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THE NATURE OF DEATH:

THE SPIRITUAL BODY-THE SOUL-WHAT OF IN-FANTS, OF IDIOTS, AND OF SUICIDES IN THE SPIRIT-WORLD ?-THE DIF-FERENT SPHERES AND EMPLOYMENTS IN HEAVEN.

Lecture Delivered in the Free Course of Spiritualist Meetings at Parker Memorial Hall, Boston, Mass., Sunday Afternoon, Oct. 27th,

BY DR. JAMES M. PEEBLES.

[Reported for the Banner of Light.]

"There is a natural body and there is a spiritual body. . . . And as we have borne the image of the earthly, we shall also bear the image of the heavenly."-Paul.

"There's a world, it is said, full of treasures, lost treasures To earth; a great storehouse of pearls and of pleasures; Where gems of the purest and fairest formation Exist; and 't is said that the way to that station Is through the dark valley.

" In that world, it is said, there are streets paved with gold, And beautiful gates, all of pearl, which unfold, And admit to green meadows within, near that river Which gushes and plays through the mountains forever, Beyond the dark valley.

" In that world, it is said, there is bliss ; oh; what bliss ! We shall find the lost treasures of earth, and we'll kiss Their pure forms ; we shall leave them, ah ! never, But live in the sunlight of glory forever, Beyond the dark valley." -[Anonymous.

Life is a musical ripple upon the measureless ocean of existence. It is eternal because allied to God. Death is the shadowy attendant of life; and each in its time and turn is equally beautiful. Before the fresh blade and the full

mourning trappings, the measured tread of the undertaker, the dismal, gloomy surroundings, the hollow gaze of spectators, the echo of clods upon the coffin-lid, the officious gravedigger, the sepulchral tones of the solemn-visaged priest-all combine to constitute a Christian burial scene as fashionable as it is offensive to the genius of the nineteenth century.

If burying the dead be persisted in, let the cemeteries be located upon high lands, and far away from thickly-inhabited cities. Let the chamber of the dying be calm, pleasant, prayerful. Place in the dead hand a fresh white lily. Strew the coffin with snow-white flowers. There should be no change in the apparel of the living. There should be neither feasting nor fasting, nor immoderate grief. Dying is the process of being transplanted. And accordingly, cemeteries should be called gardens of repose and fields of rest, with everything inviting and beautiful as are groves in the overgreen tropics.

As the Orient returns to more and more influence our Western civilization, the burial of the dead will gradually give place to cremation. It is cheaper, and a far more natural way of transferring the elements back to mother earth. Fire is a symbol of purification. I often witnessed the burning of the dead while in India. It is in no way repulsive. The pyre is symmetrical in construction. The sandal wood, the spices and the precious oils, displace all disagreeable odors. After the burning, there remain only pure white ashes. These are gathered and treasured by the mourners as precious keepsakes.

Observation recognizes three methods of dying : death by accident, purposed death, as in the case of suicides, and death by old age. The last named only is natural and normal to humanity. Every person should live to a good old age, and go out gradually, as does the lamp for lack of oil. Every furrow in the face is a warning. Every white hair is a dead hair. Death generally commences at the extremities, and the process may continue for years. The memory becomes treacherous, the instincts become dulled, the passions die, the digestive powers die, the heart beats irregularly, there are a few beats and then a cessation, the pause between the beats increases, the pulse is no longor perceptible, the hands and feet are cold, the spasmodic action has ceased, the heartness in the death-chamber save the half-repressed sobs of the tearful watchers ! So the aged sleep away into deathrather into life immortal ! Nature, as a tender loving mother, rocks the cradle, and darkness fades away into the radiant brightness of eternity !

Accidental death, being a shock to Nature, usually commonces at the heart or brain. This condition is technically called coma, and the dying first lose control of their physical sensations and volitions. The muscles lose their power of action; the heart fails to get its nervous supply from the brain; the physical contortions increase till death closes the scene. And yet, in these last hours there was probably; no consciousness of pain. The physical organism is so consti tuted that it can endure only a certain amount of pain and suffering; when these limits are reached, unconsciousness mercifully ensues. There is no pain in physical death. The spirit-life is death and disintegration to the physical casket. dread of death is educational-the fear is only comparable the fear of the young bird to trust its wings. The spasnis the strugglings of the spirit to release itself from the impaired, out-worn body. "If I had strength enough to hold a pen," said William Hunter, "I would write how easy and delightful it is to die.' Montaigne in one of his essays describes an accident which happened to him, leaving him senseless. He was taken up for dead. On being restored, he said: "Methought my life only hung upon my lips, and I shut my eyes to-help thrust it out and go.'

The dark drapery, the deathly exhalation, the useless | words : "Death chills every fibre of my being; I do not even | his residence a few hours since; he was very feeble, and yet see through a glass darkly. I have hope in Christ; but the, comfortable." future looks dark and cheerless, and I will not disguise the

> fact.' The Rev. Robert Collyer, a Chicago clergyman, said in a discourse printed in one of the daily city journals : "The proof have we that there is a life to come? None ! Not a word has come to us, not a sound have we heard.'

Genuine Spiritualism is good to live by, and better still to die by: because it proves conclusively that the silence of the 'two worlds has been broken." and that "sounds and words " have come to a cloud of living witnesses. And these words corroborate those of Jesus : "Because I live, ye shall live also.'

When that devoted Spiritualist, Mrs. Fenn, was about to leave her frail, feeble body, she said: "They are coming for me-they are! My long-gone companion brings a white robe. Oh, how pleasant his features are, and how bright he is the dominant reflection. Of these grand realities 1 am looks! 'In a few days I shall come,' he says, 'in a few days!' The next week she passed over death's peaceful river. The Rev. J. W. Baily, a very spiritually-minded man, would

sing at times before his death. Mrs. Baily said: "Does it not tire you to sing so much ?"

"Oh, yes," was the reply, "but I am so happy I can't help

A little time before he left the body he exclaimed smilingly, "I can see over the river. I can see on both sides. It is mortal. The beauty and texture of these vestures will corbeautiful here, but glorious, glorious over there. They beckon to me to come. I see Ellen. I see many loved ones. I am going. . . . I am happy, happy !"

E. H. Sears nobly, inspiringly says: " In the other life appears the wonderful paradox that the oldest people are the youngest. To grow in age is to come into everlasting youth. To become old in years is to put on the freshness of perpetual prime. We drop from us, the debris of the past; we breathe the ether of immortality, and our cheeks mantle with eternal bloom."

The philosopes of death when rightly understood is beautiful. It is simply a separation of the physical and spiritual brightness of the sun, and we shall be welcomed by our bodies. These grow up together, the soul being the mold- angel names. Florence Percy, in writing of her earthly ing force. It is well known that an aura surrounds and that name, says : beats are finished, the cycle of life completed-and all is still- a spirit-substance "permeates every object and entity. And so the grape, the peach, the orange-all fruits and all foods are dual, constituted of physical and spiritual substances. Cutting open a delicious pear one day in my library, 1 said to the spirit, "Aaron Knight, will you have half of this?" Smiling through the medium, "Thank you, sir," was the prompt reply, "I've already eaten the real pear : that is, I have imbibed and appropriated the refined spirit-substance, which was the life of it-the exterior remains for you." The grosser physical parts of fruits, and divers kinds of foods, satisfy the earthly body; while the spiritual portions of these foods, together with the auras, invisible emanations, and etherealized essences of the spirit-world supply and build up the more permanent spiritual body. The reaper death cuts these two bodies asunder. That is, as the physical birth of the infant is death to its placenta-envelope, so birth into The process, as natural as beautiful, involves no disorganization of the spiritual body. Clairvoyants should not mistak throes and seeming anguish attending the last hours of the vapory, cloud-like atmosphere around the dying for earthly life are no proof of pain, but rather do they show fragmentary particles of the spiritual body. The spiritual body does not die all to pieces, like the physical. The pulpy orange remains perfect in shape though the peeling be removed. The bird in hatching does not leave the shell in particled fragments to assume shape and consciousness after a time; neither does the spiritual body become disintegrated, passing up in a vapory, cloud-shaped mist over the head of the dying, to re-form or reorganize into human shape. The soul-a conscious magnet-is so interrelated to the lifeessences of the spiritual body, that it nolds it in a continuous organized unity. The analogy of reason as well as the testimony of spirits confirm this position.

