, and only changed his mind on account

by force, and only changed his mind on account of the severe illness produced upon his daughter—the one principally wrought upon—and his wife, who became prostrated from attending her. About the first of September last the house referred to was occupied by himself and family as tenants, and had been for two years and seven months. The family consisted of himself and wife, three daughters, aged eighteen, twenty—those loss of the severe words.

two and twenty-five, and a son of twenty, who worked in the shop, two young men as boarders, one of them being the husband of the eldest daughter, and an apprentice. The following is daughter, and an apprentice. The following is his statement, corroborated by his son, in reply

The first intimation I had of anything unusual was one night about the first of September, soon after all in the house had retired. I had fallen asleep, and was aroused by my wife saying.

SOME ONE WAS RAPPING AT THE DOOR;

then both heard it. On going to the door I found mome, but the rapping continued. I aroused the household, and all heard the noise-three the household, and all heard the noise—three raps in quick succession, then a pause—which seemed to be in the outer wall, and continued for some time. For a week this occurred at nights, after which it took place in the daytime also, following, apparently, the two girls to all parts of the house, from cellar to attic. I often had people on the roof and stationed outside to watch, but there was no visible cause.

One evening it was found that the knocking kept time with a tune which some of the young men whistled, and this afterward occurred in the case of several tunes of different measures, and it became so accommodating as to beat the time of any tune asked.

time of any time asked.

WE PREQUENTLY ASKED QUESTIONS AND REPLIES WERE GIVEN BY RAPS,

always correctly, so far as we could decide, except that they erroneously gave us to understand that the place would be destroyed in twenty days, at which time we had left, though the furniture had not all been removed. About the nineteenth day the young men's trunks in their rooms, as well as tables, would pile themselves on the hed; the parlor table turned upside down; clothing was thrown from hooks; a bedstead on which two girls were lying moved from the wall to the centre of the room; at other times beds in three rooms moved; in fact something moved in every room in the house.

For a time the disturbance was greatest in the

The every room in the house.

For a time the disturbance was greatest in the room of one of the young men, where heavy chests were moved. One evening a large homemade hearth-rug fellowed one of the girls down the staircase. At length the disturbance took place whether the girls were in or out.

THEY ARE NOT ALLOWED TO MOVE IN PEACE While we were moving I stood, one day, just at the top of the staircase, with my hand on the balustrade, when I saw a heavy roll of the oileloth which had been taken from the floor of oileloth which had been taken from the floor of the second story coming toward me; it made no grating on the floor, and came eight or ten feet, stopping when within a few feet of where I stood. Many pots of flowers, occupying a whole stand, moved from the stand to the floor, on one occasion, without the breaking of a pot or the spilling of the water in the sancers. Sometimes all the chairs in the room would simultaneously revolve, and turn bottom upwards. One evening one of the young men said he was playing the piano, when the time was heater by distinct thumps. We heard the jarring in the shop below and went up in order to see what was taking place, and found the young man considerably terrified.

A LADMETALES WITH THE "MYSTERY."

A LADY TALKS WITH THE "MYSTERY."

A lady—a relative of the landlord scame in one evening and conversed with the invisible by means of raps. The landlord afterwards tild me be could not expect me to stay and be thus annoyed, and I finally resolved, in the interests of my family, to leave, though I may be

essay on the invisible forces of Nature. He said that the tendency of Spiritualism was to elevate and hencil mankind. He was followed by Pére Marcchel, a celebrated Catholic priest, who has become a contract to Spirittene, and thought like Pére Hyp. the whole had been vacated.

Several people who came in charged us with

had not followed them.

with fairness. There is no opprobrium east upon Spiritualists, as is too often the ease in America.

I had the pleasure of meeting, a few evenings since, Grace Greenwood, the brilliant correspondent of the New York Times, and of hearing her recite with great pathos and artistic effect one of Bret Harte's poems. She awakened my interest in the case of a lady in Turin, (Italy)

THE New Gospel of Health (America) to teach people the Principles of Vital Magnetism; or How to Repeat the Springs of Life without Drugs or Stiandants. By Andrew Stone, M. D., Physician to the Troy Lung and Hyglene, etc.; Magnetic Remedies; The Early Physical Degeneracy of American People; and several other works. Blustrated with one hundred and twenty fine engagings and plates. Third edition. Lang and Hyglenic Institute, Troy, N. Y. 1878. Pp. 50. Paper, \$1.50; cloth, \$2.50.

II, instead of purchasing patent nostrums, people

one of Bret Harte's poems. She awakened my interest in the case of a lady in Turin, (Italy) formerly a great dramatic artist in America, who has become reduced in circumstances and who clings to Spiritualism amid her trials as her only saviour. She is in need, among other necessities, of spiritual books and papers. I assured Mrs. L. that the noble Banner would respond to any call for assistance from such a source. When I obtain further particulars I will write more on the subject.

The weather is cold here, and I expect to go to Nice soon, from whence I hope to correspond with my spiritual friends through our widspread Banner of Light.

Susan G. Horn.

A Halifax Mystery.

A few days ago we interviewed a resident of Halifax, in order to ascertain the truth of reports we had heard in reference to strange occurrences which were said to have taken place at his residence, hoping the result, in connection with similar occurrences at Amherst, night be useful in a scientific point of view.

The man whose house was disturbed shrinks

Passed to Spirit-Life.

Passed to Spirit-Life.

Passed to Spirit-Life:

From Cambridge, Mass., Dec. 12th, Mrs. Laura Emeron, aged 73 years 6 months and 2 days.

com camorage, mass, 1997, 1201, 1878, Laura Emerson, aged 73 years 6 months and 2 days.

For many years Mrs, Emerson was an earnest member of the Baptist Church, but her spirit seeking for 'more light' than she could obtain in the church, she sought and tound that knowledge, peace, joy and comfort that comes of sweek communion with the loved ones on the other shie, Although a constant sufferer for three years, and most of the time helpless, her knowledge of the trath of our glor-lous religion made her spirit strong. Often would she say: ''1 have never had a doubt. I know I shall meet all the dear ones on the other side. I long to go; and would that all I love could know the power that sustains me. I know the angels are with me, and although I am passing through the valley of suffering, they in whom I trust as I trust in tool are with me and will safely lead me over the river.' Mrs. Emerson leaves a husband and two daughters, brothers and sisters, and many friends whom she tenderly loved. May they be contorted in the truth she loved so well, and be as ready to obey the summons when they to shallbe called toenter I(F, Funeral services were held, by her request, at the house, after which the material was carried to Weymouth and placed, surrounded with flowers, in the room where she was born. Services were held in accordance with the teachings of our most beautiful faith. Mrs. N. J. WILLIS.

Dec. 24th, Maria L., wife of William A. Dunklee, aged

Dec. 24th, Maria L., wife of William A. Dunklee, aged

48 years,
"Hegiveth his beloved sleep," Ca'm in the faith she entered into that rest that will prepare her for the duties of a spiritual existence; She said, "How sweet to reflect on those joys that await me," just betere leaving the body. Her retiring disposition brought her in communion with the poetry of Longfellow, Miss Poten and others, from which she has cutled many gens and applied them to the affilted, she welcomed the bright angel Death, that parted the velt to take her into her beautiful and happy abode. COM.

TO BOOK-PURCHANERS.

Erep for som a series of a series of of Spiritual, Fragressive, Reformatory and Viscettaneous Books, at Wester in the Artificial. at Western sections of the area. Temperature of the transfer of the area of th may see extension of the Ass. Politheted and for Sale by the Park Kill beautiful.

SPICIAL NOTICES.

The basis of a great in the Basis sure of Thomas are should be taken the district of the Basis sure of Thomas are district containing the section of the comments after the set beyond a relie as received in specific flat should be the got the section of the three sures that the extreme of the the same the stagest test the varieties the got the set of the same the stagest test the varieties of the section of the same that are also should be sure that the same that the sam

Banner of Light.

BOSTON, SATURDAY, JANUARY 11, 1879.

PUBLICATION OFFICE AND ROOKSTORE. No. 9 Montgomery Place, corner of Province street Lower Floor,

WHOLESALE AND RETAIL AGENTS THE NEW ENGLAND NEWS COMPANY, At Front to street, Lindon

THE AMERICAN NEWS COMPANY, vand W Chamber Street New York

COLBY & RICH. CUBITSHEES AND PROPRIETORS

Bessey - Missoria. Lattery Asignverletters

April fine message a Monage spic di vicem is ac-

on's Thi Soit on Max." is early delivered in gallon to \$16. Prof. Bash aman the pro-fesher ts for his revision back again. It devolves on those who now seek

The Indian Bureau.

have any particular knowledge of Indian affairs other undivided attention. or have manifested any special interest in their Gen. Sherplan has very occurred written a letter from Sherplan has very occurred by written a letter from a Rochester correspondent. The Harchill Rulletin, of Dec. 224, contains a charty letter from a Rochester correspondent for particular, instances. Mr. Schurz has been before the energitive, and given exidence to sustain his of information of the situation of things in that the sustain his of information of the argument that the form of the argument that the highest would have better care at the that the Indians would have better care at the hands of army officers than of civilians, be teidled that that depended on what is really mental. by " me." If it means merely herding the Indians and wate bing tiens, and apeventing them from pauling other titles of the whole settle-ments, then be had no don't that the army other cers were nor hitle best for that kind of service.

But; be answered, it the real authors of the Government's dealing with the Indians was to dville them, bridging them within the influences of education, ter ling then the arts and methods of agricultural industry, and gradually leading them out of the tribal into the individhad dife, then the history eithers are especially untirted for the "care" of the Indians and should not interfere. You, of all mer, the nenbelonging to the Army possess the tewest qualitheathais for a task which calls into requisition untiring patien e and a natural interest in the problem to be school. Besides this, they are entirely unnequalited with it and could not

2 This brings us to consider the much mooted quastion whother, the Bureau should belong to the full or military department of the Govern-ment. To determine this properly we must the 1th or unitary regards the three mast meet. To determine this properly we must first know what is to be the future treatment of the Indians. If we intend to have war with them, the Bureau should go to the Secretary of Wat. If we intend to have beare, it should be in the civil department. Under the than which we have suggested the chief duties of the Bureau will be to educate and instruct in the reaceful will be to educate and instruct in the reaceful arts—in other words, to civilize the Indians. The military arm of the Government is not the most admirably adapted to discharge duties of this character. We have the highest possible graneciation of the officers of the Army, and fully peognize their preverbial integrity and honor; but we are satisfied that not one in a thousand-would like to teach Indian children to read and write, or Indian men to saw and reap. These are emphatically civil and not military occupations."

One of the signers of that report—that is, Gen. Sherman-now favors the transfer of the Indians to the War Department. But he is not convicted of a want of consistency any more than others are, to which reference will be made fur-

ther on. An regard to the responsibility for the Indian wars, Secretary Schurz says it is a great mistake to place it upon the civil administration of the Indian service. The actual cause, he asserts, is the flagrant breach of treaty stipulations, and the encroachment of the white frontiersmen. We may see the truth of this in the most striking way by recalling the fact that a most striking way by recalling the fact that a most determined effort is making in the interest of a Western railroad to open up the Indian Territory to railroads insthe most flagrand disregard of treaty obligations; and the initial step to this measure has already been taken in the House of Representatives, by appending a clause to the Indian Appropriation Bill forbidding the removal of any more Indian tribes into the Territory without special legislative authority. removal of any more Indian tribes into the ritory without special legislative authority, could.

Two of them made extraordinary efforts to

the Chevenne War of 1864, and the Chevenne War of 1866 7, as evidence that Indian wars are not always brought on by the Indian Bureau.

As for the superiority claimed for the War As for the superiority claimed for the War Department in a business view in dealing with the Indians, the Secretary takes issue there also, culiar phase of the power is increasing every-and analysis but there would be where. and emphatically denies that there would be any improvement in this respect in consequence of the transfer asked. He proceeds to show that the Indians were in the hands of the army previous to 1849, in which year the transfer was made to the Interior Department on account of clairvoyantly. the seandals which grew out of the army management. And today it is proposed to put the management back with the army on the same grounds on which it was taken away! From a report of a committee of the House of Repres Spiritualist lectures in the above-named hall sentatives made in 1842 Mr. Schurz produced the fellowing extract for the information of the Joint Committee before which he appeared:

doint Committee before which he appeared:

"This evidence is submitted as to the general management and russent condition of Indian affairs, and it requires little comment. It exhibits an almost total want of method and punctuality, equally unjust and injurious to the government and to the tribes to whom we have voluntarily assumed addigations which we are not at lineity to disregard. It will be seen that the arcanits of millions of expenditure have been so lossely kept as sear ely to furnish any trace of explanation of very large sums, and that others have been misapplied, so as to impose setior explanation of very large sums, and that others have been misapplied, so as to impose serious losses men the Indians, and heavy responsibilities on the government; that in some-books the only record kert of these accounts no entitle. tries have been made for a period of several about, and that when entries had been made they are so imperfect that the very clerks who kept them could not state an account from

Besides all this convincing testimony, the Secretary produced before the Committee many other facts of not less pertinency, such as this one, that "there is not a single bound volume of records referring to the land interests of the Indians that has come from the War Departthent to the Interior Department." In remov-Rich, Baner of J. 200 P. And J. Bank. Mr. ing the Cherokees to the Indian Territory, the Acotte of the Land on the Cherokees to the Land was \$100.25, though the fell inforcers. contract was at Steper load. Each Indian was charged with six pairs of shoes, at \$2 per pair. Extra paracylegy for exposence of the forms. And that this thing had been going on without bethan expose that expose the first paracylegy is a second first proposed in the work of the War terminate with the line of the first paracylegy and the proposed in the work of the work of the first paracylegy and the paracylegy are the first paracylegy and the paracylegy are the first paracylegy and the paracylegy are the paracylegy are the paracylegy and the paracylegy are And that this thing had been going on without St. Louis: gunpowder that cost 20 cents per pound was charged at \$1.50 per pound; tobacco Ed. We shall plint next work a real time test that cost to ents was charged at \$1 per pound; ports (Dr. J. R. Bushanan's celebrated feeture and whiskey was extended from 25 cents per

Be saiden. The mandscript was received in time foregoing that the care of the Indians was transment; for this issue, but desiring to present the dis- ferred thirty years ago from the War Departs To the Education the Banders' Lightscourse to our readers to call and ofth out who ment to that of the Interior, and intelligent table of any characters we have forwarded to said unracindiced people ask what campossibly be gained for the Indians by putting the case all We shall insert the letting at one on their are to make this transfer to show not only that the, Army is the better civilizing agent, but that ithas been in the habit of keeping stigigliter accounts with the Indians and with practicing less The Abity to annit regord tourness have before corruptions. We do not believe that the remedy them the question of transferring the care and dortheacknowled adjectifing abuses consists in namezement of the Indicas from the Interior to morely turning the Indians over to the War Dethe Was Defirtment, but it is to be said of the fartment again. A new way is to be provided, Complitude that his per composed of mentwher to which moralists and legislators are to give

is the "Norway Plains" region. It is now promment by reason of its wooden manufactures and by the shoe and leather business of the Wallaces, who are now the heaviest basiness operators in

The Mansion House, kept by Coll Silas Wentand the centre for sportsmen, whom the Colonel delights to lead in the exciting chase for the fox and other game abounding in that region. The fand to New York, and is directly connected with the Boston and Maine road.

For several-years the town has been quite famous as the residence of Mrs. John R. Pickering, for this work; and from the hands of the compilwhose materializing powers have attracted much attention. The Bulletin correspondence thus sketch of the mediumistic life of so energetic a speaks of recent manifestations, whrough which sworker as Dr. Calld will be perused with interher present position as a medium is indicated;

"During the last two months it is stated a entirely unacquainted with it and could not now be expected to earn it. And he quoted to the Committees from the well-known reported under very severe test conditions, are so clear, the Siory Commissions which was signed by Gens, Sherman, Harney and Augur, to the felse observing citizens of that town and lowing reports. forms in a great variety of costumes when it was certain that only two articles of clothing were

upon her person or within her reach.

Her own authority, and that of others, exists for the statement that, bearing a few weeks a go that some of her immediate friends who had seen many of the manifestations had said 'she seen many of the manifestations had said she had never given them a crucial test when the eircle alone were present, she at once met the suggestion by divesting herself of every article of clothing but one in the presence of three or four ladies, delivering all the discarded clothing into their custody, and horrowing a shawl of one of them to cast about her shoulders, thus entering the cabinet, after which the whole circle were invited into the room. The witnessing party say that under these conditions the forms appeared as usual, the females in flowing robes of white, and the males in their appropriate costume. This is certainly very wonderful, to say the least.

It is further stated that a photograph of a form was taken in broad daylight a few days ago, and on another occasion numerous forms emerged from a vacant space to which it was impossible for the medium or anybody else to obtain access without being noticed."

We have information of later date than this in the following extract from a private letter written by a gentleman in Haverhill, who has seen many of these manifestations, to a friend in this city, which will be read with interest by all who are watching the development of this wonderful power. It bears date Dec. 24th, 1878;

was said concerning the interesting matters at Bochester, which has something more to be added to it as occurring since that time, that may

the Seminole War, the war with the Sacs and Show the medium with themselves standing by Foxes, the troubles with the Creeks and Cherokees, the Sioux War of 1852 4, the Navajo War, and the observers were privileged to change seats with each other in order to get clear and convincing views for their personal satisfaction. In many respects it was the best scance I have ever attended.

I have confidence that the medium is con-

We have been informed that a member of the party above referred to, residing in Sutton, N. H., recognized a friend in part by the dress she wore, as it had previously been described to him

John Tyerman at Parker Memorial

Hall. On' Sunday afternoon last the free course of was further extended by a discourse from this gentleman, which was remarkable for closeness of argument, force, and yet simplicity of diction, clearness of illustration, and effective delivery, and was alike an honor to him who pronounced, and a real pleasure to the audience listening to it. Before commencing his regular remarks Mr. Tyerman gave a brief prelude on the New Year and its lessons, and had a good word in the comse of it for the Bunner of Light, Theodore Parker, Thomas Paine, and A. J. Davis. Proceeding to his lecture be announced his theme to be "Immortality, or the World to Come as Revealed in the Light of Spiritualism." As we shall next week print a report of this admirable effort, we refrain from any attempt at epitomizing it. The audience was good in numbers, and we opine will be much larger next Sunday, as Mr. Tverman, by his initial discourse, proved himself to be a laborer not only worthy of his hire," but of a most extended hearing on the part of the Spiritualists hereabouts. No one who can by any means gain access to the building should neglect listening to his lecture next. Sunday afternoon, as it will be his last in this vicinity, as he proposes Teavin the United States for England some time before the end of January.

Societies at easy states from Boston or New York, wishing his services for week-evening leetures, can address him care this office. He should be kept at work during the brief period of his stay on the eastern shore of the continent.

"Our Spiritual Press."

The following statement by Dr. Spinney, who is a prominent and representative Spiritualist in the West, is recommended to the attention of the public, and receives our fullest endorsement. We trust that, in common with that of the spiritual press in general, our own subscription list-It was upon the grounds of such abuses as the may be increased as it should be by the move-

It is a fact that not conclude of our Spiritualists take a spiritual of liberal paper. Hence papers of worth, character, and rich in truth, are cripaled in influence for want of proper support on the part of their should be adherents. Again, it every Spiritualist would take a paper and send to his or her neighbor, what a power our cause would become in the land!

