

VOL. XLII. COLBY & RICH, Publishers and Proprietors.

377.

MABS

EDITOB.

natructive

hs, \$0,75

e Order or e to cost of

ubsequent

N, MASS.

ED.

teries

)**rn**

KY.

reating er-ncient the-d-religions fes, myths, tand pres-analyses of ece, Rome, e extreme-is patient'y marked. fantise pie

marked, lentists ni-known and ony, geolo-sre review-man to the omena, are The philos-ter a novel of psychol-

0 pages.

RICH, at reet (lower

pirits:

to the

n Harps,

lergyman, from Bos-ns, and has be found to printed on es. Cloth.

s, COLBY it Province

300K.

URE.

are calcu

and control environed ence. The as follows: Discords; The Con-lography.

RICH, at reet (lower

ctims.

founded on

RICH, at reet (lower

Art.

resents the Hydesville, ice, 14 by 11

iling senti-g eyes, and

ace, 155 by

ning.

through a ent a time-

igel accom-

em of eter-od and pure

the 'crown

urface, 2014

all securely

r RICH, at reet, (lower tf

er!

TE.

TTE!

us perform-

vhica writes

oud or men

stonished at

through its ut one. All nediumship zes,'' which ommunica-

box, pencil understand

t BICH. at

treet (lower -Dec. 18.

ER,

evelopment ly attached all theories

the part of work Plan-nt whether

ver. With

r), Boston.

ent.

tide,

ıe.

E;

Ν,

EB.

BOSTON, SATURDAY, DECEMBER 1, 1877.

\$3,15 Per Annum, In Advance.

NO. 10.

Banner Contents.

FIRST PAGE. - Versus Dr. Carpenter: The Psycho-Physiological Sci-ences and their Assailants. The Rostrum: John Wesley's Search for Heaven.

SECOND PAGE. - Spiritual Phenomena: Physical Manifestations -Prophecy - Verification of Spirit Message; Physical Mediumship, Poefry: "The Rainbow Bridge," The Reviewer: Animal Magnet-tory of the Spirit Message Spirit Message Spirit Animal Magnet-tory of the Spirit Message Spirit Message Spirit Animal Magnet-tory of the Spirit Message Spirit Message Spirit Animal Magnet-tory of the Spirit Message Spir i, or Mesmerism, and its Phenomena. H: C. Atkinson and Spiritualism, etc.

THIRD PAGE, -Poetry: A Country Thanksgiving Sermon. Banner Correspondence: Letters from Ohlo, Pennsylvania, Maiyland, Califor-nia, Vermont, New York, Minnesota, and Michigan. A Spiritual Limb. "The Battle for Bread," etc.

FOURTH PAGE. - The Business of War, The Religion of Spiritualism, "Betrayed Physicians," Amory Hall Meetings, Foreign Items, etc. FIFTH PAGE. -Brief Paragraphs, Short Editorials, New Advertisements.

SIXTH PAGE .- Message Department :- Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin,

SEVENTH PAGE. -" Mediums in Boston. " Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Scientific: "piritual R. velations Confirmed by Scientific Discoveries. "Militant Christianity."

Versus Dr. Carpenter. THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

BULLEN RESISTANCE AGAINST SCIENCE. If new discoveries are to be received they must be received upon adequate demonstration. When a fact has been demonstrated in all the ways in which the demonstration is possible. it must be received. To deny it still is only to present a pigheaded resistance to science.

Dr. Carpenter presents this resistance by simply ignoring and refusing to consider the amplest and completest and most critical demonstrations of spiritual and mesmeric facts that the mind of man can conceive. There is no demonstration which he could propose that has not already been given in both Spiritualism and Mesmerism many times, and before many unquestionable witnesses. Nothing more can be done to complete the demonstrations but to invite additional spectators.

How does Dr. C. meet these perfect demonstrations? Simply by ignoring them in toto as unworthy of notice, and maintaining that the whole scientific demonstration should be treated as a fraud, until he and his clique of self-styled experts shall have subjected the phenomena to such tests as they may devise, entirely unmindful of the fact that all the necessary-tests of a perfect demonstration have already been applied over and over again by gentlemen immeasurably superior to himself as scientific investigators of physical as well as psychic phenomena. When such men as Elliotson, Gregory, Reichenbach, Ennemoser, Ashburner, Kerner, Hornung, Gorres, Count de Gasparin, Marquis de Mirville, Baron de Guldenstubbe, Cahagnet, Segouin, Deleuze, Cousoni, Roessinger, Hare, Crookes, Wallace, Flammarion, Varley, and a score of others who carry equal weight, in their scientific testimony, have made all the critical investigations suggested by skeptical ingenuity, and devised a host of experiments of which a Carpenter would never have dreamed, he modestly asks his readers to regard such men as frauds until he, who has no reputation as an original investigator, shall make an attempt not to investigate but to disprove what has already been ascertained! And Dr. C. is perfectly serious in this modest demand !! That investigation by Dr. C., however, never has occurred and never will. If he has evaded it for forty years past, and emphatically declined it when publicly invited, it is entirely safe to say that he will never make any investigation in which the instinct of self-preservation tells him that his self-esteem would be humiliated by the discovery of his life-long error. It is equally safe to say that if he should by any accidental combination of circumstances be caught face to face with the facts, and compelled to witness them, he would neither retract his calumnies nor apologize for his injustice, nor take up the investigation so long avoided, but would retire in sullen silence from the field of his defeat.

and see if this vital element may not be given off as caloric and electricity are given off from inanimate matter?

As a thermal sense is necessary to detect the emanations of caloric, and a visual sense to detect those of light, why may we not also have a psychic sense to feel and recognize the emanations of life?

This we certainly have; and in some the impressions on this sense are not only promptly felt, but are so overpowering as to overcome their resistance, as the caloric of hot climates overpowers the people at noon and drives them to their siesta. Thus the nerve aura from human life, producing a great variety of impressions which sensitive persons recognize, produces its peculiar somnolence when accumulated upon one who cannot resist it.

This is not the only mode of showing its existence, for millions are capable of recognizing this nerve-aura as distinctly as they would caloric, although they have too much vital force to yield to its somnolent influence when accumulated. The nerve-aura of life is thus as demonstrable as caloric. The well-developed sensibility which we can find in a large portion of the community anywhere, can recognize the aura emitted from any portion of the human body, and describe its peculiarities—can even describe this aura when imparted to a letter, and recognize in it all the vital forces of soul and body belonging to the individual. For this process I have introduced the term ESYCHOMETRY, and the process is now known all over the world, though it may be unknown to the Carpen terian class who shun new discoveries.

When we have experimented in the recognition of the aura of life, and in its transmission from one to another, to modify the vital forces and health, and thus find that we have got hold of a mighty power for the benefit of man, is it not a natural inference that if the mere emanation of this vital power from the living can achieve wonders in the restoration of the sick and modification of the character, something still more interesting would be discovered if we could follow up this mysterious vital element and see what becomes of it at the dissolution of the body in which it was lodged ?...

AFTER DEATH !

If the nerve-aural emanations of life are permanent, for I find them so in the oldest manuscripts, is-it not probable that their vital source is still more durable, and that we may derive benefit from contact with it after the dissolution of the organic body?

The investigation has been made thousands of times, and the systematized observations constitute a science-a true psychology. Sensitive individuals have seen the vital element at its separation from the body and described its appearancethey have seen it after the separation at various intervals of time from one to perhaps a thousand years, and they have perceived in this disembodied life all the characteristics which it possessed while in the body, together with the ability to organize from imponderable elements a new body suitable to its wants and similar to the old material body.

All this seems reasonable, but whether it seemed reason able or not, we have nothing to do but to accept what exists -what so many thousands if not millions can see and have seen during past centuries.

OCULAR DEMONSTRATION.

those of the finer development of sense who feel and perceive tinue to those upon earth, but that in heaven itself we would spiritual things? Cannot the man who has laid aside his body have repose, tranquility, utter freedom from the cares and by what we call death make himself visible again to his surviving friends by solar light, that all may see him and know that he still lives? and cannot his appearance be recorded by photography?

The Rostrum. JOHN WESLEY'S SEARCH FOR HEAVEN.

Lecture Delivered by Mrs. Cora L. Y. Richmond, at Chicago, Illinois.

[Reported for the Banner of Light.]

"The kingdom of heaven is within you." "In my Father's house are nany massions," "I go to prepare a place for you." - Words of Jeaus. "I saw a new he year and a new earth." - Recolutions.

I greet you, brothers and sisters, with the benedictions of the spirit. I come to you with a message of actual life in another region and another state of being. I describe to you the inward and outward conditions of that life. I expect of you nothing save your attention and hearing, and such conviction as may come if my testimony seem valid to you. Whatever is born of the spirit of truth survives.

I lived long enough after the advent of the Protestant religion to outgrow some of its severities; long enough to know that the faith of Luther was not a final faith, and the severity of Calvin was not the severity of God. Thived long enough to recognize in the gentle admonitions of Christ, our teacher and my Saviour, the truth concerning the spirit; and not all the terrors of the evangelical church, nor the established form of worship in the country of my nativity and ministration, could lead me to the supposition that Deity was other than a God of love. I found in him a father; in Jesus a teacher, a brother, a friend.

So far as my education would permit, I taught this; and you will bear me witness that it was a gentler ministration than that which preceded me,

Whatever may have come of those teachings upon earth, I recognize now that I was well prepared for the consciousness of the spiritual life into which I entered 1 did believe in the ministration of angels; I did believe in the companionship of the dear departed : I did believe that the sounds, and forces, and mysteries, unexplained by any form of religion in the world, were to be explained by spiritual and not by mundane influences; and I did believe that hovering all around the pathway of earthly life, accompanying the good and the evil, acting upon human life for good or evil, the departed ones were ever nigh. I did believe that the future life was a state of gradations of existence, and not one unqualified condition of happiness or misery.

It is true that I believed in a place of eternal torment, and it is true that I believed in a place of absolute happiness for those who were saved; but I tried to think that those who would be ultimately condemned were few, and I tried to suppose that all of mankind would finally in some manner enter the abode of the blessed.

With this qualification I entered spirit-life, after such min istrations as you are aware of ; and with these thoughts uppermost in my mind I was prepared to find many mansions in the Father's house. I did expect, however, because of my belief, of my salvation through Christ Jesus, of the consciousness of that salvation, to be admitted into his presence. I did expect that the heaven of the Christian, the true believer, was a special place, a habitation set apart from all the rest, where we would have sweet repose. I did not believe in an eternity But is the perception of the disembodied spirit limited to of idleness, but I supposed that our ministrations would con-

day sun beginning to compare with it, and I never beheld such luminous particles of atmosphere. He said: "I will shade your vision, that it may not be too bright for your gaze." Every object around us seemed resplendent with this transcendent brightness of the sun's rays, and yet no sun was visible, and no particular orb, only that this atmosphere eemed to extend in vast sweeping circles beyond, around and above us.

As we entered I saw innumerable beings whose forms were perfectly transparent, and who also were lighted by this same luminous power. These also had the garb of Ociental nations, and appearance of Ociental continents. I said, "Surely this is no heaven that I am in pursuit of, since these are all strange faces. I recognize none of my own kind or nationality." We passed on. They all seemed intent upon weaving light, and as they wove these meshes of light, making various motions and gesticulations, I could see that the space far beyond grow more and more luminous, and that wherever we went there were circles of these beings, with seeming incantations weaving meshes of this light.

We entered nearer and nearer to what seemed to be a centre in this singular realm, and wherever we passed there were still beings, groups of twelve or twenty-four, and finally I beheld innumerable ones; so great was the number that at last I ceased counting, and only watched the motions that were all pulsating in harmony, clad with greater radiance than before. Each new group scened circling around some centre of light; and at last I beheld what baffles language to describe—an orb splendor, pulsating in every artery and vein with a fire in which was enshrined, as within a dazzling sphere of light, a being, anget or God I could not tell. There, were wings of fire sweeping out from this sphere; there were pulsations that radiated to every circle that I had passed through, and seemed to direct and guide their motions. The space illumined by this wonderful being seemed limitless, and the power extending therefrom seemed to govern worlds and systems.

I said, "What is this? Here are countless myriads of beings seemingly engaged in no other work than toying with sunbeams. Here are silent and voiceless, innumerable powers, that have countenances of splendor, radiating light, yet from whom I receive no sound of voice or recognized." Then the attendant who had come to me smiled and said,

"This is the heaven of the Egyptians. This is the angel Ostris, who presides over them. We are millions upon millions of leagues away from the earth. There are myriads of beings drawn into this beaven, and these idle motions and incantaions that you see are the beginnings of worlds, the fibres of

thought that finally reach space and act upon atoms, produc-ing stins and systems of spletdor." "Am 1 to dwell here," I said, "who have no knowledge of Osiris? who do not know the meaning of these movements? who cannot worship at this shrine?'

"No; but this is heaven," said my guide, " and these whom you see seemingly employed in idleness are engaged in the majesty of creative power. They worship at this shrine: they have been led hither by their Deity, and these are their frultions."

I thought of Christ, of Calvary, of the blood which was shed for the world, and 1 said, "How can these beings be saved, or in heaven, without the intervention of Christ Jesus?" He said to me, in a very solemn voice, ³⁴ Truth was before Jesus. God was with elernity, and these were his children. What time they came from the earth, no man had heard the name of Jesus breathed. Their message was a message given of fire and flame, of power and creative life. They passed on into the world or atmosphere, that they themselves had fashioned, and here they dwelf and perform the work of their Deity. But if this does not satisfy you," he says, "we will pass on.'

We seemed to pass through this sphere, that occupied leagues of space with innumerable beings, into a mild, charméd light, s charméd as that light that hovers over the southern tropleal climes of the earth at sunset; as beautiful and clear as the

ar chines of the early at subset; as beautral and clear as the most crystalline atmosphere you ever have beheld upon earth, yet softened by an interpenetrating light, half dreamy, half lovely, that absorbed the spaces. Here I saw another wonder. There were sould ensphered, each seemingly in an orbit of its own, but without any form that I could discern. I could see the spheres move, could al-ment for the matching of their them the ball action of the set of the sould action. nost feel the pulsations of their thoughts, but I could acrive at no forms, only sphere upon sphere, moving and pulsating. 1 said, "What are these? Planets?" "Nay, these are 1 said, "What are these? Planets?" "Nay, these are souls." These revolved always, moving with harmonious ac-cord, around centres that were grouped each in their turn around larger centres, until we arrived at a centre that seemed to fill all space, and yet was a centre. There was no form, no presence, nothing but a sphere of this mild and subtle light, The most visionary thoughts, the most transcendent dreams, the most abstract visions of song and poesy, the most remote and absolutely unsubstantial creations, passed through my mind as I entered this sphere. I felt one with the absolute, I could almost hear the beating of God's heart, so intense was

The entire force of Dr. Carpenter's attack, if it has any force at all, lies in his assumption that the laws of Nature forbid the asserted psychic phenomena, and that all rational people know it. But this is merely begging the question, for he offers no proof, but expects us to accept his opinion of the | and their solemn responsibilities. laws of Nature and limitations of her power as decisive. But his opinion on this subject is more worthless than it would be on any other, as he is peculiarly ignorant of the laws of Nature concerned in the manifestation of psychic forces, and has never made a discovery in that direction, nor made himself familiar with much that is known to others.

GREATNESS OF THE SUBTLE FORCES.

How can the discovery of a new force in Nature conflict with anything previously known? The psychic force is no more contrary to Nature's laws, or incredible, than was the galvanic force when first discovered. All Nature depends on subtle forces which are imponderable, intangible or invisible. if not insensible. The mightiest agencies that we know are intangible, and cannot be grasped or seen.

What holds the earth and all the planets in their courses but the invisible and inconceivable gravitation? Whence comes all the life upon this globe, its winds and storms and constant changes? From a mighty agent subtle beyond conception, destitute of any appreciable form, size or weight, which we can neither hold nor see, although we feel its action upon the eye as it comes from the sun. What holds the needle to the meridian? Another mysterious agency which we cannot grasp, weigh or comprehend.

We perceive, then, that all which is material depends upon the immaterial-the quasi-spiritual. We perceive, too, (whether Dr. C. perceives we need not ask,) that the vegetation clothing the earth, and the myriads of animals that occupy it, depend for their existence upon something which is not material, upon life which is as far beyond our perception as gravitation, that wherever this spiritual element comes into matter it remains, controls the phenomena and perpetuates itself; but that matter which has not received this spiritual element is entirely incapable of the powers and phenomena of living beings.

VITAL AND PSYCHIC FORCES.

Is it unreasonable to attempt to get hold of this vital force for experimental inquiry, as we have taken possession of the electric forces of the clouds and of the metals? Is it unreasonable to watch the living body as it exercises its powers,

This is one of the grandest questions of the ages-most thrillingly interesting to our emotions, most profoundly fascinating to the philosopher, most captivating to the truly religious mind. In conceiving the possibility of such a return, the religious philanthropist sees at once a vast moral influence for the elevation of the race. They who love (and who does not ?) are assured of the happiness of the departed loved ones. and of a coming reunion, and all who toil and are heavy laden with the burdens of life find their burdens lightened by the consciousness of a nobler destiny.

Is it possible? Is it true? Is it beyond all doubt that the dead reappear on earth, that man is immortal, and that from higher spheres he can not only look down upon his friends and successors, but can even return to counsel, to behold and bless those whom he still loves?

Such a question should receive a solemn and deliberate anwer; our testimony should be of the most indubitable character, and it should be received with all the candor and solemnity that belong to the consideration of life, death, eternity,

> [From the Spiritualist, London, Eng.] SLATE-WRITING PHENOMENA.

BY EPES SARGENT.

Professor William Denton, an Englishman, and a thoroughly sincere and experienced investigator, writes me under date of September 27th, 1877, as follows :

September 27th, 1877, as follows: "I have a slate in my possession containing a message writ-ten in the presence of Mr. Watkins, and signed 'R. Dale Owen,' which I am quite sure was not written by any one in the body. The slate on which it was written was perfectly clean; a second slate, also clean, was laid upon it; a fragment of pencil between the two, and, while the writing was being done, I held my hand upon it the whole time. I showed the slate, at the Lake Pleasant camp-meeting, to thousands, many of whom had received messages, similarly written, through Mr. Watkins.

"Such evidence demonstrates beyond cavil the existence of unseen intelligences who understand our language. They in wariably profess to be our departed friends; they write as we might expect those friends to write, and I know of no good Confirmations similar to the above can be got by hundreds.

Boston, U. S. A.

AN ELOQUENT PASSAGE.-It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast by eternity to figat a moment upon its waves and sink into nothingness. Else why is it that the high and glorious aspi-rations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it the stars which hold their festival around the mid night throne are set above the grasp of our limited faculties forever mocking us with their unapproachable glory ? And finally, why is it that bright forms of human beauty are presented to our view and taken from us: leaving the thousand streams of our affection to flow back in an Alpine torrent upon our hearts?

There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber in the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever.-George D. Prentice.

trials of earthly life.

In my pursuit of heaven I found much of it on the lower earth, much of that happiness which comes from the con-sciousness of doing one's duty, much of that condition of the kingdom of heaven which I believed that our Master intended we should possess here; and when I repeated the prayer of the Lord, I believed it possible for that kingdom to come on earth, and that we each could assist in bringing about that kingdom, by our lives, actions, and teachings, to our fellow-men. I believed also that the state in which souls existed beyond death was a condition or state adapted to the mselves. On my admission into spiritual life_1 did not pass at one

to the kingdom of Christ's heaven. I was not admitted into the kingdom of those divine apostles, with whom I expected at least to have something in common. I did not at once see my heaven, my Christ, and my kingdom around me. I looked for it, as men are prone to, too literally. I looked for it too much after the manner of the senses. I expected Christ would come and welcome me to the companionship of the just and good, as having served him, though I was aware of my unworthiness in every human sense; but believing in the justification by faith as well as works, and believing that prayer had wrought wonders in my own nature, as well as having given somewhat of my life to this truth, I could but believe that the faith which was in me had exalted me to a condition where I would abide in the presence of those whom I revered, and where Christ Jesus would bid me welcome.

Instead of this, on my admission into spiritual existence Instead of this, on my admission into spirman existence a found myself, as I expected, surrounded by friends who had been waiting my coming, and who, it seems, had prepared for me a welcome. I found those of my own family and fireside, my own country and belief; and these gathered round as if to receive a message from me, when I was just admitted into the condition of those who had departed from earth life. The massage that they wished to receive was one of ministramessage that they wished to receive was one of ministra-tion. I said, "How can I minister to these who have passed beyond the earthly life long since, and to whom I come for ministration, and who I expect will be my teachers?" But they said: "We are devoid of teaching save from our own thoughts. Give us of the ministrations that you were wont to give upon earth" Leonnunced with myself for a time to to give upon earth." I communed with myself for a time to cover whether I had a message for these disembodied spirits who had received me into their kingdom, and who had nothing to give to a new-born soul who had just entered the spiritual state. I could find nothing save the thought of the love of Christ, nothing save that which had uplifted and sustained me in my dying hour; nothing but the consciousness that somewhere, in the heaven of heavens or in the vast eternity, that which I sought would be found. I commenced teaching them from this standpoint. I commenced telling them of the profound love and faith that I had in Christ, and I commenced to point out to them somewhat of what I belleved to be the actual inheritance of the Christian, to which some of them replied: "But we have not found this heaven; this kingdom has not come to us, and Christhas not appeared in our midst." "Nevertheless," I said, "I believe he will

Looking thus for heaven externally, and teaching the kingdom of heaven spiritually, you may judge, friends, that I was not prepared for that which came to me.

Presently, in the guise of an Oriental priest – I should judge one of the Magi of the East-there came a spirit seemingly adorned with great power and splendor, and he stood in my presence. I could not recognize in him the Master whom I sought, although his presence was fuil of commanding power, and his appearance one of transcendent loveliness. I said: "Do you come to lead me to my Master, and these my friends?" He says, "You are in pursuit of heaven. Will you come with me?" We traversed what seemed to me interminable spaces, with

great rapidity, whenever I failered my guide or director seemed to have the power to will me to proceed with him. We passed, so near as I could judge, far toward the southern leavens, in the direction of the Southern Cross, which constellation is not visible from this point of the earth or north-

ern latitudes. We entered a region of very great splendor and light, so bright that I never saw upon earth any noon-

This absolute feeling. At last it became painful, because of the silence and because of the unanimity. "What is this?" He says, "This is the heaven of the Brahmin, who worships in silence, having upon earth given to In this heaven, where Brahm' abides, there is no praise, no adoration, no prayer, no vocal utterance. The soul is ab-sorbed into the central life, and all move harmoniously together.'

"And have these spheres, that seemingly have no hum in shape, conscious intelligence?" I said. "Ay; not only so," he says, "but they are conscious in a diviner and more absolute sense than any thought of consciousness that humanity has ever had upon earth. They are conscious of the nature of things in their essences. Truth is no longer broken to them ; they are not in doubt upon any subject ; they have reached the final solution of all external expressions, and abide as the conservators of the spiritual essences of the universe. "These are those who worship not with deed and word, but who abide as central souls, round which other souls in more

broken fragments, and in other worlds, seem to r-volve." And I saw with awaz-ment that this vast and innumerable throng of spheres were moving harmoniously to a mighty pur-pose; without voice, and without praise, and without sign, were absolutely guiding distant regions of thought, reaching souls that were far away, and by subtle powers of silence in-"But this is not the kingdom of heaven which I sought. I

anupl comprehend it ; it is too vast ; take me elsewhere " Branching out from this in three directions there seemed sub-spheres. There were active beings, engaged in all kinds of occupations that pertained to the spirit, ministering to one another, ministering to those that seemed in distress and another, ministering to those that seemed in distress and doubt, engaged in different kinds of labor as if rearing habitations; employed in various errands to doff rent planets, as though they were message bearers from the inner sphere which we had visited. I said, "What are these three sub-spheres that seem to branch out from this centre?"

"Those are the followers of Buddha, the reformer of the Brahminical faith, who taught the practical expression of their religion in deed and word. These are the message-bearers from the inner shrine of Brahm. These are those estless spirits who seek to do the work of the Infinite, and therefore must be constantly employed. Therefore they minster; therefore they teach; therefore they build habitations; therefore they have a kingdom of heaven which constitutes abor and the constant employment of their thoughts in doing something."

"But is not what they do valuable ?" I said. "Most certainly," he answered me. "They must minister to those who are beneath them, and as it all the worlds and oberes of spiritual life there are many millions of beings less

"But," I said, " is this their beaven?" "But," I said, " is this their beaven?" "This is the heaven of the Buddhist," he answere'; " ho worships inly at the shrine of Brahm, but you will see his altars here to the three-fold deity, expressing the various forms of creation, preservation and destruction; he worships at

these shrines Then 1 said, " There seem to be more alt as to t e deily of destruction.

[Continued on eighth page.]

BANNER LIGHT. OF

Spiritual Phenomena. PHYSICAL MANIFESTATIONS-PROPH-ECY-VERIFICATION OF SPIRIT-

MESSAGE. To the Editor of the Banter f Light:

the name of Richardson-Dr. Richardson, he is the spirit-world," and I believe he said his wife's called, as he practices magnetic healing to some " extent. He lives in Worcester, Mass. He was idea that his dear lost ones were before him. A here a few days last week, and I sat in his circles sister of one lady present and the aunt of anoth- world. The records of India, Egypt, Greege, two evenings. They were dark circles, and the er, though not fully recognized, only bowed as- Persia, China, and the traditions of countries manifestations must have been convincing to the sent when their proper names were called by and peoples that do not possess a written histomost skeptical. The medium sat in the center of those relatives for whom they seemed to have ry, teem with incidents that are only susceptible the circle, sewed up in his coat, and hands sewed come. At another scance, the lady of the house of explanation upon the mesmeric hypothesis; up in the sleeves, so that it was utterly impossi- stated to me, a little colored girl whom she knew | yet, from the days of Anton Mesmer, wherefrom ble for him to free him-elf or his hands without well, showed her face quite distinctly. Her moth-dates the modern revival of the ancient science, breaking the statches. Hands were materialized er was present, and when a little hand had pat- i down to the present time, the subject has been -- half a dozen of them at the time-and differ. ted her, previous to this manifestation, and she more or less ridiculed and derided. It is true entiones in the circle had hold of these hands at the same time. They were of different sizes," from a large man's hand to that of a small child. They were soft and velvety, and of varying temperatures-some cool and some warm. Electric and gentlemen present on whom it was very the public sentiment upon this subject. This is, small bells in the room were taken up over our signify that spirits, as of old, may return. The facts, that are inconvenient to admit, by the oldheads, and all rung together, all keeping time to the music of a song that was being sung. The proceedings of the circle were opened by a beau. there made some demonstration. tiful prayer, offered through the organism of the medium, in tone and language very different from his own. This no dium's powers are not confined to physical manifestations; he talks, and also lectures, in clear and forcible language, and describes character. This is after the dark circle one is allowed to examine floor and cellar, ceilis over, and the lights are struck. He describes to a dot, the characters of several in the circle; and frequently, during the dark circle, he tells who the person is whose materialized hand you are holding.

PROPHECY AND ITS FULFILLMENT. the cabinet naked, as he had done for a skeptical But this account of Dr. Richardson's circle-mandoctor of Boston. On this occasion Mr. Pritchifestations is thrown in on the spur of the moard's mother appeared, and after he had shaken ment. I sat down to tell you of one or two prehands with her and returned to his seat, was dictions he made here last week, and which have been realized to the letter. There are, I should plied: "If I know anything, I do." "After this," judge, a dezen ear-witnesses - to use a word that seems to be needed right here---to prove that er at intervals of a few moments, old and young, he predicted these events before they transpired. short and tall, male and female." He-or the influence through him-said on Tuesday, Oct. 30th, that in a few days there would be a shock of an earthquake felt in New England In various places, but more severely along up. and at her cheerful and beautiful home at Casthrough Canada. Saturday night, or Sunday cade morning, only four days after the prediction, the earthquake came." The daily papers of this city on Monday gave accounts of the fright some people had received-door bells rung, dishes rat tled. "It was felt more severely along up in the British Possessions," said some of the despatches.

