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### The Rostrum.

#### PRAYER:

TO WHOM SHALL WE PRAY?—BENEFITS OF PRAYER -ANSWERS TO PRAYER-SHALL WE PRAY TO THE ANGELS?—SHALL WE PRAY FOR THE DEAD ?-PRAYER IN SPIRITUAL CIRCLES.

A Lecture Delivered in the Free Course of Spiritualist Most ings at Parker Memorial Hall, Boston, Mass.,

Sunday Afternoon, Oct. 13th, BY DR. JAMES M. PEEBLES.

[Reported for the Banner of Light.]

After this manner, therefore, pray ye: Our Father, which art in heaven.—Afatt. vi: 9.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him."-James v: 13-14.

"A Jew stepped into a Parsee temple and saw there the holy fire. He spake to the priest: What, do you worship the fire? Not the fire, replied the priest: it is to us an emblem of the sun, and of its genial light. Then asked the Jew, Do you then worship the sun as your God? Do you not know that this also is a creation of the Almighty? That we know, answered the priest, but man being deendent on his senses, needs sensible signs in order to apprehend the Most High. And is not the sun the type of the invisible, incomprehensible Source of light that embraces and blesses all?

"Then the Israelite answered: Do your people, then, distinguish the type from the prototype? Already they call the sun their god, and even sinking from this again to a lower image, bow before the earthly flame. You charm his external and dazzle his internal eye; and while you hold up before him the earthly light, you withdraw from him the heavenly. You should not make unto thee any image, nor any likeness at all.

"How then, asked the Parsee, do you designate the highest nature? The Jew-replied, We call it JEHOVAH ADONAI, that is, the Lord who is, who was, and who will be! Your word is great and glorious, sale the Parsee, but it is fearful.

A Christian then stepped up and said, We call him OUR FATHER. And when we pray we say OUR FATHER. The Gentile and the Jew looked on each other with amazement, and said, That is the nearest and the highest. But who gives you the courage thus to address the Eternal? Who else, said the Christian, but He, the Father him-

'And when they understood it they believed, and lifted up their eyes joyfully toward heaven, and said, full of fervor and spirit, Fa-

"And now all three shook hands and called themselves Broth-ERS."-The Parable.

The crescent, in some parts of the world, holds the ascendency over the cross. All religions have their symbols. It is estimated that there are some two hundred millions of Mahometans in Eastern lands, and it is universally conceded by travelers that they are a people given to prayer. The muezzins' calls to prayer sound from the minarets of the mosques five times each day. When the first rays of light stream from Eastern skies, the plaintive half-singing prayer is heard—"Awake, awake and pray. It is better to pray than to sleep. There is but one God, Allah." At noontime the piteous, pleading command goes forth, "Come to prayer there is only one God, Allah, the merciful." Two hours before sundown, at the going down of the sun in clouds of gold, and again two hours after sunset, the faithful are summoned to prayer.

The Jews for thousands of years have repaired to their synagogues and reverently bowed in prayer to Jehovah, the God of Israel. Hindus and Parsis in their temples, and Roman Catholic, Greek and Protestant Christians, have their set seasons, days and hours for supplication and prayer. Worship and prayer in some form, like the desire for immortality, are almost if not altogether universal. They seem to be innate sentiments of the soul, bubbling up spontaneously, as do crystal streams from living fountains.

It has been said that moles never look up to see the light. This might be expected of burrowing moles. And so swine feast upon acorns in autumn-time, but never look up in thoughtful gratitude to the oak from whence they fell. Men are more than swine. They feast in gratitude upon the divine bounty, and rest in security upon the bosom of the ineffable Presence.

But what is prayer? What its object and uses? To whom shall we pray? What are the benefits of prayer?

Are prayers, thanksgivings and invocations synonyms-

that is to say, convertible terms?

Prayer is not posture; not a cold repetition of words; not self-excitation; not chafing the skin; not irritating the throat; not scarring the knees; not fretting the emotions; not twisting and struggling at our shoe-latchets to lift ourselves to a located heaven; but in the best sense prayer is aspiration; the gushing-up of the soul's desires; the overflowing of the

soul's gratitude; the expression of great resolves for high and holy attainments; the silent strugglings of the divinity within after the Infinite Good!

> "Prayer is the soul's sincere desire. Uttered or unexpressed: The motion of a hidden fire That trembles in the breast."

Prayer, gratitude and invocation must not be confounded. These words have entirely different meanings. The more philosophical seldom pray to God in words. With them prayer is not the term to be used. Their so-called prayers partake more of profound aspiration—deep, up-welling gratitude and thanksgiving. It is useless to pray to God for selfishly personal and special favors, because God is unchangeable, governing the universe by fixed and immutable laws.

of God to do this and that, reverently render gratitude and | apostles, prophets, and good angels to come into our pres- | for "the wicked dead." The first ecclesiastical father who thanksgiving to the Infinite Father and Mother of us all. And while they thank God, they invoke the presence and the aid of angels and sympathizing ministering spirits, and they also pray for the dead—for the morally dead in this world; and for the so-called dead in the lower spheres of the spirit-world. Phrenologically speaking, man has the cranialorgan of reverence, and accordingly aspiration and thanksgivings are natural. As soul emotions, they reach outward and upward toward God, the Infinite All-Father. But prayer as supplication does not change the Deific Mind, nor the divine laws of Nature. These are absolutely immutable. The apple falls; the missile, hurled from the sling, descends to earth; the planets roll in circling grandeur through the interstellar spaces, and no prayers can affect them, nor can a link in the chain of causation be severed!

We grow to be like what we think of. Thinking, then, of God, gratitude to God and aspirations toward God are serviceable, inasmuch as they draw us toward the ideal of all perfection. The Indian, with skiff attached by strips of bark to the mammoth rock in the circular lake, did not, by looking at and pulling, draw the rock to him, but himself to the rock. God is the rock eternal. Changes are in us, not

Jesus, in the popular acceptation of the term, was not a praying man. If bodily in our midst to-day he would not patronize twelve o'clock prayer-meetings. He continually rebuked the pious frauds and shams of his age. Sanctimo-nious hypocrites trembled in his presence. "When thou prayest," said he, "thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." "Wo unto you, scribes, pharisees, hypocrites, for ye devour

widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation !'

Fearful and abominable are some of the abuses of prayer. During our civil war, with its six hundred battles, chaplains north and south prayed for victories, each with equal fervency. The great Napoleon trusted more, however, "to dry powder and plenty of it," than to prayers. The sectarist in times of drought prays God to send down copious showers: the reformer prays by irrigating his fields and gardens. The sectarist prays God to provide food to feed the starving poor; the philanthropist prays by carrying them well-filled baskets and helping them to remunerative employment. The sectarist prays God to promote the cause of temperance and dry up the drinking saloons; the reformer prays by signing the pledge and inducing others to do the same. The sectarist, digesting a warm meal, kneels by a downy bed and prays God to clothe the widow and comfort the fatherless; the reformer, not lazy enough to ask God to do his work for him, feeds the orphan and cheerfully supports the widow. Sectarists, as governers in Southern States, issue proclamations calling to fasting and prayer to stay the deadly prevalence of the yellow fever, and even the bishop of Ohio puts forth a form of prayer, virtually asking God to arrest the plague at once that is now draping the sunny South in vestures of mourning; the scientist and the royalsouled reformer pray by sending sums of money to the poor sufferers, and by insisting that hereafter Southern cities shall drain their marshes, remove their cess-pools, cleanse their lanes and streets, disinfect their cellars, purify their yards and houses, and rigidly obey the laws of hygiene.

Sectarian Christians say their prayers in sepulchral tones, while reformers and Spiritualists do their prayers. Work and prayer should go together. Douglass, the colored orator, said that "when he prayed to his legs and used them" he

got his liberty.

Every bush and flower and forest-tree is aflame with aspiration. And prayer in the sense of aspiration is the human feeling after the divine—the human everywhere, in all lands, feeling after the divine. Each should pray for himself, pray a long prayer of ceaseless aspiration after all that is pure and true and holy. He should pray for others by doing them good. He should pray for the dead, whether in mortal bodies or disenthralled from them. He should recognize that divine ideal toward which we are tending-that hopeful longing to be true, to be noble, manly, and more like the immortal gods. The poet Lowell thus expresses it:

"Of all the myriad moods of mind That through the soul come throughng, Which one was e'er so dear, so kind, So beautiful as longing? The thing we long for, that we are, For one transcendent moment, Before the present, poor and bare. Can make its sneering comment

"Still, through our paltry stir and strife, Glows down the wished ideal, And longing mold in clay what life Carves in the marble real: To let the new life in, we know Desire must ope the portal; Perhaps the longing to be so

Helps make the soul immortal. "Longing is God's fresh, heavenward will With our poor earthward striving; We quench it that we may be still Content with merely living; But would we learn that heart's full scope Which we are hourly wronging,

Our lives must climb from hope to hope, And realize our longing. 'Ah, let us hope that to our praise Good God not only reckons The moments when we tread his ways But when the spirit beckons! That some slight good is also wrought, Beyond self-satisfaction.

When we are simply good in thought,

Howe'er we fall in action.' Spiritualism does not, as certain sectarists have said, detract from belief in and worship of God. Our hearts' gratitude, our souls' highest aspirations, ever ascend to God, the Father and Mother of us all. And no enlightened Spiritualist worships spirits and angels in the sense that he does God. There is, as every scholar knows, a wide distinction between Latria, gratitude given to God, and Doulia, prayers offered to saints, spirits and angels. There is an account given in the nineteenth chapter of Revelations of John's mistaking an angel for God. St. Augustine says: "This angel appeared in so glorious a manner that St. John took him to be the eternal God, and was about to give him divine honor, when the angel said, 'See thou do it not. I am an ancient prophet, one of thy fellow-servants; worship God." Spiritualists worship neither spirits nor mediums, as did Cornelius the centurion, when he "fell down to worship Peter," and to whom Peter said, "Stand up, for I also am a man."

The apostle James gave this command: "Pray for one another," and why not? Why should we not pray the prayers of good-will, and breathe out good wishes even to our ene-

ence?

Royal-arch companions and Knight Templars can descend and sit in subordinate Lodges to aid and counsel Apprenticed Masons. So martyrs, sages, prophets, and other exalted souls of heaven, though beyond the tears that so often bedim the eyes of mortals, though untroubled by the disappointments and the death-knells that so frequently cast a blight over the beautiful things of youth, still they cherish memories of their long-past mortal years, memories of a once struggling humanity, and can and do descend to minister to and guide us to the better, higher life.

Is it not right, then, to pray to them, right to invoke their presence? Are not Roman Catholics justifiable in praying to saints and scraphs? Often prayers are answered in the most wonderful manner-probably this is always so when, all things considered, it would be best.

The books of antiquity abound in records of prayers that were answered by gods, angels, and ministering spirits.

Diodorus Siculus assures us Osiris, one of Egypt's gods, was a great conqueror while living, and deified after his death. During wars he frequently prayed to tutelary gods for aid. Jupiter, according to Cicero, signifies helping-father. The Arcadians disputed with the Cretans the honor of giving him birth. Both countries, however, considered him originally a man. After his death he was put in the Pantheon and honored as god; ay, more, vows and prayers were offered to him, believing that he granted the mariner calm, the traveler a safe return, and the soldier victory. Xenophon testifies that Cyrus "prayed for the assistance of the heroes, the guardians of Media, and they helped him in battle." He further said that "the gods who hold the guardian care of mortals help and prosper those who pray to them." History repeats itself. Those in the living present who pray to angels and sympathizing spirits are often aided by them. Their prayers are answered. Take the following cases among

In a work by John Richardson Phillips, entitled "Remarkable Answers to Prayer," there are several given, one of which I will quote (page 21):

"A lady who had just sat down to breakfast had a strong impression upon her mind that sie must instantly carry a loaf of bread to a poor man who lived about half-a-mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant, but she chose to take it herself instantly. As she approached the hut she heard the sound of a human voice. Willing to hear what it was, she stepped softly, and, unperceived, opened the door. She now heard the poor man praying, and among other things he said, 'Oh, Lord help met Lord, Thou wilt help me : Thy providence cannot fail; Thy listening angels are ever present, and although my wife; self, and children have no bread to eat, and it is now a whole day since we had any, I know Thou wilt supply me (though Thou shouldst again rain down manna from heaven).' The lady could wait no longer; she opened the door, 'Yes,' she replied, 'God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread come to my house."

To many the above may be conclusive proof of the direct answer to the prayer of this needy supplicant. To a mind coldly philosophical, it may simply appear a remarkable coincidence. To the materialistic and hypercritical scientist it may present itself as a superstitions or ridiculous pretence, having no foundation in fact. By the Spiritualist it may be recognized as a truthful record and incontrovertible evidence of the wonderful operation of some admirable sympathetic psychological laws as yet very imperfectly understood.

. "Take the perfectly well-authenticated case referred to by Epes Sargent, as related by the late Rev. Dr. Bushnell, of Capt. Yount, the Californian, who dreamed that an emigrant party were perishing two hundred miles off in the Carson Valley Pass. He got up an expedition, sent it out at his own expense, and rescued the remnant of a party that had undergone incredible sufferings in the snow. Will any intelligent Spiritualist scout the theory that the prayers of-the suffer ers may have attracted spirits who made the recipient and impressi ble mind of Capt. Yount their instrument for bringing about the res-

"It needed no change of a law of Nature to produce these deliverances; and yet they may have been the direct result of the potency of earnest prayers, under certain favorable conditions.

The distinguished English naturalist, Alfred R. Wallace, in treating of the philosophy of and answers to prayers, says

"The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered. though not directly, by the Delty. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer prayer.

A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer."

Mr. Wallace further observes, "his, George Muller's, narrative (6th edition, 1860,) should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one, or allowed any one to be asked directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now four thousand orphan children are educated, and in part supported. It has happened hundreds of times that there has been no food in his house, and no money to buy any, or no bread, or milk, or sugar for the children. Yet he never took a loaf, or any other article, on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever teen without a regular meal! They have lived literally from hand to mouth; and his one and only resource has been secret prayer. Here a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world many years yet a warm discussion is carred on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the teast knowledge of this most pertinent and illustrative phenome non! The Spiritualist explains all this as personal influence. The perfect simplicity, faith, boundless charity and goodness of George Müller have enlisted in his cause spiritual beings of a like nature, and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, and all arriving just at the time most needed."—"Miracles and Modern Spiritualism,"

The above quotations of facts are sufficient to show that gods, angels and ministering spirits cognize human wants, and under proper conditions answer the prayers of pleading

Should we pray for the dead-that is to say, should we pray for the low, undeveloped spirits of the spirit-world?

This was the custom in Oriental countries, as their sacred books and scrolls abundantly prove. And then the early church fathers, such as St. Jerome, St. Cyprian, St. Hilary, St. Augustine, Origen, and others, not only believed in the Conscious, thoughtful souls, therefore, instead of pleading mies? And why should we not ask, ay, fervently pray for continuance of spiritual gifts, but they believed in praying Unhappy earth-bound spirits who led depraved lives while

called in question the invocation of angels and prayers for the dead was Vigilantius, who flourished something over three hundred years after Jesus Christ. The church fathers, with one united voice, stigmatized the teachings of the ambitious Vigilantius as untrue and unscriptural. St. Jerome in refuting him wrote: "The apostles and martyrs, while still in their bodies on earth, could pray for others at a time when they ought to have been solicitous concerning their own welfare: how much more natural is it that they should do so now, after the attainment of their crowns, their victories and their triumphs." Paul, the apostle, tells us that two hundred three-score and sixteen souls in the ship with him were saved by his prayers; and am I to believe that the moment he was dissolved, and began to be with Christ Jesus, that then his voice was hushed forever; that he had no longer the power even to breathe a prayer for those who had been evangelized by:his preaching?

St. Cyril, of Jerusalem, who wrote in the Greek in the year 351, makes this observation: "We pray for the sick and the afflicted. . . . We commemorate those who have gone before us, patriarchs, prophets, apostles, martyrs. . . . We pray for the holy fathers, the bishops, the faithful departed for all the dead, . . . believing that their souls receive very great reliof from these prayers."

St. Hilary, a compeer of Cyril, who wrote about 315, says To those who wish to stand firmly, there is not wanting the custody of the saints nor the guardianship of the angels. There are many spiritual powers that are called angels, who preside over churches and persons. They pray

for us, and we pray for the dead." St. Cyprian, who wrote in the year 248, gave this exhortation: "Let us be merciful of one another in our prayers; with one mind and one heart in this world and in the next. Let us always pray with mutual charity relieving our afflictions, and may our prayers for our brethren and sisters in whatever world not cease."

Origen, who flourished near the end of the second century, when treating of prayers, guardian spirits and their influence over mortals, wrote: "Who can doubt that our holy fathers aid us by their prayers, and strengthen and excite us by their examples, and the writings they left behind them? The angels of deliverance are ever present; come then, thou angel, receive him that is changed from his former error and from the doctrine of demons. . . . I will pray for the dead. I will invoke all the saints to my assistance. . And all the holy men who have quitted this life, retaining their charity toward those whom they left behind, we may be allowed to say that they are anxious for their salvation,

and that they assist them with their prayers." . . . St. Ambrose, in a funeral oration over the two emperors. Valentinians, exclaims: "Blessed shall you both be if my prayers can avail anything. No day shall pass in which I will not make honorable mention of you; no night in which you shall not partake of my prayers."

St. Epiphanius contends that "there is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are greatly aided by the prayers that are offered for them."

St. Unrysostom declares that "it is not in vain that oblations and prayers are offered and alms given for the dead. . . . Let us not grow weary, then, in affording aid to the dead by offering prayers for them." So runs the chain of testimony from Hindu, Egyptian, Greek and ecclesiastical history. The latter affords the most indubitable proofs that the doctrines of the ministrations of spirits and prayers for the dead, that is, those in the world of spirits, flourished almost undisputed from the time of the primitive fathers till after the reign of Constantine

To think kindly toward—to breathe out even a good wish for those psychologically bound for discipline to the lower spheres of spirit-life, is a prayer for the dead. Let us pray for them, then, most sincerely; let us aid them as the dear angels of the heavenly spheres aid us.

It was common in Oriental lands at one period for certain zealous unselfish persons to be baptized for the dead. To this end the Apostle Paul said: "Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why, then, are they baptized for the dead?" Do not infer from this passage that Paul was urging the dogma of baptism by immersion. On the contrary, he thanked God that he "was sent not to baptize" but to "preach the gospel." Water baptism belonged to India and Egypt-to John the Baptist dispensation-rather than to Christ. It is not, and never was, Christian baptism. Jesus Christ baptized with the Holy Ghost; that is to say, with a holy and most excellent spiritual influence. The Greek word here rendered Ghost is pneuma, and should read spirit. The spiritual aura around Jesus Christ was refined, pure and heavenly, so much so that those coming within the range of this aural atmosphere were blest beyond all blessing. This spiritual aura was the magnetic "virtue" that Jesus "felt go out of him."

The Holy Ghost, biblically considered, was a refined, etherealized spirit-substance that "set upon the disciples," that "filled them," that "fell upon those who heard Peter," and was "poured out upon the Gentiles." It is said of Peter and John in Samaria that "they laid their hands on them and they received the Holy Ghost."

It was this holy spiritual influence, this ethereal baptismal aura, together with the great overflowing love-nature of Jesus Christ, that so fitted him to pray for and to preach to the dead the "spirits in prison." He was also baptized for them—that is, was anointed, illumined and divinely enlightened that he might aid in redeeming and spiritually enlightening them. The University professor studies, ay, masters the stier is, and becomes learned that he may wisely teach others. So we should study the moral and spiritual constitution of man—should study psychology and the occult? forces of nature—should be baptized with the divine aura of the angel spheres—and should become so spiritually illumined that our very presence would benefit the dead in the lower spheres of existence, something as the sunshine touches and turns to gold the purpling clouds of evening.

Life, past, present and future, constitutes one unitive chain. Death severs no conscious link. Our consciousness, our memories and our loves, go with us to the better land. And as our prayers and good wishes help those this side death's peaceful river, so they do those on the thither side. Spiritualism proves that death is no impassable barrier, nor does it in any way prevent the interchange of sweet offices across its tremulous stream. Unseen intelligences, once mortal and bound to us by the tender chords of sympathy. still walk in our midst, stand by our sides, and listen to our echoing voices. And what spiritually benefited them on earth benefits them still. Dr. Hitchman, of Liverpool, one of the most learned Spiritualists in our ranks, says that 'dignified conversation with and prayers offered for the souls of the departed is educational, justifiable and highly commendable."

In their physical bodies, and whose ruling loves were selfish ness and scheming falsities, have often come to me through mediumistic instrumentalities and asked to be prayed for. Through these mediums they wept the scalding tears of remorse and rejentance. The evident misery or mental suffering of these unsatisfied sorrowing soals necessarily brings forth at once natural and real prayers, or kind wishes of love, tenderness and confort.

None can fath on the mightiness of the human soul, nor can they fully comprehend the potency of the will, or the moral force of even a single wish. And yet there is a subtle, searching power in it for good or ill. The psychical waves of will-force, and sympathy may and evidently do travel as certain and as swift as the lightning's flash, from soul to soul, and their comforting influences may be palpably experienced when sympathics sound sympathists are separated by thousands of miles. Distance has little to do with soulsympathy, and space is as nothing.

The spirit of player is trusting uplifting, beautiful! We should pray, then, when we feel our need; when heavy trials press upon us; when adversity overtakes us; when we think of the somewing and other affil ted; when we stand in the midst of magners, and when we meditate up a the condition of the undetel god and the suffering dues that people

In the midst of daily toll we may send up devout thanks givlings for the manifold blessings of life. Meditating in solitude, we may pray for fresh fires from he even to descend and kindle the increse upon the altars of our hearts. "Surrounded by the class of of the world, the din of business, the shouts of the tushing throng, our aspirations may go up as In the temple on Mori do, though, laistile hosts surrounded it, and the shout of buttle rolled and reverberated through its. pillared courts. In the midst of the collisions and strifes of the musket and the court, the rundling of wheels and the din of machinery, the expectant ear may begun the answermalden at the desperate sie worf La Linea Thiid the thunder starving exight the distant pilo ch note, prophecy and promise of resone and salvation."

Jesus, upon the authority of Peter, preached to the "spirits in prison." And as preclimating and praying usually go and always on the to go together, doubtless healso maved furthe spirits in prison, for they were hisbrothers will, and assordingly, Paul called Jesus, "Our older by the "

The poor in moment of marientles, sange to the functions days than home One char by above to be the Thomas divided by the stream -It asked bus stream of aboth.

This one "don't have beneath," is the great spiritual church, the clair boff a redomed humanity.

But why the the Void that he' He arise it is a festimate word; the Arch Savon along the Shot he kick, and in the external sense, along this to Tyon h, "any Christian Jewish or Pay of the ple", and in the script alsense, and we are deal-ing with spiritual, success, it is a collective body sympathizing in scirilizational religious matters. Our present gathering is a Charlet Sea to assemblack. There is K. Boother, in his a form marked of the Second Charlet Season Charlet Season. "There is not disease and, a visit be supposed Church of Chaist with Anadopenters verbeils, der Joe Sylvana, Bong or Moscow, Pillin or Salt Take City - Alexal regions to reported mathods of mands dabb Christians in the world find not one Church that can glaim for heiself as a copporation any pis connence, or special titles to the name theis-

• The primary import of the word viewsh, is the met pair energy connect them. As has discuss taked by a color from the color of each gradi of sout sectional as take their or day and dealy other right to the name Operation from the quality of the regularist An issembly of An assembly of politicists a Aldeving clauch. An assembly of firemen is a freman's church !