Now to further this learner all that is now.

would become in the land?

Now, to further this cause all that is possible in our State, I have adjointed five persons to act as agents for papers, books, pampldets, w.c. Other names will be added as fast as possible. These agents will do all they can canvassing in their districts until our coming State Concention, which takes place, March 20th to 21th in Lansing. At that time they will solicit subscriptions, sell books, and attend to the representation of papers. These parties will act as agents for the Bonner of Light. No parties need he state to give them their subscriptions, as I

· Biographical Sketches.

The Romar of Light has at various stimes in the many years of its existence published lifeketches of prominent Spiritualists, and still continues to do so. We recently gave that of with is the pleasant home for the sojourner Mrs. McDorovit, of California, whose poems for a long period graced these columns; and later, that of our translated brother, Dr. H. F. GARDNER, of Biston. Now it gives us great town is also one of the great railroad centres in pleasure to again state-see Banner of Sept. New Hampshire: is on the air line from Port- 28th, 1878-that we shall publish very soon a Biography of our personal friend and devoted coworker, Dr. A. B. CHILD. We have been at considerable trouble to gather the proper material er, Mr. John S. Adams, we have no doubt the est. We shall also publish, as soon as our space permits, an interesting Biography of Dn. Fren. L. H. Willis, who was expelled from Harvard College by the official bigots of that Institution simply because he was a medium through whom the angels communicated with earthly people.

The venerable Orson Webb, who passed to the higher life from Delmar, Tioga County, Pa., at the age of 7s years, was a native of Massachusetts. He was an exemplary character, i and his useful life is worthy of imitation. Intelligent and amiable, his aim was to "do right because it was right, and avoid wrong because it was wrong," It is said of him that he never was heard to use a profanc/vulgar or angry word, and that the Golden Rule was his constant guide in the home circle and in his intercourse with men. He was formerly a Universalist, but for the last twenty years he has been a firm believer in Spiritualism, and was a constant reader of the Banner of Light. His estimable widow, with whom he had lived very happily for over fifty years, still survives him, and finds great consolation and soul-sustaining food in the Spiritual Philosophy.

Mr. J. Nelson Holmes, the materializing medium, after an absence of two weeks at his Vineland home, has returned to Boston, and will resume his seat in the circles at No. 8 Davis street every evening except Friday and Saturday. Nearly six months' constant sitting overtasked Mr. Holmes's physical forces to such an extent that it was deemed best to rest for a few I remember, when last I saw you, something Mr. Holmes's absence, can now depend on wit-

The "Peebles Meeting" at Investiga- East, and a wish to extend a word of encourage-

The "Peebles Meeting" at Investigator Hall: "Modern Civilization a Civilized Heathenism"; Poems by "Onina" and "Winoona"; Remarks by Capt. H. H. Brown. etc., etc.

On Friday evening, Dec. 27th, a good audience assembled at Investigator Hall, Boston, to participate in the services generously arranged for at this place, by W. J. Colville, for the pecuniary augmentation of the Peebles Testimonial. The exercises were commenced with an organ voluntary and a vocal selection, the latter by Mr. W. J. Colville. Mr. C.'s guides then presented a soulful invegation, which was followed by a few remarks from Mr. Richmond, who presided: after stating briefly that the present assembly had convened to show, in that measure at least, the appreciation which the inmeasure at least, the appreciation which the individuals composing it felt for Dr. Peebles's grand life-work and the results which were flowing from it for the good of the cause and, through it, for the benefit of our common humanity, (which appreciation it was sought by the managers of the meeting to bring into a practical shape) he called on the quartette of volunteers present to continue the service with song, which invitation was responded to by that body-to wit: Misses Nellie M. King and Esther Singleton, Messrs. John C. Bond and W. Worcesterin a manner which awakened evident pleasure on the part of the listeners.

Mrs. R. I. Hull then recited Elizabeth Barrett Browning's fine poem, "Mother and Home," with stirring effect; Misses King and Singleton with stirring effect; Misses King and Singleton joined in a duet, "Murmuring Sea," and Mr. Colville placed himself at the disposal of his guides to deliver a trance address on any subject which the audience might feel to propose. After several themes had been offered by individuals, and voted down by the audience, the following received the number of assents necessary to assure its recention, and was according. sary to assure its reception, and was accordingly discoursed upon by the speaker: "Modern Christianity a Civilized Heathenism."

What is Christianity? and what is civilized heathenism? asked the speaker in commencing.

heathenism? asked the speaker in commencing. Modern Christianity can only be the presentation of Christianity as known to the past, and Christianity is derived from Christ-Christ signifying one who has been anointed; but we do not think Jesus was the only Christ ever known to earth, for there have been many who have equal claim to the thite; we do not believe that any one individual was ever made the chosen repository of the spirit of God to the exclusion of all others, but that a portion rests with each individual in the mass. Neither did the Controlling Intelligence believe in the originality of many of the so-called deithe utterances put forth by Jesus of Nazareth; still in turning to the New Testament record, and the testimony therein set forth, the speaker felt to declare that though the movement of which Jesus had been made the central figure (though he by no means preached the speaker felt to declare that though the movement of which Jesus had been made the central figure (though he by no means preached the dogmatic system of theology which bears his name to day) was in no sense a finality, yet the reformer of Nazareth had accomplished great service for mankind in gathering together the truths scattered along the centuries which had preceded him. The teachings of Jesus himself, as shadowed forth in the parable of the prodight son, and other parts of the New Testament narration, were of an eminently practical nature, and pointed to the value and necessity of good deeds, rather than the mental acknowledgment of certain specified doctrines. The true Christianity was a recognition of the Christ spirit—not the concurrent murmuring of a creedal shibbotleth. The speaker referred at some length to the love-power which was the central spring of the deeds and teachings of Jesus while on carth, and to the mistaken notions or bald priestly inventions which had with the lapse of time gathered around and obscured the grand moral and ethical principles which were primally enumerated as the gospel of him of Nazareth—and which were in harmony with the spirit and teachings of the great and good of every age; and then proceeded to ask what was meant by the term Heathenism—a civilized condition of which it would seem some in the present audience regarded as synonymous with Mödern Christianity. It was a mooted question as to whether civilization owed its origin in any sense to Christianity. It was a mooted question as to whether civiliza-tion owed its origin in any sense to Christianity. Were for instance the wonderfully skilled, the mentally illuminated, Egyptians, to be rated as heathen? Were the stupendous works in material and intellectual planes of action which they had handed down to posterity to be regarded as evidences of the heathenism (if that term meant ibasement of the mental and physi of those by whom they were accomplished?
Were the Hindu followers of Brahma and Buddha, the Zoroastrian Parsees—all the acceptors of the different religious systems, from that Coptic trinity, Osiris, Isis and Horus, to the Jewish Je (the past), ho (the present), vali (the to come) to be regarded as debased in nature, and triallight and it life. come) to be regarded as debased in lature, and innealightened in life; were these systems not rather links in the unfolding chain of human spiritual development which reached a higher state with the Christian dispensation, but did not find therein a final limitation, as it was stretching on, still on—had in fact proceeded so far forward in our day that the spirit and life (save that lower order of existence which inhered in its vast material possessions and their concomitant influence upon wealth-desiring concomitant influence upon wealth-desiring and respectability-craving society) had already gone out of Christianity. Modern Christianity was not a civilized heathenism, because a cor-rect signification was not attached to the word

reel signification was not attached to the word heathenism. One cannot consider a man to be a heathen—(that is, in a lower state than the Christian) when he lives in acceptance with the highest laws of life—merely because he is a Buddhist, or a Parsee, and not a Christian. Christianity was not all: Jesus to a more marked degree than any of his predecessors put the foundation of his system on the spiritual plane, and the people received him because a spiritual preparation for such a change of renue had long been going on among men before his day; but Modern Spiritualism was a step in advance of the evangelical gospel, and brought the life of earth and the soul's existence in other spheres of being into recognized and closelinked companionship. At the conclusion of

other spheres of being into recognized and close-linked companionship. At the conclusion of his address the Controlling Intelligence briefly answered several queries concerning "Genesis es. Darwinism," "Hydraulics among the Egyptians," etc., etc.

At the conclusion of this part of the exercises Mr. Colville sang "Angels ever bright and fair," and improvised a poem on "Perpetual Motion."

The quartette then favored the audience with "Come Rise with the Lark," which they repeated in answer to the universal demand of the people present.

peated manswer to the universal demands people present.

Capt. II. H. Brown, who was temporarily in the hall, was called upon for a few remarks, and paid a high compliment to Dr. Peebles, and the earnest and effective service which he had rendered to Spiritualism; he (B.) was glad the effort to strengthen the Pilgrim's hands fluancially had been set on foot, and wished it every success: in order to demonstrate this ocularly he had called in on the present occasion; he hoped the day might in due course arrive when Spirithad called in on the present occasion; he hoped the day might in due course arrive when Spiritualists would as a whole understand the labors which their public workers—every one of them—were putting forth for the truth, and when so recognizing they would reward those workers more fully in the matter of pecuniary reimbursement for time and talent expended in liberalizing and reforming public sentiment than had yet become the full in the great majority of cases. It was true that the grand returns, spiritually, which the gift of mediumship conveyed to its possessor were certainly worth all the

extent that it was deemed best to rest for a few days. Those who have been disappointed at Mr. Holmes's absence, can now depend on witnessing a materialization scance on any of the above evenings. He reports spiritualistic matters in Phliadelphia and vicinity progressing very satisfactorily.

On Saturday evening last the first scance since his return was held by Mr. and Mrs. Holmes, with, we are informed by several who were present, the most satisfactory results.

For J. M. Thompson, of Brookfield, Mass., writes: "Glad you have engaged Prof. Brittan, and would like to hear from John Wetherbee twice as often as we do."

cases. It was true that the grand returns, spiritually, which the gift of mediumship conveyed to its like jift of its possessor were certainly worth all the sacrifices put forth in the line of duty, but while she was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed, and therefore it was nather to be fed and clothed,

Original Matter for the Banner.

Owing to the kindness of occasional correpondents, we have now on file for publication at as early a point in time as possible-to say nothing of excellent productions from the pens of our regular writers-a collection of essays, sketches, etc., etc., which while they would do credit to the most rigidly aesthetic publication in the land, are at the same time all on fire with the rugged spirit of progress and earnest determination for the spread of truth among men. Among the number we mention the following as indexical specimens of the residue:

BUDDHISM AND SPIRITUALISM VINDICATED. or a most scathing and exhaustive reply to the Ceylon Observer, by Dr. J. M. Peebles, whose abilities in this direction are well known.

DARWINISM FROM A SPIRITUAL STANDPOINT, a lecture by Mrs. Nellie J. T. Brigham, reported for our columns by William Innes.

THE INTUITIVE AND THE REASONING FAC-ULTIES, by our valued friend Allen Putnam, Esq. THE INDIAN CHARACTER IN THE LIGHT OF MODERN SPIRITUALISM, by Charles R. Miller.

Total.....\$853,20

By reference to her card in another column it will be seen that Mrs. Maud E. Mitchell has taken the house 91 Waltham street, Boston, where she will hold the séances for which her mediumship is so remarkable, on the evenings of Sunday, Monday, Wednesday and Friday of each week. She has fully recovered from her recent illness, and her circles are pronounced by those who attend them to be even more satisfactory than ever.

Mdlle. Lateile, the mesmeric sensitive, and her mesmerist, M. Donato, are rising in fame in Paris, and drawing large and fashionable audiences. They gave a private séance to M. Alexandre Aksakof, of St. Petersburg, who says that he then satisfied himself by experiment of the power of transmitting unexpressed thoughts, and that he intends to publish the details in The Mesmeric Review of Paris.

. ET Through the politeness of that carnest laborer in the spiritual vineyard, Hon. Thomas R. HAZARD, of Rhode Island, we have been permitted to make extracts from a private letter to him in regard to Spiritualism there, written by a prominent American now in London, which will be found upon the sixth page of this esua of the Ramer

The Fair in aid of unemployed working girls was opened on Tuesday evening last at 1031 Washington street, Boston. This Fair is under the auspices of Miss Jennie Collins, whose laudable enterprise should be well patronized. Already money, and goods of various kinds, are being donated by benevolent individuals.

We are pleased to note that our English agent, J. J. Morse, is kept busily employed in the lecture field in the United Kingdom. This is as it should be, for the trance lectures delivered through his organism are uniformly good in matter and interesting in delivery.

The increasing popularity of the Banner is sure evidence of its usefulness. We are in receipt of encouraging words from different sections of the world in regard to our course, which encourages us to persevere in the good work.

Read Frederick F. Cook's excellent paper on THE SPIRITUAL RATIONALE, which will be found in another part of this number. Also see Dr. Peebles's letter (third page) for additional endorsement of the essay. W. J. Colville's morning and evening

lectures last Sunday in the Paine Building were well attended and profitable occasions. He lectured in New York, Brooklyn, etc., the past

"Cephas" was crowded out in rather a long-drawn manner-but various matters coming in rendered the step necessary. See his article sixth page. Better luck next time.

Read Dr. Ditson's review of our spiritual foreign exchanges, and then, if you can consistently, aver that trance-mediumship is "diabolical," as some do who profess to be Spiritualists!

Rev. Charles Beecher's long-looked-for work on Spiritual Manifestations is received from Lee & Shepard, publishers. Will notice next week.

PA total disregard for the usual courtesies of life is altogether too prevalent among certain newspaper editors and correspondents, both secular and religious, which all good men deplore.

Colby & Rich have on sale at the Bunner of Light Bookstore, No. 9 Montgomery Place, Boston, "The Bible of Bibles," by Kersey Graves, which work has now reached its second edition.

Mrs. M. Cora Bland, M. D., has been chosen President of the Woman's National Health Association in Washington, D. C.

Mrs. H. W. Cushman, musical medium, Melrose, Mass., will now answer calls to give private séances.

"Scance with Mrs. Robert I. Hull," by Hon. Thomas R. Hazard, will appear in our

We "The Voices," by W. S. Barlow, has reached its eighth edition. Colby & Rich have it on

Reception at Mr. Newton's.

To the Editor of the Banner of Light : In response to a notice which was given last Sunday evening at the meeting of the First Society of Spiritualists inviting all friends of the congregation to meet this evening at the parlors of Mr. and Mrs. H. J. Newton, No. 128 West Forty-Third street, for a social gathering, and to also afford opportunity for the members and friends of the society to meet Mrs. Nellie J. T. Brigham, a goodly number availed themselves of the privilege. Among those present we noticed Mr. John L. O'Sullivan, Whom it may be remembered was minister to Portugal during President Pierce's administra-tion; Mr. L. De V. Wilder; Mr. Alfred Weldon, the faithful leader of the choir (he not having been absent either at the morning or evening services for upwards of a year); Mr. John B. Gardner, a photographer of large experience and a man of literary talent; Mr. Al-

delivered by Mrs. Brigham, and others. Mrs. Newton, with the assistance of her two daughters, Florence and Mamie, had trimmed the parlors for Christmas time. The material used was evergreen and the autumnal leaves of the forest; they were so delicately interwoven and tastify arranged as to add a new charm to the paintings and engravings that grace the walls, at the same time giving a peculiarly happy effect to the room.

The first hour was occupied in a social manner, as at the two receptions previously given by Mrs. Newton. Mr. David C. Leys sang "The Bird at Sea," Mrs. Anna Randall-Diehl gave the "Poison Scene," from Romeo and Juliet. Mrs. Diehl is well known as a professor of elocution, and she was in favor with the company even before she spoke-her-genial countenance and expressive dark eyes winning favor at once. Miss L. C. Dimmock, organist for the society, and also teacher of mu-sic, favored the assembly by singing, "Say not Fare-well;" Mrs. Sarah C. Van Horn recited "The Cane well;" Mrs. Sarah C. Van Horn recited Bottom Chair," by Thackeray; Mrs. Diehl followed with the piece entitled, "Female Tenderness," by Douglas Jerrold. She was happy in its rendering, giving it life, variety and good expression. Mr. Leys sang "Nancy Lee," Miss Dimmock playing the accompaniment.

As the clock struck ten, Mrs. Brigham rose, and there was perfect silence, when she gave an appropriate address on the New Year. We give the opening sentences as follows: "Nature shows you mountains, hills, valleys, and the tallest trees and tiniest flowers, and the promise is richer trees and flowers that will make your greetings beautiful; so the spiritual nature has its different heights, the elements of truth and its teachings; some tower like the mountains, some only like the hills, and some cover the valleys in their low liness. The truth within you is not all that which rises. itself mountain high, teaching you of sublimity, but rather like the wayside flowers. In this way would we bring to you the thoughts of heaven to-night. In the dawning of the new year in which such lovely, happy greetings have gone from house to house, from heart to heart, does my heart go out to you all to-night." One of the company requested Mrs. Brigham to Improvise a poem, giving the subject, "The Snow," and she gracefully complied with the request.

The friends now seated themselves about, forming an oval rather than a circle, and Mr. Newton requested Dr. James V. Mansfield "To see what he could see, and to tell what he could "tell." Dr. Mansfield said it was his practice to write communications at his office. and that there was scarcely an hour in the day but he saw spirits. He said, "I now see a lady standing by Mr. Newton."

Mr. Newton-" You have never been able to give me anything before."

Dr. Mansfield-"No, sir. I see a lady here. She says, 'I am your granddaughter, Abby Morter.' [A lady in the circle pronounced it to be correct.] I see beyond, I don't know, [a pause,]-it will come to mea lady, a spirit, I should think less than thirty years of age. She gives her name as Josephine Thompson [a pause]—Benson."

Mrs. Brigham-" I recognize her. She came here once before."

Dr. Mansfield-"I see one by Mr. [a pause]-now I cannot get the person's name. I do not think I will be able to give any more. [A long pause.] I see one standing by the Doctor here. It seems to be a young man. I don't get the name. I saw him once before this evening. I see by Mrs. Felt her husband-you were nearly all acquainted with him. I see by this gentleman a large man, and he gives his name as Israel Gibbs Atwood. That is about all. If I had begun earlier in the evening, I could have given many more. I sometimes give fifty or sixty names."

Mrs. Felt-" When you saw my husband did he look

Dr. Mansfield-" He looked very pleasantly. My father was sixty-three years old when he died, and he looked to be eighty. My brother died at twenty-eight, and he appears now to be eighteen years of age." One of the company-" Doctor, did you ever see a de-

Dr. Mansfield-" I have never seen a cripple in the spirit-land as yet. A gentleman came in my office, and I saw a lady with him, and I placed a chair for her to sit down, when I found there was only a gentleman there. I said to the gentleman, 'A lady came in with you? 'Came in with me?' the gentleman said; 'I do not see any.' I said, 'I saw one.' 'Describe her.' She was light-complexioned.' He was dark-complex loned. Immediately I commenced writing, and she called this husband of hers by name, giving him'a pleasant greeting, and she signed her name to it. She says, 'Now go back to the hotel and have our daughter who comes to you come to the rooms.' 'What does that mean?' he says. I said, 'Have you not a daughter in the city?' He replied, 'Do you think I have?' I said, 'The spirit says you have, and 1 believe the spirit.' He went to his hotel and returned in company with his daughter. She was a blonde, about twenty years old, and exceedingly pretty. While we were talking I saw another spirit; it was a boy; he was dark-complexioned, like the father. I said to the gentleman, 'Have you a little boy in the spirit-world, too?' He replied, you sure a boy is there?' I said, 'Yes, sir.' The little boy came and gave the communication, and gave his name. I got his wife without his thinking of her, and the boy, who I also saw come in with him. Well, that was enough for the gentleman, and he was converted.' Mrs. Felt-" Dr. Mansfield, did you ever see a pet

animal appear with a spirit?" Dr. Mansfield-"I do not know that I have."