This medium also predicted while here that a serious railroad -accident would soon take place in Pennsylvania. He gave location, and number of persons that would be killed, which all took place just as foretold, and within a few days of the prediction. The telegraph brought confirmation of the medium's accuracy.

VERIFICATION OF A SPIRIT MESSAGE. While I am writing I will mention another matter which I have had in mind some time to write you about.

Last spring I saw among your messages one from a man named Livingston Miller; no one that I ever heard of before, but he claimed to come from a place-Englewood, N. J .- where a lady resides with whom I am acquainted, and who is an aunt of a lady friend of mine who lives next door to me. I wrote the name of Mr. Miller on a slip of paper, took it to this lady next door, and asked her if she would ask her aunt, the next time she wrote, if she knew of such a man, or could find out if such a one ever lived there? The matter passed out of my mind for some time : but weeks after, I a-ked her if she had written-to her aunt. She said "No," that she had lost the slip of paper, and could not find-it anywhere By that time I had lost the Banner, or had sent It away to some one, so I gave up the pursuit. This fall, months after I had given the slip to the lady, and months, too, after she had lost it, she came in one day, rather excited, and said "What do you think I've found?" and threw down the slip of paper. I looked at it and said there was nothing remarkable. In that-that she had merely found the name she had lost. "But," she replied, "I found it out doors, under a tree, just as fresh as if it had been put there just now." A good many storms, as well as months, had intervened between the time of losing and the time of finding, and it did book a little remarkable that this scrap of paper should turn up in this manuer, as fresh and uninjured as when written. The lady sent the name to her aunt, and received this reply: "As to the man, Livingston K. Miller, lawyer, I rather think I do know of him. He was one of our old residents, a leading member of society here, and a deacon of our church. Just the month he died I do n't remember, but it was some-time last spring—perhaps April. Should you dewife and three children, all smart, particularly the mother. She is a cousin of my friend, Mrs. W. What is up, I should like to know, that you are in pursuit of this man ?" Will you publish the date when this man, Miller, gave this communication? I have an idea that the Banner in which it appeared was as early as April, or possibly March.*

within, I should say, five or six feet of the cabinet (a shallow closet of the room), stated that a lady was at the aperture with a child, and that she kissed it. Several persons said: "Is it for me "" but no sign was given till a gentleman near me asked, and then the figures bowed. The name of Mary was also heard. The gentleman Perhaps you have heard of a blind medium by last referred to said: "I have a wife and child in name was Mary. He seemed impressed with the

were a deceiver, she surely would have then and

Wm. Eddy, at Utica, where he considers the

ing and wall, to their heart's content. The edi-

sired, he said, for a test scance, would go into

continues the editor, "figures followed each oth-

Written for the Banner of Light.

"THE RAINBOW BRIDGE."

BY M. THERESA SHELHAMER.

At the gleaming mystic portal-

Stand the massive gates ajar.

And a stream of heavenly glory

Shining downward from afar.

Bathès us in the radiant splendor

Of its clear, refulgent light,

And we see the choiring angels,

Clad in robes of spotless white.

Borne on wings of balmy zephyrs

Through the portals angel anthems

Till our raptured sense is quickened.

As from qualling vintage wine,

From the gates of shining crystal

Spreads a bridge of rainbow beauty,

Spans a bridge more firm, enduring,

Trod by none of mortal birth ;

To this cold, material earth,

Than the pyramids of old,

Linguite

To this lower world of ours;

Roll in melody divine,

Through the massive crystal gateway

Wafts the scent of countless flowers,

G. L. DITSON.

The Rebiewer.

ANIMAL MAGNETISM, OR MESMERISM, AND ITS PHENOMENA. By the late William Gregory, M. D., F. R. S. E., Professor of Chemistry in the University of Edinburgh. Second and slightly revised and abridged edition. Lon-don. William H. Harrison, 38 Great Russell street. 1877.

The subject of Mesmerism has attracted wellnigh universal attention throughout the entire had asked if it was her little girl, she was again , that with the people of to day Mesmerism meets earnestly patted; and a like favor was granted with a kinder reception than it did some quarto the dostess. The last evening of Mrs. A.'s ; ter of a century ago, and within the last ten or comfort found in this was, that if Mrs. Andrews or experiences of the once sneered-at science. The subjective phenomena of spirit-control are,

by these would-be critics, complacently reasoned I have recently seen our worthy citizen, Mr. , away upon a purely mesmeric ground. Hence end of this chapter there is a paragraph which Pritchard, who, it will be remembered, had, with the frequent exclamation that Mesmerism is a | contains a piece of information that will probhis sister, Mrs. Packard, such marvelous mani- sufficient explanation of Spiritualism. Those ably prove a little startling to many American festations at Chittenden. He has lately visited ; who use the argument, however, very conven- Spiritualists, and which, had our author paid a lently ignore the false logic of their position, for | little more attention to the subject he criticises materializations to be remarkably good. Every if Mesmerism was humbug before the advent of Spiritualism, it is rather curious that the advent | to do, would not have appeared. He is speaking tor of the Utica Sunday Tribune so expresses when we remember that in the estimation of ferring to Andrew Jackson Davis thus remarks: himself, and states that William took off coat | many of those who reason as above, Spiritualism and yest at the scance he attended, and, if de- is almost synonymous with imposture. However, those who care to realize the truth of Mesmerism, are capable of doing so by the exercise of their own personal abilities as operators, hence the reality of Mesmerism, like the truth of mathematics, is independent of theorizings, for or asked if he knew that to be his mother. He re- against, since it rests upon the solid ground of fact and truth illuminated by experience.

The original edition of the book under notice was issued in 1851, and has for many years past been out of print. Its relippearance in its pres-If space permitted much more of interesting | ent form is due to the deep interest taken in psymatter could be added, not only concerning the chological science by the wife of our illustrious Eddy exhibition, but Mrs. Andrews's, both here author; and, considering the scarcity of textbooks on the subject, it will prove a most useful addition to the literature of psychology. The revision of the book has been under the direction of Mr. W. H. Harrison, the editor of The Spiritualist. His task has been satisfactorily accomplished, and in the preface that he has appended to the present edition we have a short biographical sketch of the writer of the work, from which the reader learns that : "The late Dr. William Gregory was born in 1803, married in 1840, and died in 1858. He was a Fellow of the Royal Society of Edinburgh, and during a large portion. of his life occupied the chair of Professor of Chemistry at Edinburgh University, a position obtained after a contested election, in which Dr. Lyon Play fair way his friendly opponent. Dr. Gregory refused to canvass the doctors, and Dr. Alison told him that he would lose the appointment in consequence; but he was true to his principles, and said that he would be a 'martyr if necessary to the cause of truth' "-which is certain evidence of the high position and attainments of the writer. Mrs. Makdougall Gregory, the widow of the Doctor, a lady whose name is Intimately associated with Spiritualism in connection with the aristocracy of England, and who herself occupies a high social position, being a descendant of the ancient family of Makerstoun of Roxburgshire, has been instrumental in causing the reappearance of the work, as it is

resides in bodies, animate and inanimate, a certain force or influence which is felt by certain individuals, who again are more or less strongly. and in different ways, affected by it. That this force or influence is the same which in a peculiar form gives rise to the mesmeric phenomena, to the mesmeric sleep, and to mesmeric sympathy as well as antipathy, is in the highest degree probable. But I shall not here enter on theoretical questions; I wish merely to point out and establish the facts," which is done further on, if testimony be of any value.

Clairvoyance is dealt with very freely in the succeeding chapter, and retrovision and introvision are analyzed and illustrated. A very interesting chapter follows on the subject of prevision, and the cases adduced in support of the phenomenon of prevision are very interesting reading. Spontaneous clairvoyance is also dealt with, a striking case of it being brought forward. In chapter six the author affirms that the various degrees of the subject, or perhaps divisions apscances, when there were about twenty ladies, twelve years a noticeable change has occurred in plied to it, such as mesmerism, electrobiology, and hypnotism, are essentially the same in Nalights were seen dataging overland, duting here desirable to make a favorable impression, not a ' in a large measure, due to the desire of a certain | ture, and urges the importance of perseverance and there, new low, now high. Three or four light, not a voice, not a face, not a rap came to class of thinkers to explain away a new order of in experiments, and the need of a thorough study of the subject. In the following chapter the trance is dealt with, quotations from the experiences of M. Cahagnet, the celebrated Parisian mesmerist, being brought forward. Toward the than perhaps time or opportunity permitted him Spiritualism should make Mesmerism true; of the revelations made by clairvoyants, and, re-

> "I do not here refer to the case of the Poughkeepsle seer, Andrew Jackson Davis. I think there can be no doubt that his revelations, which present an appaling hotch potch of all possible metaphysical systems, are essentially the genuine results of a most remarkable degree of mesmeric sympathy with all who approach him, which leads him to retail, as they are imaged in his own mind, the heterogeneous opinions and ideas of such as act upon him unknown to themselves, and have read and thought upon metaphysical subjects.'

An impartial reading of the able introduction to "Nature's Divine Revelations," which is wellnigh judicial in its ability, would have dispelled the opinion entertained by the author of the book before us of the interpretation he places upon the source of Davis's inspirations. In the next chapter a well-merited encomium is paid to the abors of Gall and Spurzheim, and the subject of phrenology, which owesits existence to the labors of those able men; and he brings forward the experiences of mesmeric operation as substantive proof of the theories of phrenology. It is scarcely necessary to enter into a more detailed analyis of the book, the aim of which will be sufficiently suggested by our preceding remarks. The evidence brought forward from our author's experiences and the experiences of gentlemen he was personally associated with in his work, are of so varied and complete a nature, and contain so much practical information, that a partial presentation of them would only be doing injustice to the merits of the work. It is of course impossible to expect, in the narrow compass of a brief review, a complete resumé of the author's labors.

There is nothing substantially new in the volume before us; the facts recorded have been verified by experiments subsequently, in almost every land, and the reality of mesmeric phenomena is to day indisputable to the mind of every intelligent person; but, as a record of a series of exceedingly satisfactory experiments, conducted with all the calmness of philosophical inquiry, Prof. Gregory's book will maintain its position as the standard work.

One element that has been the means of largely extending the boundaries of mesmerism, has been the development of a class of sensitives in every country of the world, who are the subjects of powers and forces not reckoned upon by mesmerists as a rule. The faculty of mediumship, in its psychical department, is but a development of the possibilities presented by mesmerism. What are the trance, seeing mediumship, healing mediumship, and various other "gifts of the spirit," but evolutions of a higher form of mesmeric manifestation than can be produced by purely mundane methods? The careful reader will rise from the perusal of this work with no little pleasure. To some, as before mentioned, it may not bring anything new. The calm and clear method employed in the narration of the Doctor's experiments, however, lends to his statements an air of reality which is not the east charm of his work. It is to be hoped that the publisher's venture will prove successful, and if every earnest student of psychology supplies himself with a copy of this volume he will only be doing his duty toward those who have placed it before the public. It is to be trusted that it may successfully accomplish its mission, and be the means of shedding abroad in the world some useful information upon those deeply mysterious problems which are bound up in human nature, and which psychical science, as we master its wonders, may enable us to unravel. J. J. MORSE.

DECEMBER 1, 1877.

H. G. ATKINSON AND SPIRITUALISM. form : "We must conclude, therefore, that there To the Editor of the Banner of Light:

In a correspondence, a short time since,'in the Investigator, I incidentally stated that Mr. Henry G. Atkinson, the well-known metaphysical writer, had become a convert to Spiritualism. I based the statement upon the fact that he had been satisfied of the reality of spiritual phenomena, and from seeing frequently his letters in the spiritual papers, which I confess I did not read so as to ascertain their purport. My statement was questioned by the materialistic party, and Mr. A. himself was appealed to by them, and here is his answer:

"In reply to 'D. A. C.'s' Note in the Secular Review and Secularist of Sept. 1st, I may inform him that he will find my opinion concerning the so called Modern Spiritualism in our report, pubso called Modern Spiritualism in our report, puo-lished by Longman in 1871, and re-published in a cheap form by J. Burns, 15 Southampton Row. I was on Sub-Committee No. 1, together with the eminent naturalist, Mr. Wallace, Serjeant Cox, and other persons of position and learning. My opinion is, that the facts in question form a branch of science of the deepest interest and of the high-est importance in reference to the science of man and mind, and indeed of life in general. The reason of the prejudices and opposition of Secu-larists is so clear and natural that one can only combine them and the security of the security smile at them supposing themselves Free. Think-No sect or party was, or ever can be, free.

'Ce n'est que le premier pas qui coute.' The first fact, then, our attention was called to was the sounds called raps on the table, or other furniture, or parts of the room, and which sounds, interpreted by the alphabet, often indicate a cer-tain amount of intelligence. Then followed the movement of the table round which we sat-a heavy dining table; and I so arranged the experiment that it was impossible for any one to touch it without being observed. All present were per-fectly satisfied that there could be no trick or collusion, and we were all independent investigators, there being no professional or hired 'medium' present. The so-called higher phenomena, and as respects the theories as to the cause, we did as respects the theories as to the cause, we do not go into. I think this is as much as 'D. A. C.' expects me to state, since to go into the whole matter, and to detail my 'personal experience' from the beginning, would require a volume. But this I may say, that I am not a Spiritist. I do not believe in the existence of spirits as ghost of the doad, but that the two support the range of the same

ghosts of the dead, but that the cause of the rapping must be sought in some reflex power ena-nating from persons present—whether you call it animal magnetism, psychic force, or what you will-accompanied with an 'unconscious cerebra-tion,' which gives the occasional intelligence. But when we see the blind opposition of men of science to novel truths a little out of the ordinary line, one need not wonder at the ignorant prejudices of Secularists, who do not perceive that the new facts may be perfectly consistent with Atheism or Materialism.

From this it will be seen that Mr. Atkinson admits the phenomena of Spiritualism to be rue, but thinks he can find an explanation in the "unconscious cerebration " theory of Dr. Carpenter, or some fallacy of the kind, without believing in "the existence of spirits as ghosts of the dead."

It is unnecessary for me to adduce arguments in disproof of this untenable theory. I content myself by quoting the words of Andrew Jackson Davis on this subject, who says, "To affirm that the human brain can project an electric or odic force sufficient to move heavy tables, and to move them, too, in such a way as to respond to questions put mentally by the medium or by others, is to say a thing which far more taxes human credulity than the spiritual solution of the matter. The hypothesis that these phenomena have their origin in some hitherto latent action of electricity, magnetism, or any other natural and physical forces, creates many more difficulties than it overcomes, and is also inconsistent with some of the best attested facts. In like manner, the idea that these phenomena are caused by some unconscious. involuntary mental action of some person or persons in the body, is equally unphilosophical, equally at odds with the attested facts, and equally open to the objection that it magnifies the marvel it professes to explain."

The smallest mercies are thankfully received, . and it is something to have a leader of the materialistic party unqualifiedly admitting the spirit ual facts, both mental and physical. This stage gained, a little more progress must inevitably result in the recognition of the spiritual theory, and hopes may be entertained even of the venerable materialistic philosopher, Henry G. At-Yours, &c., ROBERT COOPER. kinson.

Yours truly, F. ELLEN BURR. Hartford, Conn., Nov. 6th, 1877.

PHYSICAL MEDIUMSHIP.

To the Editor of the Banner of Light :

Mrs. Andrews, of Cascade, has favored us with a short visit. A lady friend who appreciated her powers and many good qualities, invited her to Albany, where, I think, she has done no little good. As no test conditions were imposed at her scances, skeptics had an opportunity to doubt; but those who know well the lady of the house, and that, as she assured me, she was with Mrs. Andrews morning, noon and night, and was certain that she concealed about her garments no masks, wigs or other paraphernalia of a sham show, must have been deeply impressed by the manifestations. The night on which I attended the "sittings" many very brilliant lights were seen in various parts of the chamber, four or five faces appeared at the aperture, a few words were spoken by the spirit of a Dr. Baker, and spirits walked the floor in our immediate vicinity, if the expressions of a clairvoyant in the circle could be trusted and the patting on our knees by invisible hands could be accepted as evidence. My own sight being imperfect I could not trustit; but a gentleman who sat in a good position in the inner circle, and

• The message was printed March 24th, 1677, among those liquids be it through the mediumship of Mrs. Danskin. - Ed. B. of L.

Flashing with its hues of gold.

th its ross and

Love, the busy royal builder. Sympathy its architect. Based on fond enduring memories, That the soul can ne'er neglect ; -Knowledge, Truth and Understanding Plied their tools with master hands, Wisdom crowned the whole with glory,

Till complete it proudly stands. Close beside the mystic portal Angel children sweetly play; Darling forms we miss so sadly From our lonely earthly way. But when twilight's silvery curtain

Falls across the burning sun, Gliding o'er the brilliant causeway, Come our children, one by one;

And their volces, sweet and tender, Ring like music in our ears. While their fingers, soft as snowflakes,

When away our falling tears. And the tones of other angels Mingle in with words of love,

For the bridge is thronged with seraphs Hastening downward from above.

Oft in dreams we span the archway Leading to that world of light; Oft in dreams we join the angels, In our robes of snowy white; Oft in soul we join the chorus-Swell the grateful praise of Love; Oft our inmost aspiration Reaches to that world above.

Close beside the royal archway Leading to the pearly gate, Countless groups of weary pilgrims, Earth-worn heroes, calmly wait-Wait to hear the welcome summons That ere long will surely come, Bidding them to pass the portals Of their radiant spirit-home.

Ought I to be ashamed to confess that I went to the St. James Hall to hear Bradlaugh and Mrs. Besant? If so, I am not; for here again I learnt lessons that ministers of the Gospel would do well to heed. It is a sign of the times to make men serious and thoughtful, and as a fact cannot-must not-be scouted, to see assembled at a Music Hall in quiet, holy Plymouth, over one thousand men and many women to hear an Atheist and Republican defending the liberty of the press, and speaking with such powerful oratory, using such facts and correct language, that although I was fully determined to challenge any mis-statement he might make, I could not detect one; and to see the attention of these men, to hear their outbursts of applause, made one wonder if at that hour you could have matched them with members of their class by putting together the scattered specimens in all the churches of any county in England .- Cor. Esser (Eng.) Telegraph.

There is a latent heat in everything, even in ice. Water is cold and sulphuric acid is cold, but if these two cold liquids be mixed together, they will at once produce in-

sued under her auspices. It is at once a valuable tribute to her laudable disire to further the cause of psychic science, and/a pleasant recognition of the labors of her learned husband.

The work is of goodly dimensions, being upwards of two hundred and fifty three pages in extent, embracing sixteen separate chapters, commencing with the simplest forms of mesmeric experience, and gradually working forward through the higher phenomena, to a careful and concise summing up of the whole. The work is rather more a record of experiments and observations, than an attempt to theorize or speculate. It is written in a calm, clear and dispassionate style. It will be best appreciated by those who prefer a methodical, exact, and a rather understated style of diction. There is no straining after effect, but each fact recorded is placed before the reader with almost Spartan severity in the matter of language and brevity. The opening chapter enters somewhat minutely into the processes to be pursued for inducing the mesmeric sleep, deals with the phenomena of the sleep, and the problem of the divided consciousness of the subject, what senses are affected, and that truly wonderful phenomenon, insensibility to pain; the subject being further continued in the second chapter by an analysis of the effects produced by the control of the operator. Chapter three devotes a portion of its contents to a well-merited rebuke applied to that class of mesmeric operators who make a trade of the subject of mesmerism on the one part-for their own pecuniary advantage, and on the other to gratify the morbid curiosity of the vulgar crowd, upon which subject our author says: "Public exhibitions of the phenomena of mesmerism are not, in my humble opinion, good things. I have already given some reasons against them, and I would here add that to employ these wonderful and beautiful facts merely to excite wonder, and produce amusement, is a great abuse of our powers. Mesmerism is not a plaything; it is a serious, I would say a sacred thing, which ought to be studied with reverence, and not degraded to minister to the idle curiosity of those who regard it merely as an exhibition to be forgotten the hour after it has served to gratify our love of novelty, or to raise a laugh. In private alone can it be properly studied. No one in a public hall, save, perhaps, one or two close to the subject, can see the phenomena as they ought to be seen, or judge aright of their truth, and of the beautiful evidence of that truth afforded by the countenance and manner of the sleeper. I have seen many persons who came from a public lecture quite unsatisfied, convinced in five minutes in a private room where they could really see what was done, and hear what was said." Every intelligent experimenter will agree with the foregoing. The same chapter deals with the subject of sympathy, the transference of sensations and emotions of the operator to the subject; thought reading, sympathies and antipathies, and concludes by some remarks upon

the hypothesis of the existence of a psychic force which is stated in the following guarded | fruit in all stages of growth.

Warwick Cottage, Old Ford Road, Bow, } London, England.

To the Editor of the Banner of Light:

Will you allow me to make a brief addendum to Will you allow the to make a orier data match to the personal item in a recent Banner, which states that I am "at present giving scientific lec-tures" here? The statement is true as far as it goes; but it should be added that my guides are teaching Spiritualism, pure and simple, without "ifs, ands or buts," every Sunday in the same place-Belvidere Seminary. It is surely time that there should be at least one institution of learning on the broad earth whose proprietors and teachers are not afraid nor ashamed to be known as believers in the Spiritual Philosophy not only, but also as recognizers of the import-auce and value of every phase of *illustration* of the mutual relations and influence of the seen and unseen world's, and as, with this one excep tion, I know of no public school, (unless, per-haps, at Ancora, N. J.) seminary, college or uni-versity anywhere, which would allow mediumship to be taught and illustrated openly and reg-ularly, and applied in a natural and orderly manner to the development of the spiritual glits of such of its pupils as night specially desire it. feel disposed to not let the above statement stand unamended; and I would respectfully suggest to those Spiritualists who have faith in mediumship, and who believe it to be worthy of recogni-tion in institutions of learning, that Belvidere Seminary is a better place for their children than a Catholic Convent school or Methodist Episcopal! I do not think anything could induce me to stay very long in any institution, or anywhere else, if my spirit-friends and guides were not as welcome there as myself. J. M. ALLEN.

In Southern California the tomato is perennial. At Los Augeles there is a vine twenty-five feet bigh, trained on the side of a house. It has blossoms and at the same time

Organization.

To the Editor of the Banner of Light: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth: so is every man that is born of the spirit."

All the organized political governments in Europe, Asia and Africa are run for the benefit of the governors rather than the governed, and in fact constitute a conspiracy against the rights and interests of the great body of the people l

Every organized body of Doctors of Medicine is run for the benefit of the doctors rather than that of their patients !

Every organized body of the fraternity of Doctors of Law is run for the benefit of the lawyers rather than for that of their clients!

Every ecclesiastical or theocratic organization that exists, or has ever existed, has always been run for the benefit of the ministers and priests rather than for that of their blessed dupes, "my people," as they imperiously call them !

Let Spiritualists take warning of the concurrent testimony of all history, and resist every attempt of designing or mistaken men to persuade them to enter into an organization that must infallibly, if every prior precedent is not a lie, lead in the end to the slavery of the many for the benefit of the few, and the subjugation of the mediums or prophets to the domination of the priests and pharisees! **T.** R. H.

Peace at Antwerp.

Says the Springfield Republican of a late date: While cannon were thundering and bayonets thrusting before Plevna and in the Shipka Pass a few weeks ago, as they are now, a notable peace council was meeting in Antwerp. This was the association for the reform and codification of . laws of nations, with members from England and the United States, from France, Belgium, Holland, Italy and Egypt, and their work, like that of our social science conventions, was the reading of papers concerning business and law and treaties. One step taken was the passage of resolution urging upon all governments the insertion in future treaties of an arbitration clause. At the moment this effort looks as futile as the zenhyr against the oak, but of late it has been learned that moral sentiment is not powerless, even between nations, and the jurists, bankers, clergymen and business people who took part in this conference do not seem to us to have wasted their time or trouble. The fact is most encouraging that the waste and uselessness of war are being every day recognized, and, though the time may not come in our day when the nations shall not war any more, we expect to live to see many a dispute settled that would, at a previous time, have plunged two countries into misery. Since the high example of our Alabama case, we have a right to look for at least that progress.'

DECEMBER 1, 1877.

the

enry

iter,

ised

sat-

and

tual

)as-

ues-

Α.

his

ular

 \mathbf{orm}

the

ub-

in a

0W. the

ю**х,** My nch

gh

aan

l'he

·cu-

nly nk-

ree.

l to

her ds, cer-the eri-uch ber-col-ors, m' und did C.' ole ce'

tist. as ap-na-l it

ra-ce.

iry ju-the he-

son

ue,

un-

er,

in 1."

nts

ent

on

1at

lie

ve

ns to

ıli-

he

ri-

ty,

cal

er-

he

nat

us,

eral,

nd

ies

:d, .

te-

ge

re-:у,

n-

14-

est nd the

i'n

fit

 \mathbf{nd}

its

ne

an

)C-

rs

on en

its

ny

Ir-

it-

đe

n-

ıd

n-

li-

ts

θ:

ts

8

ce

18 of 1d

a, æ

18 W 0**f** 0-

θ.

e n

3,3,10 5,7 011

A COUNTRY THANKSGIVING SERMON.

Ay, goodman, close the great barn door; The mellow harvest time is o'er: The earth has given her treasures meet Of golden corn and bearded wheat. You and your neighbors well have wrought, And of the summer's bounty caught; Won from her smiles and from her tears Much goods, perhaps, for many years. You come a tribute now to pay-The bells proclaim Thanksgiving Day. Well have you sown, well have you reaped; And of the riches you have heaped, You think, perhaps, that you will give A part, that others, too, may live. But if such argument you use, Your niggard bounty I refuse. No gifts you on the altar lay In any sense are given away. Lo! rings from Heaven a voice abroad : "Who helps God's poor doth lend the Lord." What is your wealth? He'd have you know To hold it, you must let it go. Think you the hand by Heaven struck cold Will yet have power to clutch its gold? Shrouds have no pockets, do they say? Behold ! I show you then the way : Wait not till death shall shut the door, But send your cargoes on before. Lo ! he that giveth of his hoard To help God's poor doth lend the Lord.

To-day, my brethren-do not wait: Just yonder stands Dame Kelly's gate; And would you build a mansion fair In heaven, send your lumber there:

Each stick that on her wood-pile lies May raise a dome beyond the skies; You stop the rents within her walls, And yonder rise your marble halls; For every pane that stops the wind There shineth one with jasper lined. Your hoard is held in Hands Divine; It bears a name that marks it thing Behold the bargain ye have made, With usury the debt is paid.

No moth doth eat, no thieves do steal, No suffering heart doth envy feel; Ring out the words, Who of his hoard Doth help God's poor doth lend the Lord ! Go, get your cargoes under way; The bells ring out Thanksgiving Day! -Harper's Weekly.

Banner Correspondence.

CLEVELAND. - Mrs. Julia M. Carpenter writes, Nov. 10th: "During my stay in this city it has been my pleasure to make the acquaintance of Mrs. Sara A. Andrus, a lady of rare mediumistic gifts, with whom I have had two sittings, and at both of which, what I regard as unmistakable evidences of spirit-presence and power were given.