And span assembly of Spiritualists is a Spiritualist church, and if they are harmonious, religious and spiritual, as they ought to be, they constitute a branch of the spiritual church, the church of the divine hemanity.

And further, every solitinal sounce, if orderly and aspiraseam as for the cast fitteen years can truly exclaim, and animals seem to feel the approach of some the sweet perfames, the spirit-voices, and the angelic con-

of the las eyer been a source of sitisfaction to the more try that the tri-weekly seamers connected with the Message Descriptment of the Banner of Light are opened with invocations and prayers. Those spirit voiced thanks givings through mediumistic lips, tendered to the Divine Presence, or the sweet, trusting, and truly in lifting words of devoutprayer, or sluce just that calconess and receptivity requisite for an indux of heavenly inscitation, an indux of that spiritual light which streams down from the radiant homes of the angels, and from the evergreen gardens of God.

Thinking of the Message Department, and those privileged to speak and identify themselves, through it, I plead for its continuance. I plead for it as I plead for the emancipation. of the slaves, and their right to be heard; plead for justs I plead when with that Peace Commission for the waning Western Indians, and their right to be heard by representation in our Halls of Congress; plead as I plead for woman's right to deposit ther bailor, and by heard in our-State Legislatures; plead as I ever plead for the poor, the oppressed and the lowly ones of earth. They are God's children, they have immortal souls, they have innate rights, they are our brothers and our sisters, adame with angelic possibilities; and Iznorant and undeveloped as some of those may be that speak in the Message Department, God and the good angels love them still; and accordingly they have an inalienable right to be heard; a right to come and identify themselves as they do, a right to exhibit, for the time being, their characteristics, and give tests to doubting minds. And palsied be the arm that would proudly, rashly close that gate ajar, and shim the door of silence in the face of those immortal intellizences!

may not specially benefit non, but why, oh why so selfish? They benefit others, and then they themselves are greatly benefited by their privileges. This, and the future life-the two worlds so intimately related-must progress together. The psychic chain of sympathy binds mortals and immortals in one indissoluble unity. The thinking, conscious and moral intelligences of all worlds constitute the family of God, therefore we should despise none, despair of none. They clasp their hands in ours, and the angels say to them and us, "Come up higher." In benefiting the lowest child of earth or spirit-land, we benefit the whole moral universe compensation, angels of ourselves. In doing good to all we imitate the highest scraphs of heaven, and withal secure the imperishable crown.

It is ours, then, to know that the soul exists beyond the tomb, it is ours to render gratitude and thanksgiving to God, to pray to angels and ministering spirits, to pray for the "dead," and to do the work of evangelists, making the whole earth one grand cathedral, overarching it with spiritual ideals, transfiguring its roughest, darkest features, and all that it may bloom into a garden of transcendent beauty and glory.

Manhood ennobles all ancestors, and they enjoy princely revenues in its vitality. Must I make myself miserable because I am told that for nine months of my existence I was successively a fish, a frog, a bird, a rabbit, a monkey, and the my infancy presented strong Mongolian characteristics?

The Spiritual Philosophy has found the doors of the churches open a little way for it, and it has accordingly compressed itself and entered. Some of the churches are by its influence rendered more rational in their teachings, and

THE SECOND ADVENT OF CHRIST.

WE ARE NEAR THE DAWNING OF A NEW ERA-WHAT SCIENCE AND PHILOSOPHY HAVE DONE -- THEY JIAVE ENTERED THE CHURCHES - SPIRITUALISM THE . PHILOSOPHY OF ALL

An Address Delly ered before the First Society of Spiritualisis in New York City. on Sunday Morning, Oct. 13th, 1878. BY MRS. NELLIE J. T. BRICHAM.

RELIGION.

Reported for the Banner of Light by George H. Mellish.)

At the Sunday morning services of the First Society of Spiritualists those of the congregation who may choose can place upon Mrs. Brigham's desk any subject or question they may desire to hear spoken upon by her; also, subjects a marvelous change. Take religion for the past fifty years, for poems. Mrs. Brigham after offering prayer takes her seat, and while the choir and congregation join heartily in done before in hundreds of years, song, she reads over the themes which have been placed before her. On arising to address the audience she reads all the topics aloud, and then proceeds to speak inspirational-Iv upon them. At the conclusion of speaking upon the subpoem, selecting the title from among those which have been handed in by the audience.

prespect of the coming of Jesus, and can you give us any idea of the time that He will be again among us in the form gratefully as did the chead of incense from the golden alter of man; or will there be a second advent?" In reply, she said: We believe it is claimed by those who are most inter-others. When manhood and womanhood and childhood ested in studying and seeking to find the true revelation- a come to their true position, then will be the dawn of the new revelation which has been the greatest mystery to the theo- era; when man no longer rebels against God, when man no logians of all the many mysteries they have had to deal longer loves ignorance, when man no longer looks with carewith it is claimed by them that sometime there is to be an Ing words of peace and deliverance, as glas longing, watching end of the world, that sometime Christ is to come againthat sometime old things are to pass away, and all of artillery, the greens of the wounded and the cries of the things are to become new. Now the time has been when all those who looked forward to the fulfillment of that prophecy looked for it in a literal way, looked to see the material world destroyed by flames, even as they be- that Jesus was a man approved of God, and that he was able lieved it had been covered by water, and that all life had to perform all that he was sent to do. But theologians say

> not be so rended and devastated again; but they believed that some day the dames would overrow it, and that all upon it. would be destroyed, save those who accord belief alone to their theology; that there would not be many worthy, and these few who were would be caught up into heaven, and there they could look down upon the earth and witness the destruction by dame and torment of those they had loved: those who had walked with them, side by side or hand-inhand, would be in that innumerable number making the list of the damned. With this belief they waited, and thought it was but it never interfered with their clans or efforts, for it was believed, in a sort of dim, visjonary way, on the change which was coming.

At last there extrica man who certainly must have been me ming. He astonished the people by regular mathematicale deulations, done as carefully as any mathematical work. could be done, and he assured them the time was so near at hand that they would searcely have time, to make sure of man went over the worlds how, many received the doctrine in a short time. The people waited for the time he had apgenume Christiers, is a Christian element nomatter Lowermandeed. Doubted, but when that time came. I need not tell you that his proplacy failed. Then he reviewed his first calculations and concluded that he had made a mistake of a few months, Then again the time was set, and again the prophecy failed.

As we come to the present time from the old material way of reasoning, the people have come to have certain spirituanding the small number of believers of the Second Advent intents and pargione. Such scance churches should be unlists have taken it up, and what does it mean? There is opened by invocations and prayers, and by the singing of a certain conviction that we are preparing for some great mado, o Those seathers have been eard a ted from the first upon a restandary seems to be waiting with the most universal interangels are five ked. Musical voices will their conwith har-what? To discover if that old prophecy is to be fulfilled. mony, then come the vibrature stands, the rest hig lights. Materialists may say: That is only one of the Christian dis- not in some way apologized forpensations; it is not common to us; we find many things in your religion that entirely differ from ours; but they, also, are waiting for a change, some great change, which is thoughtful and religiously begined Societualists of the country to bring the end of one era and the beginning of another, for Christ is God." We believe that Christ is a mediator; he The whole world is waiting and watching.

> feel a common sympathy in respect to something which will make the fature to differ in important particulars from the past. What is it to be? The Church takes up the Bible and says it can tell you; it is the second coming of Christ; it will tell you how Christ is to come; that he is to come to the world, and we are very near that time. We have our worlds and promises of worlds; we have had signs above the beavens and beneath the earth, and the Church tells you in these latter days some have gone away from the true faith, supposing for a moment that you believed that woman has for they have given ear to the teaching of false doctrine. promise which pointed to a still further fulfillment, for which they are watching and waiting.

> How is this Christ to come? We are told he is to come in the clouds of heaven, and the Bible says every eye shall see propounded in writing were also answered by the lecturer. him. He is to come so that every eye shall see him and bear witness. Now is it possible that he whose work on earth was so beautifully fulfilled eighteen hundred years ago, should have to come again as a person, as an individual, and witness his own triumph?

We hold with the churches that Christ is coming again. We believe in the second advent of Christ. We believe with press: all religions that we are near to the dawning of a new era, which is to be entirely different, in certain respects, from that which has preceded it. Did you ever notice the appearance of a river when it winds to the point where it leaps over precipitous rocks into some narrow chasm? while it goes over the rapids it is dashing, foaming and seething; but Their messages may not be classic and rhetorical, they as it draws very near to the edge of the abyss it grows perfeetly smooth-but what a rush the waters have as they go to take that violent leap over the falls!

So we are dashing on the surface; we are not quite over the rapids yet, but everything hastens, just as the current of the river hastens to the depths of the sea. Back a little way from the falls, before you fairly approach them, you may ride safely in a boat; but further down, if you attempt to row across, the power of man is nothing there. And this example of the falls will apply to every condition of human thought and action as now going on in the world.

Take science, for instance: was there ever a time when so of God. In angelizing others we make, by the reflex law of a many sublime results were given? You are in the harvest-time of its power. It has given to the human-eye almost the range of the Highest; it has given to the human ear chords which sound afar off and can be heard miles away: it has even dissected the sunbeam; it has learned the niceties of the workings of the human body. Science deals with that which can be observed; while philosophic armount of useless labor, to say nothing of paper and notation. sound afar off and can be heard miles away: it has even disphy goes to the unseen and deals with hidden causes. Is philosophy less active in our day?

Look at Spiritualism. Out of its teachings it has shown to you that which is consistent and clear in relation to the life and spirit of man, and to the great home to which it hastens through the gates of death. See how in the wide

they no longer appeal to blind faith, they no longer drive men into blind admissions, for those ways are about worn out: they no longer are "saved" as they used to be. You may not comprehend this fact to the fullest extent, nevertheless time will show that we are correct,

It is said that many years ago statues were oracles, and the speaking lips of marble seemed to become charmed with the mystical voices that came from them. The people listened to these voices and believed a miracle had been wrought. But afterwards, when those people had passed away, and the true nature of these statues were revealed, it was found that they were hollow, and persons could enter into them; and so the voice of the oracle was only the voice of man after all. So to-day in the statue of old forms the living oracle of a higher manhood and a higher womanhood finds expression, and the churches have taken on philosophical teachings in regard to many things; and they do so because people demand progression. In all these things you witness and we tell you it has grown in that time more than it had

Spiritualism comes. What does it teach? It teaches the philosophy of all religion, and it brushes away the old diffientries, and goes side by side with thought, reason and earnest investigation. Spiritualism teaches you not as through a jects and answering the questions, she gives an inspirational creed narrow and limited, but through the breadth of its unfoldment it teaches you this; that the end of the old era is at hand, the end of the old blind faith, the end of the old The first question, Sunday, Oct. 15th, was, "What is the gross superstition, the end of ignorance in regard to thousands of things. It is the dawning of an age when men and women will understand these things better, in which, having a higher self-respect, they will have a higher respect for lessness upon spiritual things, then will come the end of the old era and the glorious beginning of the new.

We are to remember that Jesus was a person, an individual. He tells us, "The things which I do, I do not of myself, but as my Father worketh in me." He teaches man that where love is there God is. The New Testament feaches us Christ was God, that there was no difference between father We have the renewed promise of God that the world will and son except in name. Yet Jesus prayed, "Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done." We find him offering that practical prayer which the lips of childhood repeat to this day; the beautiful prayer which in the different churches is repeated over time after time. Did he ask himself to do certain held suspended from their high place of observation, where things, and say, "Not my will but thine be done"? We are told there were some things he could not do, and yet we are told that with God nothing is impossible. Think of it! Again we are told Jesus was tempted while fasting forty days in the wilderness. He was led to the top of a high mountain, and the kingdoms of the world were offered to ossible that this change might come as a thief in the night; him if he would fall down and worship Satan. Again he was brought and set on a pinnacle of the temple, and there deto be put off until after they were dead. They waited and manded by the devil to cast himself down if he be the Son of God. And yet we are told we must believe that this was God who was so tempted. Theologians will say that he says "I and my Father are one," So he did say that. Did he not inspired; his name was Miller; a man who took the old say also, "No man hath seen God at any time." Did he prophesics and interpreted them with various and startling mean that while the people were looking at him they were looking at God, and yet could not see God? Did not he refer rather to that individual spirit who was his Father, and is our Father, even as he said "My Father and your Father, my God and your God "? True, he said, "I and my Father their salvation. It is wonderful how the thoughts of this are one," but that expression really meant that both were united and made one in the glorious bonds of love.

We hear very much now of the second coming of Christ. He had nowhere to lay his head when he was here on earth; he went about doing good; he was poor, and the poor had the gospel preached to them; wherever he went he was meek and lowly: he spoke kindly; he succored the needy; he said to the woman who had sinned, of whose sin there was no doubt whatever, and she had been condemned by the al presentiments of ideas and of truths, and to-day, not only - Jewish law to be stoned to death, "Neither do I condemn thee, go and sin no more;" and yet to-day there are churches thought sit these connecting it are welly seekers after truth, as Millerites, as they were first known-but in fact among built in memory of him who had no home, who had not and spiritually minded is a barch, a spiritual church to all hall the different churches, is the subject taken up, as Spirit- where to lay his head; and think of the wealth those churches represent, which is drawn away from taxation, while the burden which they ought to help bear falls heaviest of all spiritual songs. They should also be permanent. There are event. As Dr. Holmes has said, we feel this event coming as upon those who are the least able to bear it. And yet those a few such in this country, and more in England. Among a ship sailing in black midnight feels the approach of the churches are what are called Christian. Again, when on earth the latter is that of the Everet's. Those who have attended icebers, we feel a certain chilliness in the air. Or as birds he said, "Render good for evil, blessings for curses," while "This is the gate of heaven." Here we talk with the angels, some great convulsion in Nature, so everything in the world, who dares to say that that punishment is reformatory and corrective? that the end of the punishment of the transligious bisis, of al is no experied. Prayer assends. The est, waiting, watching, studying the signs of the times. For gressor is to make better the person who suffers it? Truly there is no error in the world which the olden theology has

Among other subjects laid upon the desk was, "But I would have you to know that the head of every man is Christ, and the head of the woman is the man, and the head is a medium between God and man; he stands midway be-Spiritualists and those who call themselves Intidels must: tween the highest and the lowest; he stands as a glass stands' through which the light comes. Then for the head of man the most true and the most beautiful element is Christ, the principles of Jesus's teachings. There you have your explanation. Of course Paul spoke as a man, as an individual, when he said the head of the woman is man, and it is true in regard to many things; in regard to physical strength and other things it is true. But we would not impugn your understanding, or your good sense, or your good hearts, by no mind, brain, or spirit, that she has a man to think for They find their signs lead to the fulfillment of the olden, her, and after going home asks questions of him when she wants to understand anything.

A number of other subjects were spoken upon briefly, and the questions which the members of the congregation had

### What Every Writer Should Know.

. Causeur knows that he will deserve and win the thanks of all managing editors if he can but impress these few simple rules upon the minds of those who write occasionally for the

I. Write upon one side of the leaf only. Why? Because it is often necessary to cut the pages into "takes" for the compositors, and this cannot be done when both sides are

written upon.
II. Write clearly and distinctly, being particularly care-

written upon.

II. Write clearly and distinctly, being particularly careful in the matter of proper names and words from foreign languages. Why? Because you have no right to ask either editor or compositor to waste his time puzzling out the results of your selfish carelessness.

III. Don't write in a microscopic hand. Why? Because the compositor has to read it across his case, at a distance of nearly two feet. Also, because the editor often wants to make additions and other changes.

IV. Don't begin at the very top of the first page. Why? Because, if you have written a head for your article, the editor will probably want to change it, and if you have not—which is the better way—he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be as to the type to be used, where and when the proof is to be sent, etc.

as to the type to be used, where and when the proof is to be sent, etc.

V. Never roll your manuscript. Why? Because it maddens and exasperates every one who touches it—editor, compositor and proof-reader.

VI. Be brief. Why? Because people don't read long stories. The number of readers which any two articles have is inversely proportioned to the square of their respective lengths. That is, a half-column article is read by four times as one of double that length.

postage.

VIII. Always write your full name and address plainly at the end of your letter. Why? Because it will often happen that the editor will want to communicate with you, and because he needs to know the writer's name as a guarantee of good faith. If you use a pseudonym or initials, write your own name and address below it. It will never be divulged. IX. "These precepts in thy memory keep," and, for fear you might forget them, cut them out and put them where you can readily run through them when tempted to spill innocent ink.

churches open a little way for it, and it has accordingly compressed itself and entered. Some of the churches are by its influence rendered more rational in their teachings, and Transcript.

Written for the Banner of Light. WHAT OF THE NIGHT?

BY MRS. E. M. HICKOK.

Oh, loved ones! are ye wakeful upon the immortal towers? Keeping watch and ward, as ever, o'er this troubled world of ours? Oh! in the 'wildering darkness can ye trace a fairer sky? In our weary night of watching can ye see the dawning nigh?

Oh! when the cross is crushing, and the heavy burdens fall; When we cannot see, for weeping, and are bound in sorrow's thrall; When our fettered spirit's anguish makes the joy beyond recall. Oh! can ye see the wisdom and the justice of it all?

Do ye mark the spirit's longing, and the hunger of the soul? And the cruel chains, whose forging seems beyond our own control? Oh, loved ones, are ye near us, with your silent, helping power, And in pity do ye hear us when we pray for strength each hour?

Oh, loved ones, are ye waiting, with a patience born of love, For our glorious retinion in your spirit home above? Oh, the rest of that dear haven seemeth to us passing fair, Where our hearts are often turning, for our treasures bright are there.

Oh, loved ones, we are striving to be faithful and be true, And to bear the bitter crosses, though the crown be not in view. We will walk the thorny life-path, for 't is upward all the way, And the night so long and gloomy must precede the welcome day.

## Free Chought.

WHY I GAVE UP TESTING MEDIUMS.

To the Editor of the Banner of Light:

For some years after I commenced investigating the spiritual phenomena, I was as rigid a tester as our most accomplished experts in the sublime art of torturing and over-aweing mediums could wish to see. During this bewildering period I never got fully satisfied. What assurance I obtained at one seance would be lost at the next. I finally concluded to give up all my testing apparatus and propensities of every description, and endeavor to place myself, when in the presence of media, in the position of a confiding child, reserving to myself the right to accept only those communications that accorded with my highest convictions of truth, leaving all'others in abeyance, without presuming to judge either the spirits or the medium through whom they were given forth. I was quickly made aware of the wisdom of such a procedure, and found, now that the negative serenity of the mind of the medium was no longer disturbed by the captious positiveness of my own, that the spirits were enabled to use it as a clear mirror from which to reflect to my senses and understanding an hundred convincing tests where before they were able to give me one. I found, in short, that the medium's mind, when under spirit-control, was like a sheet of clear water, beneath the surface of which, when calm and unrufiled, truth, like the superscription on a coin, can be clearly and exactly reflected to the surface. from a great depth; but let a by-stander drop but the smallest pebble therein, and the superscription but now so legible will in an instant be scattered in shadowy ripples over the surface, and no longer convey to the eye or the mind any proof of its real identity, although it would, nevertheless, be a mocking reflection of the same thing still. So with the mind of the medium: if placed under perfectly harmonious conditions spirits may reflect their ideas or thoughts to mortals with almost perfect accuracy; but let that be ruffled or disturbed by the doubt or suspicion (answering to the pebble) of a person present, and the same truthful reflection may be instantaneously made to assume a shadbwy, uncertain image like the coin in the water.

Since then I have learned that the law that governs ordinary spirit-communications and manifestations operates with ten-fold effect upon spirit-materializations. I may say that I had most astonishing proof of this while attending, last spring, twelve different séances at the Blisses' in Philadelphia, a part of which were public, when discordant influences sometimes marred the work of the spirits, and a part were conducted when I alone was present. Sure I am that no truthful, intelligent person could have witnessed what I did, when sitting with the Blisses alone, without at once perceiving and acknowledging how much more conclusive were the tests given by the spirits through an unhampered, unconstrained medium, than any that have been obtained through the mediumship of an instrument placed under torturing restraint and conditions that alike disqualify the medium and the spirits from performing their parts.

Some of your correspondents seem to think that by abandoning the ordinary methods of testing mediums, and leaving it with the spirits to arrange and give the tests of their presence or identity, a wide door for fraud would be opened. I hold to just the contrary, and that by leaving the whole matter in the charge of the controlling spirits, the door through which probably nearly every real fraudulent manifestation now enters would be effectually closed! I think I may be as conversant with spirit-materialization as most Spiritualists, and perhaps am nearly as-capable of estimating evidence as are the average of mortals, and, therefore, do not speak altogether without practical knowledge, as I think it must be evident to most experienced Spiritualists some do who presume to pass counter dogmatic opinions on

the complex subject. Some skeptical minds charge that no less than nine out of ten of the spirit-materializations are fraudulent representations of alleged spirits. On the contrary, from my varied experiences before materializing mediums, I have become pretty well satisfied that out of ten frauds charged on mediums, as many as nine are really genuine manifestations, distorted and made shadowy by surrounding conditions, whilst a very large proportion of those that are really fraudulent may be justly attributed to the presence of the class of men and women at séances by whom the charges are preferred! I will not attempt to show how this is at present, though I think the facts are susceptible of positive demonstration.

Some seem to think that even should we leave the testing to the guides and guardians of the medium, as I suggest, it as would be no safeguard against fraud, as the spirits them; selves often cheat. I answer that my many experiences have taught me that at circles for materializations the old adage, 'like master like man," (when transposed) holds good, and that like the persons who attend a séance so generally are the spirits who come to manifest. If truth only is sought, truthful spirits only will find admittance, and if persons seeking fraud and falsehood attend the séances, corresponding spirits will be present, and, if possessed with much physiological or mesmeric power, will cause the medium to minister to their behests, unless there are truthful influences present sufficient to hold the evil in subjection.

The declaration in scripture, that "there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels," is not altogether a myth, as I have at times witnessed at spirit-circles, where conditions were unfavorable or disturbed by the presence of suspicious, uncongenial or malignant minds. I may add that I have, under such circumstances, sometimes seen one side victorious, and then again the other, though generally the dragon prevails, as one of his angels seems generally to carry sufficient poison and spiritual stench with him to put an hundred more elevated and refined spirits to flight.

I have often conversed with mediums after they have passed to the higher life, and I do not remember an instance wherein they did not condemn the testing of mediums after the modes that have been adopted by investigators. Not long since I had a communication from an intelligence that purported to be the spirit of the late Mary Hardy Perkins. Said the spirit, "When I was in earth-life I was always willing to be tested, and wanted other mediums also to be tested. I now find that I made a great mistake, for when I come into the presence of mortals, in materialized form, the presence of test conditions opens a door for the entrance of adverse influences to disturb in many ways. The very thought of testing carries with it an accusation of dishonesty, and the medium is compelled to place him or herself before such an audience in the position of a self-acknowledged trickster, that they may disprove the accusation by producing genuine manifestations. I have learned this since I came to spiritlife, and I know whereof I speak."

Such, I think, will be found to be the testimony of most or all advanced spirits on the subject of testing physical mediums. THOMAS R. HAZARD.

### Children's Department.

CHURN SLOWLY.

A little maid in the morning sun Stood merrily singing and churning— Oh, how I wish this butter was done, Then off to the fields 1'd be turning!" So she hurried the dasher up and down Till the farmer called, with a half-made frown, "Churn slowly!

Don't ply the dasher so fast, my dear,
It's not so good for the butter.
And will make your arms ache, too, I fear,
And rut you all in a flutter:
For this is a rule, wherever we turn,
Don't be in a haste whenever you churn—
Churn slowly!