Judge Edmonds throwing on his hat and cloak, and repairing to the residence of his Quaker friend, found the body a corpse and the friends weeping. Returning after a little time to the circle he had left, the medium's hand was again silence of the two worlds has not been broken. . . What controlled, writing the following: "I am in the spirit-world,

and I now understand what the apostle meant when he said, We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye,' I have not slept. I have not been unconscious for a moment; but I have been changed. I have changed the earthly for the spiritual body. I was met by those whom I knew and loved. I. T. HOPPER." Those who die through purposed violence, or accident,

remain utterly unconscious for a shorter or a longer period of time, depending upon their state of spirituality. The first thing usually cognized after death is the fact of life. I live, is the first perception -1 maintain my identity, conscious ! exclaims the resurrected soul.

The pale, gaseous, cloud-like flame seen by seers above and about the dying, is there placed by guardian spirits during the time of receiving and clothing the newly-born spigit. Spiritual bodies are clothed upon as well as physical. As there were those expecting and awaiting our ingress to this world, so are there thoughtful loving ones ready to receive us at our second birth and clothe us in garments imrespond to our moral purity. They change according to the changes of the mental state. They are of different styles, according to the taste, the rank and office of the wearers. In the higher spheres of angelic life these garments are not made with hands. They come to the angels something as the leaves come to the tree, or as colors come to the purpling clouds. The angel that appeared at the tomb was clothed in "raiment white as snow." And so our spiritual bodies, if we live kind, charitable, self-sacrificing and Christlike lives, will, upon our entrance into the heavenly world, be arrayed in a beauty and glory above the lilies of the field or the

> " I have heard it all too often Uttered by unloving lips; Earthly care, and sln, and sorrow, Dim it with their deep eclipse. 1 shall change it like a garment, When I leave this mortal frame. And at life's immortal baptism I shall have another name. For the angels will not call me, By the name I bear on earth; They will speak a holler language Where I have my holler birth; Syllabled in heavenly music, Sweeter far than earth may claim, Very gentle, pure and tender-Such will be my angel name.".

What of infants in the world of spirits? These are the unripe fruit of the garden. Nature tends to maturity. Though innocent, it is nevertheless unfortunate for infants and children to die in the morning-time of

corn in the ear, the kernel must die in the damp earth ; before our gardens and groves can be clothed in spring verdure, they must be stripped by autuinn gales; and so, before we can be clothed upon with immortality, and dwell in the perpetual presence of the loved in heaven, our bodies must go down one by one to swell the great city of the dead. Man, it must be remembered, is a trinity-soul, spiritual body, physical body ! Judge Edmonds gave the following definition of soul:

'The soul is an independent entity or existence of itself-possess ing its own individuality and identity independent of all other existence, whether connected or disconnected with it. "It has its own peculiar attributes of thought and feeling, which it

can exercise independently of, as well as in connection with, the body.

"Science has long spoken of the duality of man, conveying the idea of two separate and distinct entities belonging to him.

"These two parts of the entire man are connected together by a third being or entity, which has no separate attribute of thought or feeling, but whose office it is to connect the other two parts together in the earth-life, and to give form and shape to the man in the spiritlife.

"Thus there is in man the soul-an emanation from God-the ani mal nature in the body, and the connection of the two in what I will designate as the electrical or spiritual body.'

"This spiritual body has, among others, two attributes applicable to the matter in hand. First, in death it leaves the body, and passes with the soul into the spirit-life, and lives with it there. In the earthlife its presence is manifested by that odic light of which Reichenbach speaks, and in the spirit-world it causes, or rather is, that pale and shadowy form which the seer beholds when he sees spirits. *Second*, It has a power of elasticity, which enables the soul to pass to a distance from the body, and yet retain its connection with it."

It is as natural to die as "to be born. The change pertains to all physically organized things and beings. What shall we do with our dead bodies ?

Shall we imitate the Persians and expose them upon "towers of silence"? Shall we thrust them into chemical caves to petrify? Shall they be buried? Shall they be embalmed? Shall they be burned, or buried in the ocean? The angel of the winds or the waters-the angel of earth or the angel of fire, which-when the soul has fled-shall take the mortal casket and safely resolve it back into the original elements?

These inquiries were forcibly impressed upon me while witnessing the burial of a corpse in the Pacific ocean. It was quick work. The ocean was calm, the air soft, and the sun golden. There was a stillness, a thoughtfulness among the passengers, almost painful in pensiveness. It was a child. The innocent spirit had gone up before the perishing body went down to be devoured--or, possibly, to rest upon green seaweeds. I sorrowed with the Hindu mother, but had no sympathy with the mumbling of an outworn church service by a captain more given to profanity than prayer.

"Oh," said a fellow-passenger, "it is so terrible to be buried in the sea and eaten by fishes!"

But who eat the fishes? Does not the disorganized human body become reconstructed in finny tribes and the lowing herds that load our tables? And so the physical elements run their endless rounds, becoming modified and more and more refined by the action of the psychic forces

Any method of disposing of the dead is preferable to confining the body in a metallic coffin to be placed in a damp vault. These decaying bodies generate gases and mephitic vapors of the most deadly nature. The living are often poisoned by the buried dead. There are few more unhealthy places upon earth than a modern graveyard. Graves are deposits of putridity. A corpse is a crumbling shell-nothing more. Then why visit shells? Why look upon them mournfully? And why put up expensive marble slabs to point where crumbling shells were concealed, that are no longer shells-only dust!

"Children, as soon as I am released," said the mother of John Wesley, "sing a psalm of praise to God."

"Do you not hear that great and wonderful music which is in Heaven ?" exclaimed Servulus. " Do you not perceive the surpassing fragrance of the odors from Heaven filling all the air ?"

"I see," said the dying Bertetine, "a brightness so great that the sun pales before it. I see the heavens opened, and a glory above the noonday sun."

Is death the last sleep? "No." said Sir Walter Scott; "it is the last final awakening." And an Indian chief, simple child of nature, said : "Death does not kill; it only makes our braves invisible till we meet them in the happy huntinggrounds of the Great Spirit." Victor Hugo, whom I never met but once, and then at a spiritual séance in Paris, said. in writing of death : "Oh, whoever it may be who have seen a beloved being sinking into the tomb, do not think it has left you. The beauty of death is its presence-inexpressible presence of a soul which smiles upon our tearful eyes. The being that we mourn has disappeared, but has not departed."

Compare the trust and resignation of these enlightened souls with those who mentally writhe under the influences of a priest-made and God-dishonoring theology. A young lady connected with the Episcopal Church in Baltimore exclaimed, on the day of the funeral, "I'll never love God any more-I never will, for he has taken away my dear papa!" And when they put the ice around the corpse, she shrieked, "Don't, oh, don't put ice on my papa! you'll freeze him ! you'll freeze him !" Such wild exclamations reveal not only the ignorance, but the weakness and wickedness of pulpit teachings. Wisely said Socrates, "The body is not the man."

A recent New York Observer said : "Almost every one has at least one lock of hair cut from the head of one now dwelling in that silent land whence come no messages, no letters, no tokens of any kind to tell of love or of remembrance." This is the status of the so-called Christian world. If not without hope and without God in the world," they are certainly without any cheering knowledge of a future conscious existence, and may well sing with the Orthodox poet, Dr. Watts:

"The living know that they must die, But all the dead forgotten lie, Their memory and their sense are gone, Allke unknowing and unknown."