Dower were given. One very interesting phase of Mrs. Andrus's mediumship is drawing and painting forms and faces in an accurate and often very artistic man-ner, while her eyes are blindfolded in a way that

twenty minutes. Mrs. Andrus assured me that it would be impossible for her to draw or paint in her natural condition, as she had not the slight-est talent in that direction, which statement was

giving me a few loving words from them. Their names were not called, but the description was so definite that I could not fall to recognize them. Then the controlling spirit said, 'I see a lady standing by you. She is quite tall and slender, and has dark gray eyes and almost black hair. Her name is Mary She says you were with her when she was sick. She wants you to write to her boy and tell him that his mother watches over him with a mother's love and care.' Then followed quite a lengthy message from the same spirit, speaking privately of personal mat-ters with which I was conversant, and giving me proofs, in which there could be no question, of her identity. This communication afforded me great satis-action. The beloved friend referred to passed to spirit-life suddenly, and under peculiarly sad circumstances, about a year ago. Her manifesta-tions at this sitting were entirely characteristic, and my heart was made glad, not only by the knowledge of her presence, but that she still re-tained the warm and tender affection for me tained the warm and tender affection for me which she evinced while in her earth-life. Mr. and Mrs. Andrus's pleasant home is at 57 Prospect street, this city. She is a frank, so-cial, genial little lady, evidently as much inter-ested in the phenomena that occur as are her sitters. I earnestly recommend Spiritualists and investigators to call upon her, and, judging by my own experience, I am sure they will derive both pleasure and profit from the visit. My hushand is giving a course of lectures on pleasure and profit from the visit. My husband is giving a course of lectures on Psychology in this city, which are largely at-tended and highly appreciated. He has given two lectures, by request, to the Germans here-among whom there is a large number of very in-telligent Spiritualists—showing the relation of Development Magnetic to Spiritualism Psychology or Mesmerism to Spiritualism. Mrs. C. Fannie Allyn is lecturing this month to the regular Society here, and doing, as I under-stand, a good work."

BANNER LIGHT. \mathbf{OF}

A SPIRITUAL LIMB.

through the Banner to the Spiritualists of the world, the names of the spirits in and out of the To the Editor of the Banner of Light: form, and all the particulars of the occasion. The proceedings will be affirmed by witnesses A. J. Davis says (Penetralia, page 300) : "My

investigations lead me to affirm that there is a spiritual anatomy within the physical anatomy; a spiritual physiology within the physical physi-The cause, like 'still waters that run deep,' is surely though slowly approaching a magnificent ology." And further (Spiritual Intercourse, page 213), we read : "The Medical Journal says : 'It has been observed that persons who have lost a limb, or a part of one, are at times very much BALTIMORE .- Warren Summer Barlow, autroubled with an intolerable itching, or somethor of "The Voices," etc., writes, Nov. 21st: times pain, in the fingers or toes of the extremity " In making a short sojourn in this delightful city, which is lost. A case of this kind lately presentmy stay has been rendered doubly pleasant by forming the acquaintance of the officers and many ed itself to us for advice, which, being a little of the members of the Children's Progressive Lyceum, which organization, I am happy to say, is being revived from its temporary slumbers by its indefatigable leader and his harmonious assoout of the common course, we have thought proper to give to our readers. A young man had his hand amputated just above the wrist, on account of having it shattered by the bursting of a ins indefatigable leader and his harmonious asso-ciates of working officers, who are not only enlist-ing new recruits every Sunday, but are awaken-ing an interest, and so impressing the various groups with the Spiritual Philosophy, that I trust they will hereafter be impregnable to the shafts of old theology. The following are the names of the officers: Conductor, Wm. Leonard; Assist-ant Conductor, Levi Weaver; Treasurer, Wm. Leonard; Secretary, Geo, Groban, Churdian gun. This happened some two years since, and the deficiency is supplied by a wooden hand. At times, he tells us that he has the most intolerable itching between these wooden fingers, in fact, insupportable, and, to use his own words, he would give a hundred dollars for the chance to give Leonard; Secretary, Geo. Graham; Guardian, Ruth Graham; Assistant Guardian,; Guards, Dr. Geo. E. Morrill and Geo. Pritchard; Trus-tees, Levi Weaver, Benj. M. Hazelip, Dr. Geo. E. Morrill. them a scratching. At other times, he has much pain where the fingers should be, and he can only obtain relief by altering their position. When free from the pain or itching, he can discover no As in union there is strength, let us hope that difference between that hand and the sound one. their efforts may be so well directed that all may see and realize that good angels have indeed in-He can will the fingers of the lost hand to act, and they "seem to obey." At times the ends of augurated this system of instruction, and en-trusted it to faithful hands." the fingers are quite numb and cold : being partly flexed, he feels that he has not the power to extend them."'

SAN FRANCISCO .- Warren Chase writes : "Ilere is seen that the *clements* of the spiritual organism are not destroyed by accidents, but before." 'Our philosophy is spreading finely on the Pa continue in their proper places and conditions. cific Coast, and mediums are constantly improv-

In the foregoing case, the individual feels the elements of his spiritual hand permeating the wooden fingers, and quite as distinctly too as when those elements were clothed with the natural hand."

As one illustration of this proposition, I desire to refer the readers of the Bauner to the following experience met with by myself: I was, as a healing magnetizer, invited by the Prussian prince of Hohenzollern to his residence at Sig-maringen. Among the patients who sought help through my organization there was a young man who had lost a leg in the last French war. In this unseen leg he felt always an aching. Every evening he was taking in morphine. In the prince, counsellor of the private physician from the prince, the *invisible* leg. The invalid *felt* the magnetiz the *invisible* leg. The invalid *felt* the magnetiz the next night without that fatal morphia. That-celebrated German philosopher, Professor I. H. de Fichte, has, not long ago, paid a visit to me, and has spoken with great interest about Spiritualism. Besides his case, Thave received the function for the prince the prince the pain ceased, and the poor fellow could sleep the next night without that fatal morphia. That celebrated German philosopher, Professor I. H. de Fichte, has, not long ago, paid a visit to me, and has spoken with great interest about Spiritualism. Besides his case, Thave received the function for the prince the pain ceased the spoken with great interest about Spiritualism. Besides his case, Thave received the function for the prince the pain cease the spoken with great interest about Spiritualism. Besides his case, Thave received the function for the prince the pain cease the spoken with great interest about Spiritualism. Besides his case, Thave received the function for the prince the pain cease the spoken with great interest about Spiritualism. Besides his case, Thave received the spirit stand bit. ing experience met with by myself: I was, as a

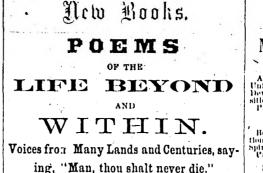
Spiritualism. Besides his case, I have received a letter from Dr. Franz Hoffmann, university professor of philosophy to Würzburg. He was very thankful to me for sending him my new pamphlet, "Immortality no Fancy," a collection from the works by A. J. Davis, our beloved harmonial philosopher and reformer.

PHIL. W. KRAMER. Munic, Gormany, Müller street, 42.

"The Battle for Bread,"

Is the title of a pamphlet, written by the late lamented Milo A. Townsend, which is worthy the thoughtful perusal of every citizen. We copy the following concerning it from a Pennsylvania

the following concerning it from a Pennsylvania paper: "THE BATTLE FOR BREAD.—This little work contains much of permanent interest and value. Aside from the carnest style of the anthor—aside from the immutable truths it presents, the logical arguments, the impregnable facts, the immunitarian appents, it also contains on exceedingly interesting account of the world-renowned Social Palace in France—the grandest enterpriss of the century, founded by the Hon. Andrien Godin. In her cloquent lecture on "The Uncrowned Sovereigns, Miss Kate Stanton, who spent four months at this workingmen's palace, gives internee to this glowing endogy upon its perfess founder: "Godin, the grandest uncrowned sovereign whom the cen-turies of civilization have produced! Philosopher, invent-or, matchices architect, incorruptible legisator and poet, with soul atuned to the most becauffal and sublime en-deavor for all humanity, and who has taught us how to turn the Rabel of compatitive life into a Temple of Harmo-ny I Exaited in purpose, victorious in deeds, as severely practical as he is lofty in aspiration. Him the accs of En-lightement only can worthilv crown. Civilization hath no fitting coronals for such a man." Questions are discussed in "The Battle for Bread,' in-viving the progress and well-being of selety, the mutual interests of mankind, the relations of capital and labor, the conditions essential to the happiness of individuals and na-tions. Out of this scone of compatitive strifo—out of this night-



EDITED AND COMPILED BY GILES B. STEBBINS.

These poems, from many lands and centuries, are selected and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us-the truths of the soul. Here are the inspired an ! intuitive statements of the great fact of immortality, in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here and hereafter, that shall meet the domands of reason, conscience and intuition, be confirmed by experience, respond to our tenderest affections, satisfy our highest aspirations, and so light up our daily path that we may have more strength and wirdom, more truth and tenderness, for the conduct of life. They may give hope and cheer to the mouraful and desponding by glimpses of the Better Land through the gates ajar, and volces from those "not lost, but gone

CONTENTS. The World of Immortailty, Translation of Y dishthira. Valmiki, God's Presence Chamber Within. The Sinth Paradise. A Vision of Achilles. The Shade of Hector, Hymn to Zeus, The Shade of the States, The Shade of Hector, Hymn to Zeus, The Shade of States, The Shade of Hector, Hymn to Zeus, The Shade of States, The Shade of Hector, Hymn to Zeus, The Shade of States, Hymn to Zeus, Hymn to Z Valuaki, Welcome to Death, Welcome to Death, God's – Presence Chamber within, The Ninth Paradise, A Vision of Achilles, The Guards of Man, Soul and Rody, The Shade of Hector, Hymn to Zens, The Dyog Post, Albhablah's Message from Paradise, Eddas, Morning and Evening, (iod), My Soul.
Brauty.The Swift Spirit.
Millon's Prayer on his Blind-
-news.
Leona.The Munistry of Angels.
Death shall Dio.The Swift Spirit.
-news.
Leona.Sweet Day.
How to wear the Soul's Gar-
ment.
The Soul's Dark Cottage.
Vision of his wife.
Yital Spark of Heavenly
Tha Soul's Dark of Heavenly
The Soul ther's Picture.
Homeward in Song.
The Soul to song.
The Soul to song.
The Soul's Dark of Heavenly
The Soul's Dark of Heavenly<br/ My Sonl, Beauty, The Munistry of Augels, Death shall Die, Sweet Day, Bayond the Vell, How Wonderful is Man 1 Tha White Island, How to wear the Soul's Gar-ment. Abou Ben-Adhem. The Golden Gate. Thoughts from ''Festus.'

The Golden Gate, Thoughts from "Festus." Heaven, The Land beyond the Sea, To my Guardian Angel, How watch of her Breathing, We watch of her Breathing, Futurity, Sweet Spirit, comfort me, Oth may 1 join the Choir Resorrex1. Invisible,

Cloth, beveled bourds, fine tinted paper .. Price 81,50. postago 10 cents; full gilt, 82.00, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ONE HUNDRED DIFFERENT SPIRITS, OF RIOUS

New Books.

8

Mrs. Maria M. King's Works.

The Principles of Nature,

As discovered in the development and Structure of the Universe; The Solar System, Laws and Methods of its Development: Earth, littery of its Development; Expo-sition of the Spiring Universe; Price reduced to \$4.75, postage 12 cents,

Real Life in the Spirit-Land.

Being Life Experiences, Scenes, Incidents and Condi-tions, Huistrative of Spiritual Philosophy, Spiritual Philosophy, Price \$1,00, postage 10 cents.

Social Evils-Their Cause and Cure.

Treats on Diet-Its Influence upon Civilization; Effects of certain articles of Food in use among civilized and asy-age hations, and of certain R-veraces and stimulanta in common use among the American People; "The Social EVII"-Heurethes for it, etc. Price Scients, postage free,

The Spiritual Philosophy vs. Diabolism. Two lectures. A positive and able argument against the theory of exit spirits, and their influence in producing dis-condant manifestations through mediums. Price 2) cents, postage free.

What is Spiritualism? and shall Spiritualists have a Crood?

Two level uses. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with an argument for the organization of Spir-fundists to advocate and develop them. Price 2) cents, postage free.

Cod the Father, and Man the Image of Cod.

Two becauses, showing the principles of nature to be the only revelation of the Suprome Intelligence, and man's nature to be the organic embodiment of those principles. Price 2) cents (postage free,

The Brotherhood of Man, and what

follows from it. In two bestures, which treat of Man the agent of Deity on every plane of Life, to supervise and forward nature's work: Original Number of Races of Men, and Where Ap-peared: Grades of Men a Necessity by Nature's Law of Cooperation of Forces for the Maintenance of Life, etc. Price Scients, postage for e. For safe wholesaic and retail by the Publishers, COLBY & RICH, at No. 9 Monigometry Place, corner of Province street (lower floor), Boston, Mass.

LIST OF MEDICAL WORKS

FOR SALE BY

Colby & Rich.

Which may be refused Carriage through the Mails, therefore sold only at their Counter, or sent by Express:

THE RELATIONS OF THE SEX ES, By Mrs. E. b Duffey, author of "What Women Should Know," LARS BELLATIONS OF THE SENEN, By Mrs. E. B. Duffey, anthor of "What Women Should Know," "NO Secon Education," Chath. (2.10) SENUAL PHYSIOLOGY; A Scientificand Popular Exposit.or of the kand mental Problems in Sociology, By R. T. Trail, M. D. Sy Engravings, Cloth. 42,00, DISEASES OF WOMEN; Their Causes, Preven-tion, and Radical Cute. By Geo, H. Taylor, M. D. Couth, 4,50.

where the second second

ar, D. Cloth, 91,25, **THE: MARGEAGE GUIDE** or, Natural History of Generation: a Private Instance for Married Persons and those About to Marry, both Male and Female. By Dr. F. Hollick, Hinstrated with colored plates, 20th addition, Cloth, 91,00.

MORAL PHYSIOLOGY: or. A Brief and Plain Treather on the reputation Question. By Robert Dale Owen, 10th edition. Cleth, foremts.

SECOND EDITION.

BIBLE MARVEL-WORKERS,

And the Power which helped or made them perform MIGHTY WORKS, and utter Inspired Words; Together with some Personal Traits and Char-acteristics of Prophets, Apostles and Jesus, or New Readings of "The Miracles," BW ALLEN PUTNAM, A. M.

MR. PUTNAM has here, in his uniformly candid and calm spirit, furnished an unusually vivid, interesting and instructive volume of about 240 pages. He here allows what he incidentally calls

"The Guide-Book of Christendom"

to tell the story of its own origin and character, and mostly in its own words and facts. Price 41.25, no tage locents. For sale wholes at and retail by the publishers, COLBY & RICH, at No, 9 Montgomers Place, corner of Provinco street (lower floor), Boston, Mass.

SPIRIT INVOCATIONS: OR;

PRAYERS AND PRAISES

PUBLICAT OFFERED AT THE BANKER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THR LATE MRS. J. H. CONANT.

Ohio.

her, while her eyes are blindfolded in a voly that utterly precludes all possibility of natural sight. At my first sitting with her I witnessed this most wonderful phenomenon. The controlling spirit on these occasions works with great rapid-ity, outlining and finishing with colored crayons a beautiful face and bust in the short space of month withouts. Must be address excerted we that

corroborated by her husband and friends. At my second sitting, the medium passed quickly into the trance condition, and accurately described my dear father and Henry C. Wright,

Vermont. TUNBRIDGE .- Mrs. H. J. Severance writes: "Please allow a little space to an old friend of progression. Very recently we have had severe progression. Very recently we have had severe sickness in our family. We employed an M. D., as the case required immediate alleviation. In-stead of that, however, the patient seemed near-ing death's portal every hour. Therefore we sent about seventy miles, to Glover, Vt., for a healing medium, Lyman Darling. He came, and without any incdicine caused the disease to depart. In a few days appetite came, and the emaciated body began to take on its wonted strength and health, and is now the picture of sound health, filled with life and vigor.

event should take place, I will give you, and

whose character for carefulness in investigation and for great moral worth stands above reproach.

Maryland.

Califorífia.

ing, and new ones being developed. I have lec-tured in eleven places on the coast, found the

best of friends, an excellent condition, and have been in most places well paid. In this city the winter campaign has fairly begun. Mrs. E. II: Britten has been entertaining good audiences for several weeks, and has just closed her_course.

On the first Sunday in November the old society

(the first Spiritual Union), having been reorgan-

ized on a better basis, renewed its meetings in its

ized on a better basis, renewed its meetings in its old hall (Charter Oak), where the excellent and prosperous Lyceum holds its sessions partially under the auspices of the society, and the best Lyceum I have seen west of Chicago. I spoke for the society during November. We are now living at San Josć, about fifty miles distant, and said to be the handsomest place in the State. The street assemblies and anti-Chinese excite-ments do not seem to disturb the regular meet-ings, as they are composed of mersons who do

ings, as they are composed of persons who do not usually attend services anywhere."

victory.'

and every one who runs may read. Still the masses go plodding on in midnight darkness, shutting their eyes and opening their mouths to swallow down the drugs of the M. D.s, which only hurry them into the grave. How long, oh Lord ! how long shall these things be? Hasten, thou blissful time when the light shall shine upon every child of humanity !"

GLENS FALLS.-E. W. Knight writes as fol-

vigor. All this, remember, was open to investigation,

New York.

lows: "For some time past Mrs. Reed, a clairvoyant, and Mrs. Gates, a magnetic healer (from New York City), have been in our town. They are doing a good work. They have convinced some that there is a power among us that hereto-fore they had no faith in, but really believed that Spiritualism, in all its phases, was a wicked and reprehensible delusion. Some of these people are now wild with excitement and enthusiasm. Their belief has abnored

Penusylvania.

PHILADELPHIA.-Our "Occasional" correspondent writes, Nov. 15th, as follows : "Spiritualism, in this extensive city of homes, churches, and of course 'brotherly love,' is surely building its foundation of rock, upon which the superstructure will securely rest in the good time coming. It is passing through a very severe ordeal, but it is so far advanced now that it is bombproof against crucifixion. This grand 'second coming' must prevail. It is in the order of things. The clouds of bigotry and superstition are get-ting thinner, and the light is coming through. Mrs. Stoddard and her son DeWitt will sojourn in Boston for several weeks, where they will give spiritual demostrations of an interseting cher

spiritual demonstrations of an interesting char-acter—physical, independent slate-writing and materializing. Mrs. S., since the death of her husband, or rather since he progressed to the spiritual life, has not appeared in public, and in fact it may be said that for a year previous to that every she reference from giving public sci

belief has changed. One greatly pleased and much excited said: 'She told me everything that I ever did—even thoughts and acts that I had never mentioned to

any one, and had long been forgotten. She de-scribed persons *perfectly*, and gave names cor-rectly of those long, long gone to the spirit home.""

Minnesota.

GLENCOE.—Thomas Cook writes : "Leaving Minneapolis after the close of the convening of

the State Association, with my musical friend and medium, we journeyed west and south, lecturing and playing : Two evenings at Long Lake; two at Rockford; two at Howard Lake; one at Cokato; one at Dassell; one at Hutchinson; and are to give two lectures with the music here. Mr. Arthur is rapidly developing, not only in music, but as a psychometric reader and trance test medium."

Michigan.

DETROIT:-Wm. Sanborn writes: "We are doing all we can for the cause here. We had Dr. A. B. Spinney lecture for us in October, and this month we have Miss Susie M. Johnson. It has been a great treat to hear her on philosophical, scientific and spiritual subjects. She is a trance speaker, and ought to be kept constantly at work."

To the Editor of the Banner of Light:

I have just now accidentally met with a slip taken from a Providence Journal printed about the middle of the present century. I herewith To THOSE WHO FAVOR EQUAL RIGHTS FOR ALL: send it to you, thinking that in view of what has since taken place in Italy-under the promptings and through the example probably of the freedom loving "West," and what may yet come out of the present war of devastation in the Eastyou might think it worth printing in the columns of the Banner. T. R. H. South Portsmouth, R. I., Nov. 20th, 1877.

A DREAM.-Methought I stood on the shores of the Mediterranean, between Rome and Naples, near Teraceina, where the Appenines approach the sea. As I looked to the south I beheld the mountains all in motion—their rocky summits heaving to and fro, and foaming like spiritual life, has not appeared in public, and in fact it may be said that for a year previous to that even she refrained from giving public so that even she refrained from giving public so ances. Now that she has returned to her native ances. Now that she has returned to her native the waves of a tempest driven ocean. As I gazed and earnestness worthy of investigating some interesting phases in the spiritual phenomena. Recently there has been formed a circle in this yot with size of a complete with si the waves of a tempest driven ocean. As I gazed in awe and wonder on the fearful scene, I saw a

vorving the progress and well-being of society, the mutual interests of markind, the relations of capital and labor, the conditions essential to the happiness of individuals and na-tions. Out of this scene of competitive strife-out of this night-mare of oppression to the tolling millions-out of this wil-derness of moral darkness and barbarlan antagonism, cul-minating every now and then in the terrific hell-bursts of war, whose track is fire and blood and desolation-out of all this awful hate and misery there is but one road-that of coperation, having its foundations in justice, in the heaveniy principles of Christ's Golden Rule, 'Doing unto others as ye would that others should do unto you,' which can never be too often repeated and urged upon men's hearts and consciences, so long as it is so fittle observed and practiced. 'That cannot be too often repeated,' says Seneca, 'which is never sufficiently learned.' "This vital principle, or solicen rule of conduct, must over come back to the humanity of men, in some form or other, with exhaustless force. For whatever else may be useful or important in faith or doctrine-to help each other in every way as members of one great hoving family- is the only salvation for man on earth or in the heavens. With-out the living recognition of this religion of righten suffer in pace, and good-will to men:' The fundamental principle of this religion is based on the Tathenold of Gol and the Brotherhood of Man, and which was halled to the joyout accisim of augels: 'Gory t. God in the highed, on earth pace, and good-will to men:' The fundamental principle of the Golden Rule in every-day ilfe, we shall forever holy in the good shand they to prace-the Harmonic or Millen-nial Ago, 'wherein dwelleth righteousness, ''' Colby & Rich, 9 Montgornery Place, Boston,

Colby & Rich, 9 Montgomery Place, Boston, have a few copies of the above-mentioned work, which they will forward by mail to any address on receipt of 15 cents each.

Organization.

At the National Liberal Congress held at Rochester, N. Y., Oct. 26th, 27th and 23th, a platform was adopted which I believe future generations will regard as the second Declaration of American Independence. The first duty of every friend of freedom should be to see that this platform has a wide circulation. Go to your local editor,

platform has a wide circulation. Go to your local editor, and request its publication, and if your request is refused raises sufficient funds to pay for its insertion, for depend upon it when the people understand the full import of that document those of them who are at heart American will endorse it. The three words that best represent it are EDECATION, LIBERTY, EQUALITY. Therefore, I repeat, friends of equal rights for all, see that it has a wide circulation. At the Congress there was appointed a National Execu-tive Committee, consisting of one member from each State and Territory, whose special duty is to organize Local Liberal Leagues in the various towns throughout the country. And if we would succeed in building up a national political party upon our platform of "Freedom for All," that shall be feit at thenext Presidential election, we must engage in this work with a zeal and earnestness worthy of our principles.

ISIS UNVEILED. A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

BY H. P. BLAVATSKY. This work is divided litto two Volumes, one treating ex-clusively of the relations of modern science to ancient the-urgic science, and the other of the ancient world-religions and their offshoots in various ages. The theogenies, myths, symbology, rites, emblems and theodeles of past and pres-ent generations, are all passed in review. The analyses of the myths of India. Habylonia, Egypt, Greece, Rome, Phenciela, Mexico and the Germanic peoples, are extreme-by interesting. The origin of modern faiths is patiently traced, and the pulats of resemblance carefully marked. In the Second Volume the various views of scientists re-specting the universal ether, the imponderable known and unknown forces and their correlations, cosmogany, geolo-ed, criticised and compared. The relations of man to tho universe, including his control over its phenomena, are viewed from the side of the ancient Magians. The philos-ophy of gestation, alto and death is treated after a novel-and vigorous fashion, and the mystical domain of psychol-ogy is traversed. Two volumes, royal Syot about 1400 pages.

ogy is traversed. **Two volumes, royal Svo; about 1400 pages, hundhomely printed, cloth, extra, 87,50.** For sale wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITION.

A Southerner among the Spirits: A Record of Investigations into the

Spiritual Phonomena.

BY MRS. MARY DANA SHINDLER, Author of "The Southern, Northern and Western Harps, "The Parted Family," etc.

Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism and its phenomena from Bus-ton to Texa, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. This book is printed on white paper, clear type, and contains 169 pages. Cloth, \$1,00, postage free, For sale wholesa cand retail by the publishers, GOLBY & RICH, at No. 3 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

A NEW AND REMARKABLE BOOK.

THE GOSPEL OF NATURE. BY SHERMAN & LYON,

Authors of " The Hollow Globe."

Authors of "The Hollow Globe." This book contains many starting ideas that are calcu-lated to dispet the mystification and unravel the numerons difficulties by which thinking minds have been environed concerning the grat problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence: Intellect; Discords; Progression; Justice; The Science of Death; The Con-founding of Language; Spirit Abodes; Spirit Biography, Cioth, \$2,00. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Dickens's Little Folks.

The following volumes have been published with a view if supplying the want of a class of beeks for children, of a lacenes, many tone, combined with a plain and concise node of maration:

Little Nell and The Child-Wife. Smike and Little Paul.

The Boy Joe and Oliver and Fagin.

Sinvy Jupe and Tiny Tim and Dot. Florence Dombey and Dolly Varden. Dame Durden and The Two Daughters.

Brane Durnen and The Avo Bransoney bound in red and gold. Price \$1.50 each volume, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

COMPILED BY

ALLEN PUTNAM, A.M.

#3" Cloth, tinted paper, 256 pp. Price 61,25, postage Free, For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

ECONOMIC SCIENCE; OR,

The Law of Balance in the Sphere of Wealth.

BY JOEL DENSMORE.

With Introduction by Lois Waisbrooker.

A workingman's exposition of the law through which wealth centralizes in the hands of the few to the injury of

Menancementatives in the management of the many, MONOPOLIES, SPECULATION, CORRUP-TION-all to go by the board, INDUSTRY and FCONOMY to be the ONLY con-ditions to WEALTH. One hundred thousand should be sold within the next six months.

WORKINGMEN.

WAKE UP to your CONSTITUTIONAL POWER,

Price 25 cents, postage free. For sale wholesale and retail by the Publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NEW EDITIONS OF

WORKS BY A. J. DAVIS.

We have just issued New Editions of the following popular Works: 1. The Fountain, with Jets of New Meanings.

30000 in c.000. Trues Phys. 2. History and Philosophy of Evil, with Sugges-ions tor More Ennobing Institutions. Paper binding.

dee 5) cents. 3. Harmonial Man, or Thoughts for the Age. Paper,

9) cents. Cloth 13 cents. 4. The Philosophy of Special Providences. Ex-plaining the Way Prayers may be Answered. Paper, 30

We are now prepared to fill orders for any single volume in Mr. Davis's list, or the complete set in uniform cloth binding. For prices, etc., see our Catalogue. Sent to any address on receipt of application. COLBY & RICH, 9 Montgomery P.ace, Boston, Mass.

A TALE OF LIFE;

The Broker and his Victims.

An intensely thrilling and interesting story, founded on spiritual facts. Paper, 47 pp., 25 cents, postage free For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

Paine Vindicated.

BY COL. R. G. INGERSOLL.

Let every friend of Thomas Paine, and every opposer of the Orthodox bigotry and misrepresentation of the New York Observer, procure and circulate this candid, just, and unanswerable defence. Paper, 15 cents, postage free. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THE DAY OF REST.

BY W. MCDONNELL, Author of "Exeter Hall," "The Heathens of the Heath," etc.

This little pamphlet, from the pen of the well-krown au-thor, will be found to centain an able argument against the enforcement of a Puritanic Sabbath handled in a mas-

the second s

For value of the second second

LIGHT. BANNER OF

emancipated preacher, who desires to foreshadow the "Coming Gospel," to point out, with pre-cision and enthusiasm, the great fact that the

and you will see intellect flowing out into spirit-

abused, and no revival of mere doctrinal views

can equal the enthusiasm which is created by the

e searches not only for the primitive " atom

The coming theme with science is the social

its malestic functions. It will not however, en-

progress, is destined to prevail. The higher civ-ization will come as a result of its teachings.