"If you'd see your butter come nice and sweet,
Don't clearn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working;
And when the butter has come, you'll say,
Yes, this is surely the very best way'—
Churn slowly!"

Churn slowly!"

Now, little folks, do you think that you
A lesson can find in butter?
Don't be in haste, whatever you do.
Or get yourself in a flutter;
And while you stand at life's great churn,
Let the farmer's words to you return,
"Churn slowly!"

[Sarah Keobles Hunt, in Frank Lestie's Sunday Magazine.

### TALES OF THE EVERLASTING MOTHER.

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

#### ON THE NILE.

Once I saw, as I see all, a Dahabia, or ship of the Nile, slowly sailing down that river. Some of the passengers interested me. Among the dark, brown forms of the south sat a tall, sad woman; her head was thoughtfully leaning on her long, slender hand, and she was gazing uninterruptedly into the still, yellow waters of the Nile. Slowly glided the ship down the stream, and slowly and idly went, or rather crept, the great brown men about on the ship's deck. The air was burning hot; a reddish yellow and heavy atmosphere encompassed the horizon; the sun appeared like a glowing ball of fire. They passed by the barren banks of sand, where only bare and isolated palms stood in this hushed silence of the scorching south, which, with its apparently dead, heavy quiet, yet penetrates into the heart and veins of man, doubling the pulsation, and causing the blood to flow quickly and passionately. Even so silent and yet full of passion, inwardly reproaching herself, sat this gloomy woman. She appeared to be questioning the thick, yellow waters of the Nile as to her fate. A man approached her. His speech fell painfully on her ears.

"Have you still no answer for me?" he asked her vehemently. "I am tired of waiting. When we arrive at Cairo you must decide. I cannot bear this uncertainty any longer. The struggle will kill us both. There is a bitterness and cruelty in your faithfulness to duty and morality which drives me to madness. From our luxuriant and cheerful plains I have followed you to this burnt-up place; now, at last, follow me. Your love for me must be very weak that only he is a hindrance to you. Ridiculous! You have no courage! Be true to yourself!".

He spoke impetuously, looking upon her with passionate ardor. She answered firmly, though she was also deeply moved:

"I am true to myself and to you. My sense of duty surmounts all, even should I die under it. Once you promised me that you would help me to bear-and now-now you trample upon my poor heart till-"

She started. A shot was heard! In the midst of the calm on board and on the waters came the hollow sound of a shot, whose echo lost itself on the desolate sandbanks of the shore. A wild fear took possession of the woman. She world; she desired help." wild fear took possession of the woman. She and would have gone down into the cab

in, but the man held her laughingly back. 'How childishly nervous you are! He has only missed another crocodile; the shot came out of his cabin window. You know his favorite sport in these dreary, deathlike waters."

Still, with an uneasy misgiving she hurried toward the cabin; he followed her laughingly, but she was already below.

"Help! Help!" Her shrill cry went through the narrow window and far out to the barren shores where the sound of the shot had lost itself a short time since. In the cabin a man lay on his back surrounded with blood, and still holding firmly in his hand the revolver, whose yawning mouth seemed to laugh mockingly at those who entered. The ball was in his heart; he had taken good aim this time. Oh! how quiet it was on

the Nile! how silent! how hot! Still and sad the passengers left the Dahabia the next morning. The journey down the Nile, begun in gaiety and hope, was ended. The pale dead man, with his gaping wound, was carried out; the tall, dark woman followed, silent and dumb, like a moving statue.

A negro carried the baggage of a young man who was ironically smiling, and whose face bore the marks of passion and anger.

"She is a fool! an enigma!" he muttered between his teeth. "To the dead she gives love because he died for her, as she maintains. I-I who have sacrificed so much for her, she will no more look upon. I have been a fool, but I will no longer spoil my life with this fanciful love; I will enjoy it. Europe shall cheer me up. Farewell, feverish dream," and he nodded toward her. "No, I will not be your victim; reality shall heal me." And the gaily rocking waves of the sea carried him to Europe.

She, however, went slowly, step by step, be-hind the coffin, which was at last lowered into the hot Egyptian sand. She was thinking: "Bound to a delusion, I gave myself up to a worse delusion. What shall my life be now? Where and what is truth? Which, from all the contending feelings, is the right? Where shall I find peace? I seem to myself to be like one of those great waves of the sea, that come foaming and dashing on the shore, only to sink back again into themselves and to disappear in the endless sea. Yes, we are like the waves of the sea, driven and hunted till we dash on the shore, only to sink back again into ourselves. What I could know of love I have known. This wave is stranded, and shattered it returns into the end-

### [Continued in our next.]

A strange fatality attended the early discoverers of America—Columbus died brokenhearted, Roldin and Bobadilla were drowned, Ovanda was harshly superseded, Las Casas sought refuge and consolation in a cowl, Ojeda died in extreme poverty, Enciso was deposed by his own followers, Nicuessa perished miserably by the cruelty of his party, Vasco Nunez de Balboa was disgracefully beheaded, Narvaez was imprisoned in a tropical dungeon, and afterwards died of hardship, Cortez was dishonored, Alvarado was assassinated, Almagro was garroted. Pizarro was murdered, and his four brothers killed. Among the secondary chiefs, assassinations, murders and violence prevailed.

## Banner Correspondence.

Massachusetts. .

HAVERHILL .- M. writes: "The opposers of Spiritualism have been so generously feasted in the past few months with 'crypos's' and 'frauds,' it seems a proper time to 'give credit to whom credit is due'—the reliable mediums. One morning a telegram was received, informing us that my brother had died the previous evening; no particulars were given. As he had left our home in his usual health only five days before, and having heard nothing from him in the meantime, I wanted to learn'the particulars about his sickness, and also to 'try the spiritis,' so I called on a test medium who was suffering with a painful disease. As soon as she was entranced, the Indian control said, 'Squaw; your mind is in a whirl! I cannot tell what you come for.' I said, 'Please look after my brother, in the town of W., thirty miles west from Boston, and tell me what you see.' He looked, as he said, 'clairvoyantly through the medium's eyes.' Soon he said, 'Leannot see him in his shop or house.' I repifed, 'Look again in the house; perhaps he is in a room alone.' He then said, 'What has happened?' Have you heard anything from there? Is he dead? It is all confusion in the house! I will leave the medium, ro out there and see what is the matter, then come back and tell you.'

As soon as the Indian left, what purported to be the spirit of my father took control, saying, 'I can tell you about him: I was with him during his sickness and at the time he passed away.' He then gave the particulars, naming the time the physician was called, the medicine that was prescribed, the time it was given, the effect it produced, and the time he passed away. He said it was his opinion that the mediche and not disease caused his death; that the remains would be carried, by rail, to another town for Internent; gave the names of friends he wished to go with me to the funeral.

The Indian, having again taken control, endorsed. few months with 'exposés' and 'frauds,' it seems a

funeral.

The Indian, having again taken control, endorsed what had just been told, and described the disease a little more inhulely, adding that the next day we would receive a telegram and a letter from there, neither of which would give the time when or place where the funeral would he held. On my arrival at the late residence of my brother and making minute inquiries as to the sickness, See, I found the Information I had received from the spirits was correct in every particular. If it was mind-reading, whose mind did the spirits read?

The above is but one of a great many equally as good tests I have received from the same medium, Mrs. Furbush, a resident of this city."

SALEM.—Stephen G. Hooper, Secretary of the Spiritualist Society, writes, Oct. 21st: "For the last three

itualist Society, writes, Oct. 21st: "For the last three Sundays we have had lectures (inspirational) from Sundays we have had lectures (inspirational) from Capt. H. H. Brown. He was accompanied by Mr. Vandercook as choirist, who afforded us songs adapted to each occasion, the words being given him by his attend an spirits. The topics taken for the Captain's discourses were all practical, and to the point, and those who heard them were both instructed and strengthened. We would cheerfully recommend his services to all Liberal or Spiritual societies wherever he may go. He is not only an earnest but a powerful worker for the good of his hearers."

SPRINGFIELD .- T. C. Buddington writes: "Many of the hitherto incorrigible Orthodox hereabouts are aroused to a consideration of the facts and phenomena of Spiritualism, while the liberal element is permented with its ideas which really are about the only ideas that give vitality to their faith, although they hardly dare avow them. Thus the great powers of immortal being are ever working to demonstrate their relations to the mortal sphere of action, and the work is a success. The Connecticut Valley is in a fair way to be redeemed from bigotry, in spite of efforts to the contrary."

#### Vermont.

ST. ALBANS .- Mrs. A. P. Brown writes, Oct. 20th Thinking a report of the progress of truth might interest you, I will briefly allude to my visit through the northern and western parts of Vermont. On returning home from our Convention, I thought I would again visit some of the towns where I lectured nearly twenty years ago. Miss S. M. Shedd, whom many of your readers have heard play and sling at our conventions, consented to accompany me. We first went to South Troy, where we gave two lectures to full houses, Miss Shedd playing and singing, much to the enjoyment of those present. At Fairfax, we found many true friends and earnest workers for the noble cause of Spiritualism. After a short notice, we held two meetings, and were greeted by a goodly number. We then went to Georgia, where we were met by a large and intelligent andlence. By a vote of the people we held meetings one night at Fairfax and the next at Georgia. We also held two meetings at North Fairfax. Being assisted by Miss Sheddeach session added much to the interest of the meetings. These are cheering signs, right in the midst of a religious revival, where about two hundred have been 'converted.' So the work goes on nobly. We expect to be at home in about a week. If any wish our services in this glorious work, they will please direct to Mrs. A. P. Brown, St. Johnsbury Centre, Vermont." terest you, I will briefly allude to my visit through the

WOODSTOCK .- Thomas Richmond writes, Oct. 19th thus: " A spirit came through a medium at my house last evening, in 'much distress, looking for Alice Mur-

### Wisconsin.

OAKDALE - TERRIBLE EFFECTS OF VACCINA-TION .- Mrs. Julia II. Cleveland writes: "I have to thank you for the stand you have taken in the Banner against the evil effects of vaccination. I cannot mention the word without a shudder when I think of our once happy home, blessed with the presence of four lovely children, whose merry sports made the house ring with their joyous glee—two noble boys of eight and ten years of age, and two lovely little girls of six and four—all of whom lost their lives from the effects of vaccination for small pox. In 1802 the small pox broke out in town, and we, as well as others, were frightened on account of our darlings, and had all the family vaccinated. Before midnight of the day the doctor performed the operation two of the children and their father were seized with vlolent symptoms of poison; their arms were swollen fearfully; and before noon the next day their mother (my daughter) and the two other children, also a young lady who lived with us, were stricken down from the same cause. After two weeks of fearful suffering our darling children were released by the angel Death. The other victims barely escaped with their lives. The mother is suffering stiff from the effects of the poison; the father lost the use of one arm and one eye, beside having his constitution affected to such a degree that he will never get over it. The young lady, after suffering more than a thousand deaths, lives, only to suffer from the baleful effects of the disease the rest of her life. This is only what occurred in our own family. Almost every house in the village suffered in the same way. And now, with all these facts staring them in the face, the M. D.s are trying to have a law passed to make vaccination compulsory!" thank you for the stand you have taken in the Banner

### Pennsylvania.

PHILADELPHIA.—Jno. Oakley writes us that a young man named Alfred James (residing at 635 Marshall street) has been developed recently as a medium for form manifestations. Our correspondent has visited the scances of Mr. James, and feels the utmost confidence in the truth of what he has witnessed.

Several correspondents unite in forwarding us also from Philadelphia reports of the phenomenal development of Mrs. Nellie D. Young, test medium, who resides at 1620 North 22d street.

PITTSBURGH.—J. K. Morange writes us enclosing

money for Hon. T. R. Hazard's pamphlet series, also for a copy of Dr. Peebles's explanatory brochure, "Christ, a copy of Dr. Peebles's explanatory brochure, "Christ, the Corner Stone of Spiritualism." "I am," he says, "fully impressed that the Orthodox explanation and belief concerning the mission of Christ and his works is wonderfully astray, and will be in future years considered as visionary as any error of the past which is to-day laid on the shelf of abandonment. The New Testament was a dry story to me under Orthodox light, but now I read it, and beautiful flowers of truth spring spontaneously from each page under the light of our philosophy or religion, if any may so choose to call it. We have here a small circle and a hall, and meet weekly."

BUSHKILL.-W. B. Billings of the Shiloh Home writes us, Oct. 23d, speaking highly of the mediumship of R. W. Flint, his practical acquaintance with which development having extended over a period or three months of close and varied experiment.

### California.

SANTA BARBARA.-Information reaches us that the social meetings held at Crane's Hall by the Spirit-ualist Society and Lyceum of this place are interesting and fully attended. The workers there "have recently had quite an accession in the arrival, for a permanent home, of Mrs. Smith, a most remarkable and successful medium, and her husband and father, and quite a number of friends and relations, who at present locate on the ranch of J. H. Blood, in Carpenterla. They are from Ohio, near Cincinnati."

[ From The Spiritualist, London, ]

During the Vedic period the Aryas settled on in and prayed. "May the Supreme Inter, who generates all things, whose himsons app is specificated by the Aryas settled on in and prayed." May the Supreme Inter, who generates all things, whose himsons app is specified whose world received in the Aryas settled on use?" They also chanted Gayitri." Let use Reference on the Aryas settled on the Aryas and Aryas an of eyo or personality leading to the "abode of the blessed." Like the Aryas the Buddhists have the Siddhi, or transcendent state, and there are rites for the attainment of supernatural faculties. The yogi, if not intensely performed, leads to Occultism or Siddhi, but not in many cases to Nirrana or Vidina mucti, or the converfaculties. The yogi, if not intensely performed, leads to Occultism or Siddhi, but not in many cases to Nirana or Vidiha mucti, or the conversion of the life of darkness into one of brightness. The spiritual world is composed of spirits of different will-force, but their real occupation is to spiritualize those whom they can raise. The means they employ are not the same in every case. There may be external manifestations in some cases! In other cases, they work on the mind, or the sensations and emotions, that the man may sink into serenity—the first psychic stage. In the midst of the work of the spirits, we pass from sympathy to somnambulism, from somnambulism to clairvoyance, from clairvoyance to Nirana. In this way mediums are developed and communication between men and spirits is established. We sometimes know a great deal from the exercise of our own spiritual power. But we feel the influence of the spirits on our body and on our mind, and thus recognize them. We hear their words, and we find that they are working on our will-power that it may be entirely the power of the soul.

What I have stated is from actual spiritual experience. For the last sixteen years I have been associated with spirits who are not away from me for a moment, and I am not only being spiritualized by them, but I am talking with them as I talk with those who are in flesh. My debt of gratitude to God is endless for vouchsafing me this light, and I am anxious that Spiritualism should be solemnly thought of. There are many points which are apparently not clear to every mind, but let us endeavor to gain light from each other in a fraternal spirit.

Nothing delights me so much as the teaching of the Arya philosophy, that God is in the soul or the subtle body as its internal light, and that true theosophy is to be in the soul state, that being illumined by that light we may make our existence a bright one, both here and hereafter. No particular code of ethics is necessary; no creed is required. The light within, if seen internally, is our

Calcutta, India, 1878.

#### THOUGHTS ON PHENOMENAL SPIRIT-UALISM.

BY JOHN WETHERBEE.

The Emersonian proverb says, "We must fetch the pump with dirty water if we can get no other;" the important point being to fetch the pump. Purification, which is in the highest degree essential, can be attended to in the subsequent flow and the stream made drinkable; without the first point gained, we perish with thirst.

Seems to me the world is in a thirty coult

without the first point gained, we perish with thirst.

Seems to me the world is in a thirsty condition in reference to the other world, if there be any other; that is the way it has to be stated, in the shadow and not in the light of Modern Spiritualism; and the proverb above quoted is applicable to this subject and to phenomenal Spiritualism; for there is no other but phenomnal, for extinguish the phenomena, the other goes out as matter of course. While so much is said about fraud and the testing of mediums, of having genuine manifestations or none, is it not better to fetch the pump first with what "water" we can get? Of course many are satisfied with what they have had, are not now thirsty, are sure of their future, and now do not want any more proofs unless they can have them under their own conditions; anything new that does not toe their line is worthless in the cause of Spiritualism, might just as well he treated as a fraud as if it was a fraud. I think all who reason in this way have got to step back a little and "see the salvation of God," so to speak, see how the thing works from the inside.

It seems to me the spirits, not mortals, have made this intelligent connection with human thought which we very properly call Modern Spiritualism; mankind did not onen the door. thought which we very properly call Modern Spiritualism; mankind did not open the door, set the gates ajar; the business was done on the other side. I am willing to admit that this ism

intrinsically is not modern, not born in 1848, but

am not proposing to argue the point to get at the reason; I simply state what I know to be the fact.

Therefore I say to all dogmatic people, all who want things their own way or not at all, all who say why the spirits do n't do this, or to the medium, why do n't she do it in the light? why is this necessary, and why that? I say to all these, "We are fetching the pump," it is the cleanest water we can get; when the matter of fact becomes settled by some Copernicus giving us the laws of spiritual motion or the spiritual system, or popularity adds its lustre, so that the fact of survival and communication is a generally admitted truth, then the "vestal virgins" of our order can be subjected to the "civil service" plan, and the "knights also of the phenomena" be disinfected for the public good. I think, however, as they stand to-day—I mean the mediums as whole—they are as sound and reliable as humanity, in general is on the average, and the spirits are as good as we ought to expect, from the exportation that this world sends over to the other, therefore my advice is, "Prove all things and hold fast to all that is good," and in the end the truth will prevail, the fittest will survive.—The Spiritual Offering.

### LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. ]

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 28, Mrs. N. K. Andros, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stoneham, Mass. STEPHEN PEARL ANDREWS, 75 West-July Stoneham, Mass. Mrs. M. A. ADAMS, trance speaker, Brattleboro', VI. Miss. Dr. M. A. AMPHLETT, care Dr. C. Bradley, Daylon, Ohlo.

MIS. DR. M. A. AMPHLETT, care Dr. C. Bradley, Dayton, Ohlo,
Mrs. R. Augusta Anthony, Albion, Mich,
Mrs. R. Alldee, Insufational, Derby Line, Vt.
Wm. H. Anderws, M. D., Iowa Falls, Ia.
Mrs. Emma Handinge Britten, care W. H. Terry,
84 Russell street, Medicarre, Als.
Rey. J. O. Baunett, Glen Bentah, Wis.
Mrs. Nelle J. T. Brightam, Colorth, Mass,
Mrs. R. W. Scott Briggs, West Whifeld, N. Y.
Rey. Dr. Rannard, Battle Creek, Mich.
Albistop A. Beals, Jamesdom, Chautangum Co., N. Y.
Mrs. Priscilla Doty Braddichy, Fairfield, Me,
Capt. H. H. Brown, care Ranner of Light, Boston,
Mass.

MIS, PRISCILIA DOTY BRIADBURY, Fairfield, Me. CAPT. H. H. BROWN, care Ranner of Light, Boston, Mass.

T. C. Byddinaton, Springfield, Mass.
Mis, E., Burit, Inspirational, box7, Southford, Ct. Dr. Jas. K., Bailey, care of Religio-Philosophical Journal, Chieago, III.

Addie L. Ballou, box 696, San Francisco, Cal.
Mirs, H. F. M. Brown, Santa Barbara, Cal.
Prof. S. B. Brittan, No. 2 Van Nest Place, Charles street, corner 4th, New York,
Hervey Barber, Warwick, Mass.
W. S., Bell, 73 Fourth street, New Bedford, Mass,
M.S., Emma F. Jay Bullene, 35 W. 33d st., New York,
Mis, A. P., Brown, St. Johnsbury Centre, Vt.
J. R. Buell, and Miss, Dir. Buell, Ind.
Jennie Butter Brown, B. Buell, Stony Creek, Ct.
Prof. C. C. Bennett, M. D., New Haven, Ct. Lectures free.
J. Frank Baxter, Maplewood, Mass,
Miss, L. E. Bailey, Baille Creek, Mich,
A. B. Brows, Mo. 744, Worester, Miss,
J. P., Brows, M. D., philosophical, Whitesboro, Texas,
Mrs, Arby N. Burkham, 20 Forter street, Boston,
D. S. Cadwallader, 352 West Seventh street, Wilmington, Del.
Warren Chase, Santa Barbara, Cal.

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Mrs. Hettie Clarke, Portland, Ore.
Mrs. Hettie Clarke, Portland, Ore.
Mrs. Hettie Clarke, Portland, Ore.
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Dr. R. C. Eccles, Fiberon, M. D., (of Philadelphia,) can be addressed till further notice in care of A. H. Frank, 12 Dr., Chamber, Payilion, 57 Tremo

LORAS, GREGG, West Littleton, Mass. LORAS, GREGG, West Littleton, Mass. ELLAE, GIBSON, Marshalton, Pa. Mrs. V. M. GEORGE, 812 Montgomery Place, Boston, E. Anne Hinman, West Winsted, Ct., box 323.

LYMAN C. HOWE, Fredonia, N. Y.

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Mrs. S. A. HORTON, Galvesion, Tex.
Mrs. AGNES M. HALL, 36t Mainst, Cambridgeport, Ms.
Mis. S. A. Rochus Hlydden, trance and inspirational,
Grass Valley, Newada Co., Cal., care Wim, Heyder, Esq.
AMANDA HARTHAN, M. D., Hillsde Home, Carvorsville, Bucks Co., Pa.
Mrs. M. J. Upham Hender, 325 Bush street, San Franelseo, Cal.
Charles Holt, Chinon, Oneda Co., N. Y.
W.M. A. D. Hyme, West Side P. O., Cleveland, O.
R. W. Heme, Long Island City, N. Y., will lecture on
the reforms connected with Spirinalism.
Rey. J. H. Harter, Audaira, N. Y.
Dr. E. B. Holles, Inspirational North Clarendon, Vt.
Mrs. F. O. Hyzer, 433 E. Battimore St., Baltimore, Md.
Mrs. L. Hitterhison, Inspirational, Owensylle, Cal.
Dr. Adella Mich., 225 Flest street, Detroit, Mich.
HENRY Hitter OCK, 525 North 34th St., St. Louis, Mo.
Miss, M. A. C. Heavir, Rethee, Vt.
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Moses Hell, 168 Tremont street, Boston,
Dr., D. W. Hell, Monigon cty, Mich.
ANNIE C. TORRY HAWKS, France, inspirational, 206
Union street, Memphis, Tenn.
PROF; WILLIAM H. HOLMES, Salt Lake City, Utah,
Zellas, Hastings, Inspirational, East Whately, Mass,
Miss Scrie M. Johnson, 83 Blackstone street, Jackson,
Mick.
Mary L., Jackett, M. D., trance, Ratland, Vt.
W. F., Jamishon, Spiring, Hiseral and scientific locunct, lox 129, Kansas City, Mo.
W. L., Jack, Haverhill, Mass,
Harteyaya, Jones, Septing, Steamory, 10,
Miss, S. A., Jesmer, Upper Falls, Vt.
Dr. Whellam R. A. Josechyn, Santa Cruz, Cal.
Miss, L. E. Haden Jackson, Bartonylle, Silver Spring,
Vt.
Dr., Kelllong, East Trumbulf, Ashtabula Co., O.