Harriet Beecher Stowe buried the form of a promising son several years since, after which she is reported to have written : "Who shall roll us the stone away from the door of the sepulchre? There it lies, cold, hard, inexorable, the stone of silence-since the beginning of the world, there it has been; no tears have melted it, no prayers pierced it. Nothing about the doom of death is so dreadful as this dead, inflexible silence. Could there be, after the passage of the river, one backward signal-one last word, the heart would be appeased."

The Rev. J. G. Smith, Baptist clergyman of New York, published his doubts of a glorious immortality in these of Isaac T. Hopper, but it can hardly be possible, for I left idiot. He has rational conceptions of right and wrong, and

A writer in that admirable volume, "The Unseen Universe," says :

"The spiritual body being a perfect resemblance and reproduc tion, under altered conditions, of the natural body, it might be expected that it should retain the material impressions in which memory is supposed to consist. Successive acts of consciousness leave Indelible traces within us. Every thought that rises in our minds is ccomplished by some molecular motions and displacements in the brain, and parts of these are in some manner stored up in the braincells so as to produce what may be called our physical memory. Other parts of these subtle motions are communicated, we may be lieve, to the spiritual or unseen body, and are stored up there. forming a memory which may be utilized when that body is set free by leath and better able to exercise its functions. It will thus retain its hold on the past, and serve the grand purpose of maintaining a continuous, intelligent existence. Every shade of knowledge and of ignorance, of virtue and of vice, of happiness and of misery, will be found in that illimitable country whither we tend. The spiritual body also will, by its extreme subtlety and perfect subjection to the, rule of thought, have means of exhibiting varieties of feeling such as at present we can but faintly imagine:

. . . Memory, like will, must have an organ, or it is a cipher. We shall carry with us into eternity the elements of our own bilss or woe. Heaven and hell spring out of the nature of things. They are indeed present as well as future. They begin in time. We are all even now in one or the other of these states. In the spiritual body the condition of the soul will only become more defined, more intense. Re morse, despair, impenitence, a disturbed conscience-these are hell The sufferlings, however, of the world unseen will be spiritual."

Those who have lived calm, truthful and Christ-like lives do not for a moment lose their consciousness in dying. The can know all you do. I will come again when permitted, change is more real than dreams ever are. It is passing out and tell you more." . . of a semi-dark room into one more brightly illuminated. It s moving up one step higher. It is leaving the schoolhouse for the academy.

" It is that grand triumphal arch

Through which the good to glory march."

We dwell in the suburbs; they in the kingly metropolis of immortality. We are in the basement; they, if good on earth, are in something like the royal chambers of princes. We are on this, they are on the thither side of the crystal river, shaded by the tree of life and lighted by the sun of righteousness.

Judge Edmonds was the warm personal friend of Isaac T. Hopper. This good Quaker finally became ill; and it was evident that his useful pilgrimage was ending. The Judge, naturally social, frequently visited him. Calling on a Thursday about four o'clock, he found the invalid Friend very weak and low. He thought, however, he might rally and survive several days-possibly months. This was the evening for the Judge to hold his weekly seance. The party assembled at eight o'clocck. All seated, and the scance opened in an orderly manner, a member of the Judge's family became influenced, and it was written with considerable rapidity, "I am in the spirit-world," and signed I. T. H. Who is that? was the passing inquiry.

None seemed to know, until the Judge, adjusting his glasses and looking closely, exclaimed, " These are the initials

their being. They require those experiences that pertain to this preliminary school of existence. There is this recompense, however-their care and education give delight to the angels.

"The angels have need of these tender buds In their gardens so fair; They graft them on immortal stems, To bloom forever there."

When the infant dies it is received by gentle, matronly angels and borne to the sensitive sphere of innocence, to be cherished and cared for by the angels of God. Here it ultimately attains the full stature of a perfected manhood or womanhood, and is often brought by these guardians back to the spheres of earthly friends and mortals, to obtain by and through them such observations and experiences as become necessary for its harmonial unfoldings.

A precocious child in spirit-life communicates thus to its parents :

"In dying I was conscious of an overpoweringly soothing influence, lulling, soft and tender. My room became invested in a cloud as of the purest downy appearance, which gradually gave place to ineffable brightness. All things carthly receded, and I found myself alone with one resplendently-beautiful person. He was clothed in the brightness of a dazzling whiteness, and stood gazing at me with a face full of love and sweetness. At first I shrunk with fear: but his tender, musical words of love drew me to his bosom. He was my guardian angel, and soon conducted me to beautiful gardens, where all the happy spirits suited to my capacity thronged around me. I was lain upon a couch of flowery essence, yielding a supporting perfume, and my soul was thrilled with songs of welcome. I soon learned things that I cannot explain to you. There are no words that can describe my lovely home. Everything ministers to my happiness, and yet I feel an inexpressible longing to be with those I knew and loved before the transition. My guardian, who helps me write, informs me that my early exit from earth will retard my progress for a season. He often brings me to you in night-time. It is then more calm and quiet. I speak to you, but you do not answer. In the morning you say you dreamed of me. I am brought to you often, and

Beautiful and impressive are such child-like ministries. They are not idle in those heavenly homes.

They come on errands of love from the mansions above

To the dear ones that linger below."

Am I asked, "What month, or at what period the unborn becomes an immortal being ?"

Important inquiry ! The embryo fostus is immortal from the sacred moment of a well-defined conception. When in marital life the positive and negative relational forces and fluids blend, then and there is the divine incarnation-the implantation of the conscious soul-germ ! And Nature takes no retrogressive steps. There is no law of absolute retrogradation. If the sensitive bud is purposely blasted thereafter and violently torn from the maternal tree of life, the case is clearly criminal. Ignorance of facts and consequences on the part of parents is a palliation, but physicians have no excuse. They who do this business are murderers ! And to advocate the notion that the premature infant has no soul, or is not immortal till> the fifth month, or "twelve weeks previous to natural birth," Is teaching immorality by indirectly encouraging fosticide. Only the guilty take offence at this plain talk. I speak and pen what the angels of wisdom say upon this subject.

What of the idiotic in the future world?

There are no idiots in either this or the future state of existence. The sable "blind Tom," though so called, is no

LIGHT. BANNER OF

to the very depths of his being is the soul of music. Where, itates to his appropriate plane-the plane of his choice- deserted carcass of an animal." This is reincarnation with cessity of united action throughout the entire scattered to the very depths of his being is the soul of music. Where, it it is an indicate the entire scattered shall we draw the line of demarcation between the well- much as the inmigrant in a new country looks for rich bot- a vengeance ! Where, oh where has Mr. Loomis found this force of spiritualistic thought in these Colonies, Spiritualism shall we draw the line of demarcation between the weis international in the control down of the new control down of the new control weight and would supersede every other phase of religious down of the new control down of the new control would supersede every other phase of religious balanced and the noncompass mental some excer in this, comparings, con inclusion of religious others in that vocation, and others still, because weak-mind- a spirit, owing to the condition of the spiritual body, with Metempsychosists of forty centuries ago never dreamed of thought in an incredibly short space of time. I must not ed, excel in none. I am partially, idiotic in the matter of many moral considerations, cannot become a permanent that monstrous absurdity of a human spirit going to resuscied. exert in house of an partianty more in the marter of mark more trogressive Lyceum has nechanics. Others have no conception of music. They are resident of a higher spiritually tate the putrid carcass of a beast. Let Mr. Loomis enlighten been established here in Sydney, mainly through the efficient idiotic upon the subject of melody and harmony.