EVENING MEETING.

showed no signs of cessation as the closing ser-

sense for the lack of numbers, was in attend-

rescue of little children from cruel masters.

skies.

TO BOOK-BUT BS.

TO BOOM-BUT(B*. The attention of the results (10 to is respectfully called of the large stip is of Spiritual, Reformatory and Masse-meons Works which we keep on sale stifter RANNAR DGHT Books tonk, stonk dies to flan, dia 28 of 36 off-omery Phase, conter of Proxiers Street, Boston, Mass-ers, etc., as have appeared by name in the sale spirit blets, etc., as have appeared by name in the sale spirit orise form ry efforted by Anthew Takkon, Pault, and the hear from the friends in all parts of the lines. If faile ill also forward any of the publications of the lines. If faile the sale faces. phiets, etc., works form All yous rates. We respectfully decline all Listin experiations logis ing to the sub-off low-kesser, commission, so of for a free Gatalogue of our Bubbleations. Control A Rooff.

NPECIAL NOTICES.

Notices of meetings, locate appendiments, etc., shenid ' forwarded to this office as cary as Monday of each test, however, the insure partication in the same week's strengther the test. week, in order to insu-

dition of the Banner. The high this from the UKNNSK OF LIGOT, careshold be taken to distinguish, between, editorial articles and the communications concludes to the twissel of correspond-ents. Our concepts are open for the expression of the per-sonal free thought, it we quick on the take to endorse the onal free thought, but we call of on he make to enderse the maried states of opinhon fowhit his rrespendent-give ai-

edo not read at ony doors letters and continue thra-be using a of a threes of the writer are to out encour-##* W. The ensure many as regiments enters and, entitle The same and otherwood the write rate $\Pi_{\rm eff}$ (as as which we as a substant of good faith. We cannot un-prove the rate process the transport of the faith are not used, new provers and check acted which would be initiatien in a construction of the set by which which with a finite Γ ring section, the set by which which with Γ initiatien for permany the article is construct a two the free for permany. ndis[***

Banner of Light. BOSTON, SATURDAY, DECEMBER 1, 1877.

PUBLICATION OFFICE AND ROOKSTORE.

No. 9 Montgomery Place, corner of Province street Lower Floor).

WHOLESALE AND RETAIL AGENTS.

THE NEW ENGLAND NEWS CO., & COURT ST. THE AMERICAN NEWS COMPANY: DAND-H-CHAMBERS ST.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Thetters and communication for the Editoria' De-artment of this paper should be addressed to Lt THER

Banker Statters short the addressed to ISAAC B. Rich. Banker of Light Publishing Heave, B. sten. Mass.

MODERN SPIRITUALISM. The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

The Business of War.

At his reception at Newcastle on Type, Gen. Grant made the remark, which was received with great approval, that England and America. ought to join to put an end to the devastating wars of Europe. It is a question if war will ever of these professional gentlemen. In the course of his remarks the doctor said that among the end, however, until nations find out that modern t warfare is so costly every way that it results in *worta*. Now metaphorically speaking, hearts of the defeat of its own purpose. Prof. Sheldon stone are not uncommon, but that any part of Amos, of the University of London, has a very striking article taking sub-tantially this ground In a recent issue of the International Review. The Professor reminds us that chemical, mechanical, electrical, aronautical and mathemat-Ical, and in fact all new inventions and discoveries, are pressed now into the service of war; that civil education is made tributary to the in-atlate demands of war, whole nations being drilled for it in the school-room, if not in the nursery. The railroad, steamboat, telegraph, and each new industrial appliance and convenience is eagerly laid under contribution to further the work of war, and make it as disastrous, as possible. If war could be wholly fought out by machinery it would be that he felt it his duty to remark that there was all the better, but it cannot. This elaborate a slight misapprehension about this aorta. In mechanism only enlarges the field for more men, and takes them from all the peaceful homes of a country to implant in them the coarse and bitter memories and the hostile passions of the battles in the case of their discussed brother, with a view to field. *

Nor is it possible, in the rapid interchange of All alike will be sure to have it, in a little while, No single state can hope long to keep any special . advantage over the rest in point of military ma- cases of professional consultation," chinery. But the use of these improved implements calls for a better trained and educated soldiery, and, the novel method of recruiting practiced on the European continent harmonizes with this deniand. The private soldier's condition is 'Festival, and the last part to recovery from it. likely to be improved thereby, and in consequence of it his feelings are to become a serious element of political consideration in the future. Among what are called the improvements in the art of war are the surer means of carrying death with missiles, while others again apply to commissariat arrangements, being such as refer to the employment of ordinary trading companies, to rendering engineering operations more disposable and effective, and to determining the most effective use of cayalry, infantry and artiflery. After making an exhaustive survey of recent military movements and organizations, including the modes of recruiting for the army, the size of armies in peace and war, the organization and internal constitution of modern armies, modes and instruments of warfare, and all requisite information as to the armies of the principal countries of Europe, he reaches the following conclusion : That the question of success in war must become increasingly one as to whether a nation can pay for it, or will prefer to pay for it in place of paying for other things. When each nation, he says, is fully assured of this, the speculative hilarity which new belongs to warwill have vanished, and it cannot be long before the nations under liberal and constitutional governments will combine to adopt some scheme of mutual assurance less extravagant, calamitous and inhuman than that of really destructive | "self-protection."

all its diseases and cured of its sicknesses; there

Amory Hall Meetings. On Sunday afternoon and evening, Nov. 25th, is a peace in the nature that passes all understanding; the hot pursuit of wealth ceases, and Cephas B. Lynn delivered the final addresses of the kingdom of uses opens before us; labor parts his present engagement in Boston, in Dr. H. F. with its drudgery and becomes divine. This is the kind of religion that is taught of Spiritualconvened in the afternoon, but no lack of enthu-A religion is to be known by the good it actusiasm was evident on the part of either singers, speaker, management or people, all seeming to ally does. It enters into the will, and thence into the understanding. The latter may receive unite determinedly toward the carrying forward

into itself the truth's which e-tablish it, but only of the session to a succes-ful conclusion. The speaker said sub-tantially: Many perin order that the will may extract their inner signification of good and assimilate it with the son, lament the fact that the masses are so enbeing. What other help is there than just this amored with the scientific leaders of our day. religion, established as it is on the actual evi-Lamentable results are, expected to ensue. Science has elicited our admiration. We have been dences of a communion of men with angelsspirits in the desh with spirits out of it-for the by the elaboration of details ; by the continually endless complaining, the ceaseless dissatisfaction and the increasing unrest which characterize the human life of te-day?

We assuredly are at the opening and the dawn of a new dispensation. The signs of it are too many to be put a ide by unbelief. And although gained by conquering the combined armies of the world. With quivering voices we read that the those who themselves profess to be prayerfully looking for this new order of things on earth. general took his little child with him to the scene of the great undertaking, and that a precious baby hand touched the electric wire that gave this new kingdom of love and truth, may be among the first to discredit and deny these freedom to the imprisoned explosives. Poets proofs, yet the new kingdom will certainly come will sing of that little babe in generations to in against their noisiest unbelief, and at last comcome, and the Victor Hugo of the future will pel then to a knowledge it to be the great change | weave a fascinating fiction around the great for which they were looking. It is coming in reality. Only those who are superficial thinkers and spite even of those who declare they want to see spite even of those who declare they want to see it most. Other agencies are being employed to forward its approach, and thus the simple ones of earth are made to confound the wise. of earth are made to confound the wise. ligion in human destiny The assumption is that science has no soul. Now, it is the task of the

-Betrayed Physicians."

A regular M. D., in Bloomington, III., who evidently had not the fear of the Medical (evidently had not the fear of the Medical universal interest in intellectual and scientific Faculty before his eyes, took it into his head to pursuits is not incompatible with the spiritual play a practical joke on his confrience recently, and the results elicited were such as show the highly speculative and therefore mainly worthless character of the much-vaunted allopathic exalted emotions of the soul. system. He being a most skillful anatomist l was requested by his resident brethren in the to the fraternity. He made the survey of the cadarer accordingly, and summoned the other M. D.s thereabout to hear his report. With these preliminaries we proceed to the story as recorded. A frica-there is an exhibition of brute force. Go in the daily press under the heading given above :

"There was a large and interested assembly |

other peculiarities of the subject was an ossified that organ or those in the neighborhood having to do with it sh uld be turned to bone, was a rare treasure. The doctor had carelessly left it at home, but agreed to have the great curioxity prestata fature meeting.

"When the time came all were there. There were papers read on ossified aortas, their cause, , and even their use. One physician, nature. more learned than the rest, demonstrated beyond a.cavil the cause, and prescribed a sure remedy. Another, who had previously obtained a particle of this aorta, had analyzed it and detected the presence of nicotine, and thereupon graphically portrayed the danger of asing tobacco. Finally the physicians were so delighted and so edified that they passed a formal vote of thanks. "The gentleman who had made this discovery

rose to express his thanks, but in doing so said i fact, it was n't any such organ - It was simply the rena cara of a call, which he had been com-It was simply pellal to substitute for the organ above named after implying that he had discovered such a peculiarity

maintaining good is stipg. "The deceived doctors flew into a terrible rage, Nor is it possible, in the rapid interchange of and abused the humorist in the plainest of un-international products and sympathies in this professional language. They could not be made the friends, whose earnestness made up in one age, to keep as, the evclusive possession of one to see that there was any vem of humor running All alike will be sure to have at in a little while. through the transaction, and didn't believe that ance. Singing by Mrs. T. Barnard, of "The All alike will be sure to have at in a little while. vote of severe censure, and hereafter this irrev-erent son of Hippocrates will not be called on in cases of professional consultation." (by Mr. Lynn on the "Bible-in-the-schools" con-

Foreign Items.

The London Spiritualist of Nov. 9th contains the first part of a paper by William H. Harrison, Gardner's course. The elemental strife outside the Dalston Association of Inquirers into Spirit- calls to lecture in the vicinity of that city. tended to diminish the size of the audience which ualism, Nov. 5th, which is exceedingly interesting, and full of facts, proving that animals have jection through the power of human magnetism. ualism in Glasgow.

J. W. Colville is speaking in Cavendish Hall, London.

DR. CARPENTER CALLED TO ACCOUNT .- Prof. G. Carey Foster, in his presidential address to Section A of the British Association for the Adcaptivated by the consummate skill displayed; vancement of Science, made a remark to the by the elaboration of details; by the continually with Mr. Crockes in his criticisms; and when, in widening perspective; and by the heroism and consecration of her apostle. The Hell Gate ex- as a scientific man, he was greeted with the loadplosion seems to have embodied all these merito-rious qualities. Gen. Newton earned greater celebrity in that undertaking than he would have that his assertions about Mr. Crookes are not accepted, so has written a most abusive letter thereupon, which is published in last week's Nature (edited by Mr. J. Norman Lockyer, F. R. S.), where also are letters of a more or less warm character from Prof. Carey Foster, Mr. A. R. Wallace and Mr. Crockes. In short a free fight Wallace and Mr. Crockes. In short a free light all round is going on in that journal. Dr. Carpenter is so devoid of accurate knowl-

edge about the facts and phenomena of Spiritualism and Mesmerism, that we have not thought his books worth the space a review of them would occupy, nor has any one of his extraor-dinary theories been considered of sufficient weight by the experienced to be seriously argued. Nevertheless, by uttering plenty of abuse of psychology and its students, he pleases the unin-formed public and obtains their applause; and being Registrar of London University, and an ex-member of the Council of the Royal Society, he is a representative scientific man, whose abusive utterances on a subject he does not understand are not raising the scientific world in the estimation of the many thousands of people acquainted with the facts.

welfare of the race. And more than that, it can be shown that the rapid advance of science, the heroic deeds and self-sacrificing spirit of her apostles, are really things which induce the most He recently printed statements derogatory to the character of a lady in private life, the wife of an English barrister, and made a rambling apology for so doing in The Athenaeum; he has also printed remarks derogatory to the character of M. Adolphe Didler, a gentleman residing at The speaker then referred to some recent definitions of religion. The old limitations were be-ing outgrown. The spiritual was in the ascenprofession to make a *post mortem* examination of another physician who had just died, and whose case embraced a multiplicity of puzzling points the race. Out of barbarism intellectual life was evolved; and out of this second stage of human their mouthpiece, it is high time they should development there grew in radiance and with make that circumstance known. We believe him surpassing beauty the emotions which today speak of root will to all. See the Bushman of to be sincere in his utterances, but the reason they have no weight with the informed is, that he is so completely blinded by his dominant ideas, on to ancient Greece and Rome-there you see prepossessions, and strong power of imagination. - London Spiritualist, Nov. 9th. intellectual advance. Come down to this century

The Harbinger of Light (Melbourne) prints a uality: you will see the utility of science covered with the glory of philanthropy. So tender is the modern heart that it will not allow animals to be letter from George F. Chappell, Clear Creek, Yackandandah, giving an account of experiments with a little girl-medium, Elizabeth S. The direct writing was obtained on two occasions in the presence of seven witnesses, and on one of The methods of science are being applied to the occasions some complicated tying, which had the problems of human life. Science, possessed of a soul, goes from the exploration of the globe up to the sublime questions of human interest. taken Mr. C. time and ingenuity to execute, was untied by the invisibles in about half a minute.

but also for the secret springs of human action. Her roots are in the ground, but she is not MATTER SEEN TO PASS THROUGH MATTER -Rev. Mr. Colley, late chaplain in the British chained there. She sweeps the horizon with her Navy, publishes the following important stateglance, and lifts her glorious eyes to the bending ment:

"I have just witnessed a pretty little experi-ment that demonstrated the possibility of matter condition of the race. The "Coming Gosrel" is the pobuilding of a nobler civilization. The inpassing through matter. My spirit-friend 'Sampassing through matter. My spirit-field Sam-uel Wheeler' had been invisibly walking about my room with footfalls regular and/unmistaka-ble, and, through the hand of Dr Monck, in passes, had been throwing a storm of raps through my hand on the table that made it vi-brate as under the strokes of a dozen auctioneers' beaution with the force of sourced postmers ellect, well trained and disciplined, will perform deavor to stille the a-pirations of the soul in the cold exactions of an external utility. Moral un-foldment is the basis of an enduring civilization. The spiritual philosophy, with its rational and inspiring views of God, humanity and eternal hammers, with the force of several postmen cracking off a *jeu de joi* upon the front door. On the hand I felt nothing, though under the hand (the medium being several feet from the table) I felt the percussion, as it were, of a bag The storm which had continued during the day of hoys' marbles shot from the floor upwards through the wood into my palm.

"Then, recognizing an amount of power present. I put a slate and stump of lead pencil (having no slate pencil) under the table, in hopes of etting some direct writing. his however, was not accorded, a sign only being written, humorously to show the pencil was good for naught and said 'Samuel,' in control, pretendedly petulant at the pencil being of the wrong sort, 'Shall I burn it or drown it?' 'Drown it,' said I. Then,' said he, 'put your hand on the top of the water bottle'—supper things had not been re-moved. So I covered the neck of the decanter with the paim of my hand. 'Now,' said he, 'watch closely.' The pencil at this time was on the slate at my feet, and had never once been touched by the medium, who at this time was some distance off. 'Now,' said 'Samuel,' through Dr. Monck, waving with his hand as he walked his entranced medium to the far extremity of the room—' Now, watch closely: look, look !' and instantly the inch of pencil fell, as it were, through the back of my hand on the glass into the bottle and floated on the top of the water." A series of articles, entitled "Spiritualism in England," have recently appeared in the South Australian Advertiser, in which the author, who writes under the nom de plume of "A South Australian." furnishes an outline of the spiritual phenomena and philosophy, and announces his conversion to the cause. We have, says the Harbinger-of Light (Australia), encouraging accounts of the progress of a Spiritual Circle established some months ago at Mudgee, N. S. W. Speaking of one sitting, the writer says : "At our last séance all our own spirit friends were in attendance. I can scarcely convey to you the peculiar pleasurable idea of what we felt at their presence." Mudgee folks, he says, want some good lecturer to rouse them up and set them thinking. Dr. W. L. Jack writes from Haverhill, Mass., "J. Frank Baxter lectured here not long since in Tilton Hall, to a good audience, who listened with closest attention during his able lecture, which was finely rendered. During the delivery of his discourse, he was frequently interrupted by spirits who were eager to make themselves known, and who did so, many being recognized. Among the audience could be seen numbers of our Orthodox friends, who took occasion to gain the bread of life in this manner; these were also but indications of the yet larger class in the churches who, fully as desirous of hearing concerning the subject, dare not, for fear of popularity and its loss, show their true colors even in this limited degree. Mr. Baxter has done a good work here, and will be cordially welcomed whenever he again makes his appearance among us." Hon. James M. Peebles writes: "Sometime not far distant, Australia will utilize this wonderful instrument [the telephone] for the transference of vocal music and speech-sometime, like France and America, she will adopt the decimal currency-will cease to lock the doors of her railway coaches-will see the use of itor in every household.-Norwalk (0.) Experi and construct city tramways—will open her pubment. lic libraries on Sundays-and do many other sensible and glorious things worthy of her ability and inexhaustible resources."

Movements of Lecturers and Mediums.

Mrs. Anna M. Carver has moved to rooms No. 3 Stevenson Building, northwest corner of Main on "The Mesmerizing of Animals," read before and Canal streets, Cincinnat, O., and will answer

W. F. Jamieson is in Iowa Falls, Ia., debating eight sessions with Elder Dungan, the ablest been brought under complete and helpless sub- man, he says, that he has yet met among the Campbellites. Mr. J. is to commence a debate Mr. J. J. Morse has been lecturing on Spirit- at Osceola, Ia., Dec. 4th, with Elder D. R. Lucas, author, preacher and debater, of the Campbellite persuasion, of Des Moines, Ia. All inquiries about debates and lectures should be addressed, W. F. Jamieson, 172 and 174 Clark street, Chicago, Ill.

> D. W. Hull is located at 51816 Congress street, Portland, Me., and will at call attend funerals, lecture, and heal the sick.

George A. Fuller, of Sherborn, Mass., speaks in New Hampshire during the month of December, as follows : Dec. 2d, Universalist church at Croydon Flat, at 10:30 A. M. and 1:30 P. M; in the evening at the Unitarian church at Newport; Dec. 8th, Saturday evening, for the Reform Club, at Bradford; Dec 9th, for the Spiritualists of Bradford; Dec. 16th and 23d, at Nashua, for the First Society of Christian Spiritualists. Would like to make engagements to lecture in Massachusetts during January and February. ,

J. Madison Allen remains as a lecturer at Belvidere Seminary, Belvidere, N. J., during the month of December. Address him accordingly. Dr. L. K. Coonley was to speak in Bancroft's Hall, Toms River, N. J., Sunday, Nov. 25th, afternoon and evening.

P. C. Mills is engaged to speak, through the month of December, at Portsmouth, N. H. Would be glad to make week-evening engagemeuts anywhere within twenty miles of this place during his stay.

Professor William Denton is lecturing in Minnesota, having just closed an engagement at Duluth.

Giles B. Stebbins writes us Nov. 23d: "I am on my way home to Detroit from six months in Central New York and a short visit in New England. Have spoken over eighty times, with audiences larger and better than ever before."

Writing for the Press.

Waste no time on introductions. Don't begin by laying out your subject like a Dutch flower garden, or telling your motives for writing. The key-note should be struck, if possible, in the verv first sentence. A dull beginning often condemns an article; a spicy one whets the appetite, and commends what follows to both editor and reader. Above all, stop when you are done. Don't let the ghost of your thought hover about after the death of the body. Don't waste a moment's time in vindicating your production against editors or critics, but expend your energies in writing something which shall be its own vindication.

Mr. W. E. Forster thinks that women should have all the education they can get. Prosiding the other day at the distribution of the certificates and prizes awarded to the successful candidates at the Oxford local examinations in London, he said that he thought a real want had been met by the admission of girls into these examinations, and he expressed his pleasure at finding in the list the name of the daughter of his friend the first lord of the admiralty, who was, he believed, the first young lady who had got into the first division. Girton College, the woman's college in England, is very successful. Although its test examination is severe, it has more applicants for admission than it can accommodate. No student is admitted who will not

pledge herself to work hard. The students undergo the same examinations as do their brothers at their universities; the same papers are put b fore them by the same examiners. It is said that these female students show at least as high an average of attainment as the Cambridge men who go in for honors.

DECEMBER 1, 1877.

The Religion of Spiritualism.

This being an age above all others when the spiritual contests with the material for the control of man, it is obvious that no process of mere to comfort, console and counsel us in the ways speculation or reasoning will ever win the victory over the combined advance of science and the rapid growth of materialism. The philosophy of Spiritualism must be complemented by a relifacts and the internal life; and Spiritualism, as can bridge the chasm and reconcile them as they may be reconciled.

neighb r. They seek to banish the worship of self, ministry of to day. which is pure materialism, and to substitute for

it the kingdom of charity, which is love. Out of them flow all the sweet is-ues that make for true 1103 F street, N. W., Washington, D. C., is a life. By following them, Spiritualism becomes useful servant of the invisibles in her speciality, at once a religion, instead of a mere philosophy ' and also excels as a trance medium and lecturer. for the contemplation of the intellect; the mo- We speak from experience concerning her ability tives are all cleansed and made sweet; the affec- as a trance medium, having availed ourself of becomes deep and tranquil; the mind is healed of ' rection while on our recent tour southward.

Thanksgiving.

This is altogether Thanksgiving week. The first part of it is devoted to preparations for the Thank-giving usually engrosses the week, and on the whole it is only fair that it should. It has become a national institution now, like banking, having outgrown its original State limits. And if the people of the entire Union do not as yet accept it as a local as well as a national institution, the seed is at least being sown that will in good time bear that kind of fruit. If the Governor's Thanksgiving proclamation gushed with piety, that of the President fairly effervesced with emotion. These forms are apt to be overdone, and it takes a level head to frame an official communication for an extra occasion that does not slop over on one side or the other. yields has nothing to do with proclamations or sermons; it is wholly a family matter, social, generous, and indifferent to thought or care. Our people absolutely require, one day in the year when this kind of enjoyment may be sought with eagerness. We are all too hard worked with our schemes, our hopes, and our anxieties. We need to take life easier, so to speak. We cannot change our destinies by worrying about in life are to be submitted to outright, and the more cheerfully the better. Thanksgiving comes In as the very time to supply the suggestions of which we are all in need. If but for a single day, or mayhap a week, we can learn the art of forgetting, of not looking forward, and of implicitly trusting, it cannot but prove to be good for us; and we shall soon find that the less pains we take with affairs in this meddling way, the more readily will the better angels find access to our hearts,

that are for our truest good.

The late Senator Morton is said to have been a member of that very large class in comgious side, since the struggle is between external munity whose veneration gets the better of its reason in religious matters. It is reported that Prof. Huxley concedes, is the only agency that the "was a firm believer in revelation, but once said to the friend who was with him in Europe that he was afraid to investigate the sources of his How broad and inclusive are the moral tenets belief, or to subject it to the attacks of an acute and of Spiritual'sm ! They may be comprised in the well informed skeptic." This is precisely the consingle phrase of love to the Father and love to the dition of a large proportion even of the churchial

Mrs. A. M. Meixsel, magnetic physician,

troversy made up the order of exercises. Mr. remarks, were characterized by deep Lynn' thoughtfulness and the most uncombromising practicality, and elicited the warmest approbation of his auditors.

At the close of the discourse Miss Lizzie Doten arose and returned thanks to Mr Lynn for the lectures he had delivered in the current course, saying that she had been instructed, encouraged and strengthened by the words which he had uttered since he commenced his labors on the platform of Amory Hall, and that she hoped [a sentiment in which those present and all who have listened to his discourses will echol that success would attend him wherever he might go, and that he might receive the hearing on the part of the public which he so richly deserved. Remarks following the train of the lecturer's argument were made by Dr. H. F. Gardner and H. S. Wil-

Dr. Gardner announced-as will be seen elsewhere-that Dr. H. P. Fairfield would speak in Amery Hall, Sunday afternoon and evening, Dec. 24, and that on the afternoon of Dec. 9th Happily, however, the enjoyment that the time Miss Lizzle Doten would occupy the platform; after which the assembly dispersed.

Mr. Lynn speaks in East Dennis, Mass., the first Sunday of December, in Stoneham the second and third Sundays, in Salem the fourth and fifth, and during January in Philadelphia, Pa.

A Strong Number.

We call the reader's special attention to the variety and value of the contents of the present issue of the Banner of Light. In addition to the them, or trying to forestall them. Some things article by DR. G. L. DITSON, to which we have elsewhere referred, PROF. J. R. BUCHANAN continues his unanswerable reply to the views of Dr. Carpenter; one of the finest lectures yet printed by us, as delivered through the instrumentality of CORA L. V. RICHMOND, is given; WILLIAM EMMETTE COLEMAN has a striking ' sketch on some identical points between science and spiritual inspiration; a full account of the Bell County atrocity is furnished, and much additional matter of interest will be found on reference to our columns.

> G. A. Fuller writes from Lempster, N. H., Nov. 21st: "I have been deeply interested in Dr. J. R. Buchanan's criticism of Dr. Carpenter. You are doing a great service to the cause of Spiritualism in republishing the same. I find everywhere the Banner of Light to be revered by all who take it."

See advertisement of GREGORY'S ANIMAL MAGNETISM, in another column. Colby & Rich have just received a supply of this fine work from the English publisher.

Thomas Cook, writing from Long Lake, Minn., informs us that Walter Pughe in that vicinage has been developed as a painting medium of remarkable power.

We have in use one of the Safety Inkstands, and take pleasure in commending to the tions are purified; life loses its confusion, and the opportunity of testing her powers in this di- attention of our readers the advertisement of it on another page.

Read the advice to mediums which Wash A. Danskin, Esq., gives on our sixth page.

How inestimable the value of a timely word! How much harm frequently results through forgetfulness. A little thoughtfulness and care with respect to others would often save them from a great deal of suffering, and aid them in their work. A man is discouraged in consequence of the difficulties he meets with. An encouraging word may be all that is necessary to revive his energies, and to cause him to persevere. That word were easily spoken. There are those who are perfectly willing to speak it, but they do not think of it. They are busy with their own work. The discouraged one sinks into deeper despondency, not through their heartlessness, but their want of thoughtfulness. A young manis exposed to temptation. He is about to take a step from which a little influence of the right kind will save him. There are numbers among his acquaintances who could exert that influence. But they do not see his danger, or are so busy that they must leave him to the care of his other friends. He takes the step, and it leads to his ruin. A little effort rightly put forth would have saved him,

A bigoted clergyman in New South Wales does not like the inscription sought to be placed by the widow of William H. Davenport, medium, upon his tombstone in Sidney, and so refuses to allow it to be set up in the cemetery at her husband's grave. We shall give the particulars concerning this singular action next week.

Dr. G. L. Ditson on our second page speaks of the mediumship of Mrs. Andrews (of Cascade) and William Eddy. Read his article.

POEMS OF THE LIFE BEYOND .- We are in receipt of an elegant volume from Messrs. Colby & Rich, Boston, Mass. These poems, from many lands and centuries, come to us clothed in beautiful apparel. The words that are gathered into the pages of this book-a few pearls and gems from the rare treasures of four thousand yearsall say, "Man, thou shalt never die!" in voices that thrill and uplift the spirit .- The Freeburg (Pa.) Courier.