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MRS. F. A. LOGAN, Portland, Oregon,
CEPHAS W. LYNS will bechire h. Troy, N. Y., during
November, in Philadelphia during February; in Stafford,
Com., during May. Address, Sturgis, Mich,
CHARLES H. LULAND, Sherborn, Mass,
WILLIAM H. LAMBOTS, Wilmington, Del.
P. C. MILLS, 7 Montgomery Place, Hoston, Mass,
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MRS, NETTIE COLMURS MAYNAMD, White Plains, N. Y.
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J. WM, VAN NAMER, M. D., however, Mrs.
J. M. PERBLES, Hammonton, N. J.
J. M. PEEBLES, Hammonton, N. J.
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J. H. RANDALL, Urance, Clode, O., IIII further notico,
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Wits, S. A. SMITH, Trance speaker, Athol, Mass,
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J. M. STOWE,

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Mich.
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Mrs. H. T. STEARNS, Packerion, Carbon Co., Pa.
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Mrs. HATTIESMART, Inspirational, 48 Grove street, Cholsea, Mass.
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THOMAS B. TAYLOR, Inspirational, Millord, Mass.
BENA, TODO, Charlotte, Mich.
JOHN TYERMAN, Detroit, Mich.
JOHN TYERMAN, Detroit, Mich.
JOHN TYERMAN, D. 34 West State St., Trenton, N. J.
ELIZABERH L. WATSON, TROSWILE, Pam.

ELIZARETH L. WATSON, TUDSVIRE, P. D. D. O. SUSTE NICKERSON WHITE, 521 Tenth street, Washington, D. O. SUSTE NICKERSON WHITE, 1 trainer speaker, 130 Wost-Prookline street, St. Elmo, Sulte I. Boston, Mass. JAMES J. WHEELERIQ Cedar Lake, Herkiner Co., N. Y. E. V. WILSHY, Louidard, III. Dir, E. H. WHIELEOCK, Pleasanton, Kan. ELIZAH WOODWOITH, Inspirational, Udica, N. Y. L. A. C., and Mirs. ELIZA C. WOODHUFF, Eagle Harbor,

Mas, HATTLE E. WH.SON, Hotel Kirkfanda Kirkland freel Boston, Mass. B. WORTSIAN, Buffalo, N. Y. Mis, SOPHIA WOODS, Burlington, Vt., care Col. S. S.

MRS, SOPHIA WOODS, Burlington, Vt., care Col. S. S. Brown.
MARCENES R. K. WRIGHT, Middleville, Mich., box H. N. M. WRIGHT, Boston, Mass., care Bunner of Light. WARLEN WOOLSON, Inspirational, North Bay, N. Y. MRS, MARY E. WITHEE, Marlbore', Mass., box 532, R. P. WILSON, 217 East 521 street, New York, Miss, RACHEL, WALCOTT, No. 55 North Liberty stroot, Baltimore, Md.
ASA WARREN, No. 101 Julien avenue, Dubuque, Iowa, Miss, N. J. WILLIS, 226 Broadway, Cambridg port, Mass, Geo. C. WALTE, 23 North Russell street, Boston, Mass, SARAHA, WILEY, Rockingham, Vt.
LOIS WAISBROOKER, Riverside, Cal. E. S. WHEELER, 237 Lambert street, Philadelphia, Pa, Dr. D. WINDER, Wyoming, Ohio, Miss, M. S. Town-Sen D Wood, West Newton, Mass, Mrs, JCLIETTE YEAW, Northboro', Mass. Mrs, JCLIETTE YEAW, Northboro', Mass.

### SPIRITUALIST MEETINGS.

BALTIMORE, M.D., Lyrie Hall, -The "First Spir-tualist Congregation of Baltimore," Lectures every Sun-lay by Wash, A. Danskin, and circles for spirit communi-cations ever Friday evening. day by Wash, A. Danskin, and cricles for Spirit communi-cations every Friday evening.

Lyceum Hall, No. 92 W. Ballimore street.—Chil-dren's Progressive Lyceum, No. 1, meets in this hall every Smilay morning, at 40 o'clock, and every Thursday evening. Conductor, Win. Leonard; Assistant Conductor, Levi Wea-ver; Treasurer, Win. Leonard; Secretary, Geo, Graham; Guardian, Ruth Graham; Guards, Dr. Geo, E. Morrill and Geo, Pritchard; Trustees, Levi Weaver, Benj. M. Hazelip, Dr. Geo, E. Morrill.

Dr. Geo, E. Morrill.

BROOKLYN, N. V.—Society of Spiritualists meets at Everett Hall, gas Faiton street, Sundays, Lectures at a Everett Hall, gas Faiton street, Sundays, Lectures at 3 p. M. and 75 p. M. Mr. Charles R. Miller, President; Dr. A. R. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Childrent Strogresske Lyceum meets at 10 g. A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Remett, Assistant Conductor; Mr. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Goardian; Miss Leona Cooley, Musical Director,

CHICAGO, I.L., The Flist Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laflin and Monroe streets, every Sunday at 194 A. M. and 75 p. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary,

CLEVELAND, OHIO, "Spiritualists" and Liberaltats" Sunday School, "The Children's Progressive Lyceum
meets regularly every Sunday at 12½ r. m. in Halle's Hall,
333 Superior street, "Thos. Loes, Conductor; Miss Sarah A.
Sage, Guardian, "The public are cordially invited.

Sage, Guardian. The public are cordially invited.

\*\*NEW YORK CITY.\*\*—The Society of Progressive Spiritualists holds meetings every Similay in Republican Hall, No. 55 W. 33d street, near Broadway, at 10g A. M. and 75 P. M. J. A. Gozino, Secretary, 312 West 33d street. Chitchen's Progressive Lycoum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, Jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 3 P. M. at Lyric Hall, 589, North street. SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening-lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market Street.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall.—Children's Progressive Lyceum meets every Sunday at same hall at Ps. p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr., Geo, Childs; Musical Director, Mrs. Emma Searvens.

SALEM, MASS, -Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7 \( \) v. M. S. G. Hooper, Secretary. SUTTON, N. H. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

The Van Buren Co. Association of Spiritualists and Liberalists will hold its Quarterly Meeting at Fenville, Allegan Co., Mich., on the 9th and 10th of November.
[Other Spiritualist papers please copy.]
S. G. Shefffen, President.

So many murderers about to be hanged "hope to meet us all in heaven" that we have about concluded to start for the other place.—N. H. Reg.

SPECIAL SOTICES.

The Theme it garantees the RANSER on Liberty care should be taken by the Union to the arm of tomal relices and the emindmentations of edition of the average of editional transfer and of the averages more important transfer, but we cannot undertake to endote the varied hales of specion to which correspond to the average property of the arm the taken is distinguish between of form a release and the communications are also sold of otherwise, do not spending the first in 1904 the Appears modern spendings the stating of my expect modern for the charlest the first the variety of the second free the last operation to which course period as given the Antication for the distinct of the action and communications. The name and address of the action are mail communications. The name and address of the action are mail over the configuration of good facts, when a mail cases there is no the first of present good facts of the action and other than the first the configuration of good facts, when are not need when the specific as a towarded above of the instance of the second facts of the matter for surface to second the action has desired specific and the action of the action has desired specific at the recommend for 1900 to the communication of the action is the action of the

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## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 2, 1878.

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

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, M Frank'in Street, Buston.

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Business Letters should be addressed to Isaac B. their B. Busine of Light Publishing House, Bestin, Mass. All other retains and commands atlone should be forwarded to Little County.

BETTHE MISSIOS OF MODERS SPIRITE STISM IS TO SSTERCISED EVERY DEPARTMENT OF THE C. To bring forth a new and me to fixing order of theory, to infuse a bet-ter sprint it revers professors, describe professorables, and proclaim the "Got len Rufe"; as the legitiosate standard of saction; to redoom the worst; to make men not woney, better; to tele le them to live according to the dictates of the inner man, that their lives may be pare and true, leading them up higher spirateatie.

#### Our Public Free Circles.

Hereafter three circles a week will be held at the Benner of Light affice Mrs. J. S. Budd, mediam', regularly on Tuesdays, Thursdays and Fridays, at 3 P. M.

#### "Revolt against Civilization."

An unascially able and striking article was printed in the October issue of the Athoritic Monthly, which reads like a tearing screed on the liberatizing and progressive tendencies of the time, in so far as they combine to overthrow the bulks and imposing fabrit of old superstitions and fwilight traditions, and to set in operation the forces of nationalism, aspiration, and the profounder instincts of the nature. We along with the ability of the writer, who is the first that has shown either a willingness or an shillify to treat the question largely, analyticaliv, and with a fixed and firm mental grasp. The very efforts be makes to appear above the creedost influences and limitations unhappily betray the fact that he is still wedded to their conservations and afraid of the movements that form the great characteristics and features of our this properties. This remarkably clear and courageous in any charge or growth only destruction and writer disseases the movements which are gone in any charge or growth only destruction and writer disseases, the movements which are gone in any charge or growth only destruction and writer disseases, the movements which are gone in any charge or growth only destruction and writer disseases, the movements which are gone in any charge or growth only destruction and writer disseases, the movements which are gone in a minister, they being on the side of the drawing on the side of the conclusion that the interest sections in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute was an absolute that the interest sections in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers took in a minister was an absolute measure of his orth the fact that he is still wedded to their consergrievances which the side he advocates has "they are probably more truthful, conscientional by the duty of his brethren to depose him bicherto persistently kept silence about. And tious and just than most people in the Church." From the ministry without taking further testimoin the work of combating them for the next

the claus hes, in ordinary business, in the code of public merals, in school education, in patriotism, in Liberious industry, and insulmost everything that is recognized as a factor in our society and civilization. "The people who believe that is, in civilization, must establish the nevessary agencies for the diffusion of a new culture. Capital must protect itself by organized activities for a new objects the education of the pro-He declares that legislation is not adequate for "the protection of property and the ments in our society." For that matter, we can the deep moral sense of the people that colors, ; inspires, and shapes the legislation that may be of legislators. But, says the writer, "our present, conditions cannot be permanent. If they are not improved, they will soon grow worse." Letus anghim that the world, that is, society and civilization, is not coming to an end merely because a broader views to turn and vociferate their experate struggle.

have simply learned the meaning and use of their stigmatizes this emancipation and its consequent mental activity as "a great and successful thought, the spectacle of the untaught classes session of the printing-press, of the rostrum, different? Is truth suddenly become so much . ocracy, a body of ecclesiastics, a knot of aristo-crats who conceitedly fancy that they came servatism.

minds.

The trouble just now with this class of persons is that for them the sun is setting instead of rising. They want men to wear the jackets they were when they were boys. They forget that the yeast of truth has in many successive generations made a great ferment in life, and that what was once easily contained in a pint measure they are now vainly trying to keep from running over and filling a quart one. Then there is the selfish and empty conceit of knowledge, as if they were entrusted with its care and distribution, and there could be no spread of it except by their little shallow channels. They may be sincere enough, but they need not think the meelyes capacious enough to contain all the truth there is. Yet they complacently perch themselves on their high seats and look down on a vast multitude which they are pleased to describe as crazy or fools. This very writer deséribes Spiritualists, for example, as people who are lacking in "modern culture," as "the class." believing in omens, spirit communications, impressions and intuitions, and in the sovereignty; of the individual's impulses," and says it "includes several millions of our countrymen." The class he represents appears to be just getting, its eyes open to the significant fact! But he libels the believers in spirit communication when he mixes them me indiscriminately with those who are at war with capital, with civil and social order, and with unthinking ones who, as he declares, "wish to reconstruct society outright and govern it afterwards by mass meetings in continuous session."

Fault is found with the liberal thinkers, also, because "no other class is at present so successfully educating the people of this country": because "they are positive and aggressive, and have a certain power of enthusiasm or afflatus which no other class now possesses." He says "they have many organized societies, traveling own raising, the Doctor most certainly holds lecturers and missionaries, and a score or two of l newspapers, besides an enormous literature of their own." He laments it as bitterly as if he fully believed that the mass of the people are bent on hastening their own destruction. He , says that "this stirring of powerful impulses; among the more ignorant and undeveloped, while the cultured classes, the leaders of society, are bewildered and indisposed to action, is one of the most significant features of our age." Anybody would suppose the preceding sentence to have been written in scented lilac kid gloves. But the writer is obliged to confess that this! spirit is working potently in all the churches. He does not understand, however, that it is new and larger organizations, professing a higher and broader religion than is contained in their worn-out, creeds, may be eventually substituted for them. Yet that is what is precisely in the order of events. This writer mourns only because he is troubled with short sight; he confess we cannot but admire the sincerity laments that "no new system or form of religious belief or life is taking the place of the old faith which has lost its power." We shall see about that if we wait. All things are not to be accomplished in a day. It becomes us to be pa- ;

grievances which the side he advocates has "they are probably more truthful, conscienin his sight, they are recrible indeed. He calls, he says that "they are not religious," meaning, "my them all "dangerous tendencies in American of course, according to the old Orthodox definilife," and be concludes with urgently counsels tion. He charges them with having "no ideas, i dilutions of the writings of Darwin, Huxley and their opposition to the old beliefs." But he standard! thinks they are too much wedded to ouvely main culture," says be, "in property, and in order, terial interests. Then comes the class which i he describes as believers in "luck, omens, dreams, signs of many kinds (that-is, in supernatural indications or foreshadowings of future developed trance and materializing medium, events), and in the presence and influence of the spirits of the dead, whom they habitually or occasionally consult in various ways. These repression of the disorderly and destructive ele- have not all rejected evangelical Protestantism, as great numbers of them are members of the 363 Marshall street, Philadelphia, is known to assure him that it never was. It is the high and 1 popular churches. Many of them have wealth | Charles R. Miller, President of the Brooklyn and social position. . . . Perhaps a majority of the numbers of the evangelical Protestant called saving) the nation lives and grows in spite churches in this country have at some time conof corrupt-legislation and the corrupt practices (sulled the spirits of dead people, by the help of

some professional ghost-seer or medium." This is a vital admission to make. It concedes all at once what persons of the writer's class assist to compose his terrified thoughts by assur- bave been strenuously denying through the pulpit and press for many a year to no purpose. At last our statements stand, proven out of the creat many persons like himself are at length mouths of those-who choose to enroll themselves himself affected in such a singular and unusual compelled to recast their views. It is the habit of as enemies. But we are not their enemies. Our those who have long denounced the incoming of religion embraces them, with all their false beliefs and narrow judgments. It includes us all pressions of despair when they find that the tide as brethren, children of a common Father and Shortly afterwards he was seized with an overof public opinion has fairly swept them off their. Mother. It is a religion with a spiritual life in feet. They naturally cry out for the scattered it. And it has the immense advantage of deforces of conservatism to rally for a last des- monstrating itself by reality rather than by faith, by actual sight rather than by taking For this reason we regard the present remarks things on trust. In this manner it alone is able able article in the Atlantic as the cry of despair. To grapple successfully with the material ten-It is a confession that the battle is lost, that | dencies of the age, and to correct by spiritualpower has passed into other hands. How this izing them. It is a religion that, instead of exwriter bewails, the fact that the many, as dis-cluding science, includes it and cooperates with tinguished from the few, are able to "attack so-it. That there is the sorest need of a fresh ciety with its own weapons "-in other words, spiritual baptism, which must certainly begin somewhere and with some people, stands conown freedom! How freely and even rashly he fessed by the very appeal which this agonized writer makes to the "men of property or wealth, capitalists, and people of culture who undermovement for the propagation of uneducated stand the value of property in civilization." He tells them that "their course will decide what and disorganizing forces of the time taking pos- our national condition shall be for some time to more clearly defined to his own conception, and come." He calls for the expenditure of a miland of the ballot"! What, pray, would be have "lion of dollars in the next three years for the education of the people in these matters which weaker than falsehood, that it cannot hold its, he thinks to be going behindhand. And he own ground, not to say advance to further con- speaks of it as "a profitable business enterquests? This is the language of the dark ages. prise"-a phrase that more than vindicates the The author may not be conscious of it, but he is surely guilty of declaring for the relegation of and Liberals may be chargeable with many misthe use of the printing-press, of the rostrum, takes in their labors, but he may be very sure

sure to precipitate just such terrors in many, has for years been a synonym here in the East for expansive and reverent thought and liberal attended his circles, that the phenomena witsentiment. But after attacking the Doctor by divisions and by file, the Conference failed to arrive at any definite action in the case (not daring to insult the spirit of the age which was was conclusive in its nature, to our mind. While instinct in his person, or to openly affront and we were at his residence our friend Jonathan thus alienate the liberal element in the Methofeelings of an able man who is worth more to- delivered through the lips of the medial instruday to the world of human suffering and sorrow ment. One of the communicating intelligences than all the mitred and unmitted members of | purported to be the spirit of Cornelius Vanderthe R. R. C. rolled into one could possibly par- bilt, and his message was delivered in such a allel: the treatment accorded him, so says David singularly marked manner, that we feel con-Swing thimself- the hero of just such another strained, through its own interior evidence of persecution) in the Alliance for Oct. 26th, being truthfulness, to give it to our readers. Those one of those amazing things which come along at times, even in the full blaze of this big cen-Dr. Thomas not desire, any broader mental liberty than Methodism might afford, he would at our before the community; but those who fathleast desire to be associated with men who om the secret of life in the spirit-world, know should combine with Orthodoxy a fair share of hu- how unimportant earthly details are viewed in munity."

the brakes upon "the larger hope for mankind" which has been gathering gradual momentum intelligences. The spirit, in his message, hints in the heart and soul of Dr. Thomas, will fail of only at the events taking place, but expatiates their office. Every thinking mind of the present day is being gradually imbued with pro- now produce upon his mental condition in the gressive views on life and human destiny; and future years will prove to Methodism that the Conference which has just stultified itself and the denomination it represents by its exhibition ! of a mean conservative spite, which could not rise to the courage of open and result-braving action in the face of the community, is not the "Rock" upon which its hopes of continuance among men can be based with any hope of success. We congratulate Dr. Thomas over his victory, for since the Bishop and the Conference dare not settle definitely the question of their possession of the field.

But there is one line of argument which when greeted with storms of applause by the bigots of the Conference, and which specially attracted our notice while perusing the details of the it was presented during this quasi trial was case; to this we desire particularly to call the attention of every lover of an untrammeled press shall print hereafter. -- showing as it does the true animus which the clergy of this nation possess toward the news-

papers of the day, Dr. Thomas has frequently by his eloquence simply for their expansion and renewal, that | ence aforesaid, proceeded to bring in and to aggeration." An ordinary, plain despatch could

to be none other than Dr. Thomas himself:

Here we have the true spirit of God-in-the-Constitution, Sabbath-keeping-by-law, I-aming that not less than a million dollars be spent principles or beliefs in regard to human respons holier-than-thou Creedalism in its full canonical sibility which exercise any considerable power feather. It has now gotten an infallible method of restraint upon their conduct when interest | of catching heretics. But we wonder how many He specks of the disintegrating influences in or appetite is involved." He says "many of of the Methodist ministry in America outside them have read the newspaper and magazine, the Rock River Conference wish to have their "calling and election" made sure in their Spenced, and have thus been strengthened in Church according to Dr. Powler's peculiar (?)

### A Scance in Philadelphia.

During a recent trip to Philadelphia, Pa., we called, in company with a friend, upon a newly whose seances have of late created a profound impression on all who have attended them. The gentleman, who bears the name of Alfred James, and who resides and holds sittings at No. 1 Rear (N. Y.) Spiritualist Society, who recommended our visiting him on our arrival in the Quaker City; our thanks are due to Mr. Miller for thus acting as a guide in bringing us en rapport with one of the finest medial instruments into whose presence we have ever entered. Mr. James had at first no idea of his gift, and no knowledge of what constituted mediumship; but on a certain occasion, during a séance with the Holmeses which he was attending, he found way that he became alarmed and withdrew from the room. This occurrence is the point from which he dates the induction of his development. powering desire to visit the Holmes' séances once more, and did so; and while there, and seated beside a lady who was a total stranger to him, he became unconscious, and on regaining knowledge of what was going on around him found that lady affected to tears. She assured him that he had been entranced in the interim by several of her relatives and friends, and had mentioned many things to her of which he himself could have had by no possibility any knowledge-both having met each other for the first time in their lives. Having had no practical acquaintance before with the phenomenon of trance, he was much astonished at what she said, but was led to believe its truth by the sincerity and solemnity with which she avouched to her statements. From that sitting his gifts became his development has steadily proceeded.

The question of the materialization of spiritforms was at the time exciting marked attention; and some of his friends who knew of his trance mediumship suggested his making the experiment as to whether or not he possessed the necessary qualifications for such manifestations. A cabinet, somewhat after the fashion of the Holmes' séances, was arranged, and even of the ballot, to the hands of a the- that they will fall into no such mistake as this and, to the surprise of all present, several spiritforms made their appearance visible in a room

The attention of the cading builde is specially called to the large super of Spiritual. Reformatory and The attentions Works with the kepten sace at the Hass since the large super of Spiritual. Reformatory and The attentions Works with the kepten sace at the Hass since the large super of Spiritual. Reformatory and The attentions affecting themselves, and to set the large super of Spiritual Resources and the large super of Produces treet, lieston, Missission affecting themselves, and to set the great method as a spiritual spiritual resources and bounds to the growth and aspirations affecting themselves, and to set the covered itself with the reverse of glory! At its we did not, during our stay, witness any of the human spirit. That is precisely what is the matter with this writer, and of the class he constructed in the name of the great Methodist denomination to set the stigma of unfaithfulness to duty appearance of the matter with this writer, and of the class he represents. Almost any general movement was of our Pacific Views and Spiritual represents. Almost any general movement was a few forms of the productions of the production of the product tinguished. He has since continued these sitmost commendable fairness and honesty; and we were personally assured by several who had nessed were to them convincing beyond cavil.

We did, however, experience a demonstration of the trance mediumship of Mr. James, which Roberts entered, and joined with our party in listening to and "taking down" the messages who are ignorant of spirit communion and its laws may cavil at its utter want of definite . . . It would seem that even should allusion to the court troubles, etc., which are now making the Vanderbilt name so conspicuthe world of causes, where they reach only, as It is evident that these creedal efforts to put it were, by a reflex and relative action, the apprehension and appreciation of the disembodied upon the results they, and others before them, continued life of which he is now a participator:

COMMODORE VANDERBILT. Good afternoon, sir. What brings me here to-day? Retributive justice brings me here. I, when in this life, was rich, and knew the way well; and he who knoweth the Master's will and doeth it not shall be beaten with many stripes. I knew enough of Modern Spiritualism to have avoided all these lower conditions in this life beyond. I come to-day thinking that probably this may reach the ears of the public, so that they may gain by my experience and avoid the mistakes I have made. In my eager chase for gold, human rights and human feelings were naught to me. My sufferings are just as tangible to my spirit as if I were in that place called hell. Justice! thou art a stern master, but nevertheless in serving thee I lift off my burdens and prepare for brighter and happier conditions. I come here not for advice, I come here to con-Good afternoon, sir. What brings me here to-

Other spirit messages were given, which we

#### ....That Indian War!

There is no grand and general Indian war yet, as has been predicted ever since the summer beand the truth which illumined it called forth gan to wane in the sky. Army officers themthe encomiums of the secular (and other) papers, selves come forward to testify to the fact that and so Dr. Fowler, of New York, in the Confer- the whole affair was trumped up and a "sheer ex-"set," in presence of that body the following not be sent over the wires from the far West theologic "trap," and afterward to infer tri- containing perfectly harmless Indian intelliumphantly that were it to be spring, the strug- | gence, but it was stiffed and expanded in passgling victim within, in this case, would be found | ing through certain hands before being given to the public, in order to excite a general appre-"The secular papers 'according to Dr. Fowler's were all on the side of the devil, and thus out of pure hostility to the gospel of Jesus Christ the secular papers, always encouraged everybody who attacked that gospel with that cheerful indifference to facts and logic that is the characteristic of all savages whose minds have no accomplished in a day. It becomes us to be patteristic of all savages, whose using layer of the interest sand to undeceive the public mind which is to be will gradually form itself before our eyes.

been giving the Government more or less trouble of late, have been denied their supplies and crowded off their reservation. Gen. Miles is ready to tell a story concerning their treatment whenever called upon. We have not done by them as we agreed. They deny that they entertain any hostile intentions, whatever operations they may have engaged in being with the hope of self-defence against the overmastering power of the whites. All that we are called upon to do as the superior and dominant race is to show them that we intend sacredly to keep our faith with them. No people are more careful of their pledged word than the Indians, and if they see that we are ready to deceive and defraud them because it seems to be for our interest to do it, we may reasonably expect that they will punish us in their own way, even if they do not follow our unworthy example, thus causing the innocent to suffer for the crimes of the guilty.