Mr. O'Sullivan-" Do spirits appear low down, as if on the floor?"

Dr. Mansfield-"I scarcely ever see them below

here." [Indicating the middle of the body.]

Mrs. Dicht—" Do fue spirits appear to be clothed?"

Dr. Mansfield—" They have a thin drapery, not so thick as in that picture. This picture here gives a good illustration." [Referring to a scraphic picture as they are usually shown, with slight drapery.] Mrs. Dichl-" Fading away?"

Mr. O'Sulttvan-" Very slight, thin drapery?"
Dr. Mansfield-" Yes, sir."

It being now nearly half-past eleven o'clock, the company dispersed with the best wishes for the host and hostess. HERBERTUS. New York, Jan. 4th, 1879.

New Year's Party-The Fancher Case.

Dr. Samuel and Mrs. Abbie Grover celebrated the sixth anniversary of their marriage at their home, No. 40 Dwight street, Boston, on the evening of January 1st. The occasion called together a pleasant party of friends, who joined in hearty congratulations of the host and hostess. Excellent singing by a quartetlecomposed of Misses Nellie M. King, Esther Singleton, and Messrs. John C. Bond and W. Worcester-also by Fannie Dolbear, Cora Hastings, Miss Mandel, and Mr Colville; social converse; a trance address and an impromptu poem by W. J. Colville; remarks by Drs. John H. Currier and A. H. Richardson, Messrs. John Wetherbee and others; a musical circle whereat Mrs. H. W. Cushman was the medium; the partaking of refreshments, and the singing of "The Sweet By-and-Bye," by

the assembly to close, made up the order of exercises In the course of the evening Dr. Grover returned the thanks of himself and wife to the friends present for the kind wishes extended by them, and, by request, gave a brief account of his visit to Miss Mollie Fancher. of Brooklyn, N. V., which occurred December 2d, just Publisher, Rochester, N. V., bas the following among before his leaving for Florida. Dr. Spear, who has had its table of contents: "The Maid of Orleans," with por-

he did not believe in clairvoyance, and regarded the trance as "a mystery," yet informed Dr. Grover that the marvelous reports concerning the young lady were mainly correct. Dr. G. then visited the house, found the lady in a cold room with but a sheet over her, and under much the same circumstances as have been frequently described in these columns. Before he (Dr. G.) had spoken, even, Miss Fancher said, "You are from Boston; I saw you when you left there. By the cards in your pocket. I perceive that you are an eelectic physician." In the course of further conversation she gave it as her opinion that her visitor might have helped her had he been consulted some time ago, but could not now. He asked her if she suffered pain, and she replied in the negative. He told her that he saw a spirit standing at the foot of her bed-an old man with white hair and beard, and she replied, "Oh, yes, I see him often!" Dr. Grover is of opinion that had some disciple of the progressive method of medicine-instead bert L. Leubuscher, publisher of inspirational poems of the allopathic system-been engaged at an early stage her difficulties could have been mainly removed. A lady present reiterated to him the statement that in the last four months Miss Fancher had not partaken of as much nourishment as would be consumed by an ordinary person in forty-eight hours.

From a Prison Cell to a Reception Hall.

A reception was tendered to Mr. E. H. Heywood in Paine Memorial Hall, Boston, on the 3d inst. Every seat was occupied. The audience was composed in about equal parts of men and women, who were evidently friends of Mr. Heywood and the cause of liberty. Over the platform were suspended the words, formed of evergreen, " Free speech and a free press forever," and, beneath, was suspended a white dove, emblematic of purity. J. M. L. Babcock presided. Among those who led the audience in its tribute of respect and love to the guest of the evening were Moses Hull, Horace Seaver, D. M. Bennett of New York, A. L. Rawson and Laura Kendrick. In all the speeches, the utterances which found the most bearty response in the sentiments of the audience, judging from the applause, were those in denunciation of Anthony Comstock. He was styled a '' contemptible -figurehead - of air -odious law,'' ''sleuth hound,'' ''pilant watch-dog of Orthodox bigots,'' infamous informer and spy."

Resolutions were adopted expressing sympathy with Mr. Heywood, and calling for a repeal of the infamous obscenity postal law, and the ignominious removal from office of the equally infamous Anthony Comstock. Thanks were tendered to the President and to the Attorney-General for their action to Mr. Heywood's behalf. Mr. Heywood occupied a seat upon platform with his wife and children-a touching family group. When he arose to speak, the audience loudly cheered him. He seemed to be deeply moved by the warmth of his reception, and his voice was husky with emotion. He said :

by the warmth of his reception, and his voice was husky with emotion. He said:

From a prison cell to a reception hall was indeed an eventful transformation. But he understood that it was not to him personally as inneh as to a chizen whose rights had been struck down. As an individual he could have shunned imprisonment. He was again and again assured before his trial that I he would quit publishing his book it would be well with him. But he knew it would not be well with him, for while physical death was bad enough, moral death was even worse. Liberty was worth as much to him as to any one. His family and the dear forms of friends were as dear to him as to any other man. But there was something dearer than those. It was the right to think, the right to speak, the right to acquire and impart knowledge. He therefore thought it better to be an exile from his home and family and society, than to surrender his rights as a citizen. He spoke of a revolution in public sentiment since his imprisonment. When he was sent to jail some of the papers approved the sentence, or thought it should have been more severe. The same papers either approved or did not criticise the President's action in releasing him. He referred to Comstock's persecution as paralleled in its persistency and vindictiveness only by the slave power and Salem witcheraft. He called for a repeal of the obscenity postal law and, the removal of Constock from power. The question was, whether the people of the country should decide what books they should read, or whether they should be dictated to by the exponent of the bigotry and ignorance and immorality of the city of Brooklyn. Before he went to Dedham Jall, he said, he was "A. M." by virtue of his graduation from Brown University, but now he came out with the honor of "U.S. C." (United States convict.) He closed by saying that the obnoxious law under which he was sentenced should not be modified, but repealed.

New Publications.

THE ATLANTIC MONTHLY for January has the folowing table of contents: "Aspects of American Life," Charles Dudley Warner; "Ancestors," J. T. Trow-bridge; "The Latest Songs of Chivalry," Harriet W. Preston; "The Lady of the Aroostook," XL-XIV., W. D. Howells; "Round the World at the Parls Exhi-tion"; "The Pines of Eden." G. P. Lathrop; "A Birthay," Harriet Prescott Spofford; " Workingmen's Wives"; "Is Universal Suffrage a Failure?" Goldwin Smith; "The Dead Feast of the Kol-Folk," John Greenleaf Whittier; "Our New Neighbors at Ponkaog," Thomas Balley Aldrich; "Americanisms," VI., Richard Grant White; "An Artist's Model," Kate Putnam Osgood; "A Student's Sea Story," Harriet Beecher Stowe; "The Contributors' Club"; "Recent Literature." Boston, Houghton, Osgood & Co., 220 Devonshire street, Winthrop Square, publishers.

A. WILLIAMS & Co., 283 Washington street, Boston, corner School) furnish us with the January numbers of SCRIBNER'S MONTHLY and ST. NICHOLAS, which they have on sale. The first-named magazine has, among a charming table of attractions, a paper on Old Maryland Manners," by F. B. Mayer (illustrated); and "The Tile Club at Work," by Mackay Laffan,"
"Leonardo da Vinel," by Clarence Cook, "The Mountain Lakes of California," " At the Old Bull's Head," etc., etc., are also worthy of special mention; Constantina E. Brooks has a Christmas ballad, "Bion the Bold" (with drawing by Mrs. Mary Hallock Foote); 'Haworth's" continues to be of interest. The unillustrated articles also are many and varied-which remark may be truthfully applied to the departments and their contents. SCRIBNER'S ILLUSTRATED makes a fine showing for the new year.

ST. NICHOLAS for January is denominated a Christmas Holiday number, and is superb in its contributions and illustrations. Articles of high merit and attractiveness are given in its pages from John G. Whittier, Chas. Dudley Warner, Julian Hawthorne, Theodore Winthrop, Frances Hodgson Burnett (author of "That Lass o' Lowrie's "), Mary Mapes Dodge, Celia Thaxter, Susan Coolidge, Hezekiah Butterworth (editor of Youth's Companion"), Frank R. Stockton and Olive

Among the artists who contribute the three score and more pictures of the number are Frederick Dielman, Alfred Fredericks, James E. Kelly, Alfred Kappes, Addie Ledyard, Fidelia Bridges, Granville Perkins, Jessie Curtis, Sol Eytinge, jr., Kate Greenaway, of London, F. S. Church, and R. Sayre.

ESUNDAY AFTERNOON for January-Issued by a company of the same name at Springfield, Mass.—is rich in the character and diversity of its tabulated matter. Rebecca Harding Davis has a short story; E. E. Hale's serial is concluded; Prof. George P. Fisher treats of "Witchcraft": Rose Terry Cook in a " Letter to Mary Ann" affords good advice to young ladies of literary aspirations; "Socialism" is discoursed upon exhaustively by George M. Towle, and other articles, poems by Elizabeth Stuart Phelps, ct als., and the departments make up a fine number.

THE WIDE AWAKE, for January-D. Lothrop & Co. publishers, No. 30 and 32 Franklin street, Boston-leads off with a Christmas poem and frontispiece; "Boston Rosebuds" receives fine illustration at the skillful hands of Miss L. B. Humphrey; "Lady Betty's Cooking School" is an article full of valuable hints to the girls in America; G. B. Bartlett's article (illustrated) on Ralph Waldo Emerson is worthy the reading of adults as well as the young. The usual departments are well sustained. Report avers that one hundred and twenty thousand copies of this "wideawake" magazine are now being read and enjoyed.

THE HAHNEMANNIAN MONTHLY, for January, edited by Win. H. Winslow, Ph. D., M.D., has a table of contents appropriate to its title, is published in New York, 145 Grand street, and Philadelphia, and is evidently a good number of a magazine eminently worthy of the patronage of all interested in the Homeopathic system of treatment.

THE SPIRITUAL OFFERING for January, D. M. Fox, special care of Miss Fancher for thirteen years, while trait, by S. B. Brittan; "Modern Spiritualism, its De-

velopment in Rochester and Subsequent Growth," Chapter III., by R. D. Jones; "Spirit-Communication from Adelaide A. Proetor;" "Samuel B. Brittan," Biography, chapter IX.; "The Evolution of the Reli gion of Israel (" Our Young Folks :" "Editorial Notes," etc.

OF

BANNER

THE SATURDAY MAGAZINE-Fred. B. Perkins, editor-issued weekly at 11 Bromfield street, Room 1, Boston, is a readable and noteworthy production.

Received: THE SHAKER MANIFESTO for January, G. A. Lomas, editor: published by the United Societies THE PHRENOLOGICAL JOURNAL for January-S. R. Wells & Co., publishers, 737 Broadway, New York City. This number begins the sixty-eighth volume of

this popular and sterling exponent of Phrenology and kindred topics. NEW MUSIC,—The songs, arlas, etc., as executed at the Boston Museum In H. M. S. Pinafore, reach us in

Movements of Lecturers and Mediums.

Smith & Co., 516 Washington street, Boston,

good and compact form from the publishers. White,

[Matter for this department should reach our office by Triesday morning to insure insertion the same week,]

Mrs. Eliza M: Hickok, the talented writer and fine speaker, who has been on an extended lecturing tour in Maine, has returned to her home in Charlestown District, this city. Her labors were confined mostly to the northern part of the State : Dixfield, South Paris, Norway, Bethel, and other towns. Her week-evenlings were devoted to the cause of temperance, and on Sundays she preached the new gospel. She reports a strong feeling in favor of temperance, and a desire to hear the Spiritual Philosophy expounded. She contemplates a visit to Connecticul.

George A. Fuller has been lecturing during December as follows: The 8th and 15th at Northampton. Mass.; 13th, Vernon, Vt., in the Universalist church; and the 20th in Tyler's Hall, Athol. Mass. His engagements for January are as follows: 5th and 12th, Greenfield, Mass.; 19th, Milford, N. H.; and the 26th probably at Nashna, N. H. Mr. Henry B. Allen has been holding scances at the above-mentioned places, creating great interest. Mr. Fuller would like to make further engagements. Address during January, Sherborn,

C. B. Lynn's address during January will be care of Clark House, Troy, N. Y. Mr. Lynn will lecture in Philadelphia during February.

Bishop A, Beals has closed his engagement at Wankegan, and at Whittier, III. The friends there desire him to return and resume his labors as soon as May. He will next fill an engagement at Chebanse, Ill., commencing the second Sunday in January.

Mrs. E. A. Cutting addressed the spiritual meetings in a very acceptable manner last Sunday afternoon and evening at Mechanics' Hall, Lynn, under the auspices of Mr. and Mrs. George Dillingham. The developing circles at 12 o'clock are well attended and are doing much good. Mrs. Cutting will be present at the meetings on Sunday next.

Mrs. E. L. Watson, of Titusville, Pa., concluded her engagement for ten lectures in Philadelphia, Sunday evening, Dec. 29th. She has been reengaged by the same Society (which meets at the Academy, corner 8th and Spring-Garden streets) to occupy its platform during the Sundays of March. Prof. R. G. Eccles speaks for this organization during January.

P. C. Mills spoke in Grand Army Hall, Saugus, the three last Sundays in December, closing the year with a discussion with Mr. David Knox on the evening of the 31st. He terminated his month's engagement there Jan. 5th, but held another discussion on Wednesday and Thursday evenings with the same gentleman at the same place. He expects to go to New York about the 15th of January. Would like to make engagements to lecture anywhere in New York, New Jersey, Pennsylvania, Ohio or Indiana. He proposes remaining in the West at least until the first of May.

Amanda Harthan, M. D., who has been suffering from the effects of sunstroke since June, 1876, has regained her health, and her spirit-influences have returned to her with such force as to enable her to resume her practice of treating the sick. Her present address is Springfield, Mass., care of E. C. Cook, corner of Margaret and Water street.

Mrs. Nettle Pease Fox will accept calls to lecture on

week day evenings, in any town or city on or near the railroad west of Albany. Tuesday, Wednesday and Thursday evenings must be the time, to enable her to return to her Sunday congregations. Address 1701/2 West Main street, Rochester, N. V.

Horace Greeley Knapp, on Sunday, Jan. 12th, will deliver the first lecture on Spiritualism that the people of Nyack, N. Y., have had the opportunity of listening to. Mr. Frank Baxter speaks for the Brooklyn Spiritualist Society, in the large hall of the Brooklyn Institute, corner Washington and Concord streets, commencing the first Sunday in January and continuing for the whole month.

Mrs. B. M. Lawrence is prepared to accept calls to lecture on religious, social and political subjects, on Sunday or week day evenings, on terms warranted to prove satisfactory to Spiritualist, and Liberalist societies. Address her 287 Main street, Charlestown Dis-

Mrs. N. J. Willis speaks in Lincoln Hall, Weymouth Landing, Mass., on Sunday, 12th inst., at 21/2 o'clock

Mrs. Clara A. Field will speak in Quincy, Mass., on unday next, and will remain over the following Monday for the purpose of giving sittings, etc. She will be In that town every Monday till further notice; the remainder of each week she can be found at her office, No. 7 Montgomery Place, Boston.

Mrs. E. L. Saxon, says the Religio-Philoophical Journal, won golden opinions from her labors in New Orleans, during the prevalence of the yellow fever. For ninety days she afforded relief to an average of fifty women a day at her house, in the distribution of clothes, food, medicine and sewing. Such have not only angel helpers but help the angels.

RMA correspondent writing from New York City says: "The Herald of a late date states that Wilkie Collins still refuses to conclude Edwin Drood.' A little bird tells me 'he is satisfied with Dickens's finishing of the work himself." Wonder if it is true?"

One of England's most distinguished writers says in the course of a recent letter to our address, from London: "We get the Banner of Light, and it is to us spiritualized food, containing a supply for every true demand. God bless you always!"

155 Our thanks are due Rand, Avery & Co., commercial and law printers, 117 Franklin street, Boston, for fine specimens of calendar work for

Fir Victoria C. Woodhull is to lecture in St. James's Hall, London, Eng., Feb. 21st and 28th and March 7th.

A letter from Hattie Dickinson in re the New York Lyceum will appear next week.

The elegant six-story edifice in Chicago, known as the Honore Building, in which the post-office was lo cated, was consumed on the afternoon of the 4th just So sudden was the fire that the occupants barely es caped with their lives. This is the third time the postoffice in that city has been burned out. The total loss by the fire amounts to over half a million of dollars, 11., \$5,00. partly covered by insurance.

Youthful editors need more graceful pens.

The well-known and popular seedsmen, Messrs D. M. FERRY & Co., of Detroit, Mich., are again before our readers with their annual autouncement. Their catalogue, which is mailed free, is offered to all our readers. We would advise them to avail themselves of

Spiritual Notes From London.

(By an Oreasional Correspondent, Mr. J. William Fletcher will lecture every Sunday evening at Cavendish Rooms, London, commencing January 1st. This is a new movement to provide a suitable place for spiritual instruction, where all may go free of charge, as no admission is charged and no collection taken. The meetings are solely under the direction of the spirit guides of Mr. Fletcher.

Mr. C. E. Williams is meeting with the most flattering success.

Mrs. Margaretta Fox Kane is doing much to convince the skeptics, with her wonderful power and independent writing.

A Society has been formed in Florence under Fria S. P. Swain, of Lynn, Wass, the direction of Signor Fenzi, the Spiritualist, to collect the facts of Spiritualism, in view of

Light," by J. William Fletcher, published in a

with very satisfactory results, more people having applied for admittance than can at present be accommodated.

Mr. W. H. Lambelle continues his lectures at Ladbroke Hall.

Miss C. A. Burke, the young lady assistant at the National Association of Spiritualists, is receiving great praise for her literary efforts, her poetical productions being especially commended.

Miss Corner, daughter of Mrs. Amelia Corner, President of the Dalston Association, has also met with success in the same way. She is a powerful writing medium, and her works are largely the result of spiritual control. December 13th.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. Spiritualist meetings will be held at this hall, in Farker Memorial Building, corner Appleton and Berkeley streets, Boston; on Samday afternoons (at 24) during the season of 1878 9. Good bectmers and excellent music. The public are invited to attend free of charge. Rev. John Tyerman will becture Jan. 12th. Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEMORIAL RULLDING, APPLETON STREET, W. J. Colville delives an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services commence at 100₂. Congregational Singing Practice at 120₄. AMORY HALL, Children's Progressive Lyconm No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 0-5 o'clock. The public cordially invited, D. N. Ford, Continuous Co

PATHRAN HALL. The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythlan Hall. 176 Tremont street. Services every Sunday morning and aftermoon. Good mediants and speakers always present. EAGLE HALL. Spiritual Meetings for speaking and tests are held at this half, 566 Washington street, every Sunday, at 10g A.M. and 22g and 73g P.M. Excellent quartette singing provided.

singing provided.