2

Visiting the Syracuse, New York, State Asylum for idiots a few years since? I witnessed the various methods of instructing the indexiles. The success of these patient teach- long time in the very houses that their bodies were removed Mr. A. J. Davis, in regard to some fundamental truths of ers astonished me. I saw those originally considered idiots, from by death. Others take up their immediate abode just read, write, and us-lye mathematical problems, saw their above their former homes, casting upon them a powerful synmastic exercises, and heard their cheerful songs. To a sychological inducnce. Doing this, they gratify their do- of the whole world, are in comparative darkness of things the spiritual vision there are no bliots. The divine spark, mestic tendencies. Others still, more aspirational, pure spiritual; and that, even when enlightened by the accumuer immertal soul-zerm, centered in the brain, is unable to and highly unfolded, pass onward and upward till they geach lated seership of many a Bro. Davis, we shall not have made, make the usually normal and rational manifestations, owing those other chized planes of spirituality, where resurrected in the thick curtain which separates us from spirit-life, a rent to a derangement or some multi-mation of the nervo-er- souls have no desire to engage in any social activities the wider than that produced by the insertion of a pin; and that aniation, which if not remedied in this, will be in that . bettur, higher state of existence. Impair the strings of the viglin, and there can be no music evoked; and yet, the prin-" ciples of melody is the same. Becair the instrument, and instrumental in spiritualizing others. Quite forgetting the Quat will branch out of Spiritualism, every one of which the harm my thails to estay. The brain is the soul's key- things beneath, they seek that ideal of perfection which

board. These passing through this 116 is solidors commence the here after match in knowledge and visions from the stands dwell in that most exalted state of existence, the Christ-Ant of infants. The pool and the wise ones of the better land delicht to minister to and aid in their development, with beauty and doral perfection. Their temples are para-nation, Condessension was one of the prichtest sens in Jesus's gons of synometry and architectural grandeur. They at- of what process is the progress of humanity accomplished ? driven. Death and disched set, effering better facilities to stained those heavenly altitudes through prayer and labor, all lasses and grades of humanity.

What of suicides in fle life to come?

the based us sub-ides? Where shall the line be drawn? ing the others, crown off with a matchless and an immortal The domining role dang the fountains of life, shortens his glory. earthly cancers is it suicide? The gourmand, by voracious excesses, has tens his death is it suicide? I know that suid disc suprement the goal of all the fondest hopes of mortals, so, we are simple automatons, deprived of free will. Or docs ado profer is deline, a cly-designed death sand yet excesses of all kinds are suigidal in tendency, and death sudden or measurably prohinged is death, depriving the individual of the ripening influences of a calm, screne old age.

Take the following as an illustration of the suicide: I knew a young attorney at law in Michigan, proud and priolical. His mother had passed on to heaven. The father, wealthy and linder endent, gave him levery advantage of a liberal education. He graduated swas admitted to the bar but a spendthaift! At last the father wrused him money. Driven to momentary madness by the pressing debts of folly, he forged a paper, drew the money and was about to beimrested. This popoled his pride "What," suid he, "I arrested strifted sympleted and sentite the penitentiary " Never " He put a pistol to his right temple, and was a

Menths colled away, when, "entrancing a medium and proving his identity, he related his pitifully sad experience. The Christ-like life and do the will of the Father. I give you the dist of it.

"How long I remarked un conscious I know not ; but waking to a realization of existence, defirst observed my mother bending over me in somess, and then I exultantly said to myself I was not arrested, non own hered; nor imprisoned, but I Eve in the ther world first find maintain my individ-nation. Then a dark hars should settled around me, my mother departed, and I was left alone all alone ? The fatalact hiunted mes. I saw that I had violated the first law of my being-saw that I had come to a sphere of existence ininvited, unwanted, leaving my earthly work of preparation undoned. Oh, these bitter, buting \2maxing, domning pangs of regionse! I have found no peace, no rest, no light? my anguish is intensed Prayfor met help med Thave been made to index shad the' I must remain near the earth, commenor/where 1 left, off, and Strive to influence others from committing the cash get that ended no mortal life."

Fhave conversed with him several times since . Heris progressing, and yet her tools the strugs of regret, and suffers from it cover shall with a long t that it flows him. (The sub-ide, in so entry life's sliver et al, does not get away from himself. Reas means ache and memory he with each and all intothe fature state 'registence. Spirit-life is a retributive life, a constructive life, a so that life, and an intensely active life. Rest consists in change of occupation.

But whethers the schitt world?

God, whose divene influence pervades immensity, is spirit, horizoiding to the trachings of Jesus. And therefore the spiritworld is not below, nor above, nor far armote, in any local souse. If is here, there, everywhere. It is in the physical would not us writer as into goblet, not as one by x is in another, but howevers the solution body is in the physical, giving lifes of remeanation, and few who take it into serious consider-and to be other to it. The two bodies, though distinct are not ation at all, being a puerile and baseless fancy of the world's colonies finds little or no public representation outside of

prepared for. The law of "adaptation attracts, chains them me, for I confess my ignorance on the subject. temporarily to the plane of their own preferences.

The haunted house is no myth. Often spirits remain for a and sages of antiquity, the holiest of earth's inhabitants, mation. schere of immortality. Their love-land lawns are radiant .

through self-denial and self-sacrificing toil for others' good. Their lives are truly celestial, and in their full-orbed na-This inquiry only provokes another inquiry, Who are to tures, the spiritual brain-organs, subjecting and over-arch-

harmonially unfold the human soul.

living. Earth is a mammoth cave. Above is light and life"

Forchan Correspondence. RE-INCARNATION.

To the Educat of the Banton of Light:

Fo the Educated the Brinner of Light:
"To acquire experience, we on selves must smart."—Sheridan.
"A traity enlightened 'soul receives without repignance that which Brayen sends it. 2004 or evil.". Moreus interlins.
"Men know enclother before they were born on this earth."—Idem.
"Does You it threes before their nervicementation is sufficient to prepare the human spirit for the higher life.""-Letter of Mazzini to Pros 1A.
"Which as the universe should be the field of our research; and a tree as the air on tright to speculate and draw deductions." Enumation of the world's difference.

Herefords, "the territory of the world's children in the second massion of the second second massion and fallacy of the myth of dataness and rance the territory long since obliterated by a second few take into second condetration. It would be a waste of time to argue on this obsession folly."-J. E.

I consider myself greatly honored by the three columns which Mr. J. B. L. omis has dedicated to me in your issue of October 12th, in reply to a query which Laddressed to our eminent Bro. A. J. Davis in a previous issue of your journal. I chave space for a rejoinder 1 and not possessing that great. To the fulltor of the Banner of Eight: facility of elequence which characterizes the style of Mr. Loonds, I shall be as inter as the importance of the subject will allow.

unequalled mediumistic powers of our esteemed Bro. A. J. Kelfare or whereabouts. As far as I am personally charge-Davis, in which I entirely concur. Then he observes that | able for this remissness, I must plead my lack of such mate-

" Signor Damiani expresses a kindly regret for the spiritual darkness which to him appears to surround our countryman, Spiritualism." I have never expressed that kindly regret, but I do express now the opinion that we, the Spiritualists neath their positions. These heavenly souls have become therefore it does not behoove us to dispo e à priori of any baptized into the celestial life of love. They desire to culti- new idea that may dawn upon us from the spirit-world. Avate the sciritual, the pure and the holy, that they may be priorism is not the best method of dealing with all the isms should be carefully examined, and submitted to the severest must ever lie in the infinite beyond. The truly great seers, ordeal of reason. This I claim for the doctrine of reincar-