### Down on Churches.

If we were so narrowly superstitious as too many of our Orthodox friends are, we should lose no time in saying that the recent visitation, by which a whole township of churches and steeples were damaged and destroyed in Philadelphia, was one of Providence alone. That was just what was said of us at the time of the great fire in this city. Brother Fulton even strained a point so far as to preach about it to his church in Tremont Temple, and pointed to the burning of the Banner of Light Office as a just judgment of Heaven upon us for some thing or another which he conceives to be wrong and wicked. We subsequently attended to Brother Fulton's case, and in as charitable a way as we could possibly command. But his argument for divine interference after such a fashion is just as broad as it is long. If the Banner of Light's burning up was a judgment of Heaven, why is not the recent unroofing of so many churches in Philadelphia, and the toppling over of so many steeples, equally a judgment delivered from the same quarter?

There is no getting away from the parity of illustration. We do not dignify it with the name of reasoning. If we were inclined to be as narrow and bigoted as some of our Orthodox friends, which, thank Heaven, we are not, how easy it would be for us to say that we see in this wholesale destruction of Orthodox churches the judgment of Heaven on their owners for their wrong views and superstitious and uncharitable practices. But they need not be afraid of our doing any such thing. We are going to use the incident, which is so striking an one, only to point out to them how short-sighted and childish they permit themselves to be, to reason from such premises and to presume to find reasons and motives for the conduct of the Almighty. They had better do as we do-consider that all these things occur in harmony with laws which we may understand but cannot control.

BY We have received and shall publish in our next issue, a London letter from Mrs. Susan G. lighted sufficiently for them to be clearly dis- Horn, author of "Strange Visitors."

Parker Memorial Meetings.

The course of Spiritualist Free Meetings at Parker Memorial Hall was further extended on Sunday afternoon, Oct. 27th, by the delivery of the fourth and last lecture of his present engagement there by Dr. James M. Peebles. The place of assembly was crowded, the music of the female quartette was much admired, and additional interest was imparted by the reading of 'The Legend of the Organ Builder," by Miss Jennette Howell. Dr. Peebles's address, which he prefaced with Scriptural and poetic extracts, had for its topics, "Death, the process of dying, the condition of the prematurely born, of infants, idiots, suicides and the insane in the world of spirits." It was a masterly discourse, and held the attention of the large audience closely throughout. (We shall at an early date publish this address entire.) At the conclusion the people present joined with the quartette in the hymn, "Nearer, My God, to Thee."

W. J. Colville. Mr. John Wetherbee, Chairman, announces, for the Committee of Arrangements, that the platform will be occupied next Sunday afternoon by W. J. Colville, of England.

Mr. Colville arrived in Boston on Monday, Oct. 2sth, in the Cunarder Samaria. He comes to this country bringing with him letters of the highest recommendation from Thomas Gales Forster, Miss Emily Kislingbury, and others, and there is every reason to predict the assembling of "a housefull" to listen to his first address in America. The subject for an inspirational poem at the close of his remarks, will be left to the choice of the audience.

Mr. Colville has taken up his residence at No. s Davis street, and is open to calls to speak in the vicinity of Boston on week-day evenings.

#### Resurrected.

Early in September, ex-Lieut. Governor Wm. Field, of Connecticut, passed to the spirit-world at a ripe age-over eighty. He was of honorable ancestry, and by a steady, laborious industry gained the respect of his fellow-citizens, and was chosen to places of trust in the conduct of civil affairs. His faithful wife ministered to his wants with untiring assiduity. Mr. Field's sacred clay was laid away in the grave in Stafford. The funeral was largely attended, and was conducted by the Masonic Fraternity. C. B. Lynn delivered an elaborate address, which commanded the closest attention of the people.

#### "The Bible of Bibles,"

A new and valuable volume from the pen of Kersey Graves, author of "The World's Sixteen Crucified Saviors," etc., etc., will be brought out in excellent style on Monday, Nov. 4th, by the publishers, Colby & Rich, No. 9 Montgomery Place. Boston. See advertisement on our eighth page, from which the object, and some idea of the grasp of the work, may be obtained.

Under the head of "Life Without Food," the New York Herald of Oct. 20th narrates the story of an invalid lady in Brooklyn, Miss Mollie Fansher, who has not stirred from her bed for fourteen years, and during that time has taken no nourishment of any kind whatever. Several doctors who have attended her during her sickness state that they never saw any signs of her eating anything, though visiting her at all hours of the day and night. A little wine or milk has at times been forced down her throat, but of late even this nourishment has been discoutinued, as it seemed to do the patient more harm than good. She was injured fourteen years ago by falling from a street car, and is both paralyzed and blind. The Herald's account is interesting and graphic, and the narrator makes one of her attendant physicians say: "Her tenacity of life for fourteen years, utterly without sustenance enough to feed a baby for a week, appeals strongly to my unwilling belief in supernatural visitations."

This lady's case is no doubt identical with one to which we have frequently adverted in our columns in years past. Writing of this, one of our correspondents says:

"A volume could be written on her case, showing the truthfulness of clairvoyance and the power of spirits to sustain life. This invalid has [by aid of what the Herald calls her 'second has [by and of what the Heraut calls her second sight,'] executed some of the choicest worsted work and wax flowers, and performed other difficult work, and has also written volumes of poetry in this semi-conscious state with her material eyes closed."

According to the New York World, the Rev. Dr. J. P. Newman preached, on a recent Sunday evening, in the Central Methodist church, 7th Avenue, near 14th street, on the query, "Is there an Hereafter?" during the course of which sermon he announced his belief in the following (to say the least) somewhat un-Methodistic views:

He held (as reported) that "the capabilities of mankind will be the same after death as in life; that the individuality of the race shall live forever. As God has implanted in our souls a desire for everlasting life, he has provided a corollary-a place to live in after death. I don't believe there will be a life of unmitigated misery in hell. This body may crumble into dust, but in the hereafter we shall have a new bodyshall be clothed with humanity, and shall recognize each other in heaven."

On our eighth page will be found a letter from Prof. Joseph Rodes Buchanan, contributed by that gentleman to the pages of HYGIENE of the Brain, a new work just from the press of M. L. Holbrook & Co., New York City. This volume in its every page is replete with excellent matter bearing on subjects suggested by its title, and has, in its second part, in addition to the letter of Prof. Buchanan, some twentyseven others, wherein the physical and intellectual habits of distinguished men and women are described by themselves-namable among the writers being O. B. Frothingham, William Howitt, William Cullen Bryant, T. L. Nichols, M. D., T. W. Higginson, Wm. Lloyd Garrison, A. Bronson Alcott, etc., etc. The work is for sale at the BANNER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston.

The President of the Spiritualist Society of Pest, Dr. Adolf Grünhut, and his wife, Mrs. Johanna Grünhut, celebrated on the 30th of August their "silver wedding," the twenty-fifth anniversary of their marriage day. The Society of Pest presented them with a beautiful silver drinking-cup. They had a séance in Dr. Grünhut's rooms in the evening, and listened to beautiful trance addresses through three of their mediums.

George A. Fuller writes: "I feel deeply interested in the noble words of defence which have fallen from the pens of all true friends of mediums during the present trying ordeal through which we are passing, especially the editorials in the Banner of Light and the kindly words of that veteran defender of spiritual manifestations, Bro. Hazard."

A SHORT SERMON .- "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous....false accusers, fierce, despisers of those that are good, traitors, heady...men of corrupt minds. But they shall proceed no further, for their folly shall be manifest to all men."-II. Tim. 3:1-9.

James Freeman Clarke says that John Morrissey "may rise up in the Day of Judgment, with the people of Sodoni and Gomorrah, to condemn the professors of religion, who, while teaching the Bible classes on Sunday, are robbing the corporations of which they are treasurers during the rest of the week."

In the physical world, cold and heat are terms used to express the various degrees of atmospheric temperature. So in the moral world, good and evil, constituting as they do the whole of human conduct, but indicate the extent of individual spiritual development. The entire necessity of their existence must be admitted.—Leander.

INTERESTING !-" The distal portion of the metacarpal of the right wing of a small pterodactyl has been discovered in the Atlantosaurus beds of Wyoming. This is the first indication of the existence of pterosaurian remains in the Jurassic formation in America. Provisionally, the name Ptorodactylus montanus has been given to this new species."

At the rate they are now sending "prominent members of the church" to prison, how long will it be before the strongholds of religion will be inside of State prisons?—Gardiner (Mo.) Home Journal.

The Turner's Falls Reporter quotes the following incident, apparently quite failing to see the uncompil-mentary suggestion implied in it: "A Greenfield child has said its prayers regularly every night since it was taught to lisp 'Now I lay me down to sleep.' Hearing that its parents were about to remove hither, it closed its last evening prayer thus: 'Dood-bye, Dod, we's going to live in Turner's Falls !"

Two physicians in Ohio are quarreling in print as to their skill. They accuse each other of killing patients, and give the names of the alleged victims, with criticisms of the treatment and other information of a character highly interesting to relatives of the deceased persons.—New York Sun.

With the hope of assisting many who are at present out of employment to secure work, the New York World prints without charge the advertisements of employers who are desirous of obtaining skilled or un-

"A future contingency is best expressed by a verb in the indicative mood, and a new supposition with indefinite time by a verb in the subjunctive present, but a conditional circumstance, assumed as a fact, requires subjunctive imperative." The compositor will please not credit this to the Norristown Herald or the Burlandon Hawkeye. It is not a joke, although it may sound like one. It is the 26th Rule of a text-book in use in the New York public schools. It was the effort to commit this axiom to memory that gave our eight-year old brother the brain fever last winter.—Puck.

Joseph Cook lectures the present week in Canada. He prefers the Dominion because of its "aristocracy."

Cleopatra's Needle, which has been brought from the Nile and set up with much trouble and expense on the banks of the Thames, is showing a disposition to crumble to pieces after its exposure to salt water and the unaccustomed climate of England.—Ex.

Language came into the world during Adam and Eve's first quarrel, when one word brought on another.

No revenge is more heroic than that which torments envy by doing good.—Anon.

The United States troops and the Indian "Ring" don't want to catch the hostile Indians in the Northwest, because there's "no money in it." Corn sells, say the frontiersmen, at twelve and one-half cents a bushel when there's no Indian war. When there is, the Government is charged one dollar a bushel for corn. So Uncle Samuel gets sweated instead of the

Oh, for a man that will stand up and say, I want to be good, honest, virtuous and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life simply from a love of doing these things for their own sakes, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—Thomas Paine.

Royalty everywhere is in great fear of the assassin's

Moody intends to make "wicked" Chicago his future home, feeling that his services are more needed there than in other localities.

When this country places wiser and more economical en in office it will become prosperous. We have had altogether too much "ring" legislation. This is why the people now suffer.

WHEN THE WOODS TURN BROWN. How will it be when the autum flowers
Wither away from the leaftest bowers,
When sun-flower and star-flower and golden-rod
Glimmer no more from the frosted sod,
And the hillside nooks are empty and cold?
Then the forest-tops will be gay with gold.

How will it be when the woods turn brown,
Their gold and their crimson all dropped down
And crumbled to dust?
Oh, then, as we lay
Our ear to Earth's lips, we shall hear her say,
"In the dark I am seeking new gems for my crown!"
We will dream of green leaves when the woods turn
brown.

The present population of the world is said to be When Edison gets well he intends to invent a ma

chine to cure neuralgia!

Industry, economy, honesty—these are what will change hard times into good times.—James Freeman Clarke.

Many country towns in Massachusetts have imitated the action of Northfield, and sent apples to the poor of Boston. Wakefield, Pepperell, Hanover, Berlin, Marshfield, Weymouth, South Hanover, West Newton, Essex,

Waken.

eymouth, Soun.

Weymouth and Acton,

'T is Fall,

And calm, cold days

Are dreaming in the skles;

With amber light the far woods blaze,
The shadeless corn-lands wear a listless haze,
The river level on the dun mead lies;
Her spell enchantment lays
On glimmering hills—bright bays—
Long ocean ways—
On all.

'T is calm

'the end;

'the end;

'the end;

Iong occal.

On all.

'T is calm

Before the end;
In nature, as in life,
'T is bright as eventide. I wend

My way through woods where gold and crimson blend,
Through corridors where endless pomps extend;
I sigh to think how soon the strife
Of piping winds shall rend
Each leaf, and end
The charm.

—[Youth's Companton.

the Austrians. How does she get the money with which to support such a force?

Oct. 27th the Manhattan Savings Bank, New York, was robbed by masked burglars, of securities and money amounting to nearly \$3,000,000 !

Slavery is apparently doomed in Cuba. Its speedy abolition is pointed to by every movement of the home government. This is not due to any liberal impulse on the part of Spain nor to any sentimentality among her rulers. But the hard logic of events has at last found its way through the bigotry and illiberality of the Spanish nation, and slavery will be abolished because it is seen that the best interests of the white people demand it.—Boston Post.

A priest in Brahma announces the end of the world for July 11th, 1879.

There were heavy black frosts in Tennessee and Northern Mississippi Monday morning, Oct. 28th, and Yellow Jack is conquered.

The thirteenth Exhibition of industry, skill and art, held in Boston under the auspices of the Massachusetts Charitable Mechanic Association closes with the present week. All who have not done so, should make a pilgrimage to the Fair building (Columbus Avenue and Pleasant street) at once.

Christianity vs. Heathenism.

Christianity vs. Heathenism.

Our old friend, Dr. Peebles, is the greatest American traveler, hardly excepting Bayard Taylor. It is said that Taylor is a great infidel. Bro. Peebles is a great Spiritualist. The parallel does not end here, for both are richly gifted with imagination, eloquence and learning. Perhaps this introduction will pave the way to the remark that Dr. Peebles has done his part in the preparation of the little book,\* and he says that the Buddhist worsted the Christian in the abovenamed controversy. The only fault we have to find with it now is, that the Pali extracts are much too copious for the average English reader. Dr. Peebles says: "The discussion continued two days, before an almost breathless audience, numbering at times from five to seven thousand. Every free-thinker should have a copy of this discussion between a Christian missionary and a Buddhist priest. And liberalists should loan it to their Christian neighbors."—The Evolution. Colby & Rich are about to issue a new edition

of this valuable work. Price 25 cents.

\*Buddhism and Christianity Face to Face, in an Oral Discussion between a Buddhist Priest and an English Clergyman; with an Introduction and Annotations. By J. M. Peebles, M. D. 8vo. Paper, pp. 99.

Rev. W. F. Mallalieu, of the Bromfieldstreet (Boston) M. E. Church, said last Sunday that "the bible stands forth to-day as the peerless volume of all literature." If this is really the fact, why are certain divines in England now hard at work revising and correcting differ-

will ever be heard from this side about 'wild cat' banking in America."

A correspondent who is himself an old Spiritualist writes us, hoping that inquirers into and new acceptors of the truth of spiritual intercourse will not fall into the error of confounding the Everetts of London—the holders of those renowned private séances, where direct spiritvoices, spirit-writing, etc., etc., are nightly obtained for the delectation of invited guests, and not for pecuniary ends-with the prestidigitateur Everett, with whose much-vaunted invention, "Everettism," the people alike of the United States and England are unitedly dis-

On our eighth page will be found a letter from J. Tyermam. A. B. Spinney, M. D., writes us in the following vein concerning him: "Mr. John Tyerman, of Australia, is here in Detroit with us. He is a man of culture, eloquence and power. He does not attempt to swerve from the highest truth to him for friend or fee. It is hoped that Spiritualists throughout the country may keep him busy, and give him a chance to strike firm blows for truth and purity."

The Truth Sceker of a late date paragraphs a letter from West Cummington, Mass., (which it says appeared in a well-known New England newspaper) wherein the writer reports that "one of the two village churches is now rarely opened, sure when a stray Spiritualist lecturer comes along." "It is safe to say," continues the letter, "that not one farmer in three attends church in this valley. The great majority of them spend their Sundays on their farms."

from a professional tour in Europe. Our readers will remember with pleasure his last article (on Prof. Zöllner) which he furnished to these columns shortly before leaving Germany on his way homeward, and will, we know, be gratified to learn of his safe arrival in America.

ES S. A. Hastings, of Boston, an old and faithful defender of Spiritualism, especially in its phenomenal phases, was presented by some friend or friends, on the 24th of October, (which date was the 75th anniversary of his birth) with a fine gold-headed cane. Though ignorant of the source from whence the gift proceeded, he is grateful in the fullest degree for the kindly offering.

It gives us pleasure to note the success which has attended the lectures of Mrs. C. Fannie Allyn in Brooklyn, N. Y. Information reaches us that the addresses and conferences since her advent there have been well attended and marked with effective results.

The "Voice of Angels" formerly issued at 5 Dwight street, Boston, will hereafter be published at Fair View House, North Weymouth, Mass., where all letters and papers should be addressed. It is an interesting sheet and should be widely circulated.

On our sixth page Wash. A. Danskin gives a continuation of his article on TRANCE MEDIumsur—the prophecies made and the evidence given himself and family, through the then child-medium, now Mrs. Cora L. V. Richmond; being the theme of his interesting discourse.

Dr. Henry Slade and his niece, Miss Agnes L., will please accept our thanks for fine and excellently finished copies of their "counterfeit presentiments," the pictures being executed at Stewart & Co.'s, Melbourne, Australia.

In another column will be found a letter from A. James concerning the whereabouts of Mrs. Maud E. Mitchell. We are informed that she expects to return to Boston about the 10th of November.

Dr. A. H. Richardson invites his friends to meet him at Abbotsford Hall, Waverley Building, Charlestown District, on Sunday evening, Nov. 3d, that date being the anniversary of his birthday.

The death is announced of Count Adolf von Poninski, a nobleman of Bohemian descent, but born in Prussian Silesia, and for many years a resident in Leipzig. Count Poninski was a stanch defender of the spiritual cause.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Bullding, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 23) during the season of 16889. Good lecturous and excellent muste. The public are invited to attend free of charge, W. J. Colville will lecture Nov. 3d. Per order Ext. Com.

AFFORY HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Con-

ductor,

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is retroved to Pythian Hall. 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

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

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

Amory Hall.—It seems to me the Spiritualists and Liberalists of Boston do not realize the excellence of our entertainments, the abilities of our volunteers (some of the choicest), and the wonderful progress of the scholars in their respective specialties, else our seats would be p cked, and we should be obliged to move to ore commodious quarters. Though the hall was comfortably well filled at our meeting Sunday morning, Oct. 27th, a few more might have participated in the rare treat we were privileged to enjoy. In addition to the regular service of the manual, music and recitations of a high order were rendered, inciting us to be good and to do good, rather than profess to be what now hard at work revising and correcting different portions of its translation? In the same sentence he says it "is the priceless treasure of bewildered and spiritually poverty-stricken humanity"! If it be such a "peerless volume," such a "priceless treasure," why is humanity to-day "bewildered and spiritually poverty-stricken"?

The Glasgow Bank trouble continues to engross the public attention in the United Kingdom. The Glasgow Evening Times says: "The statement in the London Times of this morning, as telegraphed to us, that the story is 'one of the most disgraceful in the whole history of banking,' cannot be denied, and is, perhaps, all the more disgraceful because of the fact that the scandal and crime occurred in professedly the most religious city in the most religious country in the world. It is doubtful if anything more will ever be heard from this side about 'wild

Children's Progressive Lyceum No. 1. }
Chickering Hall.—On the first Wednesday in November, and every succeeding Wednesday, the Ladies' Aid Society will meet in Chickering Hall, Parker Memorial Building, corner Appleton and Berkeley streets, instead of Pythian Temple as heretofore.

The Board of Management earnestly solicit donations of clothing and money to aid them in their benevolent work. All donations may be forwarded to the hall any Wednesday afternoon, where they will be gratefully received by the ladies in attendance.

Miss M. L. Barrett, Sec.

The Doctors' Plot in Vermont. To the Editor of the Banner of Light:

To the Editor of the Bannor of Light:

The trap sprung upon the people of Vermont during the last hours of the session of the Legislature two years ago, in the shape of a law to "regulate the practice of medicine, surgery and midwifery," has been brought up before the Legislature now in session in the form of a bill for its repeal. The bill was presented on Monday, the 21st inst., by Mr. Hubbard of Plymouth, and referred to the General Committee, which took it under cosideration on the following Wednesday. Dr. E. B. Holden, Rev. George A. Severance and Dr. S. N. Gould appeared and defended the bill; the regulars not putting in an appearance before the Committee, thinking, probably, they can do better with the Senate. It is thought the bill will pass the House without much opposition.

\*\*Gouldsville\*, Vt., Oct. 28th, 1878.\*\*

121 East Twenty-third street, New York,

which it says appeared in a well-known New England newspaper) wherein the writer reports that "one of the two village churches is now carely opened, save when a stray Spiritualist lecturer comes along." "It is safe to say," continues the letter, "that not one farmer in three attends church in this valley. The great majority of them spend their Sundays on their farms."

The improvement in my appearance is the constant wonder of my friends, many of whom thought I would never return alive when I started for Rochester. After an acute illness of many weeks, and a chronic difficulty of many years' growth, I was looked upon as booked very shortly for the "ever-green shore." I went to your place with a hope born of an intuitive perception of its possibilities, and received so much benefit from the treatment that I shall return soon—I trust to achieve a tures in this city was well attended, and the audiences were unmistakably edified and instructed by the utterances of this inspired teacher of the Spiritual Philosophy. He goes hence with the blessings of the Spiritualists of Boston and vicinity. His services as a lecturer are invaluable, and hence he should be employed by every Spiritualist Society in the land.

We had last week the pleasure of a call at this office from our esteemed correspondent, Darius Lyman, Esq., who has just returned from a professional tour in Europe. Our read-from a professional tour in Europe.

institutions and practitioners—they come to you as a last hope.

I speculate daily, as I read the reports of the yellow fever now decimating the South, how marvelously your treatment would reduce the malignant scourge. If scientists, who vainly study the cause and cure of it, would investigate as I have done, and learn by experience as I did while in Rochester, that no feyer can live and breathe your purified condensed air, how quickly would your discovery make glad the disease-inflicted districts of this continent and Europe. I trust and believe that the demand of the hour must find you out, and with this hope I leave you for the present.

Yours truly, you for the present. Yours truly,
DR. E. F. STILLMAN.

Father Beeson, so writes a correspondent from Brooklyn, N. Y., is as earnestly active as ever in the Indian cause.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ili. Price 8 cents per copy. \$3,15 per year.
Voice of Angless, A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00. Single copies, 20 cents.
THE HERALD, OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

Subscriptions Received at this Office

THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postinge \$1.00. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage \$0 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London. Price \$3.00 per year, postage 25 cents. Spiritual NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the last, and fifteen cents for every subsequent in-NPECIAL NOTICES.—Forty cents per line, Minion, each insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AF Electrotypes or Cuts will not be inserted. AG 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 I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w\*.Au.10.

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 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. O.5.

The Discovery of the Age.—The OZONE Treatment for CATARRH and THROAT DISEASES. Secured by Copyright, and practiced only by Dr. Clesson Pratt, 202 State street, Chicago, Ill. Send for Circular. Wanted, a Physician as Agent in every city. 4w\*.O.12.