PARKER MEMORIAL PARLORS. The Spiritual-ist Ladies' Aid Society will uncel at this place, Parker Me-morial Bulliding, Berkeley, corner of Appleton street, every Friday afternoon and evening. Mrs. John Woods, Presi-dent; Miss M. 1., Barrett, Secretary.

dent; MISS M. I., Barrett, Secretary.

USONELLIE HALL, 7 Tremont Row. Meetings continued every Sunday at 10⁵ A. M., 2⁵ and 7⁵ P. M.

ARROTNFORD HALL. Meetings are held in this hall, Waverley Building, Charlestown District, every Sanday evening, under direction of C. B. Marsh.

Amory Hall .- We were blessed to-day with Amorg Hall—We were blessed to-day with fine weather and an littentive andience, the members of which listened to an interesting pleasing and instructive programme, consisting of an overture by the orchestra; singing, responses, and Banner March; remarks by Mrs. X. J. Willis; duct, Mr. Howlett and Miss Susie M. Adams, from the Cambridge Conservatory of Music, accompanied on the piano by Mr. Fisher, the Conductor of the Conservatory; recitations, "God's Care," Bessie Stevens, "Tall-Oaks from Little Acorns Grow," Flora Frazier, "To my Mother," Jennie Lothrop; song, "On the Mountain," accompanied by orchestra, Alice Bond; recitations, "The Golden Stair," Willie Graydon, Alice Devereans, "Sorrow," Charlie Lothrop, "Hang up the Baby's Stocking," Jennie Smith; song, "Only a Flower," Nellie Thomas; recitation, "God takes Care of Good Children," little Miss Blaisdell; reading, "How we Swed St. Michaels," Mira Durgit; Wing Movements, led by Mr. Ford; song, "Joyfully on 1 Move," Miss Susie M. Adams; recitation, "How Renny got his Drum," May Waters; duett, Mr. Fairbanks and Gracie; reading, "Little Jim," Miss Adams; song, Mr. Howlett; closing with Target March.

Wh. D. Rockwoon, Cor. Sec. Children's Progressive Lycum No. 1, Boston, Jun. 5th, 1879.

Pythian Hall.—The meetings at this ball were unusually interesting last Sunday. Dr. Jacob Todd opened the exercises in the morning by reading the 25th Psalm, supplementing the same with an invocation and remarks which were replete with excellent thoughts and suggestions as to how we should improve our opportunities for additional control of the Conservatory of the Mental of the Miss Carlier the Scanlein Letters and morning the city are invited to make this field p. M. fine weather and an attentive audience, the members of which listened to an interesting,

reading the 25th Psalm, supplementing the same with an invocation and remarks which were replete with excellent thoughts and suggestions as to how we should improve our opportunities for doing good during the year upon which we have just entered. Mrs. Barrett followed the opening with reading a poementitled "The City of the Living." Dr. Charles Court gave an exhortation which was pithy, concise and to the point. Recitation of Longfellow's "Psalm of Life," by the Chairman, and remarks by Mrs. Minnie Chamberlain, George C. Wait and Mr. Crooker, filled out the morning exercises.

In the afternoon Mrs. H. Clark tentranced presented a highly instructive address upon "The Past, Present and Future of Modern Spiritualism," subject chosen by vote of the audience. Several questions were also answered very readily by the controlling influence, evidently to the satisfaction of all present.

Meetings for social conference, tests and speaking, will be held every Sunday morning and afternoon. A good array of speakers and mediums always present.

E. W. J.

Charlestown—Abbustowd Hall.—Sunday eventical leaves the search which come.

ums always present.

Charlestown—Abbotsford Hall.—Sunday evening, Jan. 5th, Mrs. Susie Nickerson White occupied the platform in this hall as speaker and test medium. A large audience was present. After a song by the choir and a short invocation, the speaker gave an interesting discourse, the subject being turnished by the people: "The Relations of the Sexes in both the low and high spheres of the spirit-world," and "Reincarnation." After the discourse several line tests were given, which were recognized as correct. Both the lecture and tests afforded great satisfaction to all. Mrs. White will speak and give tests in this hall next Sunday evening at 7½ o'clock.

C. B. M.

Liberal Club.—Next Sunday evening, at 7½

C. B. M.

Liberal Club. — Next Sunday evening, at 7½ o'clock, at New Era Hall, 176 Tremont street, the Boston Liberal Club will continue their debate of the following question: "Do any of the Spiritual Phenomena Proceed from Departed Ruman Spirits?" John S. Verity and James Sunner will maintain the negative, and Moses Hull and Laure Kendrick the affirmative.

The Boston Social Science Club will hold its next meeting at Woman's Club Rooms, No. 1 Park street, Friday evening, Jan. 10th, at 7% o'clock, Subject—"Godwin Moody's Views of our Labor Troubles and their Cure." Discussion continued.

God's Poor Fund.

From Friend, Newton, Mass., 75 cents; Wm. C. Buckingham, Peconic, N. V., \$1,00; George James, Andrews Settlement, Pa., 95 cents: S. B. C., Reading, Mass., 50 cents; Mrs. M. H. Clapp, Dorchester, Mass., 84,00; B.

W. F. Jamieson debated at White Hall, Ill., for four days and five evenings with Rev. John Hughes Universalist, Dec. 20th, 21st. Jan. 1st. 2d. 3d. He was at Carthage, Ill., Jan. 7th. 8th. 9th. 1th. 1th. for a course of five fectures. He will be at Bushnell, Ill., for a second debate, Jan. 14th. 15th. 16th. 17th. Address blue at Carthage, Ill.

The late "cold snap" hereabouts has partially sub-

William Denton

Will inaugurate a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, commencing on Sunday evening, Jan 12th, and on succeeding Sunday evenings to the close. The subjects of the lectures will be: 1. The Fiery Beginning of Our Planet; 2. How the World was Made; 3. Law of Progress as Exemplified in Geology; 4. Glacial Period and Advent of Man; 5. Man in the Stone Age; 6. What the Scriptures of the Earth Re-Age; 6. What the Scriptures of the Earth Re-yeal. Tickets for the course with reserved seats, \$1,00; course tickets, 55 cents; single admission, 45 cents. Tickets may be obtained at the Bunner of Light office.

Married:

In New York, Jan. 5th, 1879, at No. 2 Van Nest Piace, by Dr. S. B. Brittan, Gaston W. Fowler, Esq., and Mrs. Ma-

For Sale at this Office:

publishing a history complete of the movement.

The article "A Spirit Photographed in the Light," by J. William Fletcher, published in a recent number of the Banner of Light, has been translated into the French, and will appear in the coming number of the Rerue Spirite.

The new secret society called "The Order of the White Cross," is holding regular sessions.

The Human of H. Arthand John New York, Pitce potents.

THE SHAKER MANIPESTO, cotherd monthly published by the United Societies at Shakers, N. Y. seccuts per an-num. Sample copies Forents. THE DEAY BRANCH. A monthly. Price becents,

Subscriptions Received at this Office

MINUAND MATTLE. Published weekly in Philadelphia, MINO AND MATTER. Phonshed Weekly II Thrace-phone Pa., §2, Esper annum.

THE SUBSTRALIST: A Weekly Journal of Psychological Schene, London, Eng. Phee §3,00 pet year, pestage §1,00.

THE MEDITA AND DAYBREAR: A Weekly Journal described by Spittinghist, Phee §2,00 pet year, pestage 90 cm/s, HI MAN NATTRE: A Monthly Journal of Zoistic Science and Intelligence, Published In London, Price §3,00 per year, pestage 25 cm/s.

SPIRITI AL NOTES: A Monthly Epitome of the Transacstons of Spittinal and Psychological Societies. Published in London, Eng. Pet year, 75 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line. Minion, each insection. BUSINESS CARDS. Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

#8° For all advertisements printed on the 5th page 20 cents per line for each insertion.

2 00 Electrotypes or Cuts will not be inserted.

#8" 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 Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give mame, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2549, Boston, Mass. Residence No. 4 Euclid street. N.9.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is alsoa 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. Ja.4.

To Invalids.

letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A.M. till 6 P. M.

ET DR. J. T. GILMAN PIKE, Eelectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those paintul complaints, and weaknesses peculiar to women. Sold by all Druggists at \$1,000cr bottle, 's 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, 23 Western avenue, Lynn, Mass. Send for namulater. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS.

4. J. MORSE, the well-known English bettner, will aer as our agent, and receive subscriptions for the Branner of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace. Utloyeter Road. Derby, England. Mr. Morsa also keeps for safe the Spicitual and Reform Works published by us.

Colhy & Rich.

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

G. D. HENCK, No. 46 York avenue, Philadelphia, Pa., will take orders for any of the Spiritual and Reform Works published and for safe by Count & Rich.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 828 Market street, and N. E., corner
Eighth and Arch streets. Philadelphia, has the Banner of
Light for sale at retail each saturday morning.

ADVERTISEMENTS.

FREE TO ALL. D. M. FERRY & CO.'S

Illustrated Descriptive and Priced Seed Annual for 187?. W 11.1, be mailed FREE to all applicants. It contains 2 colored plates, 500 engravings, about Ecpages, and full descriptions, prices and directions for planting ov 1420 virieties of Vegeladic and Flower Scots, Plants, Ress, etc. Invaluable to all. Send nor it. Address.

D. M. FERRY & CO., Detroit, Mich., dan, 11. strow

MRS. J. W. STANSBURY Will write you a Psysting your persona character, haster and disposition, and a perfect description or the one toryon to marry, if destrot or answer before questions on Health, Business Matters, &c., with advice and practical interseconcering the turure, and mail you free the "Guide to Chairvoyanee," Send name, ago, see and lock to hair, with 30 cents (silver or stampe). Address 176 Plane street, Newark, N. J. 2w. Jan, 11.

Mrs. Maud E. Mitchell W 11.1, hold scances for physical manifestations Sunday, Monday, Wednesday and Friday evenings, at Let home, M Waltham street, Boston, — — — W* Janz 4

TO LET,

A T 80, MONTGOMERY PLACE, a small room, heaven by Steam, solitable as an other for a gentleman. Will be at a very low price. Apply to COLBY & RICH, 9 Mont-gomery Place, Rosten, Nov. 3.

POR \$1,00 and stamp enclosed, MME, USONEL-LIE will send full directions for Musical Developme 7 Tremont Row, Boston, Mass. 1 western 1.

The Banner of Light Free-Circle Meetings
Are tool of No. 8, Montagoner. Plane as an independent
of a Charles of the control of the second dispersions
Find Market State. He has a property to the
Ard order so again to a declarate process, a fact when
the theorem is a condition of the second dispersion. In the
Armstella of the condition of the second dispersion of the first
dispersion of the Property of the arms for the first of the
Armstella of the condition of the second dispersion of the Banner
of the second dispersion of the transfer of the first to the
transfer of the dispersion of the second dispersion of the
transfer of the dispersion of the second dispersion of the
transfer of the dispersion of the property of the
transfer of the second dispersion of the verify of spirit

Band Operators are second. These Second dispersions are second. By Obstacle was a Character and Company of the Company of the Company of the Character are small to Fig. We. Hour a district projection and so Fr does at match the street of the days. Therefore the does at after soldiers by the Community Community and Fr does at after soldiers by the Community Community By Williams Community.

REPORTS OF SPIRIT MESSAGES MIS. THESTE S. HI DD.

Invocation.

Oh Thou whe art all knowledge and all truth, ye how before thee, feeling that thou canst ansecrate us for our work on earth, knowing that their caust give us, strength and power, realizing that, each hour, and moment of our Hives we are thy children, and then art the great and mighty Pather and Mother, giving to irs all the aid that we may need to do thy work.

Questions and Answers.

Covernot time Spring. Mr. Chairman, we will

Coximot time Spairs. Mr. Chairman, we will now consider whetever anestrons are before us. Outs. By J. C. If a mediantistic person should sit in a data of depant a week, for a period of six months, would it sap vitality to spelicide steepaste cause sistances and ultimatedly produce death?

ANN. I do not understand why any such result need as inc. There might be recalled as inc. There might be recalled in which would not the strength of the individual mattatisms, period in induced as included the strength of the individual mattatisms, the thirr induced static as he does not determine the individual mattatisms to do do no nomine static as, but there is no advocable necessity for it. He who sits in the day, becomes to sating to a play lead influences. It is tessible that spirits sometimes take from the sixter mate strength than they should. Physicale a unitestation, as I have often explained to voncine to citual by should of saints inside does the work. I see no could then which would cause an individual to lose or her life or be offered when a should all physical and materials a mediant, if, possessed of mediamistic materials as a mediant, if, possessed of mediamistic and a little party of the internal as a mediant, if, possessed of mediamistic and a little party and the materials and the party of the significant as a mediant, if, possessed of mediamistic and the party of the

harmonious influences, and consequently lives an inhermonious lite. To such we will say, oher the higher institute of your nature, and try to do everything you can to bring about

try to the everything you can to bring about you good and pure includeness.

(). By the same. I do not know as the discress common to this clinate are universal, so has whooding course, unerses, scarlet tovers small pox morans, we. What is their can so and cure? and why do they occur but once, benerally, in a lifetime?

A. There are contain epidemiss that passive portions of the country, we will say, for instance, the New England States. It may be measles, From every individual who has the measles anemanation about our upon the air, and by whoms ever it is inhald state individual will have the measles, unless that peculiar phase of disease has been given to him before. This will have the measles, unless that peculiar phase of disease has been given to him before. This is one of a series of peculiar conditions to which exceed one is subject to certain latitudes. These diseaders shake the system up and bring forth correct on developments, and are as natural as is the curting of teeth in whilehood. The child has the measles because the system has senething in it which is allhed to the disease and aids in conductivity this had control or certain. in producing it: this being taken up and carried into another condition, the form is strengthened and developed thereby, as a general thing, if it is rightly dealt with. This is true of other forms and developed thereby, as a general thing, if it is rightly dealt with. This is true of other forms of infantile disease, such as are referred to in the question. They are a natural outgrowth, and you can no never get rid of them than you can get rid of ineathing. Tonce knew an individual who, for forty years of his life, tried his heat to keep clear of the measles. If he heard of their lo ing in his locality, he would rush for another, but at last he took them. If he had taken them when he wasten years old it would have brought about a better state of hea'th, improved his constitution and renovated his system. But constitution and renovated his assert. It is natural for children to have certain diseases which develop the powers of the system, and it is better that they have them when young, for then the development is easy and light. If you wait until old age, rest assured you will have a development which makes life much harder to be horne.

Q. By the same. What is the cause and cure of hydrophobia is said to be the result of a canine bite when the canine is diseased. A cure has not been successfully reached by earthly means but we believe that if Suiritualism can

A.—Hydrophobia is said to be the result of a canine bite when the canine is diseased. A cure has not been successfully reached by earthly means, but we believe that if Spiritualism can have a hold upon humanity, and spirits can have their way, they will yet cure the disease. A gain we must tell you of an incident which we became acquainted with while controlling individuals in the form. A dog, loved by the family, cared for and respected as much as any member of it, became poisoned, which produced a species of hydrophobia—not of the kind which would cause it to snage and bite, but incipient hydrophobia. After a few days the animal, by the aid of spirit power, went away from home, and when the disease had spent itself the dog came back, and laving down almost at the feet of him whom it had loved, breathed its last. The cause of the hydrophobia was a poison. So, in nine cases out of ten, dogs are poisoned, either by had magnetism, bad food, or bad atmosphere, and when they bite you a virus enters your system and takes hold of the nervous forces and causes you to have a peculiar disease. As soon as you find you have it, you become frightened and troubled. We do n't wonder at all at flust. But if an individual having symptoms of hydrophobia would sit down calmly and say, "I won't have this," and take emetics to stir up the system, and apply'warm vapor baths to enliven the powers of the body, and cast out whatever is antagonistic to life, at the same time drinking could be cured.

James C. L.

where. I didn't believe in this kind of religion, but I have learned it to be true, and I want to come back to reach iny friends if I can. If not, I want to have the privilege of coming back for the sake of coming. It is such a great privilege to talk to semebody, and know they hear you. Do you know I've talked, and talked, and talked! I've talked to Charlie. They never hear what I say. I thought if I got anywhere where anybody would hear me I should be so glad, and I am very glad to get here. I was an old hady, some sixty-five years old. As I said, I've been gone a long time, but I have not forgotten Boston, or any of its belongings. It is changed a good deal since I went away.

Nov. 19.

Elizabeth Campbell.

Elizabeth Campbell.

We man it may a medically it is sessed of mediannistic values?

A. I think not. If ander gight conditions, I dent it we call give him more strongth than become from that place have come to this place. One of them helped me to come. I thought I never should fine the circle, consequently he would test better, there is, it even thing was har monitors.

Q. By Da 4k F Cha har If man is bean into this world, of two this place, the is a good while since I went away from what place have come to this place. One of them helped me to come. I thought I never should find my way here, but I have the is a good while since I went away from what we call the states, it cornerly lived in Portland. I have fineds world of two the form of them helped me to come. I have some friends that this world, of two the law of the should find my way here, but I have find my way here, but I have the spool while since I went away from Galceston, Texas. Quite a number from that place have come to this place. One of them helped me to come. I thought I never should find my way here, but I have. It is a good while since I went away from Galceston, Texas. Quite a number from that place have come to this place. One of them helped me to come. I thought I never should my way here, but I have the should my way he

Anonymous.

who have left their old hodies and have come to the spiritual life can take care of their own spir-itual bodies. Their souls and spirits are united, and they have but dittle to fear. Then we say to those friends: Go on; do what you feel to be vizht; spend not too much money, care not for anything only as a matter of principle and right. You are doing ail, you can; keep on; but the tracks are pretty well covered. All I have to say is, I care not, but will do the best I can. Nov. 49.

Dr. George Leonard.