But. I have not brought forth any argument amongst the very many that I might in support of the theory of reincar-Allow me space for one, and only one: By reason Where lo the Socrateses; the Solons, the Galileos, the Washingtons and the Garibaldis come from ? Did they inherit their genus from their parents? History tells us that the father of Buonarroti wasjan inflated ignoranous, who thought it beneath the dignity of his noble family that his son should become an artist; and for anght we know, the father of So-That better land is real and substantial. It is the para-, lon was a model. Is genius, the result of spirit-influx? If There are green meadows: deep, mossy banks; clear, mean- , Mr. Loomis believe that God-would with one breath give life dering streams : shady bowers: stars of diamond beauty; to two of his creatures, one endowed with goodness, and surharps studded with pearls and precious gems; fields, foun- rounded with every advantage of example and education, tains, gardens and massive libraries; schools, lyceums, sani- the other cursed with a bad disposition, and deprived of tariums and universities-everything to charm, educate and ; those advantages, and when they leave the fleshly tenements, the one will go straight up to the higher regions of We are the dead- they, the invisible around us, are the spirit-life, and the other consigned to cycles of atter misery? And will Mr. Loomis reconcile these two destinies with eternal. Beautiful and glorious are those homes of mutual the justice of God? It is reincarnation that explains this love embowered in roses; those palaces of art tinged with i buystery by teaching that the rare genii who now and then electric light; those golden temples of the gods; those heav- appear in this world to promote the advancement of the huens of the poets; those brotherhoods of philanthropists, man race are ancient spirits, who, having already passed congresses of sages, and parliaments of angels-ull adding to through the ordeal of several incarnations, are sent or come spontaneously as misgionaries of progress.

the be adjected is of life that obtain on add along the shin-ing shale of immortality. We see then that fevelation, history, intuition, clairvoy-change brother, oh, my sister, do financial soul whether are, all point to the truth of remearnation. Should any-blessedness, all these beatilie joys are yours when you live thing more be wanted to satisfy the skeptic, we find it in another kind of evidence: in the assurance of many individuals, who have a perfect recollection of their past incarnations. Thus Pythagoras, defying the ridicule of his contemporaries, used publicly to affirm that he distinctly remem-; bejed having been Hermotinus, Euphorbius, and an Argonant; Julian the Apostate recollected having been Alexander of Macedonia: Alexander Dumas, senior, asserted that he remembered having been Aristippus: and I have known two English ladies, the one affirming her recollection of one previous incarnation, and the other, three.

I might give you evidences of another kind, which have led me and many an adept to the Spiritual Philosophy to the perfect knowledge of the truth of reincarnation, but I must forbear, because the motto of all Spiritualists should be: Search for yourself. This is what I wish every student of the noblest of sciences and philosophies across the Atlantic to do with respect to reincarnation: that when they have taken hold of that truth, they may be able to solve those munifold problems of life, which no other theory is capable of explaining. G. DAMIANI.

Naples, Italy, Nor, 1st, 1878.

SPIRITUALISM IN AUSTRALIA.

Permit me to acknowledge through your columns sundry kind letters complaining that my "once familiar name" is i seen no more, and that those who, it seems, still cherish Mr. Loomis begins his article with a dissortation on the skindly memories of the absent one, hear no tidings of my " there are but few who hold to the unphilosophical opinion | rial as would be likely to interest your readers beyond the the traction to it. The two bodies, though distinct, are not ation at all, being a puerile and baseless fancy of the world's colonies finds little or no public representation outside of heard of, who found the other day a nugget worth one hun-wholly discreted. Our triends who walk by our side some childhood." Here I differ from Mr. Loonis as much as two Melbourne or Sydney. Warm friends of the cause may be

DECEMBER 28, 1878.

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omit to notice that an excellent Progressive Lyceum has zeal of Mr. Thomas Walker. In Melbourne, the Lyceum stands on a firm and reliable basis. It has been tried and proved a success of the first order, and I rejoice to find a similar evidence of good work in the right direction taking a deep hold upon the liberal mind in the Sydney Lyceum. In speaking of these two great cities, I candidly confess I have no preferences to record, no comparisons to draw. The friends in both places have been more than kind, hospitable and appreciative. The public have in each place defied both press and pulpit in their unstinted support of my lectures. The press have been equally servile, and the Christian world equally stirred to their deepest centres, and equally active in desperate revivalism to crush out the obvious proofs of -immortality Spiritualism brings, and peddle out a miserable monopoly of dry husks and figments, amongst their own ranks alone.

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In Melbourne I had to fight my way to comply with an invitation to lecture for the benefit of the City Hospital. I fought and conquered: and the Hospital Committee revenged itself for a crowded attendance at the great Town Hall, by taking my money without the grace of thanks, either in public or private, and the simply formal acknowledgment of my services by an official receipt. In Sydneywhere I now am-I was equally privileged in lecturing for the benefit of the Temperance Alliance, and equally honored, after an enthusiastic and successful meeting, by the daily press of the city in their utter silence concerning such an important meeting, and their careful record of all sorts of trash with which they could disgrace their columns. So mote it be. The wheel will turn some day !

Sydney is deepening from a lovely spring to a warm summer, just as you in America are collapsing into a freezing winter. Some time soon after Christmas (midsummer here,) I expect we shall begin to turn our thoughts Westward, where home duties and private interests imperatively summon us; if not early in the spring, not later than the ensuing early summer. As the mail lingers so long between its few and far visitations, I might as well state in this letter that in compliance with spirit guidance and direction. I propose to make one final and farewell tour through the United States, before closing my career as a public speaker, and making a permanent settlement in Europe. Those friends who would wish me to speak for a brief season on their rostrums had better communicate with me at once, as I am desirous to organize my route so as to include the widest range of effort, yet with the utmost possible economy of time and journeyings. Should this meet the eye of any Oregon friends, they will please note that I could visit that State for a few weeks previous to my return West and East. Letters should be addressed to me, care of W. H. Terry, 84 Russell street, Melbourne, Australia, up to the end of January, 1879: after then, to the care of Herman Snow, 319 Kearney street, San Francisco.

With cordial good wishes for the Bunner, its editor, staff and readers, I am, as ever, the servant of the spirit-world,

EMMA HARDINGE BRITTEN. Sydney, New South Wales, Nov., 1878.

LETTER FROM AGNES L. SLADE,

To the Editor of the Banner of Light:

It is a long time since I last addressed a letter to your columns. We have left Melbourne for the time being, as while there Mr. Slade was troubled with chills and rheumatism and felt obliged to go; since he has been away he has quite recovered his usual state of health, and as I have now seen a little of Australian life "up country," which is, I suppose, strange to most of our American friends, I will write a brief account of the adventures I have met with in a mining district. Our first stopping place was Sandhurst, once known as Bendigo. Sandhurst means to be a great city one day and to go ahead. I have no doubt that at some future time it will reach the height of its ambition, but at present it is only remarkable for its gold-producing powers. At Sandhurst you see heaps of up-turned dry soil here and there, where in times gone by miners have dug wearily for gold. They are deserted now by the whites and left to the Chinamen, who build their rickety little huts in rows, and during the day wash over the sand, obtaining a little gold generally, and sometimes having a stroke of luck, as a Chinaman I

those they love? This is a ruling principle in all worlds.

to a less of gleater extent by all trained seens, gave use to the theory of the subres. Paul makes mention of being caught in to the "dilad heaven," which places implies a gel, Warburton, Moore, Glanville, Bergerae, Damiron, first, revealing the Myltime of different states, conditions, Frank, Bottil, Equiros, Ruffini, Montal, Reynaud, Delormel, degrees of happing fland in a measure logations. For as Flammarico, Eugene Nus, Ballanche, Saint Martin, Pezzathere is an adaptation between the seed and the soil, the ini, Tremes hini, D'Azeglio, Victor Hugo, Muzini, and fish and the surging set, the bird, and the viewless air, so many, many more, who have either admitted remearnation there must needs be an aural adaptation between spirits and or written volumes on the ethies of that doetrine, works all days, the lessees of the two theatres we occupied raising these portions of stillit-spice where dwell, the different so-redundant with the most splendid erudition? How then can eleties of spirits and distilied angels.

difference and intensitied selfishness. There is wisdom in, for we find Max Müller telling us that there are between four of correspondences. The schergs of selfishness and crimi- Hindus the forgot the Chinese), also Reincarnationists, numnality are located within the foul st portions of our earth's ber more than half the souls on the earth exclusive of the atmoschere. This class of spirits haunt houses and incite. Spiritists) in the present day. And with respect to the mento evil. To a considerable extent they live their perverted tal qualifications of many of these Oriental Reincarnationlives over and over again. And this kind of spirits we should lists, we find Mr. Peebles, whom all Spiritualists must acspins and carries the web that it weaves from itself, so we , enough and to spare. carry our aural spheres with us here, and shall bear them ...

scendent abodes of angel life all the higher attributes and aims of the soul blend in love. God is love.