To Invalids.

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. eow.Jy.6.

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O.5.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O.12.4w\*

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

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle 1/2 doz. for \$5,00, sent by express. Sent by mail in the form of Lorenges at \$1.00 per box... Address MRS, LYDIA E. PINKHAM, 233 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Bunner of Light at fifteen shillings per year. Parties destring to so subscribe can address Mr. Morso at his residence, Ein Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

Colby & Rich.

PHILADELPHIA ROOM DEPOT.

DR. J. H. RHODES, 325 North Ninth street, Philadelphia, Pa., has been appointed agent for the Hauner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the BANNER OF LIGHT can consult DR. RHODES.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 829 Market street, and N. E. comer Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

MRS. M. J. REGAN, 620 North 5th street, 8t. Louis, Mo., Reeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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

E. M. ROSE, 59 Trumbull street, Hartford, Conn., keeps constantly for sale the Bunner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. V., BOOK DEPOT. WELD & JACKSON, Booksellers, Areade Hall, Rochester, N. V., keep for sale the Spiritual and Reform Works published by Colby & Rich. WASHLA, DANSKIN, 70½ Saratoga street, Baltimore, Md., kens, DANSKIN, 70½ Saratoga street, Baltimore, Md., kens for sale the Banner of Light and the Spiritual and Reform Works published by Colby & Rich.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

D. M. BENNETT, Publisher and Bookseller, 14 Eighth street, New York City, keeps for sale the **Spiritumi and Reform Works** published by Coby & Rich,

NEW YORK ROOK AND PAPER AGENCY.
T. O. OSTRANDER keeps for sale the Hanner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d struct.

CLEVELAND. O., BOOK DEPOT.

LEES'S BAZAAR, 18 Woodband avenue, Cleveland, O.,
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1w\*-Nov. 2.

[From the Providence Journal of Sept. 19, 1878.]

Yellow Fever.

To the Editor of the Journal: Fifty years ago, when blood-letting was the doctors' panacea for all inflammable and congestive complaints, the ordinary fall fevers in Rhode Island were nearly as fatal as the yellow fever at the South, both probably being of the same nature, rendered more or less virulent by climate and miasmatic exhalations. It was finally demonstrated beyond question that nearly every fatal termination of these fevers North (and their name was legion,) was the result of the physicians' malpractice. Since morphine has been substituted for the lau-cet, the fatality has diminished probably seventy five per cent., thus proving that the stupefaction of the vital powers by the drug is less fatal than their utter exhaustion by the lancet, in the proportion of one to three. In olden times the slow fever that was generally the forerunner of death that followed in the wake of the lancet, was called by the doctors typhus. The

exhaustion by the laicet, in the proportion of one to three. In olden times the slow fever that was go certally the forerunner of death) that followed in the walle of, the lancet, was called by the doctors typhus. The Faculty say that buman nature underwent a serious change just about the date of the introduction of morphine in fluor of the lancet, and that the slow fever that precedes death has since then developed into typhoid. Whether flush is a distinction without a difference I cave for more learned men than myself to decide. But this I will say without fear of contradiction by competent testimony, that the writer has within the space of forty years been a witness to scores upon scores of the old kind of fevers and other congestive maladies, such as used generally to prove fatal under the treatment of doctors, wherein the following recipe has worked the complete cure of the patient, without a single failure to my knowledge, where the directions have been strictly complied with, and no other drugs or treatment been applied before or after.

When the symptoms of the malady have become clearly developed—whether it be by pain or oppression in the pleura, stomach, local, liver, neck and shoulders, side, back, howels, by chills or otherwise—let the sufferer place his or her feet above the ankles in water so hot that it is very difficult to bear. Throw a blanket over the legs and knees. Take two, three four or more, tas the age of the patient or case may need, of genulus Brandreth pills. Let the feet remain in the bailt from three to four minutes ordy. Then why the them dry and think a full tunn. For dward mand of the half and the will be supplied before the body, whilst the pills will have a like effect on the hierard organs have been surcharged will be expelled by the force of the unifficult of the whole of the sweat, the morbid matter with which the blood and internal organs have been surcharged will be expelled by the force of the unifficult of the will be unifficult of the will be unificated by the force of

[From the Providence Journal of Oct. 7, 1878.]

Yellow Fever Treatment. To the Editor of the Journal:

While the ravages of the yellow fever seem hardly-tolessen an atom, it may be that a bit of testimony resulting from personal experience will be of practical value. I have only this morning read in the Providence Journal of Sept. 19 an article by Thomas R. Hazard, Esq., on the treatment of yellow fever patients, which, strangely, until now, had escaped my notice.

During the first four months of 1873, the yellow fever spread death among the people of Rio de Janeirowhere I was then living-as it had scarcely ever done before, visiting localities the most cleanly, and sweeping away natives and foreigners most careful in their lives and habits. If my memory is not at fault, nearly five thousand people died of the disease, and it seems to me nearly all with whom I was acquainted had the fever more or less severe. One need never be inistaken about the symptoms, and when taken in season there is nearly always time to make a good light, and, if not frightened, a successful one. I know a number of cases where the remedy Mr. Hazard suggests, and precisely as he stotatel it, was effectual in arresting the disease and effecting a cure indeed. I cannot remember any one having died who did follow this treatment. One of my clerks took the disease, was aftended by a Brazilian physician, followed the common mode of treatment, and died in four days. I myself was taken with the fever, followed precisely the mode prescribed by Mr. Hazard, had one nurse with me, was out of my bed in two days, and out of my room in three. Another-one of my clerks was taken, and was very careful to follow the same treatment, and was well and out even sooner than myself.

When the disease is developing, the evidences are unmistakable, but are so much like those of a severe, violent, and painful cold, that persons are often careless enough to neglect themselves until the fever has such a grip upon them that no human agency can loosen its hold; but if taken in time, I have the greatest confidence that this treatment will, in an humenese majority of cases, effect a cure. Though I gave some attention to the character of the disease, surrounded as I was by it for four months, yet I have no knowledge of it except that which comes from observation; still this treatment seems so reasonable, so simple, there appears so much philosophy in its mode of expediting the poison from the system, and I have "seen and know so much benefit arising from it, that I feel constrained to help publish it. I have seen both the Brandreth Pill and Podophyllin as a remedy, because, like calon before, visiting localities the most cleanly, and sweeping away natives and foreigners most careful in their

STILL FURTHER TESTIMONY AS TO CURES OF YELLOW FEVER.

71 Canal street, New Orleans, Oct. 8, 1878. Extract of a letter dated as above: "Probably a little voluntary testimony will not be unpalatable to you. and, therefore, before the opportunity passes I take occasion to mention that in six cases of yellow fever which came under my care, four in my own house, and two neighbors, I placed my faith in Brandreth's Pills and good nursing, and by their aid, under Providence,

and good nursing, and by their aid, under Providence, all to-day are well and hearty. Knowing that in yellow fever the liver and kidneys are the main primary organs attacked, and from Jersonal experience that your pills on these organs act specifically. I concluded that if there was any virtue in medicine, your pills would prove a valuable auxiliary in the treatment, and the result proyes I was not mistaken.

Two of these cases showed serious symptoms, i. e., stop age of urine and tendency to black venit, as indicated by an indescritable bunding in the stemach and delirious Jitching and tambling. To counteract these serious signs, camplonated oil was freely used as a limiment, and hot as a poultiee, particularly in the retention of urine, which, after forly-cight Lours, commenced to flow, at first the color of blood and gradually a natural color; all the time four or six of Brandreth's Pills were continued, night and morning, both during severe sickness and convalescence, gradually reducing to one or two pills. Health and strength, unlike most other patients, returned to mine very rajuldy.

Respectfully, C. F. W. DAKKERS.

Brandreth's Pills are sold by all druggists.'
PRINCIPAL OFFICE: 294 Canal street, New York.
Nov. 2.—1W

Prescription Methods, through the mediumship of Mrs. Justic S. Riving we reposed to an Epidished each week

n this Department.

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Higher condition.

We ask the reader to receive no decrine put forth by spirite in these of the selfat descent competi with lifted her reason. All expressions in a herbitinth as their performance.

### The Banner of Light Free-Circle Meetings

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The street of the street of the protyle street of the street Trivis B. Wilson. Described the State of the receives in a series of the receives in the series of Figure 2. The series of Figure 2. The series of Figure 2. The series of the series of

#### REPORTS OF SPIRIT MESSAGES AVEN THE O'CH THE METER MERROR MRS. JENNIE S. RUDD.

#### Invocation.

Our Father, thou dost kindly commission us for works of good; thou dost tell us to go forth with all the beauty of manhood, with all the pride of womanhood, bringing consolation to the hearts of those who sort ow, and giving to those who rejoice added joy and truth. Oh, our Father ! oh, thou Mother! thou art all rightconsness and peace. By the protecting power guide us, we beseech thee; help us to do our work. We behold thee in every feature of life, in the flowers of springtime, in the truits of summer, in the harvests of autumn. We recognize thee as thou crownest the mountain top with verdure, we hear there as thou speakest through the whispering trees. Oh, we beseech thee, do for as as thou thinkest best; let us be as little a hildren, classing thy hand, knowing that then wilt lead us through the pathway of life that is best for us to walk in-

#### Questions and Answers.

Coxtholaiso, Spinir, Mr. Chairman, your

Contractions and Answers.

Contractions are now in order.

Others—By L.W. What is the reason that apprifs do not protect and provide for the followers of Spiritualism and even the mediums, as the decrees of the world are provided for? Spirits, seem to have great power, but do not put it to practical use.

Ans. And yet, according to our way of thinking, we do the best we can. It is true that mediuming individuals offentimes are reduced in circumstances, but yet there are times in their lives when they see the individual presence of spirits, and know that they are doing for them all they can. I cainot say to the questioner, Co-forth, and I will keep and guide you, because I donot know yet with how much strength I can be invested, our considering the question as I look at it, and knowing the questioner as I do, I will say, "We are effect ready; we will do whatever we can. It may not bring you fame, it may not bring you fame, it may not bring you fame, it may not bring you fame. I have all prophesy, but is it more than good guessing, as it is among burmans? Does their state reality give them reliable forecasting power?

A. The carries one spirits that can prophesy:

two n.5 le forp, you want say that two more would make six \(\epsilon\) You could some to that decision readily. So it is in spirit-life. We try to be true prophers, we try to do for our friends what we

Q Asthore any truth in the theory that enting ten atoes will cross people to have cancers? Ass. Charge of centrolling spirit. It is complete nonsense. There is, usthing in a tenate whatever that we ald-cause a men or a woman to have a cancer, and if an individual is consumptive I should prescribe tomatoes for him or her. One of the best things in the world for a nonsemotive teals, is to go out in the world for a nonsemotive teals, is to go out in the copen air, walk as for as his strength will admit, and eat a raw tomato. I know A don't say I guess I know this to be a fact. If necessary, I could prove what I say by chemical analysis. You need not be affailed cancers. If you never have a cancer will the tomato brings it to you, you'll live a long time without it. You might as well talk about an aig lessloing so. I you sider it one Is there any truth in the theory that eattalk about an ap le's hoing so. I consider it one of the most healthful of Nature's productions. These every Spiritualist will cultivate tomatoes, and cat them, an I I'll agree to remove all the cancers they produce. Say these are the views

of Dr. Mann. Q.— By S<sup>a</sup>'S. [P<sup>L</sup>] California. Why is it that

Q.— By Ses. P. California. Why is it that some of our spirit-friends do not greet as through the Barner of Light? It is the only means of communication for many of as Californians. We want the right to manifest itself through the "Message Department," and so desire our spirit-friends to use the privilege given them?

A. Dear, go of woman, can you not see that whenever spirits come here, and are conditioned seas to control, whether they belonged incorr tillite in Maine, in Texas, in California, in the South, the North, the East or the West, we always allow them to confol? If Californians do not come as they should, that's all, We do all we can to afford an avenue of return for spirits from every nation, every land, every State. We know not what more to do.

Q.—From the audience.—Is the time near or

Q. From the audience. Is the time near or distant when Optimism will be better understood and more widely taught?

A.-In order to make this query more ex-A.—In order to make this query more expressive, we have got to define what Optimism is. If I kn ev anything about this matter it is something like "Whatever is, is right." Those who are fat dists, those who believe in fate, accept it. Those who do not will not accept it. You are born under certain planets, those planets will educate you, conduct you through your pathway, and you will follow them unto the end of life. Did you ever in your life suffer a severe affliction but what you could look back and say, "It was best for me"? Did you ever in all your existence meet with any experience all your existence meet with any experience that you could not look upon and say it was of some benefit? Then we ask you to look at Optimism, "Whatever is, is right," and tell us the

James Ryan.

James Ryan. I've not been gone a long time. I went out in July, about the 15th or 16th. It was terribly hot! it was dreadfully hot! and I felt as if I could not do any more. I tried to keen upp and do the best I could. I went away from St. Louis. It seems to me I was almost melted! It was from the heat of the sun, I suppose. I've got friends here that I'd like to reach. In fact, I'd like to reach a cousin of mine who knows more of this thing than he cares to own up. I am surprised at this thing. When I first came here I was ready to give you battle. I'd like to have blown everybody's brains out that said spirits could return, and yet here I am a spirit myself! I can only say if there are any friends that would like to talk with me I would like totalk with them. I hope I can reach them, and be able to its thing. When I first came here I was ready to give you battle. I'd like to have blown everybody's brains out that said spirits could return, and yet here I am a spirit myself! I can only say if there are any friends that would like to talk with me I would like totalk with them. I hope I can reach them, and be able to it wish you would say that Elizabeth M. Manson, from Richmond, Va., who went away some fifteen years ago, wants to reach a friend of hers, and ask him if she can help him. Please say to the same place, if he will say Lames Otis, of the same place, if he will try and she win the same place, if he will try and she win and she will allow me to do for him all I can, and I will try and do what seems best. Ask him not to be discouraged, but to go and dig the old place over, and make it just as good as he can. We will try and help him.

Sept. 24."

Robert Rantoul.

A friend of mine has asked me to again come to your Circle-Room, Mr. Chairman. I do n't like to introduce inevertheless there seems to be a prover which compels me to come here, and important the same place, if he will try and ask him if the can help him. Please and she can help him. Please and sk limit she can help him. Please and me I would like to talk with them. I hope I can reach them and be able to give them what strength I can. I don't know what to say. I.

George Noble.

I wish you would please say that George Noble, of Cincinnati, called. My age, tifty-eight. I have been gone some five years. I am a broker by trade, that is, I do whatever I find to do, and if I can help anybody I'd be glad to help them. I seemed to be attracted here by some power, I don't know what. I am sure I didn't want to come. I have n't any friends in Boston.

The Lord knows the less I have to do with women the better it is for me. I didn't want to get so near this one as I have, (referring to the medium. I don't mean to say anything against her. I don't want anything, to do with anythody that 'sa woman. I don't want to get hold of anybody that 's feminine. To the Chairman. God bless you; I hope you'll have a good time. I hope if there's anything in this thing it will all come out right. I 've got to investigate a little more. I don't believe it yet. Do you believe anybody can control a medium and talk? 'Yes, I believe you can. The devil you do!—I don't believe I am myself. You are yourself, speaking through another helps well. I how think want had to his well. don't believe a thing of it. I believe I am my-self. You are yourself, speaking through another body. I don't think so, at all. I see this woman here sitting in the chair. I am going to be myself. If I can't talk for myself, I won't talk through anybody else. I think you are talking now. The spirit starts, as if just becoming aware of its condition. The devil! I believe I've made a mistake, after all, looking down at the medium's dress. I never wore any such looking clothes before. I never will again, so get out I will.

#### Charlotte A. Adams.

Unariotte A. Adams.

I'd like, sir, to give just the best letter I can to friends of mine who lived in Milwaukee, also to my aunt, who lives in Frankfort, Ky. My name is Charlotte A. Adams, and I got out of this life in Philadelphia, but I should be very glad indeed if some of my friends would allow me to speak to them. [4 do n't want to write a long letter, to the f-bairman, because I do n't know how. If you'll just say if any of my friends would be willing to let me talk with them I shall be awfully glad, and I'll do all I can for them in the future.

Sept. 21.

#### Maria.

Mother, don't get discouraged, don't feel that the days are so long, the hours so dark, and life so tempestuous, but rather feel that we are shaping things, and bringing them where you can understand, where you can feel the knowledge of the great power of life. Rather feel that we are making life one of grand use, one grand day of rejoicing for you. No matter how dark it may seem, no matter how dreary life may be, yet the end is hentiful. (the feel it so 'Think yet the end is beautiful. Oh, feel it so! Think of us when the evening lamps are lighted, as when we went away that day, when it seemed as if life and light and beauty had given to us an immortal life. Oh, yes! we regret it not, we only say, be true to yourself, and God and the angels will bless you. Say it is from Maria.

### John D. Morse.

Please say that John D. Morse, of Boston, who has, been gone about ten years, returns and would like to speak with some friends of his, whom he knows sometimes looks at these things. It they are willing to do so, I shall be very glad. That's all I we got to say. Sept. 24.

### Felix Murphy.

Share, sir, to the Chairman I 'd like to know if I can do anything for ye, an' if ye cando anything for me? Well, sir, I am anoor hoy. I do n't expect to get much sympathy from anybody. I always got kicked round, an' I expect to get kicked round till the day of my death. [You 've you have he with the new York who well.] 20t through with that now. You won't get kicked here.' I am glad, sir. I don't find any-body that kicks me here. I find Father Fitz James, I think von call him; he told me to come here right alon;: I didn't know how very well. we tath. It may not bring you remown, it may not bring you money; but Ged kings to first a sprittal it will bring you a mine of wealth.

Q. Bit the same As a true medium a reliable procedure. They all procedure, but it is among humans? Does their state teality give them reliable forecasting powers.

A. There are some spritts that can prophesy; they have the gift of strasbery and understand how to exercise it. There are others who are good at guessing. Did you never realize your self that, when you could see that two and two mile force, you knew that two more would the procedure of the force of th

tather an inv mother with me, an my little brother James to.

Idon't know what calls me here; but somehow I couldn't helpcoming. I have been walking over your Common to day, sir. I think it's a good place. When I wanted to tell somehody about it I couldn't find anybody that would here me. Fath, sir, if I spoke to anybody they would turn a deaf ear to me, they just turned their head an' wouldn't hear me at all. Shure, sir, I spoke to the apple woman out there, but divil a bit would she hear one word I said to her. Is that the way you do here in Boston? [That's the way with most people when spirits come and talk with them.] I hollered as loud as I could holler, an'she just turned her head away an' wouldn't speak to me. If you call that polite I don't. (She did not hear you.) She could n't help hearing. I talked loud, louder than I in talking to you, an' don't you hear me? 'You were talking as a spirit then.) An' am I not a spirit now? 'But you are speaking through another loody.) Divil a bit. I am myself, sir, an' nobody else. [You've got control of a medium, a woman. Look at yourself and see if you dressed that way when you were here.] Oh, I see! I see! I 've dressed up different from what I was before. I did n't see before. Well, sir, give me your hand. An' you won't be mad with me? No. You are getting some practical knowledge. Yes, sir, I see. I'll never come here again if I've got to put on a woman's govn. I thought I had on my coat. If I get out of this I'll never get'in again. My name is Felix Murphy.

R. H., to J. W. R. H., to J. W.

Offtimes the question comes to me, "Is there anything on earth that I can do for an individual?" Now I want to say, J. W., be of good cheer! Though money may not flow into your coffers readily, and though there may seem to be a muddy spot over which you can scarcely step, yet we will place there a stepping-stone. So be of good cheer! we remember you, and though life may seem to you dark at times, and though everything may seem as if it was being swept away by the great wave of devastation, yet we say to you, angels are watching over you; they are preparing a new path; they are setting forth a new road for you to travel; they are preparing, as it were, a new carriage and a new horse to carry you on the road onward and upward. Be not discouraged. Life seems only just a little stepping-stone. Life seems only just a little stepping-stone. See you the ladder before you? Step up; fear not! go onward and upward; we will belo and direct. Please say it is from R. H., to J. W. Sept. 24.

### Elizabeth M. Manson.

were to be split up in different portions, like tooth-picks, never mind: the spiritual world means it all for the best. I cannot say with how natch power I will come to my friend: I will do him all the natch power I will come to my frield: I will do
him all the good I can. I trust my message may
he printed before election. All I ask is that he
may have an honest conviction of truth, and
when that honest conviction comes to him, even
if it comes in the night time, that he will obey
it—obey the honest convictions of his own spirit,
and we will help him onward. Please say this
is from Robert Rantoul. Sept. 26.

#### Joseph Keene, of London.

Mr. Chairman, I wish to know if I can send a letter to some friends of mine. My name is Joseph Keene. I came from London, originally. I have had a varied experience in life. I have met very many individuals who told me they were my many individuals who told me they were my friends, when I found them out to be no friends whatever. Now I want to talk just as straight as I know how to. I want to speak with all the force that I can bring to bear. I have been gone some five years or more, and I have not left many friends who will understand or know me; but I have looked into this thing and I find it to be a truth. I fee! I must come back and speak to Henry and to Jeseph, and tell them that this thing is true. If they will listen to me I can give them some facts which will be of great heneit to them. I've tried to speak as explicitly as I can, Mr. Chairman. If you will print my story I will thank you. Sept. 26. story I will thank you.

Martin Lillis.

I think this is a very nice place. Can I stay here all day? (You may stay as long as you can.) Won't you let me stay all day? (There are many others who wish to come.) That's wicked! My name is Martin Lillis. I am a little boy. My father's name is Martin. I've been here before, and I've come a rain because I want to reach them, sure. I'm afraid I can't. They live way out in Missouri. Give my love to father and mother and all the folks. Tell'em I've come here a second time and have done the best I could. I've had a good time and enjoyed if ever so much. I like the flowers, I like my home up in the spirit-world, but I would like to come back when night comes and have a nice, good evening with 'em all. I wa'n't but twelve years old and a few days more. Tell 'em I thank 'em ever so much for it all. I do want to come home and stay home. Ask them if they won't fix it so I can materialize and stay home all the time.

Then I'll be so happy! Would n't that be nice? Sept. 26.

Julia Asbury.

### Julia Asbury.

I wish you would say that Julia Asbury came I wish you would say that Julia Asbury came here to-day and signed her name on your books. I want Samuel to know that I am not dead, but that I still live; and I hope to bring a power to bear so that they will recognize me and my friends, and will exhibit to the world the faith which may be in them after I have convinced them it is I. Oh! please, Samuel, do go and listen. If you don't believe it is I, it won't hurt you to go if it do n't do you any good. Why can't you go and speak, and let me speak to you, somewhere? Oh, please do! and I will bless you evermore.

James Mahon. James Mahon.

I am not a learned man at all, sir, to the Chairman I know but little about education or books. I never studied at all, an' I have but little experience. I find some in their silks an' satins, an' I find some here ragged an' dirty; they hook worse than me, but I suppose everybody is welcome. An' I come because there was a feeling to make me come. My name is James Mahon. I can spell that much, but I can't spell but little more. I was born in a place they call Limerick, not here, you know, but across the waters, an' I come over when I was a boy. I have worked all I knew; I did everything I could. I went to the mission school when I was a child, an' I sent my children to one. I did everything I could to be good, to be true, to be honest, but at last there came something that everything I could to be good, to be true, to be honest, but at last there came something that took hold of me here putting his hand, upon his chest, an' I never got over it. I never expect I will, unless I got rid of it down here. Every time I go near my folks, or when I come in contact with anybody here on earth, I feel this dreifful distress. I don't know what to do with it, an' I the ordit as this was the place for leaving old crutches, for getting rid of blindness and deatness, my be I'd get rid of this terrible feel-in if I game how and told my target I want to help myself, but I went out. There's Mary Mahoney, she tried to do all she could for me, but divid a bit too del she help me. It was the fever that took hold of me. Now, sir, I ve got my father an my mother with me, an my little brother James too.