I do not wish to trouble anybody, Mr. Chairman, with my ideas, but I have my peculiar views, and I always had: whether the world understood them or not, it mattered not to me. Now the doctor who answered the questions didn't do so quite to my satisfaction. He said nothing of diphtheria. I had seen many cases of it before I left the earthly form, although it was not as extensively-known then as it is now. We had ulcerated sore throats, we had quinsy, and what we used to term broken threats, which were nothing more nor less than what you now and what we used to term broken threats, which were nothing more nor less than what you now call diphtheria, only your diphtheria is aggravated by different conditions from what we had then to contend with. I consider that one of the worst things that bring on diphtheria is impure air. Years ago our grandmothers used to burn a tallow, candle, from which there was no unair. Years ago our grandmothers used to burn a tallow, candle, from which there was no unhealthy emanation, or a sperm lamp, from which there seemed to be nothing impure; but of late years a kind of coal-oil has come into use, which sends out peculiar emanations. Not only so, but your rooms are charged with the strongest kind of heat, with very little ventilation. You have holes in the wall that you call ventilators, to be sure, and sometimes you open a window, in order to catch cold more readily. In olden times we had our fire-places, which were the best ventilators that ever man made. An open fire-place in a house I consider one of the blessings of life. If you had more ventilators of that kind, and occasionally made a fire in them, you would not have so many diphtheratic sore throats as you do now. Then there are damp places where diphtheria seems to hold its principal sway, from whence animalculæ come forth, and at night enter your chambers. You may call this nonsense; nevertheless I know it to be a truth. They enter your chambers, lodge in your nosticile and room to the output of the producing come forth, and at night enter your chambers, lodge in your nosticile and no his producing come forth, and at night enter your chambers, lodge in your nosticile and no his producing come forth, and at night enter your chambers, lodge in your nosticile and no his producing come forth, and at night enter your chambers, lodge in your nosticile and no his producing come forth, and at night enter your chambers, lodge in your nosticile and not have your head to head the producing come forth, and at night enter your chambers, lodge in your nosticile and not have your chambers, lodge in your nosticile and not have your chambers. night enter your chambers. You may call this nonsense; nevertheless I know it to be a truth. They enter your chambers, lodge in your nostrils, and go into your throat, producing compound irritation, until you have diphtheria. I consider that one of the best cures of diphtheria is found in your native forests—in the hemlock tree. If physicians wish to learn this they should try it themselves. Make a tea from that part of the tree which is exposed to the sun—the south side. 'Make a strong tea, dip a sponge into it and let the patient inhale it, and he will find himself growing better almost immediately. Now excuse me, Mr. Chairman, for coming as I have. I wanted to have my say; I hope I have n't done any harm. I like to come. I like to prove Spiritualism true. I have a great many old friends who have looked for me. I have been here several times before, but I don't care, I'll come several times more if I have looked into the past. I was engaged in medicine for a great many years. My name is Dr. George Leonard. I was an old man. I have just welcomed one of my neighbors up here, whom I was very glad to meet. I wish I could tell you all about it, but she won't let me. It is all for the best. I have been gone some years. Nov. 21.

Frances Gordon. I wish you would say that Frances Gordon, of

wisdom and mercy? Then inspiration swells within the soul and the spirit asks, "Oh, let me return to earth to awaken my children and my brethren from darkness and lethargy," and to me has this grand and beautiful boon been

I come not as a condemner but as an uplifter.

I come not as a condemner but as an uplifter.
I come to take away scales from the eyes and superstition from the mind, and to ask you not to-read God after the words of men, but read him from your own independ and your own understanding of his characteristics.

The spirit-world is peopled with men and women who once lived, like yourselves, on earth, but who now are supporters and advisers of the law that lives and has its rights in the eternal courts. I knew not the philosophy of the connecting link that binds the two worlds together, but after having learned it, and found its beauty but after having learned it, and found its beauty and its utility. I accepted it with thankfulness. The boon that has been tendered, me to come

The boon that has been tendered me to come here and speak has given me comfort unspeakable. I am not visionary, I am practical in all my dealings! Those who knew me and those whose memory will revive me, will know what I am saying to be correct.

Fear not the grave, fear not death, for it is only an opening to wider scenes and a better life.

Farewell. Eugene Martine.

Miss Phobe Thomas.

I any thankful to know that I have the broad universe with all the grand worlds that are about to explore; to find out in my searching all the mysteries that were in that holy book, the Lible. There are matters therein which the mind cannot fathom when reading, but when seeing and feeling for oneself then we may comprehend. So I make this beautiful proclamation to every one who has ears to hear, exes to see, senses to understand, that when we Anonymous.

Some peculiar questions have been asked me today they have come from various sources. I can only say to those who ask me: We are dog in all we can for humanity. The hedies angunt to but little in the spiritual life. We are doing all we can for the living. We feel that those who have left their old hodies and have come to the spiritual life can take care of their own spiritual life can take car

gone on to mansions bright and glories in the skies, to reap my reward for having done my duty in the flesh.

Freedom! freedom! like the little warbling bird to-night I sing my Maker's praise. Through death I have found freedom, and live in a home where the merels are

where the angels are.

Judge not wrongly of this, lest you be judged for what has been said and done by myself.

Miss Phoebe Thomas, who at the age of eighty-six years, or thereabouts, passed on from the residence of Col. Thomas, Frederick County, Md.

Jacob, Close.

It was in Steadmantown, Ky., where I died. I was eighty years old when the change took place. The winds are blowing, the storm-king is nigh at hand, the cold, shivering winter comes when the poor of God's children on earth must feel the want of fire, must feel the want of food, as it was in my day.

when the poor of God's children on earth must feel the want of fire, must feel the want of food, as it was in my day

Thanks to that monster whom the world calls death! Thanks to him that I have passed through the change, and learned the laws and conditions of the other life. I feel not aggrieved but rather pleased, for I find the change very much more acceptable and agreeable than I anticipated. Of course, years took away my vital powers, and controlled in part my faculties, but still there was strength and life enough for me to know that I was going from earth with the hope of living in some other country. Well, I have found that life which gives peace and understanding, makes us know ourselves, and from whence we came, and whither we are going. Give justice, old acquaintances, give justice to God, for he does all things well, and makes man happy, even against his own will and ignorance. Never again, while breath is with you, speak against thy Divine Master in language thus: "He is angry," "He is displeased," for that is not so, and you are only taking from him his beautiful characteristics. The Overruling Soul masters not his children with "vengeance" and "condemnation." He deals with them in wisdom, kindness and love. This is the experience of one who lived long on earth, and was filled bountifully with his blessings. Jacob Close.

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

Nov. 21. - Thomas; Anonymous; The Warrior; Mary Al-Nov. 21.—Thomas; Anonymous; The Warrier, James P. Rivers; H. R., to W. J.; Mary Barstow Stearns, Nov. 25.—Benjamin Green; Charles B. Smith; Lizzle Meredith; Jonathan Turner (or Capt. Jock Turner); James O'Leary, Nov. 29.—Elizajeth A. Kinsman; Amos B. Treat; Eunice B. Downes; Honry C. Wright; Anonymous; Sophia B. Cilitord, Dec. 3.—Elizabeth G. Ely; Martin Stockbridge; Elias Smith; Mary Nancy Dyer; Adam C. Makepeace; Madame Fry.

Fry.

Jan. 2.— Anonymous; John Craig; Anonymous; Mary A.

Smith; Sarah B. Trumbulh

Jan 3.—Captain Nelson; Uncle Zeke Aldrich; Mary M.

Pearson; J. Y. S., of R. I.; William M. Poore; Julia K.

Meade.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

BARAH A. DANSKIN.

McCracken; Joseph Winter.

Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.—Buddha. Much learning shows how little mortals know.

The another or has been recognized of the values of the property has been discorded for the values of the property has been discorded for the values of the property has been discorded for the values of the property has been discorded for the values of the property of th

Feed our souls with love divine! Sprinkle o'er us sparkling dew-drops From the fount of Life sublime.

We are lonely, we are weary, Hungry, thirsty, sick and sore! Rest and soothe, refresh, renew us, Upward lead us, we implore. Never can we thrive without you, Life is dreary, dark and sad! But with loving angels near us, Earth is cheery, hearts are glad.

Fold us in your arms, loved angels, And caress us as of yore t Lift our thought's to Heaven's bright portals, Teach us of the Eden shore. Fill our homes with joy and brightness, Keep our hearts with love aglow! Walking hand in hand with angels Peace on earth man soon shall know. Matfield, Dec. 14th, 1878.

Items of Interest from England.

"Nevertheless I think that those who feel it necessary to place mediums under test conditions should be permitted to so require, and that the medium should be allowed to refuse if that the medium should be allowed to refuse if he or she objects thereto, without its being made a reason for suspicion or reproach. It is certain, too, that wonderful manifestations are obtained here under what are called test conditions, as there are also in America, though I think they would have been even more so without such tests. But many believe that the easiest and most natural thing for any one to do is to lie and cheat, and therefore need the aid of ropes, bags, etc., in prosecuting their investigati ns.

ti ns.
"I learn from reliable sources that large numbers of the Episcopal clergy here are favorable to spiritual manifestations, and that Mr. Robert

"I learn from reliable sources that large numbers of the Episcopal elergy here are favorable to spiritual manifestations, and that Mr. Robert Gladstone (a great power in himself) says they ought to be investigated. I also hear it said by those who should know, that scientific men in London are very generally convinced that the manifestations are genuine, and that they are treating the subject in an entirely different spirit from that they have heretofore (with a very few exceptions) manifested.

"I attended the Maskelyne and Cook exhibition in Egyptian Hall. Most of what I saw may be done, I think, with the aid of ingenious mechanism, &c., but feel nearly sure that the 'dark source' exhibited under flashes of light, and Mr. Cook (who is, I think, without doubt a medium, and looks like one in every expressive feature) floating about in the air well secured in his chair, which is again firmly fastened to the cabinet by a committee chosen from the audience, is no doubt a spiritual manifestation.

"Bishop, the would be exposer, is in London. He called, as I understaud, at the office of the 'Spiritualist,' and sought to obtain free access to the reading-room under the profession of his being a believer in the manifestations, but, as I hear, was denied admittance.

"I attended a lecture a few nights ago, given by the famous traveler, Capt. Burton, who gave an account of the spirit-manifestations in the East, &c., and in Morocco, that transcend anything we have in America, and equalling those recorded in Scripture, even in Revelations. Armies of mounted horsemen, &c., &c., appear. Sometimes the manifestations are most terrible to behold, putting novices absolutely to flight, not only from the room but in terror from the house. The lecturer seemed to believe in the spiritual origin of the phenomena, but also appeared to believe they were ascribable to natural causes, not understood. Mrs. Burton (who is, I think, a sister of the Earl of Derby) followed him pretty sharply, and declared herself a 'Spiritualist,' at the sa

ciety, and Crookes has been lately promoted in it, and Varley had been so some time before; so turned is the tide! Neither of these distin-guished men is, as I should think, over forty-five years of age."

Western Locals, Etc.

speaks in the highest terms of the place and its inhabitants.

In order to attract the attention of the friends, and secure their cooperation, Mr. Taylor has agreed to give a building-lot to those who will erect a cottage the coming season. Russell Vanderburgh, of Ballston Spa, N. Y.; Capt. J. D. Cheney and D. B. Rowan, of Schroon Lake; R. L. Locke, E. Leverett, R. Mead, Powell Smith, and others, residents of contiguous towns, are pledged to build cottages next summer.

The best speakers in the Spiritual and Liberal ranks will be engaged next September, and I am confident that the Lake Pleasant and Onset Bay officials will bid Bro. Taylor and his colleagues Godspeed in their work.

The Banner of Light is doing missionary work all through this region. Parties desiring further information relative to this new project can address C. F. Taylor, Schroon Lake, N. Y. The full details will be given to the readers of this journal soon, as the writer intends to visit the immediate location of the contemplated campground and see for himself. The items herein recorded are official, and were secured by the writer while in Chestertown, a few miles from Schroon Lake.

Mrs. Brigham has done a good work in Chester and Schroon. The people are interested in the

Mrs. Brigham has done a good work in Chester and Schroon. The people are interested in the

new theory.

Add one more to our list of Camp-Meetings,
Mr. Editor, also add one to the number of places
where the claims of the Banner of Light will be
publicly presented to the people.

SPIRITUAL BIRTH OF MR. DANIEL SHAW.

To the Editor of the Banner of Light:

I enclose you the following extracts from a letter I recently received from a friend now in London, under date of Dec. 8th, 1878, which I think may be read with interest by some of your readers.

T. R. H.

"I quite agree with you that it is best not to tie or entangle the mediums in any way, but leave them in perfect freedom of mind and body. I feel assured that the manifestations themselves will be better under the conditions, and that if the medium be a trickster the exposure will come of itself. But I have no idea of a tricking medium. It is impossible for any but a 'medium' to pass as such for any length of time with men and women of ordinary inteligence and powers of observation, as it is for an ignoramus to pass for an intellignt man in intelligent society.

"Nevertheless I think that those who feel it." other of Mr. Shaw's personal friends, were present at the funeral. The warmest expressions of sympathy were extended to Mrs. Shaw and the children. One of the daughters is a regularly-ordained Universalist minister. At her request Rev. Mr. Moore, (Unitarian) of Greenfield, assisted in conducting the funeral exercises. Mr. Shaw was fifty-six years of age.

Dear brother, we shall miss you. It is not too much for us to say that the spirit-world is enriched by your presence.

NOTES.

"The New Gospel of Health," by Andrew Stone, M. D., is well worth reading. The price is \$2,50 (cloth). Colby & Rich have the book on

sale.

Parties delayed in Troy, N. Y., can find a cozy home at the Clark House, with good accommodations at reasonable rates.

The writer was pleased to greet Constable Galloupe, of Boston, and Dr. Dumont C. Dake, in Troy. Of course, these gentlemen did not neglect to go to Rand's Hall. Dr. Dake is meeting with success in Utica, N. Y. Mr. Galloupe is destined to gain prominence as an official.

Messrs. Fuller and Allen are doing a good work. Mr. F.'s addresses are highly spoken of; while the "Allen Boy's" scances are said to be very convincing.

"Why the Modern Skeptie?" is the title of a book that will create a sensation in the near future. Look out for it, reader.

ture. Look out for it, reader.
Gould's Hall, of Ballston Spa, N. Y., has been fitted up in an elegant style. First-class traveling companies will find it to their advantage to visit Ballston.

There are indications of a revival of interest in the public exposition of Spiritualism all over

the country.

Mr. Editor, you have been sending out some superb issues of the Banner of Light lately. The people say the Banner improves with age.

CEPHAS.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Spiritualist Convention.

Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention at St. Johnsbury Friday, Saturday and Sunday, Jan. 17th. 18th and 18th. In addition to our home talent, who always so generously respond, the services of Capt. If. H. Brown and Mr. C. M. Vandercook have been secured for the occasion, and they will positively by present. Capt. Brown's lectures everywhere have been lighty appreciated by all who have heard them, each surpassing its prudecessor in opinion of his hearers. He mounts no hobites, but strikes out boldly and manfully into the broad domain of all human progress and reform. His topicares selected, and the inspiration of the hour diternines the mode of handling them. His large experience in the lecture-field has kept him fully abreast with the leading lecturers of the day.

Mr. Vandercook's rendition of original songs and melodies, which he obtains by inspiration while sitting alone at the organ, are truly wonderful, and he has sung himself deeply into the hearts of his numerous hearers.

With the array of talent that will be presented, it cannot fall of being an enjoyable meeting, and it is confidently hoped that all Spiritualists and Liberals will be present.

Good accommodations at the "Avenue House" can be had for \$1,00 per day. St. Johnsbury is a very destrable point for holding a Convention, especially at this asson, it being accessible from all points by rail, together with good hotel accommodations and a spacious hall.

The usual courtesy of the several railroads will be granted.

Z. GLAZIER, Secretary.

The question has been asked me several times

Advertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

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

Office No. 701 Suratoga Street, BALTIMORE, MD

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

She is chairaudient 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.

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer. Prepared and Magnettzed by Mrs. Danskin, Is an unfailing remedy for all diseases of the Throat and Lungs. TEHERCULAR CONSUMPTION has been cured by it. Price \$2.00 per hottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Balthmore, M. March al.

DR. J. R. NEWTON,

Clebrated Heater,
URES all Chronic Diseases by magnetized letters. By
this means the most obstinate diseases yield to his great
healing power as readily as by personal treatment. Requirements are: age, sex, and a description of the case, and a P.
O. Order for 85,00, or more, according to means. In most
cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent
at \$1,00 a sheet. Post-Office address, Ponkers, N. Y.
Jan, 4.

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 Clairvoyance.

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

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

Jan. 4.

SOUL READING,

Or Psychometrical Delineation of Character.

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

Address,

Address,

MRS. A. B. SEVERANCE,

Centre street, between Charch and Prairie streets,

Jan. 4. White Water, Walworth Co., Wis.

Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT CIRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with conelse reports of proceedings, brief. Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes.

Published on the first of each month. Price twopence, Annual Subscription 25, 64, of E. W. ALLEN, II Ave Maria Lanc, London, E. C., England, Orders can also be sont through Messrs, COLLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, k Aug. 24,—11

Boston Investigator,

The oldest reform Journal in publication.

Price, \$3.60 a year,
\$1.75 for six months,
8 cents per single copy.
Now is your time to subscribe for a five paper, which discusses all subjects connected with the happiness of mankind,
Address
J. P. MEN DUM.
Investigator Office.
Paine Memorial.
Boston, Mass.

THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1899. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HAIRHSON, 38 Great Russell street, Bloomsbury, London, is \$4,75. or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00.

ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1,50, postage is cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postgaid) to the undersigned. Specimen copies free.

D. C. DENNIORE, Pub. Voice of Angels.

Jan. 4. Jan. 4.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed ävelopa. JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 17.—†

PATENTS

PROCURED by T. H. ALEXANDER & ELLTOTT,
1857), 605 607 7th 8t., Washington, D. C. No fee unless patent is procured. Send for "Guide for Inventors" (free).
Sept. 7.—tf

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by Du. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2.50, Sent by express only.

PNYCHOMETRY.

FOR a Reading of Character, Business Capacities, Advice on all Business Matters, and a Forecast of the Future, send lock of hair, age, sex, \$1,00 and 3-cent stamp, with return envelope fully directed. Address MRS, C. E. DENNIS, care of Letter Carrier No. 22, Cincinnati, Ohio, Jan. 4.

TCHING PILES are moisture, distrossing itching, as though pin-worms were crawling in about the particularly at night, "SWAYNE'S ONTMENT," pleasant, sure cure also for tetter, all skin diseases. Mailed to any address on reselpt of price, 50 cents a box, or three boxes \$1,25, Address letters DR, SWAYNE & SON, No. 330 North Sixth street, Philadelphila, Pa. No charge for advice, Sold by leading druggists.

ZELL'S ENCYCLOPEDIA II—34h. 4. ZELL'S ENCYCLOPEDIA IS the best. Selling better than ever. Agents write to T. ELLWOOD ZELL, DAVIS & 4w—Jan. 4. TEXAS Lands and Tickets for sale. Map and immigrant's Guide free. Dr. AMMI BROWN, 58 Sears Building, Boston.

ANNIE LORD CHAMBERLAIN'S Magnetic Annie Loss of Appetite. Aching of Limbs, Back, &c. Price 50 cts. per box. Also Magnetized Paper, 2 sheets 25 cts. Address 119 Pearl street, East Somerville, Muss.

POWER has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will piease send me their handwriting, state case and sex, and enclose \$1.60 and two 3-cent stamps. Address MRS, M. R. STANLEY, P. O. Box 608, Haverhill, Mass. Dec. 7.—6w*

JOHN WETHERBEE has a safe and attractive proposi-little money to invest. Address him for particulars at office, 18Old State House, Boston.

PATENT OFFICE,

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

Catarrh, Diphtheria,

AND ALL THROAT DISEASES, CURABLE BY THE USE OF DR. J. E. BRIGGS'S THROAT REMEDY.