BANNER OF LIGHT.-We call attention to the prospectus of this paper, which may be found in another column. The Banner, in addition to being a spiritual paper of high moral tone, contains a great variety of matter on literary and scientitic subjects that should render it a welcome vis-

The Russians took Kars on a Sunday, they being the attacking party, and herce bound to b beaten, according to the Sabbata ns: but the Sabhath breakers went in to win, and they won -and they thanked God that they had been enabled to break the Sabbath profitably.-Hazewell.

17.

ums.

as No.

Main

nswer

bating

ablest

ig the

debate

R. Lu-

Camp

All in-

ald be

Clark

street

nerals,

speaks

)ecem-

rch at

м; in

wport;

Reform

ualists

ua, for

ture in

ary.

at Bel-

ng the

lingly.

icroft's

. 25th,

gh the

N. H.

ngaze

of this

n Min-

at Du-

"I am

nths in

w Eng-

ith au-

begin

flower

ie very

idemns

te, and

d read-

Don't

it after

ment's

nst ed-

n writ-

cation.

women

t. Pre-

of the

cessful

ions in

int had

lese ex-

at find-

r of his

10 Wag,

ad got

he wo-

essful.

, it has

accom-

will not

nts unrothers

put be-

is said

as high

ge men

timely

results

fulness

en save

id them

conse-

An en-

ssary to

perse-

iere are

it, but

th their

to deep

essness,

ng man

b take a

ie right

among

luence.

so busy

is other

s to his

ld have

ı Wales

) placed

t, medi-

refuses

at her

ticulars

d page

ews (of

e in re-

. Colby

a many

n beau-

ed into

id gems

years-

a voices

reeburg

1 to the

ound in

n to beontains

d scien-

ome vis-

Experi

iy, they nd to be

but the

iey won een en-

lazewell.

rticle.

The

ualists. ,

BRIEF PARAGRAPHS.

SHORT SERMON. -Grief is natural to thee, and is always about these pleasure is a stranger, and visiteth thee but by times. Use well thy reason, and sorrow shall be cast behind thee: be Arudent, and the visits of joy shall remain long with thee.

The editor who saw a lady making for the only empty seat in a car found on self "crowded out to make room for more interesting matter," - Pleanne.

Hearing that the Emperor of Russia is a chief officer in the Greek church, the irreverent Graphic romarks: "Yes, we all know. He is a czardean."

A novel but rather effectual way of pressing autumn leaves was introduced by a Danbury man, who slipping on one abruptly pressed a hundred of them.

Some one suggests that the Londoners place Cleopatra's Needle in Threadneedle street. But would n't it be just as proper to stick it in the outskirts?—Norristown Herald.

The Chinese in San Francisco, Cal., have become so alarmed for their lives and property that they have appealed to the Mayor for protection. Besides, they are leaving for home in considerable numbers, and have been for two months past, in consequence of the hostility to their presence there. The arrivals of Mongols have fatten off largely, and the number of returns to the Flowery Land haven't been so large before for many months. Over 220 have gone back the past two months, against 300 or more arrivals, and the exodus continues.

MEM. BY A BACHELOR. Marriage a lottery? Yes! My stars I thank That I have drawn its greatest prize-a blankf

PROPER FARE .- What would you expect to find on a literary man's breakfast table ?- Bacon's Remains, Final Memorials of Lumb, if in season, and Shelley fragments.

The Amazon, the Oronoco, the Mississippi, the Nile, the Danube, the Zaire, and the Ganges rivers all have Islands at their mouths, and the sea is muddy for a great distance.

'T is said that the inmates of a certain caravansary make

use of the following in lieu of grace at the evening meal: '' Now I sit file down to eat This hash of ancient chopped up meat; If I should choke nopon a tack, I pray the cook to pound my back, ''

Speaking of the demoralization of German children by contact with small Americans, a German paper says: "Give meapenny! Dies sind oft die ersten englischen Worte welche ein deutsches Kind lernt und spricht,"

Every man that lies is an enemy of mankind. Every man who is instacere is an enemy of his kind. Every man who practices cuming is an enemy of men. Every man who is false is a universal enemy of every man that is true, -H. W. Beecher.

In Paris, every man whose opinion is worth the heating, is a journalist; it has thirty-five daily papers, of which Le Figaro is the mightlest, circulating 70,000 copies; Le Rappel comes next, with 00,000; Le France has 50,000. The combined circulation of the dailies may be estimated at 523,000 copies. New York has only twenty five legitimate dailies, of which the lieraid is the greatest, circulating not less than an average of 140,000 copies; which we liave on good authority. The Sun has about 80,000, the Times 40, 000, the Tribune 20,000, the World 7,000. The combined circulation of the New York dallies is not less than 627,000 copies. Population of Paris, 2,000,000; of New York,

Not to the swift, nor to the strong, The battles of the right belong; But he who strikes for freedom wears The armor of the captive's prayers, And Nature profers to his cause. The strength of her etornal laws.

The Minneapolis Pioneer-Press says: "Marilage bells are ringing merrily all over the State-a most fitting and loyous accompaniment to forty million bushels of wheat." It is but natural, of course, that a good harvest should encourage husbandry.

Religion is irreligious when it becomes uncandid, parti-san or spiteful; science is unscientific when it denies or ig-nores the finer facts and deeper laws of man's spiritual ex-perience. -Charles G. Ames.

The Gold Hill, Nevada, Evening News is responsible for the following; "The Russian type presents a strange ap-pearance on the page. Half the letters are apparently up-side down. The alphabet seems to be a mixture of Greek and Roman characters, with now and then an outsider rung in to render the mystery more profound. Prince Gortschakoff is thus printed by the Russians : KIIE3 70Pu0B."

In the heraldry of the universe every man is a prince of the blood, an eternal heir of all things. -W. R. Alger.

Leverrier, the astronomer, left no fortune. He was only a poor star-gazer who never aspired to be a savings bank president.

Athovement has begun in London for "widening the area " of dinner-table drinks. Milk, barloy-water, lemonade, tea and coffee are kept in readiness at grand ban quets, to be served in the place of champagne, hock, clare or sherry.

At the Congregational church in Fox Lake, Wis., Nov. 11th, by Rev. A. O. Wright and Rev. J. Faville, Mr. John Epworth, England. "Blow ye the trumpet, blow, "The gladly solemn sound, Let every Christian know, To earth's remotest bound," The day of Christian love has come, Calvin has taken Wrstey home. — (Fox Lake Representative.

BANNER OF LIGHT.

Regular Spiritualist Sunday Meetings,

AMORY HALL. Corner of West and Washington streets, Boston.

DR. H. F. CARDNER, Manager.

ANNOUNCEMENT FOR NEXT SUNDAY, DEC. 2D: In the afternoon, at half-past two o'clock,

DR. H. P. FAIRFIELD.

Of Greenwich Village, Mass., Will lecture in this place. Subject:

The Spirit-World, Its Location, Composition,

and Occupation of its Inhabitants. In the tvehing, at half-past 7 o'clock, he will speak on

The Second Combag of Christ; Resurrection of the Dend, and Day of Judgment.

Dr. Fairfield is one of our oldest trance speakers, and years ago lectured in Dr. H. F. Gardner's Meetings in the old Melodeon, under the control of the spirit of Lorenzo Dow, whose quaint utterances through his mediumship were in the highest degree characteristic of his (Mr. D. 's) eccentricities. Dr. Fairfield has made his mark wherever he has been as an able and earnest expounder of the Truth as it is given to him to behold it; and we trust he may recelve, on this his reappearance in Boston, an attentive hearing on the part of the Spiritualists of this vicinity.

SUNDAY, DEC. 9TH,

At half-past 20'clock in the afternoon,

MISS LIZZIE DOTEN,

The well-known poetess and inspirational speaker, Will address the people. Subject to be announced hereafter.

Organization in New York State. to the Editor of the Banner of Light:

For once has the truth of our Spiritual Philosophy been spoken to the people of this place. It has filled the souls of all our good Spiritualists with joy to overflowing ; and I hope it is only the beginning of the glorious work here. We as Spiritualists feel to rejoice, for we have been for years surrounded by hatred and bigotry against our beautiful faith.

On Monday evening, November 12th, that bold expounder of Spiritualism, Giles B. Stebbins, spoke to us from the subject, "Of what use is Spiritualism?" He handled his subject well, and been heard. On the contrary, it has been the means of awakening a spirit of inquiry among the people; they want to see and know a little more. Some have said, if their departed friends could only manifest themselves to them in some way, then they should believe. Could we have a good test medium come among us, I think it would be the means of working much good, and to this end we are resolved to do all their lies in our poor end we are resolved to do all that lies in our pow er to hasten the good work. This spirit of inquiry is aroused, and we feel that now is the accepted time to follow it up with more lectures and with tests that will blot out all doubt and unbelief. We have formed a society to be known as the

First Society of Spiritualists and Free thinkers of Nunda Station.

Numan Station. Principles. — We believe in and acknowledge God as the Infinite Father of all created intelligence. In humanity as one common brotherhood, in the fact of spiritual intercom-munication between the mortal and innucral spheres of existence, and in eternal progression. Object. — We seek as far as in us lies the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of humanity. Methods. — We propose to do this by means of meetings, lectures, readings, Conversations, and all other legitimate methods and agencies proper to the purposes of this Asso-ciation. Our only Creat — Universal montal Weats

iation. Our only Creed. -- Universal mental ilberty. Officers of the Society. - President. N. G. Upson; Vice resident. N. Ohney: Secretary, W. J. Hall: Correspond-ing Secretary, N. G. Upson; Treasurer, Mrs. N. G. Up-I offer this for publication, as it may help us in

obtaining recognition among speakers, Yours for truth, ⁴ N. G. Urson. Nunda Station, N. Y., Nov. 20th, 1877.

though I consented, for the sake of peace, to "withdraw" my statements. In the same number of the Medium are statements which I fully believe, that Mr. Burns is suffering from ill health; but I cannot admit that this is sufficient justification for the breact of a solemn agreement. Consequently I have re-

commenced legal proceedings against him in this country. Yours faithfully, ALGERNON JOY. Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE,-A sort of Sanday atternoon and evening meetings with be held at Amory Halldaring the present season at 25 and 7.15 pre-cisely, Dr. H. F. Gardner, Manager, This course has no business relation to or connection with the C. P. L. Dr. H. P. Fairfield will fecture Dec. 24.

AMORY HALL, - Children's Progressive Lyceum Ko. 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.

EAGLE HALL, 616 Washington Street, -T st Circle every sumday morning at 10% A. M. Inspirational speaking at 2% and 5% P. M. Good facellums and speakers al ways present.

ROCHESTER HALL, 730 Washington Street. -Public Circles for tests and speaking are need in this half every Sunday at 105 A, M, and 25 and 75 P, M. Several reliable mediums always in attendance. Good quartetto singing provided.

Inging provided. **PYTHIAN HALL.** – The Ladies' AddSociety holds it, needings regularly on the afternoon of Friday of each week, it this hall, 156 Tremont street. Sociatile in the evening, to which the public are invited. Mrs. John Woods, Pres-dent. Miss M. L. Barrett, Secretary. CHARLESTOWN -- EVENING STAR HALL, drl: 0aaist Meetings are heid at this place on Sunday aft on of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall .-- On Sunday morning, Nov. 25th, Amory H.d.".--On Sunday morning, Nov. 25th, the following literary exercises were embodied in the session of Children's Progressive Lyceum No. 1: Song, Miss Fannie Wynne (by request); Recitation, Miss Hattie Collyer; Song, Edith Jenness; Recitation, Master Elmer Woodworth; Song; Jennie Miller; Song, Mr. S. C. Fuller (of the Can.den, N J., Lyceum); Piano solo, Miss Helen M. Dill; Song, Mary Waters; Duet, Saun-ders sisters; Select reading, Miss Carrie Hopkins; Cornet solo, by Mr. Mariner; Song, Miss Wynne; Remarks by Mrs. Maud E. Lord. *Expla Hall*.--The meetings at this place (al

Remarks by Mrs. Maud E. Lord. *Eagle Hall.*—The meetings at this place (al-though small on account of the extreme inclem-ency of the weather,) were unusually harmoni-ous and interesting last Sunday. Mrs. Hettie Clark occupied the platform throughout the day and evening. In the morning the controlling in-fluence, game fully a dozen tests, every one of which was pecognized, and some said the best they cover received. Another interesting contrast they ever received. Another interesting feature of the meeting was the sitting, for a few moments, of the audience, and throwing out their com-bined magnetic and healing power for the benefit of a sick young lady, whom the medical faculty have given up as incurable. We hope through the influence of angel ministration to accomplish

In the afternoon a very interesting address was given by the influences through Mrs. Clark. Sub-ect, "The Necessities of the Human Soul," which was listened to with the strictest attention. In the evening a short address was given, after which many fine tests were given through the medium, every one acknowledged to be accurate. Mrs. Clark is one of the *best* test mediums in the city. Her residence is 57 Dover street,

F. W. JONES.

Henry J. Newton's Statement.

TO THE EDITOR OF THE [NEW YORK] SUN-Sir: In The Sun of the 12th inst. appeared a communication from J. J. Hartman, in which statements are made which are not correct. He asserts that I was satisfied with the genuineness of the results at Mr. Kitchell's gallery at a scance there for the purpose of procuring spirit photo-graphs. The fact is, the only thing about which was and am perfectly satisfied was and is that I was and an perfectly satisfied was and is that the whole performance on the occasion referred to was a most wicked and outrageous fraud, and I have all the necessary evidence in my posses-sion to prove it. There was no committee and no such document signed as Mr. Hartman states. I was asked to sign a statement that the scance had been a successful one, and everything fair and genuine. I peremptorily declined, and the only document signed was one by Mr. Kitchell, of which the following is a correct conve

of which the following is a correct copy: "I hereby certify that the scance was conduct-ed as herein agreed, and that one plate with six extra forms and faces thereon was produced, and another with one." II. J. NEWTON.

To the Editor of the Banner of Light: Having carefully read Professor Carpenter's 'Dominant Ideas,' as well as several exhaustive replies and criticisms on the same by gentlemen of distinction in the world of science and letters, i will take the liber'y to ask whether, if, in case we should so far forget our obligation to the in-telligence of the age as to dignify Prof. Carpen-ter's book with the title of argument he here ter's book with the title of argument, he has not himself confuted every proposition made in the work, as thoroughly and completely as Prof. Buchanan, Wallace, or any other person has done? Very respectfully, C. H. MERRY. Dunleith, 10., Nov., 1877.

Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. 2 Yan Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and uperior facilities for the treatment of chronic diseases. Those who need the heating efficacy and his giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

CUBE FOR NEURALGIA.—Mrs. Sylvester God-frey, of Middlesex, Vt., wrote to the proprietors that she had found QUAN'S PILLS a "perfect cure for neuralgia," with which she had been a great sufferer; and Harrison Stowell, of Lunen-burg, VL, who had been troubled with it for six years, wrote that he was cured by a single pack-age of these Pills. Thousands of others will bear similar testimony. Ask your druggist for them, or send fifty cents to American Medicine Co. Manchester V. H. Co., Manchester, N. H.

----Dr. F. L. H. WILLIS may be addressed for the winter, care Banner of Light, Boston, Mass.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Address MATTIE K. SCHWARZ, 239 East 84th st., New York, Terms \$2,00 and three 3-ct. stamps, N.17.2w*

SEALED LETTERS ANSWERED by R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered.

MR8. NELLIE M. FLINT, Electrician, and Heat-ing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. N.10.4w*

Thousands of Promising Youths of

both sexes go down to untimely graves from general debility and weakness who hight be saved by fortifying their system with Iron. The Peruvian Syrup is an Iron Tonic prepared expressly to supply this vitalizing element, and is the only preparation of iron that will assimilate at once with the blood. 2w.N.24.

THE MAGNETIC HEALER, DR. J. E. BRIGOS, is also a Practical Physician. Office 121 West Elev-enthst., between 5th and 6th ave., New York City. D.30.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATHONS, J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner** of Light at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, How, E., London.

ROCHENTER, N. Y., ROOM DEPOT, WILLIAMSON, & HIGBEE, Bookselbers, 62 West Main street, Rochester, N. Y., Reep for sale the Npiritual and Beform Works published at the BANNER of Light PUBLISHING HOUSE, Boston, Mass.

ROCHENTER, N. Y., BOOK DEPOT. WELD & JACKSON, Buoksellers, Arcade Hall, Roches-ter, N. Y., keep for sale the Npiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 259 North Ninth Street, Philadel-phia, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of Golby & Rich's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoh Hall, corner Broud and Coates streets, and at all the Spiritual meetings. Parties in Philadelphia, Pa., destring to advertise in the Banner of Light, can consult DR, Ricodes.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 520 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Banner** of Light for sale at retail each Saturday morning,

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for sale the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 38d street.

NEW YORK PERIODICAL DEPOT.

S. M. HOW ARD, Agent, Bookseller, 51 East Twelfth reet, New York City, keeps constantly for sale the Ban ner of Light.

BALTINORE. MD., BOOK DEPOT. WASH, A. DANSKIN, 705 Saratoga street, Baltimoro, Md., keeps for sale the Banner of Light, and the Spir-itual and Reform Works published by Colby & Rich.

GREGORY'S ANIMAL MAGNETISM;

5

OR, Mesmerism and its Phenomena,

BY THE LATE WILLIAM GREGORY, M.D., F.R.S.E., Professor of Clamistry in the CareersTy of Edinburgh. Bedicated by the Author, by Permission, to His Grace, George-Douglas Campbell, Duke of Argyll, K.T., F.R.S.E.

The elementary facts of Mesmerism- are now widely known and accepted, and day by day there is a steadily in-creasing number of scientific and intellectual inquirers. Furthermore, the students of Psychology now possess fournals, organizations, social influence, and public plat-forms of their own, and their experience of the past is such that they prefer to tell the public that those few authorthese upon other subjects who take upon the insetvise to speak $\$ ipon that which they do not understand, and to deny the reality of Mesin, the phenomena, are untrustworthy guides, unworthy the attention of honerable men. They feel no desire to projong the number of years during which the said authentities have been treated with more respect than they deserved, in the endeavor to instruct them in a conciliatory manner as to the nature of some of the plane mena of the universe responding which the yare devoid of ku, wiedge. We have received from E-grand a supply of this standard work, and are now ready to fill all orders.

Cloth, 53 pages, octavel. 82.00, postage tree, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass,

PHILOSOPHIC IDEAS;

The Spiritual Aspect Nature presents to J. Wilmshurst.

The writer of this volume starts out with a list of some

thirty-six topics which he proposes to relacidate "accord-ing to the light with which " he "is favored," using at the same three such suggestions as he may find at hand in-the field of thought as expressed by others. Among those the near of thought as expressed by others. Attong those to whom he acknowledges Indebtedness occurs the name of Andrew Jackson Davis. In the first to be considered are to be found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies beach on the wave of the second process and the second proback, as it were, of all phenomena, presumably the un-Knowable' of Herbert Spencer, the 'promise and posterney' of Tyndall; the 'substratum' of Huxley?'' 'What is Happiness?'' 'What is Intuition?'' 'What is the Spirit-World ?" etc., etc.

In the course of his work, among much matter of profit. the pronounces against the God in the test of stitution scheme, gives advice as to the best method of excaping from a desire for intoxicating beverages; holds out as a maxim for young people (and old ones, too, for that mat-ter), "Keep the *mind* chaste, and the body will follow suit," and inculcates the highest order of unself bnesstranslating the old sentence; "Fiat Justitia," etc., with the new rendering, "Do your best for others, if the heavens fall." The work will be one of interest, alike to the student and the active wrestler with the guarled and knotted problems of life, and should have a wide sale, a Paper, 35 cents, postage 4 cents, For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Province stree (lower floor), hoston, Mass;

Another New Book

JUST ISSUED.

Visions of the Beyond,

SEER OF TO-DAY;

OR,

SYMBOLIC TEACHINGS

From the Higher Life.

EDITED BY

HERMAN SNOW.

being a person of elevated splitting a practions, and of great charness of perception, but hitherto unknown to the

This work is of exceeding interest and value, the Seer

Nothing routs us but the villany of our fears .- Shak spears

The Hartford Courant says: "It seems that the Rev. R W. Dale, the eminent English clergyman who has just fin ished a course of lectures before the Yale Divinity School is not a believer in the Orthodox hell. He is reported to believe that ' immortality is not the indefeasible birthright of the soul,' but that it is secured to the redeemed by the death of Christ, while extinction of existence will be the final doom of the impenitent.

The flights of the human mind are not-from enjoyment to enjoyment, but from hope to hope .- Johnson.

He started as a wart, and has become a cancer.

THE RACE OF MAN. Like leaves on trees the race of man is found; Now green in youth, then withering on the ground. Another race the following spring supplies; They fall successive, and successive rise. So generations in their course decay; So flourish these when those have pasted away 1

Nov. 22d, 23d, 24th and 25th, the Atlantic coast was visited by one of the most terrific storms on record. It was felt severely—in the form of wind and torrents of rain -in New England and along the New York and New Jersey line, but its chief work of destruction was effected in e Southern localities. Richmond and other sections of Virginia were visited by a flood, exceeding in dimen sions that of 1870. The storm began on Thursday and hourly increased in violence, swelling rivers in all directions, until finally their banks overflowed, sweeping away in a brief time millions of dollars' worth of valuable proj erty. The most serious results occurred in Richmond where whole streets were submerged. The gas works were completely inundated, and Sunday night the city was in utter darkness. Danville and other cities were also in a like situation. Railway and other bridges were demolished by the flood, and travel is necessarily greatly impeded. The loss of property by this calamity it is estimated will reach three or four million dollars,

The United States steamer Huron was wrecked near Oregon Inlet, on the North Carolina coast, on Saturday morning, 24th, at one o'clock, and it is supposed that nearly one hundred lives were lost. Up to the time of go ing to press but thirty-four persons of the 134 on board are known to have been rescued. In the attempt to save her men a surf-boat was overset, and Capt. J. J. Guthrie, commander of the 6th Division of the Life Service, was drowned, together with eight of his crew. Stress of weather and loss of reck ning are assigned as reasons for the Huron disaster.

The Gardener's Chronicle, London, has the following

The Gardener's Chronete, Donton, us the form shot at the over-zealous disciple of botany: "" Full many a flower is born to blush unseen, And waste its sweetness on the desert air," But where a British botanist has been, In his collections you must seek it there.

Were it the sweetest plant that ever bloomed, If it were rare, and he found out the spot, He'd make it rare-may, it would be domed; His spud would soon eradicate the lot."

WAR NEWS.-It is reported by way of Constantinople that Muktar Pasha has probably withdrawn from Erzeroum. The Roumanians, after ten days' fighting, have occupied the strong position of Provitz. A Russian expeatition, consisting of the Imperial guard, regular cavalry and Cossacks of the guard, under General Gourkha, have crossed the Balkans into Roumelia. Servia's participation in the war is now reported to be certain.

not yet clear.

Knowledge a Substitute To the Editor of the Banner of Light:

I have recently read the three following works which are advertised for sale at the publishing house of the Banner of Light, 9 Montgomery Place, Boston, and my impression is that if they were properly put in circulation, "the doctors' plot" against freedom in the medical world plot

would utterly fail: "A Family Medical Instructor." Price 10 cents. By Thomas R. Hazard. It abounds with over-whelming facts and testimony to show that there is quackery in the profession as well as out of it, and that some of the most successful healers have no medical diplomas, and that the observ ance of a few simple rules in the early stages of lisease would save all the cost of drugs and of doctors and prevent much suffering and many

"An Appeal for Medical Freedom"—price five cents—is a masterpiece of sound argument against professional monopoly, which deserves the sanction of every public meeting of liberals throughout the entire country; and especially should it be placed in the hands of the legislators of those States in which unjust laws exist, or where attempts are made to establish them. "Babbitt's Chart of Health." Price fifty cents.

In a frame three by two feet, and designed to hang in schools and reading rooms. It is divided into twelve sections, under appropriate head

tings, and presents a clear, definite statement of the primal laws by which health and happiness can alone he attained. It is a work not merely to be read but to be learned. Every sentence is a text thought sufficient for a lecture, and taken as a whole it is well adapted for a series of exercises for the Sunday Lyceums. JOHN BEESON.

"Burns versus Joy."

JUNIOR UNITED SERVICE CLUB. St. James's, London, Eng., 4th Nov., 1877. } To the Editor of the Bauner of Light:

SIR-Some months ago I commenced an action at law against Mr. James Burns, editor of the Medium newspaper in this country, for a false and malicious libel published in his paper. He retallated by bringing an action against me in the same court for alleged libels published by me against him in your paper. For the sake of peace, the two actions were compromised by an agree against him in your paper, for the snake of prace, the two actions were compromised by an agree-ment, one clause in which, specially inserted by myself, was "that no further allusion to this matter, direct or indirect, shall be published by

matter, direct or indirect, shall be published by either of us anywhere except by consent." Mr. Burns has, however, thought fit to publish in last Friday's Medium an article in which the following passage occurs: "Messrs. Colby & Rich published in their paper (the Banner of Light) a most defamatory and untruthful article on Mr. Burns, accompanied by a letter from the Department Source of the British National As Honorary Secretary of the British National Association of Spiritualists, which an English Judge considered sufficient grounds for a claim for dam-ages. This was followed by another letter in the

Banner from the same source, even more pro-nounced." I am legally advised that the above quoted passage is a distinct violation of the agree ment signed by Mr. Burns. As it also grossly misrepresents the facts, I am more than justified in asking you to allow me to state in your columns-those of the Medium being hermetically sealed against me-1st, that my letters to you were written in my private capacity; * 2d, that no English Judge, directly or indirectly, expressed the opinion that they contained sufficient grounds "for a claim for damages"; 3d, that every word written by me was strictly and literally true,

Mexico is massing troops at Matamoras-to what end it is not yet clear.

To the Liberal Public.

To the Liberal Public. By the advice of the Board of Trustees at their last and final meeting, the Fahne Hall Building has been solid at suction, and on account of our position we have been com-p-lied to buy it in and consolidate it with the Investigator, or sacrifice the very large amount of money advanced by us toward erecting and maintaining the building. By so doing, we have assumed a burden that other men have re-fused to bear, and one which we should hesitate to take upen ourselves were it not for the strong and abiling faith we have that our Liberal friends will come forward and lean money on the Scrip, for the payment of which the property and ourselves are responsible, thus enabling us to held the building for the purposes for which it was intend-ed, and have it remain as a lasting monument to the mobil here in honor of whose name and memory it was cretted, and as a temple for the maintenance of Liberal principles, Will every one Interested and wishing to basist, prompily forward such amount as he is willing to basist. **2.** P. MENDUM. Boston, Mass. **1.** P. MENDUM.

For Sale at this Office:

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. \$2,00 per year. THE SPIRITUAL OFFERING. A Monthly Magazine, pub-lished in Springfield, Mo. Per annum, \$1,25. Single copies, 15 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10

Defined, Fuelskie monthly in New Fork, Filesto This RADICAL REVIEW, Quarterly, Published in New Beiford, Mass. Per year, \$5,00; single copies, \$1,50. The RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to bjrittualism. Published weekly in Chicago, III, Frice 8 cents per copy. \$1,15 per year. The LONDON SPIRITUAL MAGAZINE. Published nonthly. Price 30 conts per copy. \$3,00 per year, postage 55 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in Loadon, Price 25 cents per copy. \$3,00 per year, postage 25 cents, The STRHTUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Frice 5 cents per copy. \$3,00 per year, postage \$1,00, THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line, Minion, each insertion.

BUSINESS CABDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND **CLAIRVOYANT!**—For Diagnosissend lock of hair and \$1,00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N 10.

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. 0.6.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trambull street, Hartford, Conn., keeps constantly forsale the Banner of Light and a full supply of the Spiritual and Beform Works published by Cobby Rich.

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

NT. LOUIN, MO., ROWH DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis Mo., keeps constantly for sale the BANNER of LIGHT, and a full supply of the Npirituni and Reform Works published by Colby & Rich.