I don't know what calls me here; but somehow I couldn't help coming. I have been walksage she will be alighty grad. Then I II ask her to see labout Kitle—that is my sister, an' look after her a bit, take care of her, an' maybe I'll be able to do semething myself by-an'-bye. An' if I can, I'll do something for you, Mr. Chair-

### George A. Gilmore.

George A. Gilmare, of Indianapolis. Please, mother, listen a night when Helen and Arthur come to you. Please do not lay aside their, words of praise and cheer, but listen when they make sweet maisic. Please do not turn away, but feel that angels are with you; Benjamin, your brother, John, your uncle, Betsey, your sister. Will you please let us come? Show as some way we can read your thought; show as some way by which we can reach you, and we shall be a very happy family. Sept. 26.

When the evening lamps are lighted, and the shadows fall on the wall, dearest ones, I wish you would feel that we have not fled away, and left you all alone, but that the light through the window panes is just as brilliant as when I walked the earth. It seems so strangely strange to me that you cannot understand, cannot realize that the soiritual is only a portion of the earthly, that indeed the great Father of All sends forth his life and strength. Surely you see the stars shine at night, you see their radiance, and know they are part and portion of the one great while of immensity. You feel the sunlight as it pours upon you, and you listen to the rain-drops as they patter about you. Will you not realize that there can be no death, that that which once was I, which you all loved, is still an identity in the spiritual world? Oh, how many of you I recognized, as you stood before me, and seemed to feel that the great power of the angel-world was about you, while he who spake words of love stood over my last remains! Oh, how many of you I recognized feeling in your hearts and souls: Can it be possible that he will ever return? Round the corner, in the little churchyard, where the sunlight always seems to dwell, where God and his angels are keeping watch, there lay my remains. Please say, Mr. Chairman, that it is M. to his friends. I only want to say one thing more, though it may be ill-seeming. There are very many who are dear and near to me that I ought to speak to. I would like to say to Katie, "Be careful where you step; fatality seems to always await you. Look well, and mind your impressions, then all will be right."

## MESSAGES FROM THE SPIRIT-WORLD

The spart Wessages give at the Banner of Light Public

George Noble.

George Noble.

The spart Wessages give at the Banner of Light Public

We then to believe it is 1.

George Noble.

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George Noble.

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We then to believe it is 1.

George Noble.

Light is in the hands of the spiritual, and we will do whatever is best for the world. No mathetic if it seems ever so dark, no mathetic if it seems will do whatever is best for the world. No mathetic if it seems ever so dark, no mathetic if it seems will do whatever is best for the world. No mathetic if it seems ever so dark, no mathetic if it seems ever so dark, no mathetic if it seems ever so dark, no mathetic if it seems only the medium, Mrs. Danskin, myself and one other. Then the communications were usually given in verse. I have many pages of them yet preserved. One evening, I particularly remember, the controlling influence designated us by the points of the compass-North, South, East and West-and the interior spiritual condition of each was pictured with the power of the psychometrist and the genius of the poet. These effusions were not only descriptive but were also prophetic, and twenty years since then having been numbered on the calendar of time, we are enabled to testify to the truth of many of the predictions as well as to the exquisite form in which they were presented.

I do not believe that any mortal, much less a comparative stranger and a mere child in years, has, or has ever had, the power, normally, to produce such mental phenomena. I can only, therefore, attribute them to

> relations to us in the earth-life. [To be continued.]

### George Mathern.

spirits: and from the fact that they were personal, I

must infer that the spirits were friends who had passed

Let human footsteps tread lightly or heavily over my grave, it matters but little to me. The body lies there mouldering, paying tribute, in every particle of its matter, to the good old earth for the work she has done so many years for me. The spirit is the man, and it has gone to the spirit-land to perform its duty; not fo pay its reckoning, but to learn of the laws of that

comfort as his companions.

#### Herod Kingsbury.

I was paster of the Congregational Church at Amherst, Mass., and through my ministrations I ofttimes viewed the spirit-land—long before the body gave up the spirit. Herod Kingsbury. Though I was not particularly interested in this subject concerning special individual communication, at the same time I am authority now to prove its truth and usefulness to those who investigate it from that standagint.

investigate it from that standpoint.

There are those in the spirit-world lower in the scale than I; by that I mean that they have not the same knowledge of the Infinite and his

not the same knowledge of the Infinite and his laws; consequently when controlling mediums their communications are not always accurate or correct. My duty is to search and solve, as far as I can, all the grand problems of the spiritland, and bring the knowledge I acquire to those to whom it will prove a benefit.

The spirit-land is a practical reality. Tife is there, with all its grand unfoldments, and ever tending toward a higher and better condition. Blessed are they who search the grand volume, not of the Bible only, but of nature, for they will be more fitted to enjoy the beauties and the grandeur of that home called the spirit-land. Our Father who art in heaven does not in any wise use authority toward the creatures of his hand. He gives them open fields, broad lands for deep investigation, and he invests within them the power of progression.

My education in religion has been of great importance to the unfoldment of my soul. Say to

I died suddenly at New Haven, Connecticut. I died suddenly at New Haven, Connecticut. Eden is my name. My husband's name was Luke, my mother's name was Margaret, my father's name was Patrick Cooncen. I was in my twenty-sixth year. There has been no dearth in my passage through the atmosphere of earth to the atmosphere of heaven; flowers were blooming, crystal waters were flowing, and I, on entrance, became a participator in the joys of an eternal home.

on entrance, became a participator in the joys of an eternal home.

Though the change was sudden and unexpected, still it was profoundly agreeable when my eyes were opened and my senses were quickened to a realization of my position. The angels sang in circles around the newborn spirit. They hade no despondency to come over me, for I had exchanged earth and the materiality of earth for spirit and spiritual things. So you see the heart could not be despondent when everything the eye rested upon was so wondrously beautiful. When I look back and see how shallow is earth and all its surroundings compared to the home into which I have been gathered, my heart throbs with joy. In speaking thus do not think that I have bost my love and devotion for those whom I once knew and loved. The cheering thought comes hour by hour, the time is not far distant when all of you will be gathered in and I shall know and be known.

There is no death: be prepared to meet life on the other shore of eternity. My insight into this communion was not very deep, but I had learned some little of it by the conversation of others, and my heart did swell with emotion and desire for knowledge concerning the other life. Now I do not get it at second-hand. I can investigate and search throughout the spirit-world and gain knowledge substantial, not for myself only, but for others.

for others.

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

JENNIE S. RUDD.

JENNIE S. RUDD.

Oct. 1.—Hannah Griffin: Alpheus Chaplu: Charles D. Smith; Dr. Jones; Sarah B. Thomas; Mary Knight; Eben Davis; Daystar; M. A. F.
Oct. 3.—Annie, to Harriet; Henry Peabody; John Lord; George T. M., to William, his brother; George Bailey; Mary Shepley; Daniel Safford.
Oct. 8.—Ahert W. Jones; Alice Meigel; Capt. Kimball; C. S.; Andrew; Alfred Gomez; Louis Shelley; W. G. A., to W. and C.; William R. Lloyd.
Oct. 8.—Ahert W. Jones; Alice Meigel; Capt. Kimball; C. S.; Andrew; Alfred Gomez; Louis Shelley; W. G. A., to W. and C.; William R. Lloyd.
Oct. 15.—Ahert W. Jones; Dr. Dunham.
Oct. 15.—Hawley Whiting; Ellas M. Starks; Mary D. Wildes; Esther Fanny Riley; To W. H., from his father; William S. Smith.
Oct. 17.—Ellen H. Lunt; Fanny Otis; Martha A. Danlels; Charles R. Ciffi; James McCarthy; James D. Williams; To Charles Clark, from Kafle; R-becca Wentworth.
Oct. 22.—While Fawn; John D. Pray; M., to H.; Emery Collins; Nathaniel Davis; Marcelius Merrill; Billy M.—.
Oct. 34.—James R. Borden; Joshua Loring; Mary E. Schaff; F. E., to S. B.; Anonymous.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Kate McCorkendale Lawrence; Bella Wheeler; Albert

I wish you would say that Elizabeth M. Manson, from Richmond, Va., who went away some fifteen years ago, wants to reach a friend of hers, and ask him if she can help him. Please ask James Otis, of the same place, if he will allow me to do for him all I can, and I will try and downta seems best. Ask him not to be discouraged, but to go and dig the old place over, and make it just as good as he can. We will try and help him.

Robert Rantoul.

Robert Rantoul.

A friend of mine has asked me to again come to your Circle-Room, Mr. Chairman. I don't like to-intrude: nevertheless there seems to be a power which compels me to come here, and impels me to speak.

Please say to this friend of mine, that if he will worry less about the concerns of the country it will be a great deal better for him. The law of will be a great deal better for him. The law of wind a great deal better for him. The law of wind a great deal better for him. The law of wind a great deal better for him. The law of wind a great deal better for him. The law of wish of the same place, if he will try and help him.

MESSAGES FROM THE SPIRIT-WORLD.

MESSAGES FROM THE MEDICASHIE ADAINSKIN.

Trance Mediumship.

[CONTINUED.]

BY No 1 of the forty-fourth volume of the Banner of Light, Boston, Mass., comes to us in a bran new dress on the best of ground-work, trimmed tastefully, and ready for any parlor, reading-room or family circle, and it would be alset exponent of Spiritualism in the world, and carries the evidence of the truth and growth and spiral op-triment and spiral op-triment at the less the ready for any parlor, reading-room or family circle, and it such were visited by it, as it is the oldest and such were visited by it, as it is the oldest and spiral op-triment and spiral op-triment and spiral op-triment at the less the ready for any parlor, reading-room or family circle, and tastefull

#### THE TELEGRAPH HERO.

WYATT M. REDDING, GRENADA, 1878.

Click, click.
Like the beat of a death-watch, sharp and quick,
From hearts that are stifted, and lips that are dumb,
With the lightning's speed and the lightning's thrill,
The dark words go and come:
Click, click, and a pulse is still—
There's a form to shroud, and a grave to fill,
For the Yellow Death is upon the air,
And the city lies in the clutch of Despair.

Not less a hero than he whose plume Goes, blood-stained, down in the conflict's gloom, Goes, blood-stained, down in the conflict's glo Not less a martyr than those who slake A blood-thirst, bound to the burning stake, Is he who stands at the last defence Against the shock of the Pestilence.

Against the shock of the Pestilence.
Click, elick.
His heart is strong and his fingers quick,
'T is a fearful work of hand and brain!
Each elick is a groun, each word is a pain,
But he falters not in his fight with death.
Even under his wing, as he breathes his breath,
The shrouded city before him lies.
And the dead drop down 'neath the burning skies.
Never a smile, or a word to cheer,
Brightens his eye or falls on his ear.
All is dreary, and all is dumb,
Save the hourly wall from the stricken home.

to the life beyond, and had preserved or retained, with identity, all the kindly feelings which had marked their

Save the hourly wall from the stricken home.

Click, click.

This the only hope where the dead are thick.

Where the living, strewn by the plague's hot breath,
Are sown with the ripening seeds of Death,
Sill the hero-boy at his key-board stands,
With his stout young heart and his busy hands,
And many a far-off city feels
The thrill of the wire, and its mute appeals.
And hands are stretched from the East and West,
Their upward pains with a blessing blest,
As it comes to those who meet their doon
Like scorched leaves struck by the hot simoon.

Like scorched leaves struck by the not simoon.

Click, click.

Like the beat of the death-watch, sharp and quick!

"I is the last note struck, 't is the first wild touch.

He gives the key, as he feels the vague.

And creeping chill of the deadly plague,

Ere it burns with the strength of its fever clutch!

He falters, falls, and his work is done,

And the fiend has marked his victim won.

Not long he dailies with those who fall.

Beneath the curse of his yellow thrail.

Oh, city, beneath his merchess sway,

Mourn, mourn, for your hero dies to-day!

—[William Ward, in Macon, (Miss.) Sun.

#### Fourteenth Annual Convention of the Connecticut Association of Spiritualists.

[Reported for the Banner of Light.]

Pursuant to call the Fourteenth Annual Convention assembled at Allyn's Hall. Hartford, Oct. 12th and 13th. The first session was organized at 10:20 A. M., on Saturday, President Himman in the chair. Secretary Robinson being absent, Mr. John Winslow of Bristol, was appointed Secretary pro tom. The first business in order was the appointing a committee of five for presenting the names of candidates for others for the entire the control of the presenting the names of candidates for others for the presenting the names of candidates for others for the presenting the names of candidates for others for the presenting the names of candidates for others for the presenting the name of the following the control of the following the present of the present of the present of the following persons by ballot for officers for the year ensuing: President, E. R. Whiting and Mr. Graham were appointed Committee of Arrangements. The Nominating Committee having reported, the Convention proceeded to the election of the following persons by ballot for officers for the year ensuing: President, E. R. Whiting, New Haven; Treasurer, A. T. Robinson, Bristol; Secretary, Lester Robinson, New Haven; Trusteers, Amos Dombleday, Committee of Geo. L. Smith, Plainville; Mrs. L. S. Pasco, Horder of the following persons of Spiritualists: Was then discussed from 6 Spiritualists: Was then discussed from 6 Spiritualists: Was then discussed from 6 Spiritualists: Was then discussed from the following for the following following

talmient during the session, and also to the choir for their assistance.

The evening session, and the last in the programme, was ushered in with music, and enlivened by short addresses from Mrs. A. M. Hall, Mrs. Middlebrook, Dr. Storer and Mrs. Mary F. Davis. The aggregate of the sentiments advanced pointed to the necessity of a hearty coöperation in the doing of practical work by lectures, &c., in our various localities.

Mr. A. J. Davis made the last and closing address of the Convention. He was listened to throughout with close attention, and his lecture elicited rounds of applause from the very large and appreciative audience, for it was brimfull of good thoughts and wise suggestions. The session closed with the unanimous expression that it was a grand success. There seemed to be but one regret, and that was that it must close. Now for work, patient, prudent, fearless work.

Alexander Skelton, a Scripture-grubber, has developed a new theory about the North Pole, which he thus broaches to the world: "The result of my cogitations is, that possibly at this Pole lies the Garden of Eden, and that the tree of life still exists there to fulfill the purpose of Jehovah, in his appointed time. Moreover, that the cherubim's flaming sword, turning every way to guard the tree of life, is the cutting, piercing cold of that latitude, which, when taken in connection with the aurora borealis, as it flashes and darts in the northern firmament, makes the figurative language of Scripture plain to our understanding."

### Passed to Spirit-Life:

From Rochelle, Ill., Oct. 16th, Miss Maggie Rag, daughter of our well-known brother John Rae, at the age of 20

years.

She was a true and good daughter, pure as snow, innocent as a dove, and endowed with many faculties, which would have made her one of the most accomplished and sensible ladies for miles around. Her visible absence will leave-an open space in the hearts of all who knew her. Brought up by such true and tested Spiritualists as Bro, and Sister Rae, she will reap now the harvest of that education in the beautiful "over there." That our philosophy may comfort our brother and sister in their sad bereavement, knowing that their dear one, who left them only a little while in advance, "is not dead but liveth," is the wish of A FREND. years.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

Adbertisements.

BALTIMORE ADVERTISEMENT.

### SARAH A. DANSKIN

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

Office No. 701 Saratoga Street, BALTIMORE, MD.

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

She 'is charaudient 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 Magnetized by Mrs. Danskin, Is an unfailing remedy for all diseases of the Throat and Lungs. Tubercular Consumption hasheen cured by it. Price \$2.00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

WASH, A. DANSKIN, Baltimore, Mol. (20,00), Address DR. J. R. NEWTON,

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CURES all Chronic Diseases by magnetized letters. By this means the most obstimate 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 75,00, 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, Youkers, N. Y. Oct. 5.

## F. L. H. Willis

May be Addressed till further notice GLENORA, YATES CO., N.Y.

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

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

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

July 8.

### DR. C. D. JENKINS. Astrologer,

MEMBER OF THE MERCURIL AND OF THE DRITISH ASSOCIATION FOR Astral, Cerebral and Mesmeric Science, No. 67 Dover street, Boston, Mass. TERMS.

#### 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 unacquadried with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of those "Planehettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planehette 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.

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### SOUL READING.

Or Psychometrical Definention of Character.

M. 185; 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 bints to the inharmoniously married, Full delineation, \$2,00, and four 3-cent stamps.

Address, MiRs. A. B. SEVERANCE, Centre street, botween Church and Prairie streets, Oct. 5. White Water, Walworth Co., Wis.

### Spiritual Notes.

A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIETIES, and Auxiliary to the SPIRIT GRCLE, the MEDIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with concise 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 2s. 6d., of E. W. ALLEN, II Ave Maria Lame, London, E. C., England. Orders can also be sent through Messs, COLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug. 24.—11

### Boston Investigator, THE oldest reform journal in publication. Price, \$3,50 a year, \$1,75 for six months,

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### THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscript Ion to residents in any part of the United States, in advance, by International Postal Order, the fee for which its 25c., payable to Mr. W. H. KLARKISON, 38 Great Russell street, Bloomsbury, London, 18 \$3,75. 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 por year, in advance, \$1,50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the uniforsigned. Specimen copies free.

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

Jan. 5.

### PSYCHOMETRY.

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

## 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 copy—retail price 30 and 25 cents, respectively.

For sale by GOLBY & RICH.

### PATENTS

PROCURED by T. H. ALEXANDER & ELLIOTT, Solicitors and Counsellors in Patent Cases, (established 1857), 605-6077th st., Washington, D. C. No fee unless patent is procured. Send for "Quida for Inventors" (free). Sept. 7.—1f

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and linestrated manipulations, by Dr. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50. Sent by express only.

Oct, 5.

### MINERAL RODS.

MPORTANT to miners and treasure-seekers. For Circular send stamp to E. A. COFFIN, 45 Bristol st., Boston. Oct. 19.—4w\*

PSYCHOMETRY.

FOR a Reading of Character, Business Capacities, Advice on all Business Matters, and a Forecast of the Future, send lock of hair, age, sex, 81,00 and 3-cent stamp, with return envelope fully directed. Address MRS, C. E. DENNIS, care of Letter Carrier No. 22, Cincinnati, Ohio, Oct, 12.

A NGIE MUNN-GLOVER, Test Medium and Soul Render, with advice. Terms: By letter, handwriting, with \$1 and stamped addressed envelope. 50 West State street, Springfield, Mass. 7w\*—Sept. 14.

### Mediums in Roston.

## Dr. Main's Health Institute.

The state of the s

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

Oct. 19,—13w\*

## DR. H. B. STORER.

OFFICE 23 Indiana Place, Boston. Psychometric ex-amination of disease 41. Remedies adapted to cure all forms of disease, sent to all parts of the country. April 20,—3m

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

## D. E. CASWELL.

TEST AND BUSINESS MEDIUM, will attend functuated. No. 9 Hancock street, Bunker Hill District, Boston, one minute's walk from Bunker Hill horse-car, Nov. 2,—1w\*

Mrs. M. J. Folsom, MEDICAL MEDIUM. Many remarkable cures have been performed by the inclinences that operate through her. Office 329 Tremont street, Boston, Mass. Aug. 10.

### MR. AND MRS. HOLMES, LATE of Philadelphia, now at No. 8 Davis street, Boston, will hold scances every evening at 8 o'clock.

Susie Nickerson-White. TRANCE and MEDICAL MEDIUM, 170 West Brock interference, St. Elmo, Suite 1, Boston. Hours 9 to 4.

# 1. P. CREENLEAF, Metical Clairvoyant and Homeopathic Physician, Office at 815 Montgomery Place, Room 4, Boston, Mass, Oct. 5.

MRS. L. W. LITCH,

PHYSICIAN and Test Medium. Circles Wednesday af-termons at 2:30, and Sunday evenings. 439 Court street. Oct. 26.—4w\* TAVING graduated and received a Medical Diploma, is prepared to cure all diseases by the natural laws of He, if called in season. Has removed to No. 3 Winthop street, Bunker Hill District, Boston, Mass. 2w\*-Oct. 29. Bunker Hill District, Boston, Mass, 2w\*-Oct, 26,

DR. A. B. WEY MOUTH, the wonderful healer, removes Tumors without operation. Diseases diagmosed from tock of hair for \$1. Female Diseases a specialty,
Advice free to the poor on Wednesdays. Office bours 1 to 3,
No. 66 Church street, Boston. 10w\*-Oct, 26.

Magnetic Movement Cure. DR, W. F. EVANS, 3½ Beacon street, Boston, Oct. 12,-4w

## MRS. KENDALL, TEST AND BUSINESS MEDIUM, 8½ Montgomery Oct. 5.

MRS. V. M. GEORGE W11.1. give Magnetic Treatment at her office, Room No. 85 Montgomery P acc. Boston. Oct. 5.

MRS. JENNIE POTTER. MEDIUM-Test, Medical and Business-136 Castle st. 13w\*-Oct, 5.

ELECTRO-MAGNETIC PHYSICIAN, 6 Hamilton Place, opp. Park-st, Church. Electrical Vapor Baths, Aug. 10. MRS. FANNIE C. DEXTER, 476 Tremont st., Medium. Will hold Circles for tests, development and spiritual culture, Wednesdays, P. M., and Sunday evenings.

MISS C. W. KNOX, Clairvoyant and Test Medium, No. 1 Wyman Place, from Common street, near Washington street, Roston. Circles Sunday evenings,

MRS. E. J. WELLS, 2 Linwood Place, Charlestown, Mass., Healing, Test and Business Medium. Examinations personally or by lock of hair. Girles Sunday and Thursday evenings, at 7½ o'clock. 4w\*-Oct. 26.

A. S. HAYWARD'S MAGNETIZED PAPER permignetic treatment from 9 to 4. 5 Dayls street, Boston. Oct. 5.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail ferents and stamp. Whole life-reading, \$1,00 and 2 stamps, 7 Kendall street, Boston. Oct. 12. MRS. NELLIE NELSON, (formerly at 730 Washington st.,) Business and Test Medium. Hotel Norwood, (2d suffer,) cor. Oak and Washington sts., Boston. Sept. 14.—13w\*

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Pellet, Test and Business Medium, Montgomery Place, Roston, Mass.

SAMUEL GROVER, HEALING MEDIUM, No. Aug. 31.—13w\*

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

PRANCES M. REMICK, Trance Medium, Spir-Itual and Physical Healing, 65 Charendon street.

MRS. EWELL, (Suite 2) Hotel Norwood, Oak street. Entrance on Ash street. Hours 10 to 5.

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Wants awaken intellect. To gratify them disciplines Intellect. The keeper the want the listler the growth. THE STRUGGLE FOR HAPPINESS Ford man, that looks on earth for hateliness

And here long seeks what here is never found. For all our good we hold from Heaven by lease, With many forfeits and conditions Loyal Nor can we pay the fine and rentage due Though now but writ, and sealed, and given anev Yet daily we it break, then daily must renew Phinehas Fletcher.

A heat full of coldness, a sweet full of Hitterness, a Fo the Editor of the Bancer of Light pain full of pleasantness, which maketh thoughts have eyes and hearts and ears, tred by desire, mused by delight, weated by fealousy, killed by dissembling, Unled by ingratitude; and this is love. - Enly, the Fu-

(From M. I. Holl rock's Hygiene of the Brain and Nervice PHYSICAL AND INTELLECTUAL HABITS.