According to the Scriptures some of the ancient Bible char- | dered mankind but at once to dismiss the sense of sight, acters had not entered heaven in the apostolic times. Peter, physical as well as spiritual. speaking upon the day of Pentecost of the exaltation of But then if we dismiss the sense spiritual, what will be-Jesus, says: "For David is not ascended into the heavens." come of the worth of nine-tenths of Andrew Jackson Davis's And yet David's boly was dead; he had passed long since , works, principally based upon his wonderful seership? It into the world of spirits; but his footfall had not, up to the , was not prudent of Mr. Loomis thus to discredit the value of day of Pentecost, enhall along those shining streets' ever | clairvoyance in the very act of taking up the cudgels of the pressed by the white feet of the Christ-angels. () is greatest seer in the world. Speaking in a general way, the spirit sphedes, as journal (And now let me give Mr. Loomis the reasons why I think I belts, encircle our earth, the grosser being connected with (was not and am not mistaken in what I saw with my spiritpressed by the white feet of the Christ-angels. 19 and of course lying nearest to it. The lower spheral belts | ual vision. Long, long before (mark this well) I became a reare within our earth's atmosphere. Each planet and system i incarnationist, and when indeed I was as opposed to that many of the kindest hearts and clearest brains in the world of planets have their gaseous, electrical, ethereil and spirit-ual atmospheres, or agral equanations. These widen outward different parts of Europe, and by several clairvoyants unand extend onward till they blend and interblend with the known to each other, the tory of my several incarnations, at ers who come here to make their labors remunerative-as aural spheres of other workis and planets, something as the which I heartily laughed, as skeptics are prone to do. Years the very sine qua non of life-paralyzes all attempts at adwaters of r ppling streams and rolling livers meet and min- , after, and when I had entirely forgotten the circumstance, vancement, except in the sensation line and with star medigle in the fathomless ocean.

of spiritual intelligences.

We recognize them as such, and know minds can differ. For, setting aside that the plurality of found scattered all over this vast land, but the lack of coopthem as they munited they selves to us through their mates carthly existences has been the conviction of all the civil- certain amongst them leaves the burden of public effort enrid bodies. When the deuth-angle of deliverance comes, 1201 Peoples of antiquity, from the Hindus and Expitians threly to the medium or speaker. Expenses which are cheerthey do hat necessity depart, they only case to manifest to the Groeks and Romans ; that all sacre I books, from the jully divided amongst the many in the United States, bethen selves to us as defere to being their physical ad gains and Avesta and Bhagavad-Gita to the Christian Bible, are come all too heavy for endurance when should red upon the The associated in the state of them than they from us, "Their lattice tichs show them to oras, Sociates, Plato, Cicero, Plutarch, Marcus Aurelius, youd the two great centres I have named. Both Mr. Walker and lamblichus; such bards as Homer, Ovid, Virgil, Dante, and I have visited several towns in Victoria besides Mel-The spirit-weildiside and not be confounded with the spirit who have sung it a such fathers of the Church as Tertul- bourne, but the cost of such undertakings to the individual itual world; nor with the angel-world; nor with paradise; lian, Orlien, Jerome, and Synesius, who have preached it, must prevent effective missionary labor. Within the two nor with that rad and He reactif heavens where dwell the Surely such a scholar as Mr. Loomis will not place these great capitals, I must presume the mark we have made may Christian else the liness. The above distinctions, recomined men amongst the ignorant ! So much for the Reincarnation- ; be estimated by the strength of the opposition, and the desists of the past.

What about the thinkers of modern times--Lessing, Schle-

Some spirits in depicting the conditions of immortality printo serious consideration that Realminical myth"? Few ? I speak of the spheres of innorance, criminality, frivolity, in- do not know on what data Mr. Loomis has taken his census, benefit the landlord raised the rent to ten pounds, whilst the such distinctions, for they are in accordance with the laws and five hundred million Buddhists in the world, who, with the manager to increase upon Mr. Walker from eight pounds control, or influence, something as angelic intelliences should knowledge as a man of high intellectual ability, telling us influence us, Each mortal has a guardian angel. Commen-usee the London Spiritualist for October 19th, 1870 that he sation (crtains to all worlds. In spirit-life congenial souls) found amongst the Buddhists men who were his match in meet, and there the grandest ideals of earth are attained and i metaphysics. Contrary, then, to Mr. Loomis's predication, enjoyed. As the turtle bears its shell, and as the spider' the Reinearnationists have on their side quality and number

"Seeing is not believing !" exclaims Mr. Loomis. Not across the dowing Jordan of death. The judgment seat is always, certainly. But seeing is believing when, in the full within. Memory is the recording angel. And as all the possession of one's senses, one repeatedly sees the same order, solar rays unite to constitute the white, so in those tran- of things, and when one is told by other same people that the gusto with which piety disgorges the money he pockets. they have seen things identical. If under these conditions believing does not follow seeing, nothing is left to bewil-

the gift of spiritual vision came to me, when I saw myself in

The second sphere is largely an eillux from the first, and the midst of the families of my long past existences, decked In our departure from Australia, which is even now loomthe third an aural efficience from the second, each becoming ; in the costume of the times and the peoples of the world de- | ing up before us like an uzly phantom, beckoning us onward, more refined and etherealized, fitted to the different states) scribed by the other seers. For me, therefore, sceing must be my husband and I feel as if we must leave friends both in believing.

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perate efforts prompted by Christian plety to starve us out. Mr. Walker at Sydney, and I at Melbourne, have been favored with the largest gatherings ever assembled at Colonial Sunday meetings 1

Having, by desire of my spirit guides, exchanged rostrums, he filling my place at Melbourne, and I his at Sydney, we find simultaneously at the same time, and on the same Suntheir rent upon us one hundred and tifty per cent. The free-Mr. Loomis affirm that but few are those who have taken thinkers and Spiritualists had occupied the theatre in Sydney for four years at the rate of four pounds per Sunday. For my same wonderful spirit of accordance caused the Melhourne to a demand of twenty. With our heavy expenses and small admission fees this was tantamount to driving us out altogether. Both of us have succeeded after much difficulty, and tighting Christian warriors with the Christian arms of subtlety and vigilance, in securing other places to lecture in; and despite the fact that the press insult us, the pulpit curse us, and Christians generally devote us to as complete a prophecy of what they would wish us to enjoy everlastingly as their piety can devise, we are each attracting our thousands every Sunday night, and making such unmistakable marks on public opinion as will not easily be effaced again.

The great sensation of the hour is Baldwin, the "exposer of Spiritualism." The immense audiences he attracts, and simply prove how said piety rejoices in any opportunity to abuse or injure a cause which can only be attacked through such desperate and not over cleanly means of warfare.

Dr. Slade's advent in Melhourne since last September has been productive of an immense amount of good. He arrived with his niece, Miss Slade, before I left Melbourne, and it was my pleasure and triumph to witness many of his inimitable demonstrations of spirit power. How far his labors here will prove remunerative I am not, of course, prepared to say. Frankly speaking, I do not advise spirit mediums or speakers to visit these Colonies on financial advancement intent. There is an abundant crop of medium power existing, interest enough in the cause prevailing, and to be found here: but the lack of organization, to which I have before alluded, the imperative necessity for the workums and speakers.