MR. ANDREW JACKSON DAVIS writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in ice, 50 cents per bottle. Never sent by mail; by express

For sale by COLBY & RICH. English Spiritual Magazines.

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

For sale by COLBY & RICH.

Mediums in Boston.

MRS. A. W. WILDES.

Electro-Magnetic Physician, No. 863 Washington street, Boston. SPECIAL treatments for Catarrh—a cure guaranteed, Medicated Baths given. Office hours 10 to 12, and 2 to 4, Patients treated at their homes If desired. sw*—Nov, 23,

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility, send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose #2 for medicine only. No charge for consultation. Nov. 30,

Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON. THOSE destring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

Oct. 19.—13w*

MRS. E. A. CUTTING has taken rooms at 52 Village street, floston, where she will continue her business as Healing Medium. She has been very successful in her specialities. Ladles suffering from nervousness and general debility will do well to consult her and hearn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

J. P. CREENLEAF, Medical Clairwayant and Homeopathic Physician. Office at 84 Montgomery Place, Room 4, Boston, Mass. Jan. 4.

MRS. L. W. LITCH, PHYSICIAN and Test Medium. Circles Wednesday afternoons at 2:30, and Sunday evenings. 103 Court street. Jan. 4. --4*

Mrs. Nellie Lyons, MEDICAL and Business Medium, Magnette Physician, No. 215 Shawmut Avenue, left-hand bell, Boston, Dec. 28.–4w*

Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, 17 Hayward Place, Gircles Sunday and Wednesday evenings, at 8 o'clock.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 139 West Brook line st., Hotel Brookline, Sulte 1, Boston. Hours 9 to 4 Aug. 17.—26w.

CLARA A. FIELD, CLAIRVOYANT, Magnetic Physician, Inspirational Speaker, Pollet, Test and Business Medium, 7 Mont-gomery Place, Boston, Mass.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass. Office hours from 10 A, M, to 4 P, M, Dec. 28.

performs wonderful cures. Two packages by mail, Magnetic treatment from 9 to 4. 5 Davis st., Boston. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail focents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street, Boston.

TRS. USONEIJALE'S Circles every Tucsday, at 2½ and 7½. Organ Rechtal, underspirit-control, every Friday at 7½, at 7 Tremont. How. Room 7, Boston. Private sittings. MRS. IDA RANDOLPII, the celebrated East India Medium. Prophetic, Advisatory, also Interpreter of Remarkable Dreams. 3 Tremont Row, Room 19, Boston. MRS. M. A. CARNES, the great Test and Business Medium, 103 Shawmut Avenue, Hotel Windsor, Room 2, Roston.

RANCES M. REMICK, Trance Medium, Spir-itual and Physical Healing, 65 Charendon street. Dec. 28, -3w*

CAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funerals if requested. MRS. EWELL (Suite 2), Hotel Norwood, Oak Jan. 4.

MRS. H. D. CHAPMAN, Clairvoyant and Healing Medium, No. 28 Winter st., Boston, Room 37.

MIND AND MATTER: A SPIRITUAL PAPER LATELY COMMENCED IN PHILADELPHIA.

A Free, Independent, and Liberal Journal.
Publication Office, Second Story, 713 Sanson St.

TERMS OF SUBSCRIPTION. To mail subscribers, \$2, 15 per annum: \$1,09 for six months; 57 cents for three months, payable in advance. Single copies of the paper, six cents, to be had at the principal news stands.

CLUB RATES FOR ONE YEAR. Five copies, one year, free of postage. \$ 8.00 Ten 15.00 Twenty 30.00

JOSEPH JOHN'S WORKS OF ART.

The Dawning Light.

This beautiful and impressive picture represents the "Rirthplace of Modern Spiritualism," in Hydesville, Size of sheet, 24 by 20 inches; Engraved Surface, 14 by 11 inches. Steel Plate Engraving, \$1,00.

The Orphans' Resone.

This beautiful pleture, and one of most thrilling senti-ment, lifts the vell of materiality from beholding eyes, and reveals the guardinas of the spirit-world. Size of Sheet, 24 by 30 luches; Engraved Surface, 15½ by 19½ byths. 19!4 inches. Steel Plate Engraving, \$2,00.

Life's Morning and Evening.

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

"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"
they may, like "Life's Evoning," be fitted for the "crown
of immortal worth,"
Size of Sheet, 20/4 by 22 inches; Engraved Surface, 20/4
by 15 inches. y 15 Inches, Steel Plate Engraving, \$2,00. A⊕ The above engravings can be sent by mall securely on collers, postage free. For sale by COLBY & RICH.

Dr. Cooper's Medicated Pad and Belt.

Ul. Couper's Medicaled Pad and Bell.

Warranted to cure Rheumatism, Neuralgia, and other kindred compilable arising from impurities of the blood. The Pad is designed to be worn upon the back, between the shoulders, the flammel side next to the skin, this locality being nearest to the vital organs and nerve centre; or the belt may be applied around the body above the hips, especially in all cases of Kidney Compilatins, Lame Back, etc.; also to be applied on any part of the body where pain exists. In addition to the Medicated Pad a Chest Protector may be attached; this, also, may be medicated, and will be very important in all affections of the Throat and Lungs.

This medicine contains no poison whatever, it is compounded from the purest ingredients known to medical science, perfectly free from odor and stain, and all who give this treatment a fair trial will prize it of more value than its weight in gold.

Pad for back and shoulders - - 2,50 Pad for back and chest - - 2,60 Pad, single, - - 1,00 Belt, extra large size - - 2,00 Reit, large size - - 1,50 Heit, small size - - 1,00 For sale by COLDEN & KICH.

For sale by COLBY & RICH.

The Writing Planchette.

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

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

PLANCHETTE, with Pentagraph Wheels, \$1,00.

For sale by COLBY & RICH.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

For sale by COLBY & RICH.

New Book.

Bible of Bibles:

TWENTY-SEVEN

"Divine Revelations:"

CONTAINING

A Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and Gen-

ALSO A DELINEATION OF THE CHARACTERS OF THE

eral Events;

PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE.

AND

AN EXAMINATION OF THEIR DOCTRINES.

KERSEY GRAVES.

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

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

LIST OF CONTENTS.

The Leading Positions of this Work. CHAP, 1.—The Signs of the Times; The Coming Revolu-tion; Reason will soon Triumph. CHAP, 2.—Apology and Explanation: Jehovah not our God; Relationship of the Old and New Testaments. CHAP, 3.—Why this Work was Written; The Moral Truths of the Bible; Why Resort to Ridleule; The Principal Design of this Work; Don't Read Perniclous Books; Two Thousand Bible Errors Exposal; All Bibles Useful in their Place. their Place, CHAP, 4.—Beauties and Benefits of Bibles: A Higher Plane of Development has been Attained: Bible Writers Hon-est; General Claims of Bibles.

TWENTY-SEVEN BIBLES DESCRIBED. CHAP, 5.—The Hindoo Bibles; The Vedas; The Code of Menu; Ramayana; Mahabarat; The Purans; Analogies of the Hindoo and Jewish Religious; Antiouity of India, CHAP, 6.—The Egyptian Bible, "The Hermas": Analogies of the Egyptian and Jewish Religions; Antiquity of Egypt.

Egypt.

CHAP, 7.—The Perslan Ribles; The Zenda Avesta; The Sadder; Analogies of the Perslan and Jewish Religions; Antiquity of Persla.

CHAP, 8.—The Chinese Bibles; Ta-Heo (Great Learning); The Chun Yang, or Doertine of the Mean; The Book of Mang, or Menclus; Shoo King, or "Book of Illstory"; Shee King, or "Book of Poetry"; Chun Tsen, "Spring and Summer't; Tao-te King, or Deerine of Reason; Analogies of the Chinese and Jewish Religions; Antiquity of China.

ORDINA.

CHAP, 9, --Saven other Oriental Bibles; The Soffces' Bible, The "Musuay!"; The Paraces' Bible, The "Bour Desch"; The Tamalesa Bible, The "Kallwakam"; The Scandinavian Bible, The "Saga," or Divine Wisdom; The Kalmucs' Bible, The "Kallo Cham"; The Athenians' Bible, "The Testament"; The Cabalists Bible, The "Yohar," or Book of Light, CHAP, 10.—The Mahometau's Bible, 'The 'Koran''; The Mormons' Bible, 'The Book of Mormon''; Revelations of Joseph Smith; The Shakers' Bible, 'The Divine Roll,'

CHAP, 11.—The Jews' Bible, The Old Testament and the Mishna. CHAP. 12.—The Christians' Bible, Its Character.

CHAP, 13.—General Analogies of Bibles; Superior Features of the Heathen Bibles, CHAP. 14. The Infidels' Bible. TWO THOUSAND BIBLE ERRORS-OLD-TESTA-MENT DEPARTMENT.

CHAP. 15.—A Hundred and Twenty-Three Errors in the Jewish Cosmogony; The Scientists' Story of Creation.

CHAP. 16.—Numerous Absurdities in the Story of the Del-

CHAP. 17. - The Ten Commandments, Moral Defects of. CHAP. 18.—The Foolish Bible Stories, a Talking Sorpent and a Talking Ass; The Story of Cain; The Ark of the Covenant; Korah, Dathan, and Abiram; Daulel and Nebuchaduezzar; Sodom and Gomorrah; The Tower of Babel; Stopping the Sun and Moon; Story of Samson; Story of Jonah.

CHAP. 19. -Bible Prophecies not Fulfilled. CHAP, 20. - Bible Miracles, Erroneous Bellef in. CHAP. 21.—Bible Errors in Facts and Figures. CHAP. 22.—Bible Contradictions (277).

CHAP, 23.—Obscene Language of the Bible (200 cases).
CHAP, 24.—Circumcision a Heathenish Custom; Fasting and Feasting in Various Nations. CHAP. 25.-Holy Mountains, Lands, Cities, and Rivers. BIRLE CHARACTERS. CHAP, 26.—Jehovah, Character of, CHAP, 27.—The Jews, Character of,

CHAP, 29.—Moses, Character of, CHAP, 29.—The Patrlarchs, Abraham, Isaac and Jacob, Character of, CHAP. 30.—David, His Numerous Crimes; Solomon, Character of; Lot and his Daughters.
CHAP. 31.—The Prophets, their Moral Defects; Special Notice of Elliah and Elisha. CHAP, 32.—Idolatry, Its Nature, Harmlessness, and Ori-gin; All Christians either Athelets or Idolaters.

BIBLE ERRORS-NEW TESTAMENT DEPARTMENT. CHAP. 33. - Divine Revelation Impossible and Unnecessary. CHAP, 34.—Primeval Innocency of Man not True, CHAP, 35.—Original Sin and Fall of Man not True. CHAP, 36.—Moral Depravity of Man a Delusion. CHAP, 37.—Free Agency and Moral Accountability Erro-

CHAP. 38.—Repentance, The Doctrine Erroncous. CHAP. 33.—Repentance, The Doctrine Erroneous.
CHAP. 30.—Forgiveness for Sin an Erroneous Doctrine.
CHAP. 40.—An Angry God, Evils of the Bellef in.
CHAP. 41.—Atonement for Sin an Immoral Doctrine,
CHAP. 42.—Special Providences an Erroneous Doctrine.
CHAP. 43.—Faith and Bellef, Bible Errors respecting.
CHAP. 44.—A Personal God Impossible.
Navy—In the traples presquigur cleanters. It is shown the NOTE.—In the twelve preceding chapters it is shown tha the cardinal doctrines of Christianity are all wrong. CHAP, 45.—Evil, Natural and Moral, Explained. CHAP, 46.—A Rational View of Sin and its Consequences.

CHAP, 47.—The Bible Sanctions every Species of Crime, CHAP, 48.—The Immoral Influence of the Bible, CHAP. 40.—The Bible at War with Eighteen Sciences, CHAP. 50.—The Bible as a Moral Necessity. CHAP. 51.—Send no more Bibles to the Heathen. CHAP. 52.—What Shall We Do to be Saved?

CHAP. 153 .- The Three Christian, Plans of Salvation CHAP, 54.—The True Religion Defined. CHAP, 55.—"All Scripture given by Inspiration of God." CHAP, 56.—An Scripture given by Inspiration of God." CHAP, 56.—Indelity in Oriental Nations—India, Rome, Greece, Egypt, China, Persia, and Arabia. CHAP, 57.—Sects, Schisms, and Skeptics in Christian Coun-tries. CHAP. 58. - Modern Christianity one-half Infidelity

CHAP, 50.—The Christians' God, Character of.

CHAP, 60.—The One Hundred and Fifty Errors of Jesus Christ. CHAP. 61.—Character and Erroneous Doctrines of the Apostles. CHAP. 62.—Erroneous Doctrines and Moral Defects of Paul and Peter. CHAP. 63.—Idolatrous Veneration for Bibles—Its Evils.

CHAP. 64.—Spiritual or Implied Senso of Bibles—Its Ob-CHAP. 65.—What shall we Substitute for the Bible? CHAP. 66.—Religious Reconstruction, or the Moral Necessity for a Religious Reform.

Cloth, large 12mo. 440 pp. Price \$2,00, postage For sale by the Publishers, COLRY & RICH.

New Books.

WORKS ON HEALTH.

THE MENTAL CURE.

BY REV. W. F. EVANS. The philosophy of Life: Hustrating the Inducence of the Mind on the Rody, both in health and disease, and the Psychological Method of Treatment, 351 pp. The work has received the encontinus of able crities, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and cradicate disease without medicine.

Cloth, 41.50, postage 10 cents.

For safe by COLHY & RICH.

MENTAL MEDICINE.

A Theoretical and Practical Treatise on Medical Psychology.

BY REV. W. F. EVANS. BY REV. W. F. EVANS.

One of the best, clearest and most practical treatises upon
the application of psychic or mental torce to the cure of
the slek. Its clear-infined author has focalized what light
upon this great subject he could obtain from accessible
sources, and herein so filuminates the subject that persons
of ordinary intelligence cannot only understand the theory,
but become qualified to practice the heading art, enabling
parents to be their own family physician.
Cloth, 1,25, postage to cents.
For sale by COLBY & RICH.

SOUL AND BODY;

Or, The Spiritual Science of Health and Disease. BY REV. W. F. EVANS.

This is a work of deep and genuine inspiration. Disease traced to its seminal principle. Spiritual influences and forces the appropriate remedy. The fundamental principle of the cures wrought by Jesus, and how we can do the same. The influence of the spiritual world on Health and Disease. The influence of the spiritual world on Health and Disease. The pullosophy of spiritual intercourse. How any one may converse with spiritus and angels. The psychology of Faith and Prayer.

This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by desusciplifican entirely sign, and sustained by the highest medical authorities. It is scientifically religious, but not the dogment, it is clear in thought, cloquent in style, and the profoundest problems of philosophy and medical science are solved.

For sale by COLRY & RICH.

THE VITAL MAGNETIC CURE.

BY A MAGNETIC PHYSICIAN. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Retlef and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are eternal and universal. Cloth, \$4.25, postage 10 cents.

For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE.

BY A MAGNETIC PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro- and con. Distinguished Theologians, Professors, D. D.s, and others in opposition to its trailibilitiess, Normal, inspiritional and Trance Speakers and Writers in favor. Is immortality Universit? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antibiote to "Free Love" Ism., 388 pp.

Cloth, §1,59, postage 10 cents, For safe by COLBY & RICH.

Received from England.

RAPHAEL'S PROPIERTIC ALMANAC Weather Guide and Ephemeris, FOR 1879.

By Raphael, The Astrologer of the Nineteenth Century.

CONTENTS.

Fifty-Ninth Annual Address.
Monthly Calendar and Weather Guide.
Moon's Signs, Symbols, &c.
Royal Tables, &c.
Temperaments of the Planets.
Post Office Regulations and Licenses.
Eclipses of the Sun and Moon.
Periods in 1879 when the Planets will be most favorably situated for Observation.
Monthly Predictions,
Eclipses,
Astrology and March. CONTENTS.

General Predictions,
Eclipses,
Astrology and Medleine,
Table of Celestial Influences,
The Proposed Astrological Magazine,
Explanation of the Hieroglyphic for 1878.
Explanation of the Hieroglyphic for 1878.
Explanation of the Hieroglyphic for 1878.
The Conjunction of Saturn and Mars,
Theory,
Curtons idea for Protonging Life,
Astrological Rartices,
Sympathy and Antipathy,
Observations on the Four Quarters of the Year,
The Desire of Astrologers,
Singular Spontaneous Prevision,
Animal Magnetism,
The Crystal,
Useful Notes,
A Prevalent Misconception regarding Astrology,
Remarks upon the Royalty of Europe,
The Faces and Degrees of the Zodiac,
The Cuide to Astrology,
The Planisphere, and how to use it,
Astrology—Nativities and Horary Questions,
Raphacl's Fifty-Nint Yearly Farewell.
Hinstrated with a Hieroglyphic, suppliements

Illustrated with a Heroglyphic supplemented by the cheapest and best Ephemeris of the planets' places for 1870 that can be obtained. Paper, Solecuts, postage free, For side by COLHY & RICH. Inspirational Poems.

BY MRS. N. J. T. BRIGHAM. No. 5.—The Child and the Sunbeam; The Crossing of the River Jordan to Canaan's Happy Promised Land; The Lord will Provide; The Pelble; The Paron.
No. 6.—is it Up 1101 all the Way? A Thought; After All; God Bless Our Home; Love to the Neighbor; The Evening brings us Home.
No. 7.—Autumn Leaves; Here and There.—Now and Then; Prepare ye the Way; The Good that we may do; The Path of the Present.

Each number, four pages. Price 5 cents per number, For sale by COLHY & RICH, DAISIES.

BY WM. BRUNTON. This beautiful book of Poems, from the pen of WM, RRUNTON, Esq., needs no recommendation from us, as those of our readers who have perused his poems appearing in the Banner of Light for many years past can testify. They are beautiful in thought and diction, and the reader will find in them a source of inspiration and strength.

Cloth, full glit.: Price \$1,50, postage 10 cents.

For sale by COLBY & RICH.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRUTTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This fittle Book also contains a Catalogue of Books published and for sale by COLBY & RICH,

Sent free on application to COLBY & RICH,

tt

NEW EDITION. CHRIST,

The Corner-Stone of Spiritualism. BY J. M. PEEBLES, M. D.

Discussing—"Talmudic Proof of Jesus's Existence;"
"The Distinction between Jesus and Christ;" "The Moral
Estimate that Leading American Spiritualists put upon
Jesus of Nazareth;" "The Commands Marvets, and Spirlinal Gifts of Jesus Christ;" "The Philosophy of Salvation
through Christ;" "The Bellet of Spiritualists and the
Church of the Future."
Paper, Price To cents, postage free,
For sale by COLBY & RICH.

Discourses through the Mediumship of Mrs Cora L. V. Tappan. This beautiful volume contains as much matter as four or-dinary books of the same bulk. It includes

Fifty-Four Discourses, Reported verbatim, and corrected by Mrs. Tappan's Guides: Sixty-Three Extemporaneous Poems, and Sixtoen Extracts. Plain cloth \$2,00; gilt \$2,50; postage 12 cents. For sale by COLBY & RICH.