__CHICAGO, ILL., PERIODICAL DEPOT. W. PHILLIPS, 100 Madison street, Chicago, III., keeps or sale the Banmer of Light, and other Spiritual and Joberal Papers,

CLEVELAND, O., BOOH DEPOT. LEES'S BAZAAR, 16 Woodiand avenue, Cleveland, O All the Spiritual and Liberal Books and Papers kept for ala 8310.

LONDON, ENG., ROOK DEPOT. W. H. HARRISON, No. 38 Great Russell street, Lon-don, Eng., keeps for sale the **Banmer of Light**, and a full line of Splrituatiand Reformatory Works puotished by Colby & Rich. He also receives subscriptions for the Ban-ner.

ADVERTISEMENTS. COLBY & RICH. **Publishers and Booksellers** NO. 9 MONTGOMERY PLACE, BOSTON,

KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform AND

MISCELLANEOUS BOOKE

AT WHOLESALE AND RETAIL.

TERMS CASH.—Orders for Books, to besent by Ezpr.ss, must be accompanied by all or part cash. When the moley sent is not sufficient to fill the order, the balance must be paid (C.O.D.

paid C.O.D. MC Orders for Books, to be sent by Mall, must inverta-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AT Catalogues of Books Published and For Sale by Colby & Rich sent free. New American Cyclopedia. A second hand copy, g od condition, 16 vols., cloth; also a sot in sheep; will be

g of condition, 16 vols., cloth; also a sor in succep; while exchanged for go of books, or sold reng blocap. Also **Dickens's Little Folks.** The child characters from Dickens; making the best of riolitay Books. Immense catalogue of old and new books. *American Book Exchange*, 55 lie knan street, N. Y. 4w^{*}-Dec. 1.

The Sufety Inkatand. Over 150,000 already s ld ! Will not spirit if ups t. Every drop of tak obtalaed. Pen-points saved. Easily cleaned. Price 590, 750, and \$1.00, Manufactured by JOHN R. ANDERSON, Bartlerd, Conn. For side by all stationets 30° - Dec. 1.

INSPIRATIONAL ARTIST, 572 Ea-USixth street, Sorth Boston. Phology plus and other small picture scaladged to hire-size, in rolors of crayon. Satisfaction guaranteed, Parties called op n. when requested by post. References given in all parts of the city. II-Dec. I.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN, (formerly of Bostor, 5) Highiands, She will be happy to see former p thents and public. Examinations free. 4 4w-Dec, 1.

The especial value of this work consists in a vory graphic presentation of the truths of Spiritualis n in their higher forms of action, illustrating putticularly the intrinate near-ness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the beteafter,

The work contains ten chapters, under the followlig eads:

CHAPTER 1 .- Introductory, by the Editor.

- 2.-Resurrections. 3.-Explorations.
- 4.-Home Scenes,

public,

- 5.-Sights and Symbols,
- 6,--Healing Helps of the Herearter.
- 7.-- A Bob of Human Lives,
- Scenes of Beneficepre.
 Lights and Shades of the Spirit-Life.
- 10,-Symbolic Teachings

Bound in cloth, 186 pages. Plain, \$1,25, postage 10 cents; full gilt, \$1,50, postage lo ceats,

For sale wholesale and retail by the publishers, COLIFY & RICH, at No. 9 Monigomery Place, corner of Provinco street (lower floor), Boston, Mass,

JUST ISSUED. The Baptism of Fire. AN AUTOBIOGRAPHICAL SKETCH.

BY LUCIFER.

The author says: ... The time has come when the swadilling-clothes of infancy should be cast aside. In this ago of free thought we must be allowed the freedom to speak without incurring the anathemas of those from whom we differ. I firmly believe the doctrines of Christianity are subversive of the independence of man and has full liberty of action; and being institled into us, as they are, from the very cradle, they become particious and immoratin their tendencies. We must escape from the unhealthy atmost here of a seeming dependence into the boundless freedom of Truth ere we are fitted to start on the glorious career which Nature has been at so much pains to mark out for us. For all life is immortal, and its course is dotermined by its inherent powers, which must eventually assert themselves."

The author also gives an interesting account of his life from infancy, and the following chapter heads will give an dea of what the book is composed of: Early Years; Addiff. Alone; A Wanderer; Rest for the Weary; Excelsion; Tho Unity of Life; Maney; Power; Attinity: Justice; Love; Cröperation; Immortality; Marriage; Destiny; Liberty Our Future Home; Law; Conclusion.

Paper, 53 pages; price 30 Cents, postage free, For sale wholesale and retail by COLBY & RICH, at

No. 9 Montgomery Place, corner of Province street (lower loor), Boston, Mass.

The Rise and Progress SPIRITUALISM IN ENGLAND.

BY BENJAMIN COLEMAN.

This pampliet contains important facts connected with the early movement is England with which the author was identified, and an account of some of the most remarkable of his personal expectences. Paper, 25 conts, postage free, For sale wholesale and retail by COLBY & RICH, at No. 9 Monigomery Place, concer of Province street (lower floor), Roston, Mass.

TO LET.

A LARGE front room, with a smaller one balling from A R. either fundished or unfurnished. In the new balls ing o. 85 Montgomery Place. Each room heated B steam, easy of access, and emmently suitable for office purposes. Apply for particulars to COLEY & RICH, No. 9 Mont-comery Place, Boston.

"What is Yellow Fever?" TS ORIGIN, PREVENTION, CURE, etc. Cloth. S at by mail post-pard on receipt of \$2,00. Address PIGUST RUFSING, Jacksonville, Fla. **37** Agents wanted. 2w- Dec. 1. TAYLOR BUZZELL,

LIGHT. BANNER OF

Message Department. talk with them privately m-t and what I ve seen.

6

The spirit Message spiren at the Bunner of Light Poly Reis Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, Free-Circle Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, free Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, free Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, free Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, free Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, free Montings, through the medianotip of Mrs. 1. I'll give my name first - Maria F. Crane, here the first of the first state of the first state of Quiney, Mass. 1. And often heard of this re-here the first state of the first state of Quiney, Mass. 1. And Mrs. 1. A

We ask the result of receive not string for high epicita in these colonies that descent to inject with his or her reason. All expressions housing for the asthey perceiveno more.

The Banner of Light Free-Circle Meetings ont, on or a stability on the Harman state n stanger og benne som en s Efter som en s 1. 1 -t.+1 + t. *: t+

the end which was a same bat the end weat resatted program and why the program of the public terms. The weater public an interface take of a program of the transmission and the protection of a content of the terms.

Market product de la construcción de l

REPORTS OF SPIRIT MESSAGES HIVEN THE FOR TOX MELCON-LOVE P

MRS, JENNIE S. RUDD.

Invocation.

Test of the stars and G d of the flowers, we would draw near to theer we would worship thee, beenuse thou art superior to all others. We hear thy voice in the tree tops, we see thy face in the beautiful blossoms before us, we feel thy pres-

boly. D'hers's we gravitated to a light spherely therehomes are above and beyond. Q.--[By R. dus Wattles, New York.] Why does not a provident' spritual joyer like the Banner give, through spritual and, the facts concerning "Charlies" Ross" and his where-abouts? abouts?

A .- As we have sald many times before, we do not propose to become a detective force, or to convert this Circle Room into a p.Veb organizaconvertibus Circle Room into a public organiza-tion. We came to hild gopies out of prison, to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to help them onward in the path of progression; to hall. Had we take at the down tredd in in spirit lite; to help these who canned to puttend vest to do good to these who canned to be puttend vest to do good to her bear that shedd, but she thought very much all. Had we taken the begonizg all weinght in regard to this matter, and others of a like character; a storm of indignation would have bet hurded upon ourmed duest we should have to them for her presented, pertage mur-taked them to be pre-sected, pertage mur-taked them to be pre-sected to the man murk for the pre-sected to the pre-sected to the pre-sected to the man murk for the pre-sected what it hardly understoed what it was that hurt the pre-sected what it hardly understoed what it was that hurt dered; we should have made them a mark for these people who know no line whatever, who recognize no control bet their own will power, $Q = \{0, 1, N, M, Werester\}$ in sitting with a coord medium, what is therees are to be done in

order to secure communications from spiritfriend-

A .- It is necessary that the mind should be perfectly passive. You should feel that you are ready to receive whitever comes, that you will not care, then you will be more likely to needve A great deal nore than if you were to go with a A positive failed, decan fing some certain thing which, under conditions, you would be sure never to get.

-Oight not a medium who has examined 's physical condition to be able at will to banist that from the relief, and give information collectning other spirits during the same sitting " for go to a black-mith to lave your

Maria F. Crane.

EXAMPLE 1 (1000), are reported perform and published of Quincy, Mass. I had often heard of this re-lighted when it its 10000, are reported performant.
 We also prove to its page reported print Messages ofted about it. I have never been able to do my green each week to BATHEAL DASSETS.
 These Messages in that participarty with them the do it as I would like to day. I would afferes it would afferes to their earth, the to as beyond whether them if they will visit Boston and inquire of any for goal or estimate the participation whether is an only explored on the past from the green is an only explored whether is an only explored of the past from the give them particular statistics by which they will be they will be able to any in the participation of the past from the give them particular statistics by which they will be able to any in the participation of the past from the give them particular statistics is an only which they will be able to any in the participation of the past from the give them particular statistics is an only which they will be able to any it is an only it when the participation of the partis of the participation of the participation of the participati

give them particular statistics by which they will know 1 am present. You can direct this letter to Samuel Crane, of Quiney, Mass. Fanny Hazard.

Mr. Chairman, I do not feel at liberty to occupy your time, yet you will bear me witness that Thave never before intruded. I would like to send a few lines to a beloved one who is interested in your Banner of Light, who is ever inter-ested in your circles, who will do for you all that he can, who by the aid of the angel-world has been renewed in strength, and great power has been given him to understand and alleviate the sufferings of others. I wish to say to him: Be-leved one, do not be di-couraged, whatever may come: bestring and true; know that thou art doing right; that thy right hand is wielding a power: thy bett hand bringed) the strength of the innortals to earth. Go forward in the path we have marked out for these do thy work whatever we may call there to do. Thou shalt have strength. Have we not renewed thy life ' Have we not made C ee, as it were, young, when thou wert old ? Have we not crowned thee with a crown of neses, at, i thou hast not telt its therms? True loved ones have cone to us, and we have loved them very much. We say we love thee from our heart of hearts; we would send thee

thanksgiving and love. It is from Fanny, to your friend Hazard. (To the Chairman.) We were brought here by the friend who recently controlled [Mrs. Burton].

Sarah J. Lovejoy.

the beautiful blossoms before us, we feel thy pres-ence permeating all material things. Will though the permeating all material things. Will though the permeating all material things. Will though the permeating all material things. Will you please say, Mr. Chairman, that Sarah J. Lovejoy called here? I passed away about one year ago the first of June - before the rosses bloomed, when they were in bud. I went away from Newark, N. J. I was sick four years. I desire to return, that my friends may know that it is I. I would like to tell them very many the hand. I would like to tell them very many things which will be of great benefit to them if they will be note the way that it can reach them exclude the way that way uper way that it can reach them exclude the way that the permet. 2.CONTROLLING SPIRIT --We are ready to constitute which will be of great bencht to them if alder your questions, Mr. Chairman, and the strict does not be strict does Will they receive my message, and soon 2-1 want to reach them very much. I have suffered much, sir. I know what it is to feel I must wait. I am willing to wait. I only trust this may touch?

their hearts, and induce them to respond.

Mary A. Doland.

Me name is Mary A. Doland, an' I was struck by lightning, sr. 1 was eleven years old. I and I'll do the best lean, last lived at No. 17 Helen street, Providence, R 1. I don't know what I come here for, sir; who will get this, and teil my folks all about me.

Patience Gcddard.fate. Had it not been fate, would I not have[To the Chairman.] Thou surely hast a goodlyI come, feeling my weakness. I don't knowattendance here: thy room seems very comfort-
able: thou must be fend of flowers, for I see them
blooming here in brightness. Thee likes them,
does thee? I am glad. I dike them myself.
Thou must be very near the spiritual, or thou
couldst not have us come so near thee. Thy
room seems filed with goodly influences, and I
sense the presence of very many of those that Ifate. Had it not been fate, would I not have
been on the earth to day?
I come, feeling my weakness. I don't know
how to talk in public. I cannot make an accept-
able speech, but I would like to have my friends
know that I can come. I cannot understand one
bession of the medium. Yet, although I cannot
do what I would; I will try to do the best I can
been on the earth to day? room seems filled with goodly influences, and 1 sense the presence of very many of those that 1 loved in earth life. Thou has been very good to body—some friends.! Is there nobody that will the angel world, thou must receive a very great talk with me and let me tell them what I wish reward when thou conest into the spiritual. Thou loves that is do not wish to parade my feelings in pub-the, but not a httle children. Thou has to ne near thee, but not a httle children. Thou has to ne who comes very near there, who seems to speak to thee, and to emide thee in this great work; thou and to guide thee in this great work; thou task it for m needst not fear, thou will be protected; wherever thou art, she will be protected; where I thank you, Mr. Chairman, for the privilege bluebird and place it on thy arm. I am an old lady. Then wouldst give me audience, whether I be old or young? Then needst not fear me. I would be true to myself ever. Thou dost not fully realize, yet thou must remember that the Friends had many revelations made to them which thou mayest not understand fully; but we lived very near the angel world. Thou must remember that we laid aside all that was beautiful, all that was ornamental, that we might take hold of the great spiritual. stand that we made a mistake here; thou must not make a mistake. The flowers that bloom are very beautiful. I am glad to see thee appreciate Thee will please say that Patience Goddard, of Lewiston, Me., one of the Order of Friends, called on thee to day, and made known that she would like to communicate. She has found the spirit-world much as she expected. She has met Mother Ann, and talked with many of her friends. Thee can say I was ninety-one years eleven months and three days old. If I had lived just a little while longer I should have been ninety-two. I am very happy in the Order of my people. I find them here as I find them in earth-life. Thou and them here as I find them in earth-life. mayest not understand it, but thou wilt find when thou comest here that Friends have their Order as well as on earth, and we are very happy together. I hope that my friends will remember that Patience has not lost her life, but that she comes again, and, although old, she has not for-gotten them. I have been growing very young -renewing my strength. [To the audience.] You have my blessing, all of you.

talk with them privately and tell them whom I 've m-t and what I 've seen. Maria F. Crane. I and L do sometimes. I am eighty-one years old. My name is Abbie Borden. I want them to know I come back trustfully and in carnest. I mean they shall hear from me every opportunity they have. You can say that I come from Norwich, Conn. I want to do good to all.

Miriam Reade.

I am not crazy now-not a bit of it. I think my brain is pretty clear; and yet as I come I hardly know what I am about. I didn't feel confused before I got control of the medium: I do feel confused now. I can't tell when I went away; I've been gone a good while. I guess I had better give my name-Miriam Reade. I left this earth at Somerville, at the McLean Asylum. My brain was n't quite right. I belong in Mil-

ton. I am sixty-one. Will I feel better when I go away, Mr. Chair-man? Your room seems whirling all round. I feel quite sick, sir. [Perhaps this is the first time you have controlled, and that may in part be the reason.] I've come back a good many times, but I never seen ed to get hold so strong as I have today. I want 'em to know I am all right. The last few days were days of spiritual development to net i saw spirits, and realized as I have to day. I want 'em to know I am all right. The last few days were days of spiritual development to need is saw spirits, and realized they were friends of none. I had a good many names I wanted to mention, but they are all gone new. I cannot help it. now. I cannot help it. Piease say that I still live, and I begin to wish

they would call use to some good medium, and let me talk to them, so I can make them understand it is me. I am so tired of waiting! I think it is too bad !

1 want to go home and see my friends, my beloved ones. I want them to realize that I have come. My husband's name is John.

Thomas J. Moore.

Will you please say that Thomas J. Moore, who left the form in Galveston, Texas, six years ago last May-it was the fourteenth-called here, and says if he has any friends in Chicago who would like to hear from him, he would be very happy to impart whatever information he can, and aid them in property arrangements so far as he is able.

Mary M. Nye.

My name is Mary M. Nye. I went out from Charleston, S. C., some seven years ago. I suf-fered as none can suffer unless they have my position. I tried to do the best I could, but I was per-ecuted and tormented until death was a great that would tell about the dead folks. I don't know how you obtained it, but I know you did. I know you will read this. I want to say thank you for all you do for me. I know you some-times shed a tear and wonder if I am in heaven or hell. I say I am in a heavenly place; the

angels took me in. Ite who should have cared for me, who should have welcomed me and mine, but who cast me one side, I would visit often, for I know he is wretched.

really did n't realize anything, but it come like a 'a move in some direction. It is not pleasant to flash: I hardly understood what it was that hurt 'be crushed out—to die in an hour or so—to go me. I was eleven years old. I want to send a out with the strong life-blood flowing in your message to Providence, R. 1, but they don't veins. It is not pleasant to know you might live at Helen street, now I know a gentleman have lived longer if you had been a little more careful. Such was my fate. I almost believe in fate. Had it not been fate, would I not have

street fight in Sacramento. I have been gone out of this world, thank God, four years last August, about the eleventh, I think. I desire to speak here because I feel it will do me good. I went out in the full tide of life. I feel that if I can speak and act myself I shall return into the spirit-world a happler and better man. I haven't cot anything to tell you to make you wiser or got anything to tell you to make you wiser or better. I only come to tell how I went out and when I went out, and my name. I have friends somewhere in Boston. I have a brother in New York, and I think this will reach him. If he will look about him and write to that old friend of mine-he remembers the name, I can't speak it now-perhaps he will hear something to his ad-vantage. If he do n't, I can't help it. If Harry does n't take care of my business, I shall take care of it for him, that's all.

Eliza A. Vinton.

* My name is Eliza A. Vinton. Darkness spread over me her pall, and all life seemed darkened. I have wandered in the forests of earth, and asked if there was a God, and when the last fearful shadows came over me, and earth passed from of me and spoke words of kindness, then it seem-ed to me that the very heavens were opened and I could see into a brighter future. I saw the ladder before me, each step marked with pro-gression, and I walked, as it were, in that brightness I understood the light which was brought to me. The candle flame did not flicker, but it burned brightly; it seemed to me that beauty and holiness shone all around me as they led me to that mountain home, and gathered round me to that mountain home, and gathered round me the dear ones that I had loved. Oh, that little one! I did not expect to find him, but he was there. I cannot say aught to the father, but I say to the Great Spirit, thank God for life, and thank him for that life which has been brought to me, which, although it was cast aside from me on earth, has brought me a grander life than I ever expected. The flowers bloom brightly. I can gather them. I can bring them to earth and give them to those who need them.

1 Matthew Gault.

I return to earth unexpectedly. Life on earth was cut off suddenly, and I came to spirit-life unexpectedly to my friends, and almost so to my-self. One of the last things I remember was seepersecuted and tormented untildeath was a great relief to me. Say to Aunt Molly, I remem-ber you, I realize that you did all you could for me. When you read this you will know I have come back. I remember how carefully you saved your pennies to send out and get something ever been before, feeling that maybe I could ever been before, feeling that maybe I could work for others and do good. Yes, the last few weeks of my life were bright to me, and now I find a happy home. True, there are some dark pictures on the wall, but Time's hand, I trust, will chase them away, and bright ones be placed there. I want to do good to humanity; I want to do good to my fellow-men. I come here, hop-It who should have cared for me, who should ave welcomed me and mine, but who cast me ne side, I would visit often, for I know he is retched. Never mind, auntic, you did the best you could Never mind, auntic, you did the best you could I medium (the Baltimore), but I felt I'd like to

> GIVEN THROUGH THE MEDICMSHIP OF MRS. SARAH A. DANSHIN.

BY WASH. A. DANSKIN.

progress of Modern Spiritualism are aware of the fact that mediums generally are subjected to many annoyances beside those which are pur-posely created through ignorance or skepticism. Manifestations irregular and inaccurate someintention of wrong to the medium. One who is intention of wrong to the medium. One who is entirely honest and truthful, and above the temptation to use d-ception, is sometimes placed in very painful positions, which could not have occurred if proper care and attention had been given in the earlier stages of mediumistic development.

Some years ago I knew a young lady who suffered intense mortification, and, indeed, would not permit her mediumistic powers to be used

die still he lives. To thee, King of Kings, I give my spirit in keeping. Make me not to sleep or be idle, but let me be up and doing my Master's will; teach-ing those who fear thee to love thee; making them understand how to keep thy command-ments, and walk in that path which will give light instead of darkness. To thee be all the honor and the glory, for through thy portals I can walk erect, and claim relationship with the angels. angels.

Mary Crowly.

I have passed up many steps; I have stood by many a fireside; I have played upon many a heart; and now I will play upon the brain, and do my work. In days gone by I lived in Baltinore, but I died in Keptucky. Mary Growly was my name. Fortune ofttimes makes one do what they would not. I have been one of that number. I have sought many, but found no opening by which I could relieve the brain and the heart, by telling the friends whom once I knew that I have passed over the river and am safely boused safely housed.

The tempests of earth overtook me. The winds played around me, but at last I am on the shore where the sun warms me. I feel grateful that where the sun warms me. I feel grateful that the body has given up the spirit and it has gone to a home of peace, away from the tangles of an earthly life. I was fed on that which the priests and the preachers give. It never sank deep in the heart; but now I am free to say that God is one of love and not of anger. He never created a soul he had not power to save. I thank the Infinite Creator for having passed me through the state of this life and fitted us for sternity the trials of this life and fitted me for eternity. To the friends of former days I say, I am a free and happy spirit. Investigate the divine and beautiful philosophy of Spiritualism; it will be a lamp to give you light when you pass on the other side.

Lucinda Eddy.

It was at Hartford, Conn., I died. My name was Lucinda Eddy, wife of Gordner Eddy. I was in my thirty fourth year-the youngest daughter of Elizabeth Parsons.

Though the written word is, "all must die," it is not expected that the young should go before the old, but such has been my case. Just in the prime of life, when usefulness was mine, the summons came, and I became a traveler over those grounds which theology has enveloped with

So much mystery. Truthfully, honestly and sincerely, there is no mystery with the word death. It is just as nat-ural and as beautiful as birth. I stand upon a pinnacle of holiness. I am performing that work which the Master has ordained for the creature to do and in doing it Lenhance my freedom in to do, and in doing it I enhance my freedom in the spirit land.

L an are kn

C ste fan its mo offe spe for rec lish Bos

M pers an a and futu wha succ tenc ried

0

T¹ 1877.

No discu kind

noth gress from Mass cludi and i dress free. for si

Der Ba Dr. of H schod Law stroy to Ea teach and y Pri-For corne

T^H ing th a suit: every winte Comm TOR, called

A Mo prove call 'Pi atteni read t never as low THOD Nov Ons, : ocsting state a dresse Jan. PIA

ORC

Phy Phy Ne: ^{Bpeciff} W. NJ Nov. CON at this age 18

FI Philad \$2 Aur. \$10 Oct. \$10

the spirit land. I am standing upon individuality; every atom of mv being is paying tribute to the divine giver of all good, and in this I am being recompensed. Feeble indeed would be my words to convey to the human mind the beautiful progression of the spirit when it acts with a view of being obedient to the law and working for cool to others. o the law and working for good to others. Oh, those beings on the other side of life, how beau-I fully are they unfolded in wisdom! I thought I lived when on earth, but now I know I live, and in a land where there is unfoldment forever. Now those whom I have left on earth may in some way seek this and find it and read it, and from it they may glean some pleasure and some delight, like unto Ruth and Naomi. Then they will never again cry aloud in the wilderness in vain, for the echo of my voice will reach them wherever they may be. The sun of my life has set on this side, but it has arisen on the other.

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

JENNIE S. RUDD. MESSAGES RECEIVED LAST WEEK: Dr. Carroll Dunham; Bertle Gladden; James L. Favor; Lizzle V. Hood; Herbert Long; Eanles A. Clyde; Danlel. L'N Raymond; Alden Jackson; William F. Smith; Sa-rah M. Willis; Julis Meintyre; George D. Brown. William Wallace Whiting; Jane ('. Burne; John Devine; Dr. Grinnell; Samuel M ---n; Eila B. Butters. TO BE PRINTED IN OUR NEXT

TO BE FRINTED IN OUR NEXT: Clark Lawrance; Joseph Dodge; Susau H. Ford; Fanny Maria Haskell; Lucy May; Mary Thaxter. Thomas Kensett; Oliver S. Chapman; Mary E. Vance; Joseph Le Favour; Wm. Brightman; Juliana Meacham. [Owing to our limited space, the remainder of our list of announcements of "messages to be published " is necessa rily omitted, but will be reprinted at a future day.]

"FAST FALLS THE EVENTIDE.""

When the setting sun in splendor Slowly sinks from mortal sight,

Crowns the earth with clouds of crimson, Robes the sea in living light— When the rainbow hues of sunset Fading from the hills are seen, And the night, with dusky mantle, Reigns our sable-shrouded queen,

come here.

MESSAGES FROM THE SPIRIT-WORLD

Mrs. Danskin's Mediumistic Experiences.

[Part Eighty-Eight.]

All who are familiar with the development and

horse shot you do not expect him to give you a disertation on listery; or if you go to a carpente to have a bouse that two never explort him to show a horse for floor. You go to a physician because you are discussed in bedy; you do not expeet him to sit down and read to you a poem, but yeu do expect han to exercise his professional skill in your behalf. Then if you go to mediums who profess to be physicians, you should not ex-pect them to branch forth at random and give you what information you want on other sublects. There are some mediums who change in a moment from one phase to another; but nine out of ten have a specialty, and if you go for a special purpose, and expect something more, you

will be likely to be disappointed. $Q_{\rm e}$ [By Dr B F, Cark] Some people pray war, because it makes business good, The say that business was never so good in England as it was during the war with Napoleon, and never to good here as during the war of the re-The reason given is that both governbellion. ments put more money in circulation in war than in peace. Does that not, prove that there should

more money in circulation in-tead of less? $\Lambda \rightarrow We$ would rather say to our questioner, pray for peace and harmony, whether it puts more money in circulation or less. We do not believe the eleculation of money proves that war to best God knows there is inharmony enough in the world. Would that we, as spirits, could bring perfect harmony; if we could we would let the "almighty dollar" sink out of sight, that people might live lives of purity, truth and up-rightness. A scarcity of circulation would only prove that the almighty dollar is not distributed as equally as it should be, for some are rich and m my are poor. Were it distributed more evenly there would be greater harmony. Never pray for war, never pray for inharmony, but ever pray for peace, and if you have a dollar to spare give to him that needeth.

Q.—Do controlling spirits ever send distress upon this world to hasten our progression, or send evil to do us good; and are they doing it now?

-The Catholics say "the end justifies the We never bring any gift to earth, or means." require anything at the hands of earth's children, without being well convinced that it will be for their good. We, to day, are bringing noth-ing but what we know the world needs, and must have in order to progress.

A LONG PROPERTY OF

r

Robert R. Albee.

I wish you would say that Robert R. Albee, of Exeter, Penobscot Co., Maine, called here to have you record his name. I am an old man. I have lived three score years and ten, but still I desire to record my name and let them know that I am on the right side. I know when I passed out, I knew when my funeral took place; I am ready to brave all, whatever may come, and to stand forth in the spiritual cause of all humanity.

Annie S. Spring.