Dear Sir: Your letter, asking my personal experience and suggestions in reference to hygiene, especially of the brain and nerves, has just been received, and, approving most Leartily your valuable labors for the development of a higher manhood, I take pleasure in responding.

Thave some views of hygiene differing materially from those which have been most current in this country, which it would require much more than a letter-to express. I know nothing more necessary to be impressed on every one than the importance of adapting the diet to the varying requirements of each constitution, and the varying corditions of the system from day to day. No uniform system of diet can suit various constitutions of opposite organic development, and there are few tersons who do not need frequent changes of diet to maintain perfect health. At one time salt is a necessity testorial. health. At one time salt is a necessity (es-ally in hot weather); at another, a matter of indifference. At one time strong coffee may aid greatly in restoring a depressed nervous sys-tem, and warding off malarious fevers; at anothtem, and warding off malarious levers; at another, it may greatly aggravate nervous disorders, sleeplessness and neuralgia. A volume would be required to illustrate the necessity of varied diet; but, after all, a vigilant observation by each, and chiefled, of the natural cravings of his own constitution, and the effects of each article of diet, is the only reliable guide. It was by this careful self-study that I relieved myself of severe dyspepsia in early manhood, and have brought up a comparatively weak constitution to a very healthful and enjoyable condition at ,

to a very healthful and enjoyable condition at the age of sixty-there.

As for the hygiene of the brain, it depends chiefly on that of the body, and is included in the laws of dist, everyise, etc., but it has also its special culture and development.

It may seem edd to those who regard the brain simply is the organ of intellectual power that I tegard the affections as the chief subject of consideration in cerebral hygiene; yet nothing is more certain in anthropology (which, as I present it, is a positive experimental sejence, and more certain in antiropology which, as I present it, is a positive experimental science, and not a matter of literary speculation than that the vitality and circulation of the brain are maintained, not by the intellectual powers, but by the emotions not only the gentler emotions that seek the good of others, but the more heroic emotions which constitute impulses and volitionary manual.

make the wells letter for their baving lived in it, to seek each other's seciety, without reserve for Testation, and to unite In groups, clubs or secieties of any kind, in which by their moral gower they nay sustain each other, and react gover they nay sustain each other, and react ence nay encapate from the wise, the good and progressive, and not nearly from fashion, wealth, i and the lower instincts of the multitude.

and the lower instincts of the multitude.

When I know of such tests as I seek them in a fraternal spirit, and when they approach me I welcome them with condiality; and if all students of nature and books who live not for self alone would follow these suggestions, there would soon be a social atmosphere about them in which there would be nothing morbid—in which the brain and soul might attain a higher development. Are there not everywhere materials enough in both sexes for such society if they were brought together, and is it not the duty of every one who appreciates these suggestions to seek and to organize such society, for innumerable reasons?

Regarding the above as the major portion of cerebial hygiene, I would offer but four minor

suggestions.

1. Vocal Culture.—The exercise of the voice and mind in conversation and in addresses to our friends or the public is the most efficient exercise for strengthening the entire brain, for want of which many a solitary student loses half the enjoyment of life, and half his mental

Balanced Culture .- As man's constitution consists of opposite powers, no great cultivation in any direction can produce satisfactory results, unless it be balanced by culture in the opposite direction to give it a basis. Regular muscular exercise is therefore necessary to the citydant or man of intellectual puresuits over the muscular exercise is the reachly he essay, to the student or man of intellectual pursuits, even to give the brain itself practical energy, and the exercise of the arms and shoulders is especially

exercise of the arms and shoulders is especially beneficial.

3. Nourishment.—A nourishing diet, abundance of blood, and sufficiency of sleep, or rest in the horizontal posture, are necessary to a sound brain. Abstinence, poor food, indigestion, and loss of rest impair the tone of the brain and favor the development of melancholy, irritability, and insanity. Rich blood nourishes the brain; poor, watery blood absorbs and removes cerebral substance. The food should be varied to suit the individual constitution, but as a general rule animal food and alcoholic drinks are not favorable to the best condition of the brain, although in very cold weather they are less objectionable than in the warm or temperate. Whenever freely used, they diminish the relative power of the moral and intellectual portions of the brain. Their tendencies coincide so well, it is an inevitable inference that a diminished consumption of animal food would be followed by a diminished appetite for alcoholic liquids,

gist after his liver had been roused by a chola-gogue medicine.

Much more might profitably be said, but I would conclude with this suggestion, that he who by the foregoing rules brings up his brain to its hest condition will tind it so active, so warm, and well supplied with blood, in every part, that he will be conscious of its action, and will be able to discover many of the functions of the different recious by the head substitute. the different regions by the local sensations in the head, the sense of warmth, heat and tension where the organs are active, the aching or tenderness where they are fatigued, the absence of any sensation where they are inactive, and pain or tenderness where they have been ected to painful mental impressions.

subjected to painful mental impressions.

Under a proper cerebial hygiene, there should be a consciousness of vital action, a gontle warmth, and slight tension over the head generally, and especially in the superior regions.

Very respectfully.

Oct. 27th, 1877. JOSEPH RODES BUCHANAN.

interest some of your readers.

My last letter was sent from Ogden, Utah.

bectured twice there on Sunday, in the afterneen in the open air, at Jones's Grove, and in the evening in the theatre, to good audiences. There are several Spiritualists there, but no organization exists.

From Ogden I came through to Omaha without stopping at any of the intermediate places.

From Organization of the medical profession which he undertakes to practice."

Other sections direct that every medical society organized under the laws of the State is required to have a Board of Censors to examine and license practitioners.

A new clause has been added to the old law, which includes dentists, and no one can practice dentistry who is not duly authorized to practice medicine and surgery, and obtains a dental degree from some institution authorized to confer the same and a license to practice.

From Omaha I went to Council Bluffs, where I found a fair society, and lectured for it three Sundays to good audiences. The friends there have rented a comfortable hall, and keep up meetings most of the year. When they have no regular lecturer to speak for them, one of the members introduces a subject, and they have a friendly conversation or nachests added mean. Each person receiving a license must pay the society granting the same institution authorized to confer the same, and a license to practice. All who practice medicine, surgery, midwifery and dentistry, must be authorized, and the same be recorded by the Clerk of the Court in State, if not a resident of the State in the county where he intends to practice.

Each person receiving a license must pay the society granting the same institution authorized to confer the same, and a license to practice.

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Each person receiving a license to practice.

State, if not a resident of the State in the county where he intends to practice. members introduces a subject, and they have a friendly conversation, or perhaps debate upon it, and thus, spend a profitable evening, and keep the social and fraternal fire burning, which seems in so many places to have been extin-iguished. Mr. George Canning is President of the society. I was pleasantly entertained by hip whilst there.

the society. I was pleasantly entertained by him whilst there.

I next visited Chicago, which, I suppose, is in a sense the capital of the West. Considering its age, and the fiery calamity that befel it a few years ago, it is a remarkable city. It has many fine streets, splendid buildings, beautiful parks, costly churches, and extensive manufactories, which I cannot stop to describe. Its cattle-yards and pork-curing establishments I suppose are unsurpassed, if equalled, in the world. Hogs are not very spiritual creatures, but a visit to the works where several thousand are despatched daily, is not without its lessons.

The First Society of Spiritualists of Chicago has rented a commodious Unitarian Church, and worships there twice a Sunday. Mrs. Richmond is the regular speaker, and is too well known to need any word of commendation from ms. The two lectures I heard given through her were admirable. Electured twice for the Society. There is a Lyceum connected with it, which I understant which is the regular speaker and the society.

mirable. Electured twice for the Society. There is a Lyceum connected with it, which I understand is in a healthy condition. I found some excellent mediums in Chicago. Mrs. Crocker and Mrs. Bishop are trance mediums, and the sittings I had with them were very satisfactory to me. Mrs. Blade and Mrs. Simpson are independent slate-writing mediums. This is a phase of mediumship which I have for some time felt an interest in, though I have more free privileged to witness it before. To go into the full particulars of the sittings I had for that phenomenon would take up too much space. Suffice it to say, both mediums afforded me every deit to say, both mediums afforded nie every desired facility for examining the surroundings tionary powers

The first requisite, therefore, to a sound, visorous brain is a resolute will and ambition to
succeed in some honograble career; the second is
what has senetimes been called allruism in opsposition to ezotisms the love of friends, the
love of society, the love of woman, the love of
strait thorwardness about it. Mrs. Simpson we of society, the love of wham, the love of aniversal lauranity in short, toy, in all its cossible forms not emitting the love of the divine and heavenly, which is the essence of religion, and the life and instination of the darkest hours that are surrounded by calamity and infustice.

When these loves are all normally developed, and cooperate with a strong will and heightened ambition, the brain has a fund of power that is inexhaustible, and the intellect is ever clear, copions and trethful. There is, therefore, no higher hygienic law for the brain than to love with our whole soul, and work with all our might in the direction that duty indicates. And, as love requires earthly objects and sympathy, we need to seek the society of those whose ear nost and loving natures render them worthy of our love, and whose intelligent companionship will strengthen of the brain; and it is the divertion, and to mitte in groups, cluls or lessible, on and the internet society for these whose is well provided for the-laydiene of the brain; and it is the divertion, and to unite in groups, cluls or restriction, and to unite in groups, cluls or distribution, and to unite in groups, cluls or restriction, and to unite in tigator who may have the opportunity of visit-

From Chicago I came to Battle Creek, Mich.
where there is a very fair Society, for which I lectured twice. I was kindly entertained by Dr. Spencer, who is President of the Society, and its main support. A good many Spiritualists and Free-thinkers who used to attend the spiritual meetings now support a Presbyterian church, whose minister has the reputation of being liberal. I do not know how they reconcile their conduct with their principles. If the minister be a good Presbyterian, as he ought to be whilst in that church, he cannot feed them with liberal and spiritual food: but if he teaches principles which are subversive of Presbyterianism, which he is paid to keep up and propagate, I do think he can hardly claim their support on the score of honesty and constancy. But alas, it is deemed more respectable to attend a fine church than an humble hall, and perhaps pays better in business. Wherever I go, I hear of Spiritualists supporting Orthodoxy, while their own movement is languishing well-nigh unto death. How long will this state of things last? Battle Creek was the scene of Dr. Peebles's successful labors years ago, and he has many friends and admirers there.

The Seventh-day Adventists have their head-quarters at Battle Creek. Their annual campmeeting was in session while I was there. History and experience seem lost on those people. Jesus was mistaken about his second advent; the apostles were at least eighteen hundred years astray in their calculations; Cumming. ing them.
From Chicago I came to Battle Creek, Mich.

Jesus was mistaken about his second advent; Jesus was mistaken about his second advent; the apostles were at least eighteen hundred years astray in their calculations; Cumming, Baxter, Miller, and other modern prophets have signally failed in their prophetic business, and still there are people who are looking out for the translation of themselves into the clouds, and the destruction of their enemies, by the second coming of the man Christ. Bitter disappointment appears to be the only school in which such persons can be taught.

From Battle Creek I came on to Detroit, where I lectured twice last Sunday, and shall probably remain two or three more Sundays. There are some good friends of the cause here, though there have been no public meetings lately. Dr. Spinney, President of the State Association of Spiritualists, lives here, and is a noble worker. Would there were more like him.

I shall soon be in the Eastern States; and as my stay in America will not be extended, I shall be glad to make the best of my remaining time. Friends can address me at Detroit till further notice.

Yours fraternally,

John Tyerman.

Detroit, Mich., Oct. 24th, 1878.

by a diminished appetite for alcoholic liquids, Detroit, Mich., Oct. 24th, 1878.

It seems that there was a commission appointed for revising the laws, that they might be brought into harmony with the requirements of the amended Constitution. To this committee the medical law of 1875 was referred for alteration, or, if thought advisable, for a recommendation of its repeal. This commission presented, if anything, a more inconsistent law than the one then upon the statute books, and as it was embedied in their report with the other laws contained therein, it was accepted without a hearing being given, although Mr. Durant requested one. The hearing of the petition for the reveal of the old law before the judiciary committee was not even referred to the House, therefore the new law takes the place of the old one without any action of the Legislature upon it. I will cite a few of the points in the straight-lawing into which the citizens of New Hampshire have been placed by The instigation of M. D.s who look upon the act as self-protection instead of sharery:

Sect. 1 provides: "It shall not be lawful for sought after by prominent gentlemen for specially happy, and afforded much gratification and delight to the company. Mrs. Jennie Potter, a popular medium of this eity, was present, and added greatly to the harmony of the occasion by her genial and attractive manners.

The scances were among the best that have been held by these mediums in this city; the recognitions in the light scance were very positive and highly satisfactory. A simple repast was partaken of at the close of the sittings, and the best of good feeling prevailed throughout the evening.

Mrs. Holmes, was especially happy, and afforded much gratification and delight to the company. Mrs. Jennie Potter, a popular medium of this eity, was present, and added greatly to the harmony of the occasion by her genial and attractive manners.

The scances were among the best that have been held by these mediums in this city; the recognitions in the light scance were very positive and highly satisfactory. A simple repast was partaken of at the cl

Letter from John Tyerman.

Letter from John Tyerman.

Forthe Educator the Bancer of Light:

Having traversed a considerable extent of country and visited several places since I last wrote to you, I beg to forward a short account of my journey and doings, which may possibly interest some of your readers.

Letter from John Tyerman.

Sec. 1 provides: "It shall not be lawful for any person to practice medicine, surgery or midwifery unless such person has received a degree from some college, university or medical and surgery, or shall have obtained a license from some medical society organized under the laws of this State, stating that he is qualified in the branches of the medical profession which he undertakes to practice."

State, if not a resident of the State in the county where he intends to practice.

Each person receiving a license must pay the society granting the same five dollars.

The penalty for not complying with the law is a fine of not less than tifty dollars nor more than three hundred dollars for each offence.

See, 8 of the law removes alt restrictions for resident physicians who have lived in the town since 1875, as follows: "The provisions of the preceding sections shall not apply to persons in the town or city of their present residence during all the time since January 1st, 1875."

The law does not seem to have any object but this: that all who practice shall be confined to their own localities and keep at home. Physicians from other States, who wish to practice in New Hampshire, will be obliged to obtain a lisense or be liable to a fine of three hundred dollars for every patient they treat in that State. The object of the law seems to me clear, that it is intended to prevent clairvoyant physicians from couning into the State and thereby starving out the old-school medical practice. Without question, if the law is enforced in all cases, there will be great opposition to it, and another session of the Legislature will find the people ready to repeal the unjust statute.

The friends in New Hampshire should agitate the matter thoroughly, and see whether men willing to vote to their constituency the freedom of sessearching after health (whenever they or

willing to vote to their constituency the freedom of searching after health (whenever they or

their families are smitten with disease) wherever help may be found, no matter who renders the service.

A. S. HAYWARD,

Histon, Mass.

Magnetic Physician.

From the London Spiritual Notes, ) Is the Queen a Spiritualist?

The Whitchall Review has a very prominent article headed with the pertinent question, "Is the Queen a Spiritualist?" Spiritualists themselves are often asked the question, but none of them, so far as we know, have ever been able to serves are often asked the question, but none of them, so far as we know, have ever been able to give a very definite reply, either one way or the other, though as to certain other members of the Royal family they could readily say "Yes," with no small degree of confidence. As to Her Most Graeious Majesty, the Whitehall Review, as we have said, asks the question, but only hints the answer and the hint, as we read it, is in the affirmative. The article, in fact, reads somewflat like an apology for the royal sympathy with so unjopular a faith. "Nobody doubts," says the editor, "that there are impostors who profess Spiritualism and rely upon jugglery as the proof positive of their manifestations," but, "on the other hand. Spiritualism finds favor with men whose intelligence is as indisputable as their honesty, and who are as little likely to be duped as to dupe others." This means, of course, that if the Queen really is a Spiritualist, she is not, therefore, necessarily a fool; a very loval predude to a very important paragraph, in which the writer says:

which the writer says:

"It is rumored in circles not likely to be victimized by an absolute concert that among the converts to Spiritualism must be numbered our gracious Sovereign. It is, we believe, a fact that one of Her Majesty's most confidential friends, the late Madame Van de Weyer, was a thorough Spiritualist, and held scances at New Lödge, in order to communicate with quiequid fait inmortate of her husband. If the Queen was indeed, eyer present at these scances, the idea at once suggests itself that her motive in taking part in a function of this sort would be something more than mere vain curiosity or a morbid search after excitement. Like her friend, the Queen has suffered a terrible bereavement, and we can well imagine that the hope of penetrating, if only for a second, behind the veil, and of learnings he condition of the illustrious personage with whom her life was linked, may have drawn her unresistingly toward the medium, and have converted the scance—associated as it is in most minds with absurdity and trickery—into a solemnity of rare significance."

The writer goes on to say that he purposely avoids "asserting positively that Her Majesty has, even subrosa, ranged herself on the side of the Spiritualists, or taken an active part in spiritual functions," whatever that may mean; but it is clear, nevertheless, from the whole tenor of the article, that he entertains a strong suspicion that she has. If she truly has, and the fact comes clearly out, we may soon see our, ranks crowded by a host of pitiably weak people, who are always waiting to rush to the front of fashion. Heaven save us from any but honest converts to our cause!

Spiritual Phenomena in Cleveland. To the Editor of the Banner of Light:

We have been favored the past week here in Cleveland with the presence of that excellent medium, Maud E. Mitchell, who was accompanied by her husband and little daughter. She gave five public séances while they remained, which were attended by some of the best citizens here. In each séance the most satisfactory

zens here. In each séance the most satisfactory results were obtained. Endearing words were spoken to those present by the independent voices of their spirit friends; nearly every one clasped the materialized hands of departed loved ones, and all felt a thousand times repaid for attendance at the séances. Not one dissenting voice was raised.

Mrs. Mitchell's life has been very eventful during the past few months. Her mysterious disappearance from Boston was involuntary on her part, and associated with events which had a touch of the tragical. She will acquaint the public with the facts in the near future. In the meantime she desires her friends to understand that she has not for one moment departed from her sense of right and duty. Her health has improved, her medium powers increased, and her life is fully consecrated to her public work.

We expect her to return to Cleveland and resume her mediumistic labors at an early day.

Cleveland, Ohio, Oct. 23d, 1878.

A. James.

and by an increased development in the masculine constitution of those qualities which render woman more temperate and retined than man.

4. Secretion.—The brain is analogous in its vital character to the glandular or secreting organs, and sympathics with all of them. Hence it is indispensable to a sound cerebral condition to maintain every secretion in healthy activity. This is indeed far more important than muscular exercise, and is to some extent a substitute to it. The secretions of the skin, lungs, liver, kidneys and bowels are all indisquensable, and every interruption should command immediate attention. Dr. James Johnson said he never felt so well prepared for intellectual effort as just after his liver had been roused by a cholaging medicine.

The Medical Law in New Hampshire.
To the Editor of the Banacr of Loght:

The following information concerning the final action of the New Hampshire Legislature concerning the Doctors' Plot Law, to whose dies and gentlemen assembled in the parlors of your space not long ago, seems due to yourself and been readers, and is therefore herewith submitted, as obtained through a letter which I addressed to Hon. E. J. Durant, who was the principal mover in the matter of championing the guides of Mrs. II. were in their best humor, and kept the company interested, by their with the guides of Mrs. II. were in their best humor, and sharp retorts. Little "Rosie Yamboo," the Indian guide and the first control of Mrs. Bointed for revising the laws, that they might be beinted for revising the laws, that they might be beinted for swap and afforded to the matter of the sharp retorts. Little "Rosie Yamboo," the Indian guide and the first control of Mrs. Bointed for revising the laws, that they might be beinted for revising the laws, that they might be beinted for swap and afforded. It seems that there was a commission ap- the Indian guide and the first control of Mrs. cointed for revising the laws, that they might be Holnies, was especially happy, and afforded

sought after by prominent gentlemen for special investigation of the phenomena, among them Vice President Wilson, James Gordon Bennett, (the first editor of the New York Herald,) Professor Crookes, of London, and many other parties, who obtained positive evidence of the truth of Modern Spiritualism through her powers.

Mrs. Holmes has visited nearly every section of the United States and England, meeting the keenest and best informed scientists of the country, giving sittings and getting manifestations under every conceivable kind of test, making converts often of the most obstinate skep-

It seemed a fitting opportunity to give the spiritualistic public these few facts of interest in noticing this occasion, which closed at a late hour, the company parting highly pleased with the evening's entertainment.

Movements of Lecturers and Mediums.

(Speakers having matter for this Department are reminded that the Bunner of Light goes to press on Tuesday of each week, but bars the date of Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday proceding the day of going to press.

Dr. James M. Peebles is about to give in Vineland, N. J., a series of lectures on his voyages around the world. In December he is to lecture in Chicago, Ill., before the First Society of Spiritualists of that city, whose regular lecturer, Mrs. Cora L. V. Richmond, will, during that month, address the Parker Memorial Society of Spiritualists in Boston. While Dr. P. is in Chicago those who reside at easy distances from that elty are reminded that they can obtain his services for week-evening discourses. During January he expects to give courses of lectures in Osceola and Waverly,

C. B. Lynn maybe addressed care of Clark House, 215 Broadway, Troy, N. Y., during November.

Wm. Emmette Coleman lectured on the evening of Oct. 24th on Spectrum Analysis, before the Academy of Science in Leavenworth, Kansas, to the largest audience that has been seen there for years. His remarks have been highly spoken of by many intelligent auditors thereof.

A correspondent, writing from West Newton, in forms us that Mrs. M. S. Townsend, though she has been called for several years past to meet with trials and sickness in various forms, is now improving in health, and hopes to be of yet more service to truth ere she lays down the armor of mortal life. She is an eloquent speaker, and should be constantly employed. Mrs. Sarah Byrnes Snow having again entered the lecturing field, is prepared to answer calls to lecture

east or west. She would like to make engagements for the coming winter. Address Malden, Mass., box 748. Mrs. E. A. C. Blodgett, of Leominster, Mass., an independent lecturer, is ready to take the rostrum. She is a lady of culture, and is well adapted for her chosen profession. Among her subjects are the following:

"Falth, Hope and Works," "Among the Breakers," and "Why Do Nations|Die?" Give her a call. H. E. Bliss writes from Orange, Mass., that B. F. Richardson, known as the blind medium, delivered two well-attended lectures in that town recently.

Mrs. Abbie N. Burnham spoke in Newburyport, Mass., Oct. 13th, Chelmsford, 14th, Nashua, N. H., Sunday, Oct. 20th, and Monday, 21st; Sunday, 27th, in Holliston. November 10th she will commence her work in Hartford, Ct., where she will probably remain dur-ing the month. Address her at 20 Porter street, Boston.

A correspondent writes: "Mrs. Minnie Merton is lecturing in behalf of 'The New Nation' in Central and Western New York. All letters should be addressed to 296 Ellicott street, Buffalo, N. Y."

Mrs. Clara A. Field will speak in Quincy, Mass., Sunday, Nov. 3d. She would like to make further engagements. Address her No. 7 Montgomery Place, Boston. Anna M. Middlebrook, M. D., will speak in Springfield, Mass., during November. Engagements will be made for the coming winter. Address, Box 778, Bridge-

The Annual Convention of the California State Woman Suffrage Association was held in San Francisco not long since, and J. J. Owen, editor of the San José Mercury, elected President for another year. The meeting was well conducted, and presented some good speaking, mostly and best by ladies, among whom were Mrs. Laura DeForce Gordon and Mrs. L. E. Drake.

### 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.

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### PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

AND

AN EXAMINATION OF THEIR DOCTRINES.

### KERSEY GRAVES.

Author of "The World's Sixteen Crucifled Sayiors," 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 montion of the word BIBLE is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

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