Buddhism and Christianity FACE TO FACE: or, An Oral Discussion between the Rev. Migettuwatte a Buddhist Priest, and Rev. D. Silva, an English Clergyman, held at Pantura, Ceglon, with an Introduction and Annotations

BY J. M. PEEBLES, M. D.

Paper, 99 juges. Price 25 cents, postage free, For sale by COLBY & RICH. PHILOSOPHY OF IMMORTALITY In Connection with Deity and Worship. BY M. B. CRAVEN.

This little pamphlet shows, while Christian theology teaches that man incurred the penalty of death by disobedience to a divine command, that the testimony of Nature, or economy of God, furnishesphysiological evidence that like all other animated belongs, he was subject to the fate, of death through inexorable law. Paper, 16 pp. Price 5 cents. For sale by COLBY & RICH.

New York Advertisements.

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S

Positive and Negative Powders.

DUY the Positives for any and all manner of diseases Typins Fevers. Buy the Negatives for Paralysis, Deaf-ness, Amanrosis, Typhold and Typins Fevers. Buy a box of Positive and Negative (half and half) for Chilis and Fever. Malfed, postpald, for \$1,01 a box, or sly boxes for \$5,00.

Malfed, postpald, for \$1,01 a box, or sly boxes for \$5,00.

Send money at my risk and expense by Registered Letter or by Money Order. Pamphtets mailed free. Agents-wanted.

Sold by Drongists.

Address Prof. Payton Spence. 33 East 16th street, New York City.

Sold also at the Banner of Light Office.

Jan. 4.

JUST PUBLISHED ... SENT FREE. COMPLETE History of Wall Street Finance, containing Aduable Information for investors. Address BAXTER CO., Publishers, 47 Wall street, New York, Nov. 2,-415

Miss Lottie Fowler, THE world-renowned Medical and Business Sphittan Me-dum and Magneth Healer, ET Sixth avenue, New York, Hours II to S.

J. W.M. VAN NAMFE, M. D., Clairvoyant Physician, 87 Vandom street, New York. All resessed diseases successfully treated. Testimonials to a shed on application. Examinations by back of hair, \$2.

Now, 9.—1aw

MRS. DR. VAN NAMEE, Magnetic Healer, treats ladies at their residences, or at office, 87 Vandom street, New York. Mrs. J. W. Danforth, Mrs. Tre Physician, cores Chronic Diseases, 701 Sixth Ave., opposite Reservoir Square, New York City.

VICK'S Floral Guide.

A BEAUTIFUL work of 100 Pages. One Colored Plower Plate, and 300 Hinstrations, with Descriptions of the best Flowers and vegetables, and how to grow them. All ter a FIVE CENTSTAMP. In English or German.

The Flower and Vegetable Garden, 175 Pages, SIx Colored Plates, and many hundred Engravings. For 50 cents in paper covers: \$1,00 in elgon cloth. In German or English. Vice's Hustrated Monthly Magazine 32 Pages, a Colored Plate in every number, and many fine Engravings. Price \$1,25 a year: Five Copies for \$5,00.

Vicion Seeds are the lest in the world. Send Five ENT STAMP for a FLORAL GUIDL containing List and rices, and plenty of information. Address, Jan. 4. 6w JAMES VICK, Rochester, N. Y. SPECIAL NOTICE.

REPLY BY REV. A. A. WHEELOCK, Of Utlea, N. V.. TO A SERMON AGAINST MODERN SPIRITUALISM,
ROBERN SPIRITUALISM,
Rector of Trinity (Episcopal) Church, Uflea, N. Y.
REPLY Oct. 27th, 1878. Pamphlet, 38 pages. Single order Recents. 20 coples 31.00.
Dec. 28. 4w. Address E. B. POOLE, Uflea, N. Y.

Mirs. Elizabeth Hilton,

17.9 THERD STREET, BROOKLYN, E. D., N. Y., Medical Clairvoyant, Reads the interfor condition of the patient, whether presentor by beek of bair, Prico \$1,00 and postage. State age and sex. Mrs. Hilton's well-known Cough Mixture, an untailing remedy for diseases of the lungs and cless, especially adapted to the consumptive; price 56 cents and \$1,00 per bottle. Hours 9 104 F. N. Sundays 9 101,72. Nov. 2.

SEND TWENTY-FIVE CENTS to DR. ANDREW trafed Book on this system of vitalizing treatment, 27 of the Prettiest Cards you ever saw, with name 10 flor, postpaid, GEO, I. REID & Co., Nassau, N. Y. Oct. 25, 25w

THE WORLD'S Sixteen Crucified Saviors; Or, Christianity Before Christ.

Containing new, startling, and extraordinary revelations in Religious History, which disclose the Oriental orlegin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its Sacred Mysteries, besides comparising the history of Sixteen Oriental Crucilled Gods, etc., etc.

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

This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental faltor necessary to collate and compile, the varied information contained in it must have been severe and ardnows indeed, and now that it is in such convenient shape the student of free thought will not willingly aflow

Testimonies of the Press and Renders. 1) It is a wonderful and exhaustive volume, and will occupy a high rank as a work of reference." Ranner of Light.
1) It contains extraordinary revelations in religious history. "- Roston Investigator,
1) It is a great acquisition to our liberal literature. "- Truth Scales" So ker.

'I I is to the origin of religious ideas and doctrines what Darwin is to the origin of species.'

S. Harris, Victage, III.

"If will astonish if it does not revolutionize the world,"
—Dr. Prince,
"It is calculated to interest the Christian, the philosopher, and the philanthropist, to an intense degree,"—Dr. N. R. Wolfe, Cincinnati, Ohio,
"It must in the course of time work a moral revolution,"—A. Kent.

Ko library can be complete without it, and no person thoroughly posted on the greatest theme of the world without reading it. Printed on the white paper, large 12mo, 380 pages, with outraft of author, \$2.00 postage 10 cents. For sale by COLEY & RICH.

THE YOUTH'S LIBERAL GUIDE

Moral Culture and Religious Enlightenment. BY PROF. H. M. KOTTINGER. A.M.

Five years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congregations in America ("Leitradon für den Unterricht in den Somitagsschulen Freier Gemeinden, Mitwaukee, Wis,") It was authorized bytheir. Supreme Beard, and has been since in general use in most of those schools. This work having subserved so valuable a purpose in the liberal education of the German youth, the author was encouraged to attempt the publication of an English edition. It is a liberal guide for the moral education and mental endightenne in of children, "It almost the destruction of crioneous theological views, and Isadapted to the principles and development of ilberal scheme. It contains: first, A doctrine of human duttes and rights, established upon the nature of human reason, and flustrated by evamples collected from standard English and American authors, both in prose and verse; secondly, the history of the principal telligions: thirdly, a criticism of the most important liberal narratives; from this, Views of the Universe, represented in the liberal witting of the English. French, German and American natural philosophers, such as Darwin, Huxley, Tyndai, Sencer, La Place, La Marck, Humboldt, Buechner, Fenerbach, Folke, etc. Cloth, 17s pp. Price \$1,50, postage to cents, For sale by COLBY & RICH,

The Identity of Primitive Christianity AND MODERN SPIRITUALISM.

BY EUGENE CROWELL, M. D. DEDICATION,—To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the libbe, even though it may proceed from an unorthodox source, and who date weigh and consider, even though they may reject the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity, this work is respectfully dedicated. Two large octave volumes, handsomely printed and bound in cloth. Price \$6.0, postage free. For sale by COLDY & RICH.

The Religion of the Future. A Discourse delivered by Mus. NETTIE PEASE FOX, in Odd Fellows' Temple, Rochester, N. Y., Sunday, Nov. 10th, 1878. Paper, 15 pages. Price 10 cents, postage free, For sale by COLBY & RICH.

Spiritualism 3broad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

484 to, L. DITSON, M. D.

MENICO. La Trestración Espirita, of Mexico. Though I have referred in previous "Reviews" to both the October and November numbers of this excellent periodical, I return to them for the purpose of quoting a few paragraphs curtailed, respecting ancient forms and ceremonies which have become a part and parcel of exoteric religion, so called, and have invoked and com-

"In remotences," says the Phistracion, "when a city or a sovereign created an official to represent it or him in the army, or as an embassador, of a sidge, he was invested with a bation, staff of trun he into denote his position. In Egypt, a baten was carried by the Rierophant, in Episesus, by the high priest of the temple of Diana. in Athens, by the chief of the initiates of the mysteries of Electisis. Now, the bishops and abbets, entirely denouncing paganism, have taken to en the pagan priests all that could disthemish them from the rest of mortals, and Coing them of the sacted bait in have approprinted it and made it to be considered as an Cublen of Neir power. The fan sambols, also words and sizes, in which were resortated the initiates in the rives of Ceres, Clock and Mitha. have been adolfed. To St. Angustine, par ficularly, is attributed the engressment of the latter. Bernado Thesauxicis, in his Adaptisto have treat septen, chapter 27th, sais that it was in the vulgar era, mano it, the faithful were first called Christians, having previously been known as Nazavenes, A. . . In Millin's Dist, her barggrows we read that "there is no city while has not made use of prodessions. As all, have had different causes and objects, the ceteinonies ought to be different; One of the most relebrated of antiquity was that id the great panateigas. It is is fally believed that in the time of Constanting Christian processions were Julso La Razon, of Toluca. established The processions of Sunday were instituted in webs the Pope Agapito; the feast of St. Mare, in Sec. by Pope Gregory L. on account of a post in Rome, and that of the Holy Sacra-anything could be better than the "Address of ment by Pope Joan XXII., in the beginning of Viscount Solanor," before the Society of Spiritment by Pope Joan XXII., in the beginning of the fourteenth century." The Parading the malists in Madrid to which it gives its first lifed by celebrated for the birth of Christ quoting treen columns; but Rochester instead of Hydes. Oberion of Mexamble and others : tend that Towas born on the Sthof May, oth ess the Athen Both of Abanouthi, hen the 19th or with of Arril. In the Orient and in Expt. day, and the 22th of May as the day of resurres. thin, he being but thed enthalf d. Some learned, ter's defice to obligation and the hirthird design. From the time of Julius Casan, the 2 th of Delowest declination, its three days in The 2rayes La Loy de Accor, of Yucatan | There in hand

bearing dates October oth and 25th and Nov.

from the graveful ten of the poeters. Donna ism's such an established fact that we are com-Amalia Soler. Beiefly I will report her as says pelled to recognize and confess that there are the alleged phenomena, occurring anong them; column devoted to a grateful recognition of the still be would put a mental question. A young favorable comments bestowed by the Romov of did took a penell and wrote some lines in a large Light upon La Constancia, the editor says; "We what a benly, What not sense!" man to Kit and good, growing solier and pale Colby & Rich kindly bestow upon us. The Banas he did so: "Let element in the model there more sary to combat the enemies of Spiritualmonths after the death of my father, and my ism; presenting every phase of the spiritualquestion was, "Where was I at that solemn is it phenomena, with articles philosophical, At another spiritualistic gathering was an Englishman who anaintained a kind of stolid indifference to all that occurred; but finally with the rest, promised to attend mass the next day at eight o'clock in the church of St. Paul. All went, and while the test of the party were grouped around the high altar, he actifed to a side aisle, where, seated on a bench, his read a book which he took, from his pocket, not reached me this month, nor the Luz de Sion, At the scance on the following evening the Engs of Bogota. dishman said to the spirits supposed; 'Were you content to see us all at the appointed place? 'Yes,' was the reply, 'and I felt very grateful that you praved for me, but my satisfaction was lessened by seeing one of your number perform an irreligious act-retiring to read a licentions novel.' The English gentleman arose as pale as a corpse and said it was even as stated; and then and there confessed that there must be a spirit that would see and feel even as we do, etc. Henceforth he was an earnest Spiritnalist. Laugh if you will," says our authoress, "but that does not destroy facts." So she continnes: "A physician, a materialist, called on a young man, a medium, and found that he had written quite a learned treatise, much above his normal capacity, on pulmonary affections. 'I will believe in this thing,' said he, 'if my deceased wife will come and in her own handwriting will state to me something of a private nature that occurred between us." The medium soon wrote: 'Spirits are not in the habit of satisfying querile englosity, but because of my love of you when on the earth I will give you the evidence you seek: As a pledge of my affection, in your secretary you have kept, now yellowed by time, the first letter I ever wrote to you. Some of its lines are now very faint, but the medium will copy them: "Julian, I love thee: my eyes have already said it; my lips are silent, but my thoughts speak and I direct them to thee. I think myself the happiest of women: I seem to be in a dream of felicity; to be loved by thee, by thee for whom I care so much. Your Maria." Julian hastened home and found the original, as copied, that he had pre- | work of Niram Aliv; of the "Society of Spiritserved for more than twenty years, saying, 'I lament the time that I have lost in not devoting of Tenerif; of that of "Faith, Hope and Charmyself to Spiritualism.' Again, a lady had an only son in whom she placed all her affections. Bogota. Here is also a brief statement of the Attending the Catholic church he was in the intimacy that existed between the widow lady habit of kneeling before the statue of the Virgin Van de Weyer, (daughter of the late Mr. Bates who held a child in her arms; and he would say of the firm of Baring & Co.) and the Queen Vic-

· · · Arnobe, 1thro 1º Simbol à que rogata sacrarem, secules, San Clamente de Alejandria, · · • Of the consecrated bread, or Corpus Christl, I thluk. A do not know the word, their respective departed husbands. Further: their respective departed husbands. Further:

before the figure, he ran to his mother and said: our brethren of Santiago; while the president injures no one. You need not give me any sweetmeats to-mor- of the spiritual society in Corunna, D. Florenrow, for the Virgin has promised to bring me cia Pol, publishes in the Telegrama of that city many things.' The next day he went with his various philosophico-espiritista labors in which has come, with eighty pages of valuable matter. mother, and kneeling and looking up he ex- he is now engaged." claimed: 'Mama! Mama! see the many things | El Criterio Espiritista, Madrid (November they bring me!' and dytending his little hands' number). It is not a little surprising that at fell back dead into his mother's arms. It is un- the Spanish capital two such able periodicals as derstood that the child was a seeing and hear- the present in hand and the one just reviewed, ing medium." Lady Soler continues these deep- can find creditable support and erudite, scienly interesting reminiscences with the following, tific, devoted contributors; yet it is so, but which occurred among her friends; "Of the several children which this lady had, one, five Bassols, in El Criterio, questions the possibility years old, was taken ill; and shortly before its of flowers, bonbons, &c., as heretofore reported, York, and the Countess de Roul of Bayonne. decease it said, 'Mama, do not cry, but hear manded more if less of public respect and oh, the: I am going to die, and Federico also, and you will cry much and say, "Poor children, taken from me!" But do not cry so, for we go among the langels, who are already coming for whence these rare plants are made to disappear; He passed away, and so did Federico fifteen days afterward." Lady S. then very pointedly asks, "Do you believe, my friend, that Spiritualism is a truth?"

It seems also from La Ley that the same ediforial fanfarronade and injustice prevail in some parts of Mexicons here, for El Labara, of Jalapa. Mr. Livermore, of New York. Following D. Rice paper respecting Spiritualism which neither ruana Berard of the possibility of the existence the facts of our faith, the character of its pro- of spirit, of an invisible world which many will fessors, nor the indubitable genuineness of its not accept because they can neither hear, nor angelic manifestations, in any degree warrant. see, nor smell, nor taste, nor touch it. The nothese profane bubblers that besinirches their from media are then brought under review,

timents the death of D. Luis F. Mantilla, whose of mortals, great importance is given to what is inique de Miguel, and Prof. M. Joseph Amigo, works on education have reached even Japan. Inundane and trifling so that under this prism He was in the city of New York when he passed men behold depreciatively all that is essentially away. The Mexican papers have generally gen-grand and sublime." Mr. Edison's inventions ereusly noticed and lamented the demise of this are here also specified, and justly abundantly are considered; then the "Fete de l'Enfance" of distinguished teacher and Spiritualist. The peo- lauded; and a Mr. Castillo is credited with a the of Tobasco are mourning also the departure new discovery in phot graphing, by which the from this life of an eminent Masonic brother great expense now incurred by the use of silver; and Spiritualism," by Lady Sophic Rosen-a and devoted Spiritualist, D. Trinidad Flores. Ho and gold may be avoided - his discovery enabling discourse pronounced before the Psychological was the founder in Tobasco of its first Spiritual- him to use silk, cotton, linen, and any common | Society of Paris"; "Never Blaspheme," by

La Nuona Era, of Vera Cruz, is still missing:

SOUTH AMERICA.

La Constigucia, of Buenos Ayres, attetober No.) has come, freighted with good things; and hardly ville is here announced as the place where, through the mediumship of a little girl, "Cata-Tina Fox, whose name will ever be celebrated in: the fields of Spiritualism, and among the notathey elebrate the nativity on the 6th of Janu- the mediums for physical manifestations," the arv: Two controls there sof Mardebolar a referring this little raps were heard which therabled the to a passage in Theodallus of Cesarea Adam coming to us of the world of spirits. Further in Cili it", who mentions the Gards, says they on are admirable comments and farge views celebrated the Sith of December as Jesus's hirther elicited by a new publication, Buletin dell Esgicitismo; then comes an extract from the Bapner of Light in regard to the interlocked rings then conjecture that the Romans she is the wine and other phenomena which took place in the presence of Prof. Zollner and Changellor Aksakoff: tion "The Philosophical Transactions of ember was fixed upon. There was a feast then the Royal Society of Great Britain." Under to celebrate the return of the same from 2s, the head of "The Possil Man," a writer displays much learning and research, covering the ground occupied by Messys, Cuvior, Boucher'de Perthes, Garrigen and Quatretages, "whose book, Rethree roughers of this interesting little fournile smooths doing Naturalista, is not only excellent but very seductive," with many important de-19th. The first article that claims attention is ductions, incliding the following: "Spiritualand, exclaining in innocent surprise: "Ob. have not space enough in which to manifest our The young apereciation of the culoriums which Messrs, scientific, moral, with which all can arm themselves to defend the cause." A few laudatory. remarks are then made on Mrs. Richmond's lecsalute, with fraternal and friendly consideration, our esteemed coadjutors, Messrs, Colby & Rich.

some vivid sketches of what Spiritualism is and battle under a temporal banner and that of the ments, the most solemn compacts, disappear before the breath of interest." A paragraph from a spirited editorial says: "Truth will triumph over its eternal enemy error, and the flag of where the mariner's compasses in the presence though encircled by the arms of D. Adalbert de Bourbon of the Royal Guards. Manifestations at the seance "Marietta" are here further noticed; and "faith and constancy" as a necessary prerequisite were announced by a spirit to a worthy family seeking materializations-glorious results following a practice of these virtues. Notices of pleasing séances at Cordova, Huesca, Ubeda, Barcelona and Tarragona follow; of the prohibition, to Catholics, by an Archbishop, to have or to read the spiritualistic ualists-" of: Tarrasa; of the circle of Santa Cruz ity," of Andujar, and of St. Vincent de Paul of to his mother that the little Jesus smiled upon, toria. Lady Van de Weyer lived in a magnifi-Queen were not together; that, as they both believed in Spiritualism, they counseled each with

space forbids doing justice to either. D. Cesar passing through the walls of a room; and asks, "if the proprietors of gardens are remunerated for the respectable quantity of camillas they lose without knowing how, nor when, nor if not, then we can judge of the character of the spirits engaged in such work." Perhaps I should take here the liberty to say, that I know from a person present when the phenomenon took place, that a rose was made from and dissolved again into the atmosphere, by the spirit-wife of has reproduced a scurrilous article, in a Puerto-Bassols is an elaborate consideration by D. Ca-There is a fire-beneath the exil in the hearts of ble, the exalted expressions often emanating with quotations; and the writer adds, "that Let Ley notices with profoundly regretful sensowing to the indolence, the nature, the passions paper.