Please say my name is Annie S. Spring. - I came from Portsmouth, N. H. My father's name is Joseph, my mother's name is Lydia. I am a lit the girl, but they need not keep waiting until I am a big girl before they think I can talk with them. I find very many friends to help me. I'd like to tell them about them if I can get an opportunity. I know my mother and father don't fke to have everybody know their business. If I speak here as I want to, they won't be pleased. I wish they would go to a medium where I can

Dr. Gridley. You may dissect a human being, you may pull

him all to pieces, you cannot find the soul, no matter what you do. It has been the mystery of my name and direct my letter, unless it is really 1? Say to her that if she will meet me in private the ages- and the mystery of the dissecting-room I will give her all that she desires. Dear child, that they could find nothing which looked like the soul of man. You see the nerves, you look at your mother returns. I love you still. I am with you, and watch over you. Trust me. Can't you do so, and not ask me for any other particuthe blood-vessels, you notice the organs, you feel where the pulse has been, yet what have you got lars? I will give more when proper conditions, are furnished me. Please say it is from Fanny where the pulse has been, yet what have you got before you? Only a dead subject. You might as well have before you some dry and withered oak leaf, and say, "There is an oak leaf; do you believe it?" No; for there is no pulsation, no sap, nothing but dead old fibre. How is it with clairvoyants? They take an individual with the life coursing through his being, and the blood unservice the well the result a course of a deal Spencer, of Yates City. M. Davis, of Annapolis, has reported at your surging through the veins, examine him, and tell you what they see. They watch the heart, and see its pulsations; they look into the lungs and note what is there; they view the liver and its office? I was twenty-five years old, and passed out with consumption. I have been gone about nine years. I desire to meet my sister Lizzle, if it is possible to do so. I know that she often has workings; they can go downward and trace each little avenue through which life comes and goes, see the flow of the blood, and analyze and understand what you medical men cannot, and under will understand : therefore 1 say unto you, I am a Spiritualist. God speed the Spiritual Philoso-phy. 1 am thankful I never hid my light under happy. I am very sorry she has had so many misgivings in regard to my future, also that she a bushel. I set it up where men and women could see it. As I felt the angels' presence I profeels so bad in regard to her own future. Dear sister, it is brighter than you think for. Please look upward, and go onward. Do not falter; all things will be for the best. claimed it to the world. You can say it is Dr. Gridley, of Southampton. I have been gone a

little over a vear.

all are welcome.] I like that. I thought I was telligent, cultured and highly sensitive. The n't wanted on earth, and I find I aint wanted in only question was how one so pure in thought heaven, I aint wanted in hell, I aint wanted any-where. What am I to do? Is there any place to put me? I know I did wrong. I'd no business to drink more than was necessary. Do you know the fiend Intemperance is the biggest devil there is on earth? His horns stick out, and his four years old, and I ought to have known better. But something came to me and said, "You aint wanted here," so I put a rope round my neck, and I got out. I did n't get out, neither; I was sorry in ten minutes. Everywhere I've been sorry in ten minutes. Everywhere I've been they 've said they did n't want me; and it's dark and dreary and hfeless. At last they brought me here and said, "If you talk and tell your story you'll feel better." Now, I do n't see any-body here'l know. How am I going to feel bet-ter? My name is George Martz. I went out from Orange N i by hearing. I have muscle from Orange, N. J., by hanging. I hung myself because I was tired of living—when I was under

will do as I did.

Mr. Chairman, I desire to reach my daughter.

It is needless for me to speak names, or to say

aucht except to announce my presence. How is it that I should visit so distant a place and speak

Helen M. Davis.

Mr. Chairman, will you please say that Helen

Fanny Spencer.

der of merit. She was delighted at the encomi-ums of hor friends, and somewhat elated at this George Martz. Is anybody permitted to come here? Are there no distinctions made whatever? [None; all are welcome.] I like that. I thought I was to be a plagiarism. There was no question, honesty on the part of the medium. She was to honesty on the part of the medium.

and refined in organization, could be approached and controlled by such a spirit. I could offer but one solution. During our early investigations, when sitting night after night at the table with our little Quaker girl medium, where Mrs. Danskin was developed as a medium, her spirit guardians gave this counsel: "Do not tail sticks up, and I tell you he's the biggest fiend there is to deal with. I know I drank too much. I am well aware of that. I was sixty. not directly interested in your welfare, but who desire to control whenever they have the opportunity and the power. Be patient, sit only with the friend in whose company you are at present, until we have established our magnetic control sc perfectly that we will be able to shut out all detrimental influences."

We followed these instructions implicitly, and know them to have been wise and judicious. Almost all mediums, in the early stages of de-velopment, are solicited to sit here and there in mixed circles, and not understanding this law, they draw around them influences that interfere that fiend's influence. I thank you, Mr. Chairman. I feel better than I have since I went away. I hope nobody else magnetic control which is, I believe, the medium's only sure protection.

Sarah Simpson.

No one ever did a wrong to another without feeling it, and that stands sufficient punishment for them. It may not make a strong impression just at the time, but when the accumulations of this life have worn off, or the physical body has been laid aside, then we get to the interior or liv-ing principle, and the wrongs we have done are clearly to be seen by others, as they are felt by ourselves. The imprint is made upon the living spirit, and can never be effaced until atoned for. Let me go back, back to the days when the limbs were not stricken with numbress; when memory could bring back things that had passed and faces that were familiar. When years come on little by little, vitality is lost, memory becomes deficient, sight is gone, hearing is incomplete, then, oh then, we are only fitted to die. Such has been my case. I was eighty years old. Sarah Simpson was my name. My husband's name was Hynson, but he, long before me, went over the river. I resided in Alexandria, Va.

Inasmuch as I have outlived all my former ac-quaintances, there are but few left behind either access to the Banner, and I would like to have my letter printed. Say to her that I have met Uncle Joseph and Aunt Mary. I have met moth-er and father, also our step father, and we are in to ask or care to know where the spirit has fled; but seeing the white-robed angels coming and going, I thought I would come and force myself upon your time and patience. one united family. It is pleasant here, and I am

The novelty of getting access through the mortal mind calls my faculties into use. I see the advantage of being able to know where you are going when you die. Uncertainty when we are about to die brings all the horrors of death, but in fact it is easier to die than to live, for now we have comforts ; we have homes without a strug-

Abbie Borden. I am an old lady. I am¹ years old. I died from an injury received in a

Calming earth with all its passions-Envy, hatred, fear, and love— And the pale white stars are throbbing, Throbbing in the heavens above-

When earth's sister orb, ascending, Tints with light each hillock green, And the ferns, with dewdrops bending, Glisten in the silvery sheen,

Then I feel how sin and sorrow Stain the earth by mortals trod. Far from man the troubled spirit. Seeks its fellowship with God.

From THE LAZTLAYS AND PROSE IMAGININGS, by William H. Harrison, editor and proprietor of The Spirit-ualist, London, Eng. William H. Har

To the Liberal-Minded.

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

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

Northern Wisconsin Spiritual Conference. The Northern Wisconsin Spiritual Conference will hold a three-days' meeting in Spiritual Hall, Omro, Dec. 14th, 15th and 16th, 1877. Speakers engaged for the occasion: 15th and 16th, 1877. Speakers engaged for the occasion; C. W. Stewart and W. F. Jamleson. The meeting will be called to order Friday, at 10 A. M., sharp. Letali who wish an enjoyable time be in attendance. Friends, bling your well-filled baskets. Our hall has been much improved since our last meeting. Como all to the feast. DR. J. C. PHILLIPS, Secretary. Omro, Nov. 19th, 1877.

Ratification of the Liberal League Platform. The Free-Thinkers, Spiritualists, Jews and Liberal Christians of Western New York and Western Fennsylvania, who indorse the National Liberal League Platform, will hold a two-days' Ratification Meeting at Randolph Dec. 8th and 9th. The sneakers are to be Judge McCor-mick, of Pennsylvania, W. S. Bell, of Massachusetts, Dr. T. L. Brown. of Binghamton, Mirs. Clary Neymann, of New York City, and H. S. Green, of Salaman.". *Per Order Com.*

Passed to Spirit-Life:

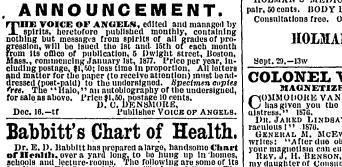
From his dwelling, in Pownal, Me., Nov. 18th, Jeremiah Libby, aged 18 years and 9 days.

Libby, aged 18 years and 9 days. Bro. Libby was an old and tried Spiritualist, a good hus-band, kind father, an i an exemplary man, well belowed by all his neighbors. He was indeed a light in the neighbor-hood where he lived. While his views accorded with those of the most radical, be always man 1g-d to hold them up without making himself offensive, it is death was a sad loss nor only to his estimable companion and faulty, but to the whol- neighborhood. A few wor is of contort were of-fered for the benefit of the bereaved family and triends by Mrs. Ross, of Auburn, Me., and the writer. Si3% Congress street, Portland, Me. D. W. HULL.

[Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again

Walter Smith.





Dr. E. D. Babbitt has prepared a large, handsome **Chart** of **Health**, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to De-stroy Health; How to Cure Disease; How to Bress; How to Eat; What to Eat; How to Sleep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet slimple pic.ns of Nature. Price 50 cents, postage 10 cents. For sale by COL BY & R1CH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. If

man it in

i, but eachtking

give I the tals I

:h the

od by

any a 1, and Balti-rowly

ne do f that

nd no in and

once I nd am

winds

shore that

s gone

s of an priests

leep in God is

reated nk the

hrough nity. I am a

divine

; it will

pass on

y name r. I was

aughter

die," it

o before st in the

ine, the

ler over bed with

ere is no

t as nat-

l upon a

iat work

creature

edom in

ry atom

ne giver pensed. onvey to

on of the

obedient

rs. Oh,

w beau-

w I live, forever. h may in id it, and

and some

'hen thev

erness in

ich them

y life has

OF MRS.

s L. Favor: de: Daniel. Smith; Sa-

hn Devine;

ord: Fanny

E. Vance; Meacham. four list of

is necessa-

lay.]

DE."*

imson,

ping,

20,

ung,

ININGS, by The Spirit-

ment" is

we could

le to us in

hich such stand the

o Luther Iassachu-

escription

pon trust.

the same

deem exon of the il and its

erence. ce will hold Dec. 14th,

occasion;

ting will be

li who wish bi ing your roved since

resident.

latform.

nd Liberal

Pennsylva-

Platform,

, Randolph ige McCor-usetts, Dr. eymann, of

der Com.

. Jeremiah

a good hus-beloved by a nelghbor-t with those bld them up as a sad loss hily, but to brt were of-l friends by

7. HULL. s published

er, twenty

incol agais

April 7.

other.

);

A Circle for Investigation.

THE advortiser would like to associate with thirteen other parties - seven ladles and six gratemon-(mak-ing the circle 14) - who will be willing to associate and hire soutable room, exclusively for their use, and hold a circle every Monday and Thursday evening during the conling winter forspiritual investigation. The expenses to be small. Communications can be addressed to "INVESTIGA-TOR," Banner of Light office, when the parties will be called upon and the intentions explained. Nov. 10.

Piano and Organ-Tuning.

MONG the many engaged in this business in the city, A one is somewhat puzzled to select a tuner who will prove competent, not only for the first but all times he may be employed. EDWARD W. THOMPSON, Practi-cal Plano and Organ Tuner, would respectfully cial the attention of owners of instruments, especially those who read this card, to the fact that all work he undertakes is never left until faithfully and satisfactorily done. Prices as low as first-class work can be done. EDWARD W. THOMPSON, Residence 251 Meridian street, East Boston. Nov. 10.

PSYCHOMETRY. PUWER has been given me to delineate character, to describe the mental and spiritual capacities of per-ons, and sometimes to indicate their future and their best ocations for health, harmony and business. Persons de-siring aid of thissort will pleasesend me their handwriting, state age and sex, and enclose \$1,00, with stamped and ad-dressed envelope.

JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia JAN, 17.-+

PIANOS Retail price \$750 only \$235; \$650, \$175, Or-pianos gats, 16 stops, \$120; 13, \$96; 12, \$35; 9, \$65; ORGANS tilal, Other bargains, 24 pp. Illustrated tree. DANIEL F. BEATTY, Washington, N.J. Nov. 10. -1y

Physio-Eclectic Medical College.

Nov. 10.-5w*

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and lilustrated manipulations, by DR. STONE. For sale at this office. Price \$1,25; cloth-bound copies, \$2,50; post-per 18, cents. Oct. 6.

age 18 cents.

\$2500 a jear, Agents wanted. Business legiti-transfere, Address J. WORTH Ang 11

DADAY canvassing for our books. Terms out fit free. HUNT & CO., Rockland, Mass.

\$1200 Expenses paid, Address 9. A. GRANT & CU., 2 to 8 Home street, Cincinnali, O. Aug. 11.

HOLMAN'S MEDICATED FOOT PLASTERS, per pair, 50 cents. BODY PLASTERS, each 50 cents. Consultations free. Office,

HOLMAN LIVER PAD CO.,

28 School street, Boston COLONEL W. W. BENNETT MAGNETIZER AND MESMERIST.

MAGN ETIZER AND MESNIERIST. COMMODORE VANDERBILT said: "I thank Godhe has given you the tremendous power to relieve my aistress." 1876. Du, JARED LINDSAY exclaimed: "Miraculous 1 Mi-raculous 19" 1873. GENERAL M. MCEWEN (cousin of President Grant) writes: "After due observation as a physician, 1 believe your magnetism can cure any curable disease." 1867. REN. H. BENSON, editor J. C. Journal: "You cured my daughter of Consumption after three physicians said she must die." 1873. MR. JOIN FURKMAN'S daughter cured of St. Vitus' Dance. 1876. MRS, MAN. of U. P. Hotel, N. Y., said, "Bennett

Dance, 1876. MRS. RYAN, of U. P. Hotel, N. Y., said, "Bennett enred Mainle of Consumption." Penn., writes: "I will certify to your wonderful macnetizing power, as exhibited in my dangerous liness." 1833. Et al. Obsession and Tumors treated. Address 3445th street, Jersey City, U.S. 3w*-Nov. 17.

DR.C. D. JENKINS, Astrologer,

DANVERS, MASS. July 19, 1875. AMERICAN MEDICINE CO.:-For the last twenty-five years I have suffered terribly with Neuralgia and Rhen-mati-un, also Liver and Kidn-y Cor pldIofs, causing sovere pain in the back and hlps, often unable for mouths to stoop to pick up any small article from the floor. I have had several doctors, spent a great deal for medicine, which did ne good, and finally concluded I must suffer the rest of my life. I happened one day to see your advertisement in the *Congregationalust*. I thought the medicine was just what I needed, and I sent to you have A pril for a package of Fills. Before I had taken eight I felt like a new person. Can sleep well pikits, cat well, and have no Neuralgia pain, can stoop as well asever. My friends are astonished at the charge in me. I intend still to take them, and would not be without them if money would buy them. I think they must prove a blegsing to thousands who will be induced to try them. MEM BER of the Mercurli and the British Association of Astral, Cerebral and Mesmerle Science, warrants to cure all curable Diseases by the use of his Astral Mix-fure, prepared by the bloctor, under the 1 fluence of the planets, however much the patient may have been tampered with by medical practitioners. Dr. Jenkins feels assured that every case treated by him will be successful, as his practice is founded on AstroDergy, and he prepares medi-cine especially adapted to each limitidual. Send for Circu-tar. Office 1245 Washington street. Boofon: cine especially adapted to each individual. Send for lar. Office 1245 Washington street, Boston. Nov. 24.—11

Nov. 24.-11 GLEASON'S PUBLICATIONS. Great reduction in piles for 1878 of GLEASON'S PICTO-trat to \$2 a year. Single copies 5 cents. THE HOME CIRCLE to \$2 a year, single copies 5 cents, or sale by all newscienters. GLEAFON'S MONTHLY COMPANION to \$1 a year, single voints. All unstava free.

Copies 10 conta, All postago free. Sample copies sent on receipt of a 3-cent stamp. Tho price of Chromos has just been greatly reduced. No one now gives such liberal terms to agents as we do. Send for new circular. Address F. GLEASON, 738 Washington street, Boston, Mass. 4w-Nov. 17.

California Sea Moss.

Circle for Development and Investigation. UII bild 101 DUTUIDMUILT und Information. ADIES or Geatlemen desiring to unite for the above Lipurposes, and subject themseives to strict regulations, and where the expense will not exceed 75 cents a week for each person, can address "SPIRITUAL CIRCLE," Ran-ner of Light office, when they will be informed of particu-lars. Nov. 24,

19% inches, Steel Plate Engraving, #2,00. English Spiritual Magazines. Life's Morning and Evening.

We have on hand a quantity of back numbers of the LON-DON SPINITUAL MAGAZINE and HUMAN NATURE, which we will send by mail to any address for 16 cents per copy-retail price 30 and 26 cents, respectively. CULBY & BICH, No. 9 Montgomery Place, corner of Province street (lower floor). Boston: Mass.

50 LARGE MIXED CARDS, with name, 13c.

R. H. SPALDING, Jobber and Retailer in Sil-ver-Plated Ware, Watches, Chains, Pocket and Table Cutlery, Fancy Goods, Yankee Notions, &c., 96 Chauncy street, Boston.

Channey street, Hoston. LU-Fel. 10. **GOLD PLATED WATCHFN.** Chicapest in the **B** Rown would. Sample Watch Free to Apende. Ad-dress A. COULTER & CO., 128. Clark st., Chicago.

 lives, so
 "That when their barks shall float at eventide, Far out upon the sea that's deep and wide,"
 "That when their barks shall float at eventide, Far out upon the sea that's deep and wide,"
 "they may, like "Life's Evening," be fitted for the "crown of immortal worth,"
 "Size of Sheet, 25% by 22 inches; Engraved Surface, 20%
 by is inches, by is inches, Bited Plate Engraving, \$2,00.
 "For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass. Aug. 11. 4 46 COWLES, Proprietress. Oct. 13,

flammation of the Bowels Three Years, Confined to my Room Two Years, So I Could Not Sleep Without Morphine. One Package of Quain's Condition Pills Cured Me.

Mest LEBANON, ME., Fob. 22, 1875. AMERICAN MEDICINE CO.:--I have been sick for four years with Dy-pepsia, and for the past three years, constipation and inhammation of the Bowels. I have syn-fered all that I could endure and live. I have been confined to my toom for two years, and could not sleep nights with-out the use of morphine. I have been given up by physi-claus as past cure. I have taken one package of DR, QUAIN'S CONDITION FILLS, and they have done me hore good than all the occtors I have had, I sleep well, I eat well, and have no pain. They are all they are recom-mended to be. Please send me three fackages. JUHN W. LORD.

Neuralgia and Rheumatism, Liver and Kid-

Cured by Quain's Condition Pills.

ney Complaint for Twenty-Five Years

Sick Headache.

SHARON, VT., March 12, 1877. AMERICAN MEDICINE CO.:-I have taken one pack-age of DR. QUAIN'S MAGIC CONDITION PILLS for blck headche, and found such relief that I want two more packages, one for myself, the other for a friend. Piease send at once, for 1 am out of them and feel unsafe, for they are the only thing I can get relief from. MRS, J. M. SPAULDING.

DR. QUAIN'S MAGIC CONDITION PILLS are for sale by leading druggists. A parkage bent by mail on re-ceipt of 50 cents by American Medicine ('o., Manchester, N. H. 13teow-Nov. 3.

Jos. John's Works of Art.

The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydesville, Size of sheet, 24 by 20 inches; engraved surface, 14 by 10

The Orphans' Rescue.

This beautiful picture, and one of not thrilling senti-ment, lifts the veli of materiality from beholding eyes, and reveals the guardians of the spirit-world. Size of Sheet, 24 by 30 inches; Engraved Surface, 15% by lok inches

AN ART POEM, IN ALLEGORY.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a time-worn bark, containing an aged Pilprim. An Angel accom-panies the loat; one hand rests on the helm, while with the other she points toward the open sea-an emblem of eter-nity-reminding '' Life's Morning '' to live good and pure lives, so

nches. Steel Plate Engraving, \$1,00.



Dury Watting. Only Watting. Gone Refore. Chant-Hymn of the Creator. Freedom's Frogress. Chant-By-and-By. Shall we Know Each Other There? Angel Friends. Gentle Words. My Home beyond the River. Just as 1 Am. Sow in the Morn, thy Seed. A Child's thoughts of Heaven. Bound in boards. 40 cents, postage free: paper. 30 c A Child's thoughts of nearon, Bound in boards, 40 cents, postage free; paper, 30 cents, postage free; 12 copies, 63,00; 25 copies and upwards to one address at the rate of 20 cents per copy. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Monigomery Place, corner of Provinces street (lower floor), Hostoh, Mass.

Christian Spiritualism.

THE IDENTITY **Primitive** Christianity

MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D.

In two octavo volumes. Price \$5,00; single volumes \$2,50, ostage free.

CONTENTS OF VOL. I.

CONTENTS OF VOL. I. 1. --Spiritual Gifts. 11. --Inspiration and Mediumship. 11. --Faith. 1V. --Gift of Healing. V. --Working of Mirades. VI. --Prophecy. VIII. --Discerning of Spirits. 1X. --Apparitions. X. --Divers kinds of Tongues. X. --Network and Obsession. XVI. --Viteberaft and Sorcery. XVI. --Natural and Spiritual Body. X. --Table-Rcapings and Tippings. XXI. --Displeasure of the Pricets, Pharisees and Sad-ducces.

CONTENTS OF VOL. II.

I.-Spirit Writing.-II.-Levitation and Conveyance by Spirit-Power. II..-Insensibility to Fire. IV.-Chairwoyance and Somnambullsm. V.-Chairwoyance and Somnambullsm. V.-Chairwoyance and Somnambullsm. VI.-Tranco and Kestasy. VII.-Tranco and Eestasy. VII.-Hersies and Contentions. X.-Prayer.

X. - Prevent and Contentions, X. - Prayer, XI. - The Minlstry of Angels, XII. - Death, XII. - Dheath, XIV. - Spiritualism and the Church, XV. - Spiritualism and Science, XVI. - Conclusion,

For sale wholesale and retail by COLBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

TENTH EDITION.

THE ELECTRIC PHYSICIAN;

Or, Self-Cure by Electricity.

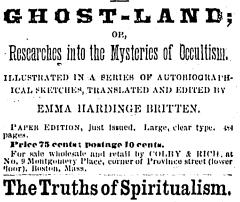
BY EMMA HARDINGE BRITTEN. A Plain Guide to the use of the Electro-Magnetic Bat-tery, with full directions for the treatment of every form of disease on the new and highly successful French and Viennese Nystems of Medical Electricity, as 8d-ministered by Drs. Wm. and Emma Britten in their own prestice

practice. Price 50 cents; malled free for 55 cents. For sale wholesale and retail by CULBY & RICH, at No. 8 Montgomery Place, corner of Province street (lower No. 9 Montgomery Place, cor

Written down through the medlumship of Adelma, Bar-oness von Vay, of Gonobitz (in Styria), Austria, and Translated by Dr. G. Bloede, of Brooklyn, N. Y.

Translated by Dr. G. Bloede, of Brooklyn, N. Y. The above heading fully explains the source from whence these charming sketches were obtained, as well as desig-nates the genticinan whose ready pen has rendered tham-into vermeenlar E. gillsh, while in cserving fin a strong de-gree the delightful impress of the original style of expres-sion. These takes, though specially introduced for the yoing, present many pleasant points to the consideration of the adult reader as well. Provide and well. For sule whole are and treath by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (hower floor). Buston, Mass.

Paper Edition.



IMMORTALITY PROVED BEYOND A DOUBT BY LIVING WITNESSES.

BY E. V. WILSON, THE SEER.

Compiled from Twenty-five Years' Experience of What he Saw and Heard, he Saio and Heard. The author presents this volume of facts-tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many blowsands registered in his diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to. Printedon fine third paper, cloth, 12mo, 400 pages. Price \$2,00, postage free.

Finneston means the appropriate the second s

Man and his Relations.

ILLUSTRATING THE INFLUENCE OF THE

Mind on the Body:

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE ELEMENTS, ORBECTS, AND PHENOMENA OF THE EXTERNAL WORLD.

BY PROF. S. B. BRITTAN.

DR. BRITTAN grapples carnestly with the facts that have puzzled the brains of the philosophers of every age and puzzeu the orains of the philosophers of every age and country; and has grasped in his masterly classification the greatest WONDERS OF THE MENTAL WORLD 1 *** One large syo, white paper, cloth, bayeled boards, with steel engraved portrait of author; \$3,50, postage 20 cents.

cents. For sale wholesale and retail by COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Eating for Strength.

A New Health Cookery Book,

BY M. L. HOLBROOK, M. D.,

BI M. L. HOLDHOUOK, M. D., Which should be in the hands of every person who would eat to regain and rotain health, strength and beauty. It contains, besides the science of eating and one hundred an-swers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble balos and delicate children so as to get the best bodily de-velopment. Mothers who cannot nurse their children will find full directions for feeding them, and so wills mothers who have delicate children and invalids who wish to know the feest foods. Price §1,00, poetage free.

[Continued from first page.]

 \mathbf{B}

"Certainly," he said ; " those who fear evil powers always worship them the mest. The good is supposed to be invulnerable and will perform its office; the evil must be propitiat-So they bowed before the shrine of Siva, they still gave their offerings, still endeavored in some manner to propitiate the destruction of the universe, fancying these were the results of the deity which they worshiped."

But 1 still felt a longing for the quietude and the kingdom of heaven that I had pursued My guide perceiving this, led

or neaven that i and pursued " any game performing sine, but me still further." And I went to where, reclining upon a mountain side, seemingly hav-ing watch over the distant valley, a kingly form seemed to abide, and all around in the valley were shepherds watching ~ their flocks, and kingly tents denoting encampments of those that were in some degree building a tower. I noticed the utmost order and symmetry in the arrangement of these en components and that the tents were grouped in exact relation-ship to the degree of power which the leader might possess; so that the highest upon the mountain slope seemed to be the king and leader of all

1 said, "Who are these, with patriarchal tents, keeping watch of flocks and herds." "These are the children of Israel, still journeying toward

the promised land, and who expect that the New Jerusalem-is to come when their king and messiah shall come to lead." "And do they," I said, "still refuse to believe in the mes-slabship of Christ; and do they still pursue their wonted avo-

cations, as though upon the lower earth?" "Certainly," he said; "out of the elements of space they surely can fashion the group of mountains that you perceive and their heaven is located conveniently above Jeru-alem, so

that when the destruction of the earth and the wicked shall surely come, they can descend and inhabit it, which they fully export to do. But," I said, "the patriarchs are not here surely; the

leaders and in-pired prophets, Abraham, I-aac and Jacob, are not here

"Oh, no, they are not here; their belief and spiritual power has rine not into a fir other heaven that this into other kingdoms of thought they have advanced ; but these are the literal followers of the kingdom of heaven, according to the M sale dispussion, the dewish Rabbis, those who have taught from time immemorial the actual resurrection of the good, the destruction of the wicked, and the occupation of earth in the New Jerusalem by those who are to be blested

"A long time will they wait," said I, "b fore that advent occur.

"Yeu are not sure," he says, "since you do not know by what signs and takens they may have judged. He not too sure; they may return to earth, may inherst the kingdom, for an ab you, know; though doubtless in a different torm from what they imagine."

This blow so sooned a value I was charmed with the pastoral hearty at d-quietude, the patient waiting of these peo-ple, who seemed so-catisfied to wait uptil their king and mes-slah should come. I said: "Have they no temples of wor-slah should come. I said: "Have they no temples of wor-slah should come. I said: "Have they no temples of worthe temple in which the yold workhip, the temple that Christ saw the distriction of ; the temple that was destroyed ; and these with skalful manys aton, and spiritual power have made it is not ype in the heisens which they occupy, to an-swer the purpose until their king shall reistablish them upon the earth So on every day of fasting and worshiping they recar to this temple with all due observances, gathering from their centre of people upon earth such fragments of strength as will give them force and encouragement to wait, while they only believe that the time will come when their saviour shalf come to such.

"Then," I sild " are there no other heavens?"