Melbourne and Sydney, around whom our heart-strings will The conduct of this life determines the commencement of Says Mr. Loomis: "The deluded Reincarnationists claim be wound with a life-long grip. Still I feel confident that

has gone home now to live in peace on the product of his "windfall." At night these apertures in the ground are gaping pitfalls for the unwary who happen to be going in their direction. All this digging and up-turning of the surface, with here and there a huge mountain of the crushed quartz, denoting the presence of some claim, makes the country look dreary, bare and unlovely, but it may in time grow better.

In Melbourne there is the "verandah"; in Sandhurst, also Ballarat, there is a "verandah" likewise. Perhaps it would be as well to explain what the "verandah" is. It is a kind of open exchange, some place on the street pavement, apparently selected by chance, on which the dealers in shares do congregate. Their way of conducting business is a mystery to an outsider, and one passes by the crowd of men gathered, making and losing fortunes, in awed silence.

At Sandhurst the gold is got by quartz-crushing, and it was with great pleasure I prepared to descend the shaft of one of the richest claims, the "Garden Tully United" by name. I stepped on to the cage without any fear or trembling, (I say it with pride, as the gentlemen said I was very brave in descending,) and we started on our way downward, moving as slowly and easily as if we were in one of the lifts at Stewart's, except that instead of velvet cushions and plate glass we had the cold wind and dampness; we went down and down in pitch darkness, until I thought we should never get to the end of our journey. At length I heard the voices of the miners beneath us, and at last the cage stopped gently, and we stepped out upon a hard, solid floor and were informed that we were six hundred and sixty feet below the surface. It was a long time before my eyes grew accustomed to the darkness, but I was supplied with a candle, and we walked through a long passage called a "drive." I had expected, in my ignorance, to see the gold shining out in great nuggets, but I was disappointed. The passage walls were of dark stone-not a bit of gold to be seen. I exclaimed two or three times, "There is some gold!" and flattered myself I had very quick eyes, only to have my hopes dashed to the ground by some one saying that gold was never found in that dark stone, and that it was some other metal having much the same appearance. After repeated failures of this sort I began to think I did not know as much as I thought at the commencement. At a little distance from each other there were holes cut into the rock, and men, with their candles stuck to the rock above them with a little clay, were chipping off bits of quartz. The miners were very attentive, and wished to show us all there was to be seen. Here and there in the quartz, with the candle held up and some experienced miner directing my eye, I could see the minute specks of gold in search of which these vast subterranean tunnels had been made. It seemed to me but a speck here and there, so inconsiderable as to be altogether unworth the search. But the gentlemen who were with me expressed themselves highly satisfied with the

returns. When we extricated ourselves from the bowels of the earth, we went to the room where the quartz was being crushed. About a dozen or more "stampers" going, the noise was something terrible, but the work was done very effectively. The quartz that goes in as great rocks comes out as fine as the sand on the seashore, with the gold shining through it in large quantities.

The only other remarkable thing in Sandhurst is the sand, which is of a reddish color, and has the propensity, for sticking more largely developed than any other sandever met. The sand-storms and the hot north winds in summer make this an awful place to live in, but what will not man do for greed of gold? The newspaper clippings the future life. Each at death, by virtue of fixed law, grav- that the human spirit could enter or grow up with the live or with a deeper perception of the value, nay the absolute ne- which I send will give some idea of the interest evoked, and

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the character of the reports appearing in the public prints concerning Mr. Slade's work in this part of the world.*

We are now in Ballarat, having arrived here a day or two ago. The weather since our arrival has been very unpropitious, so that I have been unable to see much of the town. It is a pretty place-more so than any place in this colony, and it is well endowed with schools and public institutions. In the year 1851 Ballarat was an unknown name, except perhaps here and there to a few shepherds, and it is wonderful how it has sprung up in so short a time, with every convenience and appliance known to our great cities. Spiritualism is growing with the growth of the place. There are many mediums and several organized circles. The papers seem well disposed, as they have given very good reports, but the churches are still fighting against it.

A young trance lecturer of great abilities, Mr. Walker, is now in Melbourne delivering lectures in reply to one given by some reverend gentleman against Spiritualism. I cannot understand why the theologically educated should be so prejudiced of heart as to be unwilling to at least. investigate the subject of Spiritualism. Is it because they wish to keep the masses of their church in ignorance of all questions, save those that pertain to their own narrow level of thought? Spiritualism responds to the inner inspirations of the soul, which are sustained and strengthened by the sunshine and dew of the Infinite sympathy. Hence it is no part of Spiritualism to ignore the teachings of the past, nor yet deem them superior to the inspiration of the present. Since all things are progressive in our nature, and human agency fallible, we do not look for infallibility save in the Holy Scriptures of nature's divine revelations, where God's words are laws, made manifest to us and through us by the unfoldments of "wisdom, love and truth." The clergy seem to take more pains to grasp at an error, or newspaper gossip, than they would to grasp a well-substantiated truth regarding Spiritualism ; they would rather take up with such people as Bishop and his class than to adopt the facts given by the eminent professors of Europe and America, who have spent time and money in its investigation. It seems the clergy take delight in showing to the ignorant how very wise and powerful they are; just as the Pagan gods were supposed to show how very powerful they were when they sent an earthquake or a thunder-bolt because a pig of the wrong age had been sacrificed. Why do they not teach as the true Nazarene taught, as they claim to follow his example? In my opinion one must do more than preach religion, he must practice as well in his field of labor and soul enterprise, in the haunts of humble and degraded life, as well as in the higher sircles of society.

Very sincerely yours, Ballarat, Nov. 1st, 1878. AGNES L. SLADE.

•[The slips referred to are from the Bendigo Advertiser, Bendigo Independent, and Avoca Mati, and give the views f investigators who have attended Dr. Slado's scances, be descriptions are much like those atready published in have columns, and the writers announce themselves fully attsfied that Dr. Slade at least had nothing (save as a pas-ivo instrument) to do with the production of the wonderful knonemena occurring in his presence.—ED, B. or L.]



By what means may the unfoldment of the inner spiritual nature, with all its lovely characteristics and its wondrous capabilities, be promoted?

Since man is intimately related to the external universe-in fact an epitome of all things therein-no doubt something valuable may be learned on this question from analogy. All

be mentioned, which tend to promote interior growth. Religionists and spiritually-minded persons, in all times and countries, have stum-

bled upon, or, perhaps more correctly, intuitively adopted some of these methods, without probably understanding the rationale of their use. Among these may be named the practice of assembling together in public or in private and engaging in singing or music, with recitations, addresses, and devotional exercises of various forms.

It is universally recognized that music, whether instrumental or vocal, has a harmonizing and soothing, or an inspiring and stimulating effect, according to its nature or quality, upon the whole being. Most mediums and sensitives know that music of the right kind (at least in certain stages of growth) aids to produce the state of mental quietude and passiveness necessary to the action of the finer senses, and induces an increased susceptibility to spirit-influences. Especially when adapted to and accompanied by words expressive of elevated and noble thoughts, or profound spiritual emotions, does music tend to produce that mellowness and passivity which are favorable if not essential to the reception of spiritual impressions. Hence it is made use of to a large extent in the religious assemblies of almost every sect in Christendom-and heathendom also-even though the devotees may be utterly ignorant of any philosophy of its use; and it is almost universally employed in "circles" and "séances" for spirit-communion and manifestation of nearly every phase.

The religious body known as Quakers, it is true, are an exception to this rule, in that they wholly discard music from their religious gatherings. But they substitute for it another method of attaining the same result, perhaps better adapted to the very interior condition of spiritual growth to which the early Quakers. (and perhaps some of the later ones) had attained, namely, that of quiet mental abstraction and "silent waiting for the moving of the spirit."