> Annali Dello Spiritismo, Turin (Nov. No.) S. I by M. Rene Callie, and many more worthy of such as "Catholicism" from the Revue Belge), elicited by a review of "Old New Zealand, by a

Pakeha Maori." BELGIUM. Le Messager, of Liege (Nov. 15th and Dec. 1st), non" and other attractive matter I must leave begins the present numbers in hand with a some- till my next. what novel view of our position in relation to ture Prof. Mapes's -with a graceful adieu to death-considering us as passing through school, the editors of the Banner, thus: "We return to like boys who are to be examined at the end of ! the year, receiving promotion or the reverse, in accordance with character and qualifications. it states that "the agent magnetique is combined The Revista Espirilista, of Montevideo, has It is important to know how we each stand in of two forces: that of action and that of negathe great class of humanity. Madam D., writ-tion; . . . the first comes from above, the ing here of the "Religious Sects in England," second from below; . . . intelligence and insays that she once met Mr. Singer, the Ameristinct are with man the two poles of intellecting here of the "Religious Sects in England," El Espiritista, of Madrid (October number) can inventor, who remarked "That the world maintains its old reputation for elaborateness; had progressed in everything since the creation, al body are the two poles of the vital or passionand versatility in all that relates to our cause; except in the matter of religion, and that we and I cannot but regret that its contents must | were as ignorant now concerning it as at the be lightly touched upon. D. Manuel Navarro commencement of the world." Under the head Murillo contributes from Seville an interesting of "Necrologie," the Messenger gives some eloletter on the scientific, phenomenal and moral | quent lines to the late lamented Prince Wittgenaspect of our faith; D. F. Clavairoz presents stein, who for his heroic exploits in the Caucasus, in 1850, received a sabre of gold and the is doing; and adds; "Catholicism offers its last | decoration of St. George; in 1868 was named aide de camp general de l'Empereur, and in the negation of human liberty; in its polities, force late war received the Order of St. Vladimer and is superior to right; the most sacred engage- a glave of gold of the Order of St. Anne. But we mourn him as one departed from the ranks of active, enthusiastic workers in our cause. M. Bonnefont, writing of "Spiritualists in the Face of Society," says: "The clergy fear them and Spiritualism will float victoriously though the detest them cordially, for they very well know whole world should attempt to oppose it." The that they (Spiritualists) are the declared ene-Espiritista presents also a drawing of the table, mies of hypocrisy, of error, of superstition; sitters, &c., copied from the London Spiritualist, that they do not want their (the clergy's) mean, jealous God, nor their hell, nor their of Mr. Slade were made so effectively to vary, devil, in whom, says M. About, the Britons themselves no longer believe." In an article in the Religion taique occurs the following: The difference between the Christians and the Spiritualists is, that the former dare not communicate with the mysterious world except by the intermediare of a book or a priest, whilst the latter have the audacity to establish direct communion." M. Fauvety, in his Revue, refers to the marvelous manifestations witnessed in presence of Dr. Monck, and to the Rev. Thomas Colley's work concerning the same entitled: "Later Phases of Materialization." The Boston Herald is also quoted as stating, on good authority, that President Lincoln frequented the seances of Mrs. Young. I have been informed by Mrs. Maynard that he had also visited her "sittings" at Georgetown. The Messenger gives further, under the head of "The Charity of the Catholies," a notice affixed to a church door, in Mexico, as follows: "The faithful are exhorted him and said he loved him much. One evening, cent chateau near Windsor castle, and it is said to recite a pater and an are, with the intention that no day passed in which Lady de W. and the that Miguel R. Mendez may break his legs." The Ilustracion says that D. Mendez is a worthy, in-

their respective departed husbands. Further:
"The Grupo or 'circle' of Ordenes (Galicia) Josephus, Liu, III., 'x.

after having rendered his customary devotions applaud the enthusiastic felicitations sent us by dustrious citizen, full of noble sentiments, and

Free Thought," in which forces and chemical

V. has been induced to visit other cities-Cordo-

medium repeated word for word all that she

was found on being transmitted to Madrid to

correspond with hers as stated. So, says M.

Leymarie, between these two places a new

vatsky demonstrated the same thing in New

-hearing at her rooms music then being played

in some port in the Mediterranean. From Oran,

Algiers, where some eighteen years since I

passed some pleasant days, M. Staat writes that by the laying on of hands, assisted by the spirits,

This was given through a medium. "Rome et

l'Erangile"; "Leibnitz"; "Antoinette Bourig-

The speech being carefully noted down,

The Revue Spirite, Paris, (November number,)

Among the thousands of Spiritualists who went to the Great Exposition and took part in the séances or visited the rooms and availed themselves of the library of the proprietors of the Rerue, more than a hundred names are given. In this list are Mme. Gregory, widow of the distinguished Edinburgh professor; Mme. Gallait of Montevideo; Mme. the Countess Carlo; Mme. Maria Brenda of Rome; Gatoux-Haguet of New Among the Messrs, are Calder, Blackburn, and Harrison and Edward Maitland of London; His Excellency, Governor Golovine of Russia; Gallait of Uruguay; Agramonte of Island of Cuba; Col. Godoï of Madrid; Dr. Jolin of Sweden; Prof. Storgohan of Norway; M. Carson and sons of Australia; M. Gay of Moscow; the Baron de Tanbe of St. Petersburg; M. Puntoni, sculptor, of Florence: Prof. Delhez of Vienna; M. and Mme, and Mlle, Leue of Constantinople; M. P. Lorenzo of Buenos Ayres; M. N. Leopold, sculptor, of Belgium. The article by C. L., on "The Elaboration of Thought in its Connection with the Cervical Organization," is of too lengthy and profound a nature for me to undertake any "claboration" of it here. Dr. Slade's journey ter from Lerida, Spain, follow. The latter refers to the substantial progress which Spiritualby the Director of the Normal School, M. Domeditor of the Buen Sentido. After this, we have action-electricity upon water, for instanceof Guise (recently reported in the Banner of Light: important "Reflections on Materialism Lady Louise De Lasserre; "Dissertation," by the spirit Lebrun, N. C. B.; "Compte Rendu,"

D. Niceforo Filalete opens the present number attention. M. Leymarie gives here also an acwith a study of what he terms "The Justice of | count of manifestations at the celebrated "cir-God": that is, the proofs of guilt or innocence, ! ele" Marietta, of Madrid, Mme. Isabel Vitrian, by means of tests established by authority when | being the medium; direct writing being obtained suspected people were brought to trial. The in the clear light: also materialized apparitions word ordeal, he says, with which the French and the further phenomenon-the bringing of ualists in Madrid to which it gives its first lif- designate the justice of God, comes from the Anfruits and flowers by unseen intelligences. Much 2lo-Saxon ordal, which in Tentonic is urteili; in jealousy arose on account of the limited number the modern idiom with it. The words in Sanserit, " (five) admitted to the scances; and to maintain indicating the same, are pariksha dinvestiga- the verity of what its members asserted, Mme. tion), protyaya (faith), and diega sproof divine). The Codex of Manu is then quoted, and the va- va and Cadiz for Instance, where all that had rious tests pointed out, bearing upon the sub-, been stated was abundantly verified. In connecject. The Bible, also, says the writer, contains tion with Mme. V.'s mediumship the following a great number of examples, where this kind of itest was obtained at Barcelona by D. José de Fernandez. Don José de F., having in his service evidence, if it may be so called, was put in requisition. Parecchi, a Latin author, is quoted a remarkable somnambulist, caused him to fall as stating that an annual exhibition took place on a sleep at the very time Mme. Isabel was holding Mount Soratte, when members of a family named a scance in Madrid, a hundred leagues distant. Irpini passed with naked feet over red-hot In the latter place, Mme. I. V. was speaking iron (2); and that in Capadocia, in a temple of with great eloquence: while in Barcelona the Diana, the priestesses walked thus over live coals of fire. A number of communications, "Evil upon the Earth," embracing speculations; upon Darwinism, the origin of man, &c., from the pen of Ernesto Volpi, and articles from Isimode of telegraphing is established. Mme. Bladoro De Dios, and D. Clavairoz, are highly commendable. The former of the two last named York, or perhaps of a somewhat different nature (from La Revelacion) quotes from the Atharva-Veda the following, which reminds one of remarks in a recent number of the Bonner of Light. ing: "Confess to your selves ingenuously that spirits and that they communicate with us." On upon the same subject, and in which Mr. Epes there are many things superior to your intelligation of prayer the writer, Z., says; "With Sargent was quoted; "Nothing has a beginzence, surpa-sing what you know, and you then this, physical evils are cured, moral sufferings ming, nothing an end; all modifies and trans- he had cured an aged lady, given up by her phystand on more tirm ground. In a reanism of assuaged, and the influence of malign spirits forms itself; life and death is nothing but trans- sicians, when she was perfectly helpless. From Spiritualists an elegand youth, sympathetic, pre-made aboutive. . . Let us pray, then, with faith formation." D. F. Clavairoz gives a noble re- an article on "Incarnation," I will quote a few Spiritualists an elegand vonta. Symptom of the day, "In a sponse to a Catholic paper, which asks why the lines: "Incarnation is not a chimera, as the inspiritualists an elegand vonta. Symptom of the day," In a sponse to a Catholic paper, which asks why the lines: "Incarnation is not a chimera, as the inspiritualists and elegand vonta. Symptom of the day," In a sponse to a Catholic paper, which asks why the Protestants, ministers, doctors and other learn-credulous think: it is not a unique fact in hised nien occupy themselves so much with Spirit. tory, as certain persons believe; it is the most ton. But metals, he tells us, exist in a vaporous state ualism. The Annali closes with a portion of Miss - common and at the same time the most necessa-Kislingbury's letter from the United States, a ry of phenomena. Without it, the world would notice of Prof. Zollner's second part to his spir- be void of corporeal beings, and man would not itualistic researches, and Spiritualism in the accomplish upon the earth the mission for which far-off Pacific taken from a Leipsic journal), the was created. Incarnation is the death of the spirit, as disincarnation is the death of the man."

> La Revue Marmetique, Paris, (1st and 16th November.) has a continuation of the important "Inquiry concerning the rôle the soul and the spirit play in the somnambulistic state"; and nal movement, the sideral body and the materinal movement. . . . In a case of lucidity the subject is not doubled, but sees at a distance by means of the sideral body." M. H. Durville writing of Henri Martin's "History of France," which he highly extols, says in respect of Joan of Arc, "We have the opinion that the revelations of this eestatic were subjective phenomena: that is, interior, revelations of her own soul (l'ame;) not objective or exterior from creatures appertaining to another world." Dr. Peladan, jr., in an instructive article on Dr. Dec, quotes the following from the Journal des Magicians (Prague, 1854): "I plead with God to send me light that will convince me that his goodness has responded to my long, fervent and continual prayers. I am aware that the holy angels have instructed me and placed in my hands a treasure such as no other man need expect; they have brought me a stone of infinite value, superior to all other treasures of earth." Elias Ashmole, writing of the same, says: "With the aid of this magic stone one can see all the persons they wish, in whatever part of the world they may be." Captain Bué testifies here also that he cured by magnetic treatment a sub-officer of the army, who became paralyzed during the recent siege of Metz. A small brochure comes to hand from Munich, bearing testimony to many cures in the same way. A writer under the signature of "Marecot," states that his wife had suffered horribly from a complaint in both breasts, and that many physicians and their remedies had failed to give her relief; but that

> remedies had failed to give her relief; but that he, by magnetizing water and applying it frequently, had in a very few days effected a cure. I regret to lay aside other important facts.
>
> Le Devoir, of Guise. I have again in hand five numbers of this valuable publication, but have not space to notice even the most inviting articles. I can say, however, that no philanthropist seeking the good of his fellow-creatures can afford to be without the teachings and the example afforded by this Association at Guise. I will simply point to the elegant discourse pronounced by M. Louis Blane at the distribution of prizes at the late Great Exposition: to the "Political Rights of Women," by Louise De Lassarre: the "Model School," at Brussels: "The Social Nature of Religion," by M. Fauvety, and analyzed by M. Godin, with excellent notices of the political situation of states and peoples throughout the globe.

MAPES-RICHMOND CONTROVERSY.

BY WILLIAM DENTON.

To the Editor of the Banner of Light: Mr. John Wetherbee, in his answer to my Mapes-Richmond criticism, says that I have "slopped over," but he certainly falls to show where. Mrs. R.'s first false statement, as I affirmed, was that "modern science declares the primates to be almost numberless." Does Mr. Wetherbee show that this is true, and that my statement that modern science declares them to be less than a hundred was false? On the contrary he declares that "modern chemistry" "has run the primates or elements up from four to near or fully seventy." Well, is seventy almost numberless? But Mr. Wetherbee asks if it is not possible that the present number may not be doubled or quadrupled as time rolls on? Very likely; there may be millions recognized at some distant time on this and other worlds; but this was not the statement of Mrs. R.; her statement was that modern science declares them to be almost numberless. Mr. W. acknowledges that modern chemistry only recognizes about seventy; so that when I said that modern science declares them to be less than a hundred, I did not slop over in that statement.

No. 2 false statement, which Mr. Wetherbee thinks is the same as No. 1, in which case it was a tautological statement that Prof. Mapes could hardly have made, is that we have hundreds of elements. Mr. Wetherbee show that this is true, and that my statement is false? He inquires, "who has any right to say that there may not be not only a hundred elements, but a hundred thousand?" I do not object to this; there may be a hundred 'million, but Mrs. R. was and successes in Europe, and an interesting let- talking about what is, and not what may be. There may be a million letters in some spiritual alphabet, but he who states that hundreds of letters are recognized

ism' is making in Lerida, especially influenced in our alphabet states what is untrue.

But may not Prof. Mapes have been expressing as a spirit knowledge not yet found in modern chemistry? asks Mr. Wetherbee. If this had been so, a spirit as intelligent, as he would certainly have informed his hearers; for he must have known that otherwise he was deceiving them, and leading them to suspect the medium that he employed. To appeal to a possible spiritual science, to answer a criticism founded on actual science, shows the weakness of the cause that requires such a defence.

No. 3 affirms that light contains many of these elements. Mr. W. does not deny that light is a mode of motion; he does not show how motion can contain elements, which would be as impossible as for sound to contain liquids. But he tells us that the Tyndallic Idea is that "matter is only points of force." matter may be when subjected to ultimate analysis is not a question for discussion in this controversy, and its introduction only tends to create a fog. that obscures the real question at issue. The question is whether light can contain elements, such as modern science has discovered; for the statement that I declare to be false is that "light contains many of these," 'the "these" referring to elements which had been discovered, not ones which Mr. Wetherbee thinks may

possibly be discovered. The next-statement which I pronounced false was that the air holds in solution what the earth contains. For this statement to be true the air must hold in solution iron, silver, gold, copper, zinc, and in short all the metals, as well as all other substances contained in the earth; it must not only hold them, but hold them in solution. It holds the fragrance of the rose, says Mr. Wetherbee, but does it holds the fragrance in solution, and the rose as well? It holds the fragrance (?) of the polecat, says Mr. Wetherbee, but does it hold the fragrance in solution and the polecat too? Yet this is what it must do to make Mrs. R.'s statement true. With regard to No. 5, that water and heat hold in solution thousands of elements undiscovered by man, I said that, supposing she meant hot water, there was no reason to believe that hundreds were held in that way, much less thousands. The waters of a great many thermal springs have been boiled down and the residuum subjected to spectrum analysis, yet how few new elements have been discovered. Bunsen evaporated down from a spring in Baden Baden fourty-four tons of water, and yet he discovered by spectrum analysis no element previously unknown. I still say,

and Mr. Wetherbee has falled to show that there is. With regard to No. 6, if we take her language as it stands there are two distinct statements, Nos. 5 and 6. water holds thousands in solution, and heat holds thousands in solution. I have given the reasons for regarding the first as false; that the other is false is evident. Mr. W. acknowledges (at the risk of being learnedly ignorant) that heat is a mode of motion, but he does not inform us how motion can hold anything in solu-

as I said before, that we have no reason to believe that

hundreds of elements are held in solution in hot water,

tion. But metals, he tells us, exist in a vaporous state in the atmosphere of the sun. True, and if Mrs. R. had said that elements subjected to intense heat were in a vaporous condition in the atmosphere of the sun, her statement would have been true, but this is not what she said. I have no doubt that Mr. Wetherbee could mend her statements, for he is better acquainted with the subjects treated upon than she.

Do scientific men ever talk such nonsense as is contained in the statement that water and heat hold elements in solution? Did Prof. Mapes ever utter such absurd and false statements as those I have criticised? and they are not a tithe of what the discourse contains. All Mrs. R.'s discourses that I have seen bear the stamp of the woman's mind who delivers them and reflect her intelligence; and no other name than hers should be attached to them, till we have infinitely more evidence of exterior authorship than has yet been given.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY

ISSUED WEEKLY At No. 9 Montgomery Place. Boston, Mass. COLBY & RICH,

Publishers and Proprietors. ISAAC B. RICH. BUSINESS MANAGER. "-LUTHER COLBY EDITOR."
JOHN W. DAY. ASSISTANT EDITOR."
Alted by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing forty columns of interesting and instructive reading, embracing A Literary Department, REPORTS OF SPIRITUAL LEGTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year \$3.00

Nix Months \$1.50

Three Months \$75

Fire Months \$75

Fire Nonths \$75

Fire Months \$75

Fire Nonths \$75

Fir

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory,

and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peebles, Henry C. Wright, Ernest Renan, Glies B. Stebbins, D. D. Home, T. R. Hazard, A. E. Newton, William Danton, Warren Chase, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Alen Putnam, Enes Sargent, W. F. Evans, Kersey Graves, Hudson Tuttle, A. B. Child, P. B. Randolph, Warren S. Barlow, Rev. T. B. Taylor, J. O. Barrett, Rev. William Mountford, Mrs. Emma Hardinge Britten, Mrs. J. S. Adams, Achsa W. Sprague, Belle Bush, Miss Lizzle Doten, Mrs. Maria M. King, Mrs. L. Maria Child, Mrs. Lois Waisbrooker, etc.

Any Rock multished in England or America, not out of

Publishers who insert the above Prospectus in their respective fournals, and call attention to it editorially. will be entitled to a copy of the BANNER OF LIGHT one

year, provided a marked paper to forwarded to this office.

Any Book published in England or America, not out of print, will be sent by mail or express. Catalogues of Books Published and for Sale by Colby & Bich sent free.