"There is a place," he said, " that I should like to have you visit, but I will first take you to other spheres." I passed through what so med to be a narrow belt of half ridnens ether, set arated tren the patriarchal heavens of the children of Israel, and came within sight of the earth itself. although 1 on quite size it was many thousands of leagues away but 1 second by some power to be able to discover that this track into which 1 had entered, had connection with conthis track from while Transmonton, and connection with the fain countries of the earth, and especially qualid User that it had countering with Southern and Western Europe, and with Arestica ""Tris" said he, "is the heaven of the Pro-testant Christians". Here I noticed there were various disvisions, as though each was careful to exclude the other ; subivisions, as though each was anxious to keep its heaven to it-...If

I said "W' at is this? Surely among brothren there can no such divisions into creeds since, they have passed from earth:

"Certainly," he says. "Over there are the Baptists, you-der the Pro-byterians, the Calvinists yonder, and all denomi-nations distinctly represented, while more remotely, as you will see yonder, are the followers of the Roman Catholic faith, who have a betwen of their own, a state harred and walled about that no Protestant can ever enter." I was shocked and "amazio" and I said, "Does Christ dwell

here" and are these not brill ren"" "Christ does not dwell here." he says, "because by their very pursuit of the kingdom of heaven they have shut him, out, these walls that you discover are the barriers of their They have bemmed themselves, their families own eroids and friends within these walls, and now are praising Christ, and single g byname, expecting that he will come. "What do they do ?" I asked.

By some sudden spell I was drawn toward them, when lo! with matchless countenance, with benign visage, with in-struction that was familiar to the outward car, and still more familiar to the consciousness, I saw the Son of Man standing in the midst of this heaven without a name, where no Christian, no Hebrew, no Buddhist abode, but where the souls of all men who had won that fight seemed to congregate. I bowed me down in great humiliation and asked if I might

an in the analysis with the the transmission in the state of the free has been been been been been been been be

be a message bearer from this heaven My guide departed. I was left standing in the midst of a group of little children, who each came forward offering mea flower, and said, "Go, if you know any one who is sorrowing, and leave a flower at his hearthstone.

I have been hearing messages, performing this work. Tonight I lay the offering upon your hearts; I ask you to know that the kingdom of heaven which I found was not in any place or sphere or orb of existence, but abides here within my spirit, and takes me wheresoever my work takes me, into the lowlifet places of earth, into the furthest planet that you can see, where, ever intent upon the work of my master and my guide, I go to bear a blessing to those who sorrow; and this night above death, beyond the heaven that encases and en-velopes those who have only their own salvation in view, I confure you to seek the kingdom of heaven by no selfish pathway, but only lay your first off-ring at the first human shrine that needs it, and Christ, the Man of God, will bless you, and the multitudes who are the companions of the abode in which I dwell will smile upon you because of that offering.

SPIRITUAL REVELATIONS CONFIRMED BY SCI-ENTIFIC DISCOVERIES

Scientific.

BY WILLIAM EMMETTE COLEMAN.

to the Fifther of the Banner of Light.

In 1866 was published the first volume of a work entitled "The Principles of Nature," claiming to be written inspirationally by Mrs. Maria M. King-the production of a highly developed mind in the spirit world through the medi-uniship of the lady in question. This work purported to give a detailed explanation of the laws and principles governing the media developed in the spirit world through the medi-tion and of structure which they present to our contemplation, render them not merely amazing, but altogether unintelligi-ble." Observe the parenthetical clause I have italicised above, and compare it with Mrs. King's explanation of the apparent the evolution of the material and spiritual universes in their entirety, so to Speak; giving a definite and precise account of the origin and modes of development of all forms in nature, trem atoms to universes, from the lowest spirit-essence to the Divine Mind-God. Numerous laws and principles governing the formation of suns-and worlds, comets and asteroids, wholly new to the world of mind in this sphere, are contained therein; all, however, apparently welded together in a harmonious, consistent whole.

The novely of the ideas presented, and the comprehensive grasp of the spirit author, enlisted my attention; and I have these wondrous phenomena; but a reference to Mrs. King's from time to time compared the results of scientific investiga- work will enlighten the inquiring student. from time to time compared the results of scientific investigations into the secrets of Nature's unerring, undeviating modes of procedure, particularly in the realms of astronomic truth, with the statements of Nature's principles as given in that volume. It is proposed in this article to give a few notable instances in which the mode of operation of Mother Nature in the Stellar universe, as laid down in Mrs. King's work, has been confirmed by subsequent scientific discoveries.

UNEVOLVED PEIMEVAL MATTERS THE ETHER.

Mrs. King asserts that the present material universe has been evolved from preëxistent unevolved primeval matter; said primeval matter being the result, in brief, of the dissolution and disintegration of a preceding material universe, and so from all eternity; it having ever been evolution and dissolution, creation and disorganization of universes, each evolved to appreciable physical substance during any given period of evolution; the remainder continuing unevolved, and permeating the physical universe, filling the interstellar -paces, and pervading all bodies in space, organic or inorcanic : thus constituting the universe a whole-forming a unier-al system.

This up volved matter is likewise graded, stratified, ac cording to density and rarity; the denser strata occupying the centre of a -v-stem, the carer the outer portions thereof ; each system, solar, astral, galactic, a ach sun, planet, comet, chie, has its distinctive stratum of unevolved matter in which office, has its distinctive stratum of unevolved matter in which it revolves; called sphere of altractive force. For examples the sphere of attractive force of our solar system extends to the stratum in which the outermost "planet revolves; reach of the planets circling round our sun has its own sphere of at-tractive force, that of Mercury being the denset, Venus the past, and so on that of the outer planet hear the planet revolves to the planet of the outer planet hear the rest, venus the

since by the Banner of Light's valued correspondent, "D. 1." The tendency now of scientific thought is toward the establishment of this hypothesis as well-founded and truth-ful. Various facts in Nature point in that direction, and can scarcely be explained upon any other theory: some of the more important of these will appear in a later connection.

THE AURORA BOREALIS.

Not long after the recognition of the true powers of spectroscopic analysis, the determination of the constitution of the aurora borealis became a subject of interest among astrono-mers and physicists. In 1867-68, the celebrated spectroscopic analysts, Ang-tröm and Struve, analyzed the spectrum of the aurora, and discovered the presence of a single bright line of a greenish tinge, corresponding to that of no known substance. Previous to this discovery, the connection of electricity with the auroral streamers had been established ; and the presence of a bright line in their spectrum demonstrated the existence therein of luminous vapor. From these two facts "we may conclude," says R. A. Proctor, "that the luminosity of the vapor is due to the passage of electrical discharges through

ANALYSIS OF THE ZODIACAL LIGHT.

Subsequent spectroscopic analy of the zodiacal light revealed the fact that "its spectrum. albits a bright line, and this bright line is the same that is seen in the spectrum of the aurora borealist" This evidences, unquestionably, the iden-tity of the producing causes of both phenomena. As we have seen, the aurora is due to electric discharges in some ethereal-ied more and the spectrum of the spectrum of the spectrum of the seen, the aurora is due to electric discharges in some etherealized vaporous substance; consequently, the zediacal light must also be occasioned by the action of electricity in etherealized substance. Bear in mind that Mrs. King says the zodi-acal light is caused by the action of electricity upon the etherealized substance composing unevolved matter situated be tween the earth and the sun.

AFFINITY OF COMETS' TAILS TO THE AURORA AND ZODIACAL LIGHT.

Come we now to the spectroscopic revealments regarding cometary matter. "Of all the phenomena presented to the contemplation of astronomers, the tails of comets are un-doubtedly the most perplexing," says Proctor. "Their rapid formation, their switt motions, (*if, indeed, we could believe that* their changes of position are due to a real transmission of their material sub-tance) and the enormous variety of configurachanges of position, etc., on the part of comets. She affirms that their "rapil formation, swift motions, and the enormous variety of configuration and of structure," are not due to real changes in form and position, "real transmission of their material -ub-tance;" but that what we see undergoing all these startling and mysterious transformations are merely distorted inerges of the comets, not the comets themselves, occasioned by the reflection and refraction of their light, consequent upon the varying positions of the earth, the comets upon the outskirts of the system, and, more particularly, those of the dense strata of primeval matter upon which the images are reflected and refracted. Lack of space forbids the full explanation of

From Mr. Proctor's statement as above, we perceive that science is beginning to discredit the actuality of the apparent anomalies of cometic transformations — is commencing to think that no "real transmission of material substance" does occur in the fantastic movements of these wanderers of the skies; although, to all appearance, such is the case. Not being aware of any possible way, however, to explain the phenomena, science saily confesses that they are not only "most perplexing," but "altogether unintelligible."

Recent astronomic discoveries have associated the tails of comets with the auroral and zodiacal lights; and, as Euler observes, "there is a great affinity between these tails, the zodiacal light and the aurora borealis." The latter two being due to the presence of electricity in connection with ethereal-ized vapor, the tails of comets must be due to a similar cause. We learn from Mrs. King that this is indeed the case; the in ages of the tails of comets, as seen by us, being produced by the action of reflected light from the comets-of, which light succeeding the other in appropriate periods of action and electricity is an invariable accompaniment and concomitant--rest. Only a portion, however, of this unevolved matter is zodiacal light.

ANALYSIS OF THE SUN'S CORONA-NOCTURNAL PHOSPHO RESCENCE.

The spectrum of the sun's corona is likewise identical with that of the aurora ; and the peculiar phosphorescent light sometimes visible all over the sky at night also gives the same spectrum (very faint of course). We thus have five distinct phenomena, all evincing com

munity of causative action, viz., the aurora, the zodianal light, the tails of cousties, the sun's corona, and the terrestrial nocturnal phosphorescence. The cause of the first has been sel-entifically demonstrated to be due to electric discharges within etherealized vaporic matter ; the remaining four, therefore, must be similarly caused.

NATURE OF THE ETHEREALIZED SUBSTANCE PRODUCTIVE OF THE AURORA, THE CORONA, ETC

But concerning the nature of the vaporized (substance pronext, and so on, that of the outer planet being the rarest of ductive of these phenomena, as analyzed by scientific investi-the system, save that of the system as a whole, which is al- gations, I have so far said nothing. We now approach the $\frac{1}{1 \text{ substrate}} \frac{1}{1 \text{ substrate$ vast masses of a gas which emit a simple green ray, not cor responding with that of any known substance. In auroral displays on earth, in the uppermost regions of our atmosphere, the same simple ray has been detected; whence it has been supposed that atmospheres are not restrictedly planetary nor solar but continuous and cosmical: and that it may be a gas indefinitely rarefied that conveys to us through the depths of space not only light-motion but the yet more inappreciable tremors of electricity and gravitation." "Its [the interstellar ether's] infinitesimal materiality is not only within the bounds of possibility, but will agree with the facts. ether of space perhaps sustains some such relation to a gas as a gas does to a liquid." Note the perfect coincidence between the above and Mrs. King's theory I--Science hypothe-cates that the atmospheres of stellar bodies are continuous and cosmical, and that the interstellar ether is connected with their continuity and cosmicality; and that the ether is a rarefied material substance; by virtue of which the forces of gravitation are effected. Mrs. King affirms that atmospheres of unevolved matter (ether) encircle all solar or cosmical bodies. these spheres of attractive force—as the terms them—in fill-ing all space being identical with gravitative force. The parallelism between the two theories is striking, and apparent at a glance. Yet more, the same article continues as follows: "Some further speculations, enkindled by the green ray observed in the sunshine, may be here presented as relevant to the subject. Dumas, the eminent French chemist, sought, by very careful determination, to prove that all atomic weights were exact multiples of that of hydrogen. He found them to be multiples of a number one fourth that of hydrogen, whence the tenuous masses which lie above the hydrogen of the sun's surface are supposed to be one fourth the specific gravity of the lightest gas we commonly know. And, as the spectrum it yields is the simplest known or even possible, it is thought that this new unit of the atomic scale may be primal matter, and the source of all material forms. This conjecture is not unsupported by other considerations, for, in the four kinds of stars regarded in the order of their brightness and heat, there is a progressively increasing variety of gases as they approach a lower temperature - a suggestion this as to the origin of our sixty three so-called elements in chemistry." We here find that it is discovered that the atomic constituents of all known elements are exact multiples of a primitive substance one-fourth the specific gravity of the lightest gas known; that from this primitive substance the sixty-three chemical elements have, in all probability, been formed by combinations of its simple atom; and that the spectrum of the substance giving the green ray in the sun's corona, the auro-ra, etc., does not correspond with that of any known sub-stance on earth, and is not only the simplest known but the simplest possible. It is, therefore, very logically postulated, that this substance is primal matter, from which all material forms have been evolved; said primal matter being what is known as the interstellar ether Still further, Dr. Vaughan states to the British Association that, "The existence, in our own sphere, of the ether which acts so important a part in the scene of celestial wonders, is indicated by certain electrical phenomena. The light of the Aurora Borealis appears to be evolved by electric action from the ethereal fluid, which arrives at the polar regions from space. It thus appears that the subtle medium [ether] which fills space is not to be regarded as a mere impediment to plan. etary motion, but as a useful agent in the course of Nature's operations, and as indispensable to our existence as the apendages of air and water which roll around our planet Science here distinctly posits the ether as the substance acted upon by electricity in the evolution of the aurora; necessarily, therefore, the other phenomena exhibiting the same spectrum, the corona, the zodiacal light, comets' tails, etc., must be similarly-caused. A complete and thorough accord is thus shown between A complete and thorough accord is thus shown or wecan the revelations of spectroscopic analysis and the revelations given from the spirit-world in Mrs. King'st Principles of Nature"; for what do all the foregoing scientific truths, taken in connection the one with the other, connote? Let me particularize and summarize.

GENERAL SUMMARY.

1. The material universe is evolved from the interstellar ether; so also say's Mrs. King. 2. The sixty-three primitive elements are combinations and

3. The special ether is connected with the atmospheres of suns and worlds, making them continuous and cosmical; so also says Mrs. King.

4. The interstellar ether is the medium of gravitation; so also says Mrs. King.

5 The zodiacal light is due to the action of electricity upon 5 The Zonacai fight is due to the action of electricity upon etherealized vapor, which vapor or gas is primal matter, as its spectrum denotes; so also says Mrs. King.
6. Comets' tails, as viewed by us, connote the interaction.
of electricity and primal matter; so also says Mrs. King.
7. The corona of the sun is due to electrical action upon the structure the surface the surface action.

rimal matter enveloping the sun; so also says Mrs. King, 8. The aurora borealis is caused by electric discharges in the primeval gaseous matter; explained by Mrs. King's theo-ry, the aurora is produced by currents of terrestrial electricity coursing north and south coming in contact with the unevolved matter in the higher regions of earth's atmosphere, or perhaps above our atmosphere.

9. The phosphorescent light seen at night is similarly caused; but the electricity being less concentrated, more dif-fused, than at the poles, the light evolved is feebler than that of the aurora.

CONSTITUTION OF THE FIXED STARS.

Mrs. King, likewise, in speaking of the constitution of the so-called fixed stars, asserts that the *yellow* stars are, as re-gards their evolution and condensation, in the same relative stage of advancement as our sun; that the silvery or *while* stars are more advanced than is our sun; that the slivery or tohite stars are more advanced than is the sun; and that the red stars are less advanced than is our solar centre. Spectroscopic analysis of these bodies, since the publication of Mrs. King's work, has established the following facts: That the spectra of yellow stars are "identical with the ordinary spectrum of the sun"; that those of the white stars indicate "a more ad-uandad stars of andorestion". vanced stage of condensation"; and that those of the red stars " present, on the whole, an *ensemble* indicative of a high-er state of gaseity," and "represent an earlier stage than any of the others." See Winchell's Geology of the Stars. Spirit-ualistic revelations are thus again signally confirmed.

SCIENTIFIC TRUTHS ANTICIPATED BY DAVIS, TUTTLE, DEN-TON, AND OTHERS.

The anticipation of scientific facts by spiritual revelation is not confined to Mrs. King's mediumship, be it observed. The columns of the Banner of Light have already borne witness to the confirmation by scientific researches of various facts and principles advanced in A. J. Davis's "Nature's Divine Revelations," and other works. In addition to those already presented, it may be noted that in Davis's "Thinker," pub-lished in 1859, it is stated "that what men term matter con-tains and former and all former", thus ented the buffet tains all forms and all forces"; thus antedating by fifteen years Tyndall's famous aphorism: "In matter I discern the

promise and potency of every form and quality of life." Hudson Tuttle's "Arcana of Nature," written under spir-itual guidance and illumination, and published in 1859-60, also contains a number of statements concerning the genesis of Nature's forms, both in the organic and inorganic realms, that have since been confirmed by science. In like manner that remarkable work, Denton's "Soul of

Things," gives many new ideas in connection with the opera-tion of Nature's laws, geologic, pre-historic, astronomic, etc., which we see from time to time receive confirmation through scientific exploration. The same is doubtless true of other works, inspirational or spiritual in their origin and character. Comment on the foregoing is unnecessary. The facts speak for themselves. Fort Learenworth, Kan., Nor., 1877.

"Militant Christianity."

Under the above heading we, in our issue for Nov. 3d, instanced a case of fiendish barbarity in the interests of "religion." so-called, and against the cause of free thought in Texas, an occurrence over which we are sorry to see one of Boston's most influential dailies chuckling, as being an indication of the existence of a "vigorous Christian sentiment" (or words to that effect) in Bell County. Since the appearance of that editorial, Dr. Russell, the victim of these Christian lynchers, has addressed his fellow citizens in a card to the Belton (Texas) Journal, giving the full history of the affair, and we quote it at length that our readers who perused the first, and necessarily brief account, may now be placed in possession of all the facts in the case :

HARRISVILLE, (TEXAS.) Oct. 22, 1877.

EDITOR BELTON JOURNAL -Dear Sir: I wish, through the columns of the Journal, to make a full statement of the facts columns of the Journal, to make a full statement of the facts in regard to the lynching to which I was recently subjected: On Saturday night, the 6th inst, a few minutes before twelve o'clock, a man called at my gate, and told me that he was moving, and that his wife had taken sick, and that he wanted me to go to see her. He said he was camped at Mr. Young's, near Mr. Barber's. I asked him what was the mat-ter with his wife, and he said she was about to be confined. I caught my horse and we rode on together; we had some conversation on commonplace topics. He told me he was toward the fence and stopped. At that instant some of the said, "Well, you've got back; did you get the Doctor?" "Yes," he replied, "I've got, him." Some person on my left hand, whom I had not observed before, thensaid, "Throw up your hands, doctor; we've got you." Something of simi lar import was said by another person at my right. I was told that if I made any resistance or any noise they would instantly shoot me. I asked, "What do you mean?" The man who held my The bridle replied, "I'll tell you what it means-it means that we have got you out here to give you a good whipping. We are not going to kill or rob you, but we are going to give you a good whipping." I asked, "What have I done that you are going to whip me for?" He replied, "You are an Infidel— you don't believe in the Bible, and you are leading weak-minded souls to hell." One of them said, "We were advised to kill you when we bet howe hut we think that a cond whise to kill you when we left home, but we think that a good whip-ping will do you this time; but we will kill you next time. Infidelity has got to be put down." One said, "We know that you are an honest man and a good physician, and we do n't want you to leave the country, but we are going to put down infidelity, God being our helper." I was further told that the debate between L. W. Scott and myself should not come off; that I should write and stop it. Of course, all remonstrance was in vain-they had me completely in their power. They tied my hands, took me off my horse, carried me about one hundred yards from the road, stripped me, and ave ne a most unmerciful flogging. Whom the parties were I have not the remotest suspicion. They were all men whom I have not the remotest suspicion. They were all men whom I never saw before, and would not recognize them if I should see them. I don't think that they were disguised in any way whatever, and they are evidently men who do not live anywhere near here. They told me that they had been after me twice before Now, Mr. Editor, I have been living here for the last eight years, and am intimately known by the best men of this neighborhood, and indeed I may say by the best men in the know me best shall speak. But of my own individual rights, and the rights bequeathed by our forefathers to every Ameri-can citizen—rights baptized by the blood of the revolution, and the second to up with the blood of the revolution, and guaranteed to us by the Constitution, I wish to speak myself. It is true that I am an infidel, and while it is true, it is equally true that belief is not a matter of choice. I cannot help believing as I do. It is true that I could say that I believe otherwise. Should a man be more respected for con-cealing his thoughts than honestly expressing them? Is not an honest avowal of opinion on all subjects what we have a right to expect from every man? If he fails to give it, is he not deceiving us? Is not the charge that I am "leading weak minded souls to hell," an imputation against him who made the mind rather than against me? Again, if the truths of Revelation are so glaringly apparent that the "wayfaring-man, though a fool, cannot err therein," how is it possible that I can deceive any one? Are there any who really think that the suppression of free thought and free speech in Bell County will "put down Infidelity"? Are not those men. In their mistaken zeal, trying the old argument that failed in the hands of such men as Calvin, Torquemada, Pope Urban, and others too numerous to mention? These are questions which I earnestly desire the readers of the Journal to ponder well. They are capable of but one answer, and that answer is not difficult to find. In all my public lectures and debates I have never given utterance to an immoral sentiment, as those who have heard me will testify. I have asked no man to believe as I docompelled none to listen-promised no reward for belief, nor punishment for disbelief. I have taught what I conceived to be true. Truth I am ever ready to accept, let it come whence it may, and am willing to follow, let it lead where it may. Learn what is true in order to do what is right, should be the motto of all men. It is the rule by which I hope to be governed in all future time, and in the search for truth I de-mand that liberty of thought and expression which I am will-DE L. J. RUSSELL. ing to accord to all men.

"Oh no; theirs is the ministry of self; they sought the kingtom of heaven for their own happiness, and not for the haptimess of o'' ers; how then, shall they minister until they have found the kin ''om which they sought?''

of I said, " Do they never visit the earth? "

"Nover, they believe not in angelic visitations. If it were taught them they would, seen the idea. They are in pursuit How shall they abor when they have presed into the kingdom of rest, and of singing psalms and praises to the Most High ?!

And I saw surely that these minds seemed dwarfed; their yery appearance was that of pigmles. I could discover that they rotated merely in an orbit of selfish aims, for the ambition merely of the kingdom of heaven; that their object was salvation for themselves and their friends; that these differ ent walls were as impassable as though they had been made of the solid substances from earth. "Oh!" thought I, "can'l not go among them and show them that this is not the way?" ""Whit a while," said my guide, "I will teil you afterward but there is an ther heaven into which I will introduce you." We passed through and beyond this, where I really recognized many whose faces were familiar on earth, many whom I had supposed were saved, many who had pursued salvation with a vigor and earnestness such that I thought it would not fail, and they believed themselves saved. They are abiding in the narrow compass of that small domain. I shall never forget, their shrivelled and half-starved appearance, the mournful monoteny of their singing, and the constant expectant, longing look with which they greeted every new-We seemingly passed unobserved among them and on . We entered a broad arena, evidently far removed from that heaven or that sphere, into which there seemed to centre various hues of converging light, all transparent, all representing different figures, and signs and tokens, but seemingly as soundless as the universe itself. Here were arches, trian-gles, circular forms, various groups of temples, grottoes, mosaic towers, every imaginable shape and device of religion, or science, or art ; and here were groups of people occupied in various ways, is though with one another, intent upon companionship and conversation.

see over upon a slight eminence a group of people surrounding what seemed to be a teacher, guide and friend I said, "Who are these beings? They do not seem to be tethered and bound in any special way, but who, intent upon some object of the mind, or employment, seem to radiate light all around them, and seem to be fully free to come and go

He said, "This is the heaven of the disenthralled souls those who have no special manner of salvation; those who have come through no creed or dogma into the kingdom of heaven, but who by their self abnegation, by their thought and love of humanity, by their desire to benefit others, have risen to this heaven. This is the second or interstellar sphere of the heavens of the earth. There are spirits from other planets here, also, who emerge by virtue of their development into this condition, and who are only too happy to communicate through this sphere their information or knowledge to

I said, "Are these of Christian lands ?" "Of all lands beneath the sun, and of all faiths and beliefs; of all countries and climes, and nearly all the worlds that you see in space. These are beings who move in response to the thought that is within them; who have the evidence and light and power of truth, and who, without any especial limitation to that pow-er, have sought only the benefit of others."

I saw, as we approached, a luminous body gathering around a centre, within which there seemed a radiant form teaching and instructing them; and ever and anon the vast multitude swayed and moved around this form, and messengers were sent hither and thither, as though in obedience to the mandates from the centre. I saw women clothed in spotles white, whose countenances were radiant with self-sacrifice. I saw little children bearing lilies and white flowers, as though Intent upon some errand of mercy; they sped downward toward the earth, and ever as they came back they came laden with burdens and laid them down at the feet of this teacher. I said: "Who are these, and why are they hurrying hither and thither, as though intent upon some sublime mission?"

The cause of the zodiacal light has ever been, and still is, a puzzle to the scientific world ; and so of the nature and utility Various conflicting theories relative to these two f comets. phenomena have ever obtained among scientists. The subjoined explanation thereof appears in the "Principles of Na-The z duacal light is due to the fact that the electrici ture ' v dowing from the sun to the various bodies of the solar sysm, in passing through the two, interior and denser strata of unevolved matter of the system, is so far affinitized with those deuser-strata as to produce a faint light in its passage ; which light, being perceived by us, is denominated the zodiacal light.

COMETS.

In the matter of comets, a lengthy, detailed explanation is given by Mrs. King of their nature and the causes of their apparent erratic actions, motions, and transformations; which explanation throws more light upon the anomalies of these seemingly eccentric bodies than all the scientific investigations' and hypotheses extant. Comets of long periods, supposed to be within the confines of our solar system, in reality, says Mrs. King, never enter the system. They are generally outer planets of neighboring systems to the sun's system, still in the cometary and uncondensed stages of development; and, having eccentric orbits-as all comets have -approach the borders of our system, into which, however, they can never enter, it being a universal law that spheres of attractive force meet but never commingle; this law preventing always the contact of any two distinct stellar bodies throughout all Nature, the permanence and stability of the universe being hus secured.

These comets, approaching our system, have their light reflected upon the denser and more interior strata of unevolved matter of the system, the comets' images being thus seen within the system, often in the neighborhood of the sun; which reflected and refracted images are taken by astrono mers for the actual presence of the comets themselves. Α concise explanation, based upon the above general fact, is given by Mrs. King of the causes of the fantastic shapes, metamorphoses in size and configuration, retrograde move ments, and all the other peculiar phenomena attending the (presumed) appearance of these comets as members of the olar system, the whole explanation being clear, definite, and consistent. Comets of short periods, however, are members of our system, being remnants of the disrupted planet producing the asteroidal group.

THE SUN'S CORONA.

The zone of light encircling the moon during a total eclipse of the sun, and which is situated above the protosphere of the sun, designated by astronomers as the corona, is occasioned, according to Mrs. King, by a similar cause to that productive of the zodiacal light. The action of electricity from the sun upon the dense stratum of unevolved matter in which the sun is situated, renders the same visible to dwellers on earth during total eclipses of that body.

THE SIXTY THREE PRIMITIVE ELEMENTS.

Chemistry, we know, has posited some sixty-three primitive elements, from which, by combination and re combination, all the forms of matter known to us, organic and inorganic, have been evolved. All matter having been evolved from unevolved primeval matter, according to Mrs. King, it follows that the sixty-three primitive elements have all been evolved from one primal element-unevolved matter.

ASTRONOMIC DISCOVERIES THROUGH THE AID OF SPECTRUM ANALYSIS.

In connection with the foregoing principles of Nature given inspirationally in 1864-65, attention is invited to the follow-ing progressive series of scientific discoveries by and through the medium of spectrum analysis-discoteries made since the publication of the work in question.

Within the last few years, the belief has been gradually gaining ground among scientists, that, from the ether (the gaining ground among scientists, that, from the ether (the unevolved matter of Mrs. King) the universe of evolved matter has been developed. Quite an elaborate examination of this theory will be found in John Fiske's famous essay upon the "Unseen World," so ably criticised a few months