No Spiritualist can doubt that every assembly of persons, especially such as have any spiritual object in view, is attended and brooded over. as it were, by another and probably vastly more numerous assemblage of spirit beings, seeking to infuse their thoughts, their life, their spiritualizing emanations, into every member of the mortal group. In fact, every individual is no doubt attended by an invisible guardianship that is practically unremitting. Spiritual presences thus form a part of the actual surroundings of every gathering and of every person, and these are ever ready to impart, in moments of receptivity, the quickening forces that shall aid our spiritual growth, just as the ever-shining sun in the heavens is ready to impart his life-awakening beams to the vegetable world whenever and wherever circumstances favor. The state of mellow receptivity on our part is the important, and in some sense the difficult, thing to be sought for and attained. If that is but reached, the impregnative spiritual forces, which are ever pressing upon us, will penetrate and awaken the germs of the inner life, as do the forces of sun and atmosphere the seeds buried in the soil of earth.

Music, then, of appropriate kinds, and espe-cially the singing, with proper feeling, of truly spiritual songs and hymns (not merely sentimental or frivolous, or even doctrinal compositions, but those expressive of the emotions, purposes, aspirations, etc., of the inner life), furnishes one powerful aid to the unfolding of the better nature, at least in the earlier stages of the process. And where the members of a family or a group of children can be induced to gather and spend even a single hour in this simple exercise, under the guidance of some spiritually minded person, a good work in spiritual culture will no doubt be effected. For in it will be sure to participate the ever-present angels of good in whom is embodied and personified the universal and All-quickening Spirit, which is ever seeking to infuse a diviner life. Another aid is doubtless to be found in the impressive repetition, in chants, readings, recitations or responses, of spiritual maxims and vital truths, in either poetry or prose; also in the contemplation of the worthy lives and noble doings and teachings of spiritual men and women of the past and present-those who have given the best examples of unselfish devotion to truth and the welfare of humanity. These are the true saints and saviours of the race, whatever may have been their creed or nation. But it should be ever remembered that such exercises will profit only as a lively interest can be aroused and maintained in them, so that deep and lasting impressions shall be made. Nothing should be done in the way of meaningless ceremony, tedious routine, or compulsory performance. Corroborative of the above views, it may her be noted that Dr. Buchanan, the distinguished anthropologist, claims to have discovered, as an important educational (i. e., evolutionary) principle or law, that while Intellect is developed chiefly through the eye, the Emotions and the Moral faculties are appealed to mainly through the ear and larynx-(the animal nature being called forth through the grosser sensations and appetites, and physical force.) In a letter recently received by the writer, Dr. B. profoundly says : "Light, Sound and Force correspond with the Intellectual, Moral and Animal elements of character. The second (sound) has been greatly neglected, and the third (force) most inapproneglected, and the third (lorce) most inappro-priately used for moral culture, to which it is antagonistic. . . . The practical bearing is that we must cultivate the moral and emotional nature by the voice of the pupil and teacher-chiefly by its exercise in song, aided by decla-mation and reading, and by instrumental music; but singing is worth all the rest. It is almost OMNIPOTENT." OMNIPOTENT.

Children's Department.

OF

THE HORNETS' NEST. BY MARIAN DOUGLAS.

BANNER

When I was young," said cousin Tom, 'At the old house that I came from A honeysuckle used to grow, That clambered round the portico. How sweetly, I remember well, Its yellow blossoms used to smell; And how one summer, in its shade, Their great, gray nest the hornets made

Their great, gray next the hornels made "Around the rooms they buzzing flew, And wandered all the garden through, And always knew precisely where Grew sweetest plum and choicest pear. With their dull drone and cruel stings, They seemed such idle, spiteful things, To drive them off, I said, one day, 'I'll tear their ugly nests away!' No, Tom,' my mother said; 'no, no! You must not think of doing so; You foolish boy, 't is never best To meddle with a hornet's nest.'

To medille with a hornet's nest.' "Her good advice away was thrown; The moment that 1 was alone 1 elimbed, and hold of it 1 caught To pull it down; when, quick as thought Out flew the hornets, great and small, And full of fury, one and all About my neek and face they elime. Nose, cyclids, ears and mouth they stung! 1 tried to beat them off in vain, And shricked alond with fright and pain. The startled household hurried out... 'What could the outery be about? My burning, smarting haads they swathed With linen ciolits; they gently bathed My swollen face and throbbling head, And laid me tenderly in bed; And line my mother talked with me-'You 'ye been a naughty boy,' said she, '1 told you that it was not best To meddle with a hornet's nest. "But all your pain to good will turn.

To meddle with a hornet's nest. "But all your pain to good will turn, If you will now a lesson learn, And keep it, when you older grow, Wherever you may chance to go-To aid the wronged, to help the weak, One should net be afraid to speak; But every wise and prudent man Keeps out of quarrels if he can; For in this world 'Lis never best To meddle with a hornet's nest.''' -{The Nursery.

TALES OF THE EVERLASTING MOTHER

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

ROMANCE OF THE WOODS.

You must not think because the frogs are so wet and cold that they have no heart. God foroid. A frog feels in its way, and there is even much resemblance between the heart of a human being and that of a frog. The frog lives between flowers and grasses, he washes himself in the dew, and oven draws tears from heaven by his croaking. I once knew a frog who fell in love with a slender wood-lily. She stood in an alder wood, in tall luxuriant grass, where all kinds of other flowers grew. There shone the deadly night-shade, the gentian hung its blue head: there stood modest bell-flowers of the woods ; there lilies of the valley and violets exhaled their perfume. And among them all the lily of the woods stood upright in her purity. She had a guardian to whom she was married after the manner of the woods; this was the fine alder tree which grew in the damp marsh, and stretched its branches lovingly down to her.' So they stood in the wood, in purity and love. There came, on a certain day, a pigmy. Was it a human being, a frog, or a scorpion? 1 oba human being, a frog, or a scorpion? Tob-served the strange being curiously. He had already appropriated to himself all the flowers. Allured by the belladonna he had broken her off, and thrown her away; he had smelt out the fragrance of the violet, and then left it to wither; the simple bell-flowers he despised, but a lily he had never possessed, and now he longed for the purity of this queen of the woods, whose myste-rious existence charmed him. He began to creak to her all sorts of things, this frog, for he was a frog. He related to her tales of mankind, of their love, of passion, and desire—things of their love, of passion, and desire-things which the lily could not comprehend. With questioning wonder she looked up to her guardian, the wise alder tree, but the croaking of the reptile under him had not reached him, and he only caressed her with his boughs in a fatherly manner. The frog continued his discourse : he spoke in a very learned manner, and yet so flattoringly, and he begged so sweetly. Then he hopped ever nearer and nearer to the poor inexperienced wood flower. I saw how his piercing look raised a warm glow in her, while inward fear and an uncertain anxiety thrilled through her every fibre. Sorrowfully questioning she looked at the wavering, glittering creature, anxiously imploring help of the homely alder tree. 'I will gather her," said the frog ; "she shall lie weeping before me. Down with thy confiding, proud purity! Down to the grade of all other flowers! I will make her bend. I give her a kind of love for it too." The poor solitary lily of the woods felt so unhappy she could have torn herself up by the roots, and she complained to all the breezes of her sorrow and distress of mind at hearing such words addressed to her. The good old oak tree from over the way looked on earnestly and threateningly, the grasses grumbled, and beetles and elves listened anxiously. The frog, however, perceived the conflict in the lily's mind with diabolical pleasure, and laughing to himself, thought soon to gain his object. But the sun-rays hear the halfchoked cry of the loved lily. They unite and gather the clouds together, so that a fearful storm is discharged from them. It shakes the whole wood, even to the deepest roots of its trees; rain pours down, and thunder and lightning follow each other in quick succession. At the outbreak of the storm the chivalrous frog crept away in cowardly anxiety, and left the lily to her fate. But the alder tree remained as her true, protecting guardian. Lovingly he surrounded her with his branches and twigs, defending her carefully from lightning and rain. Then she confidingly opened to him her bleeding flower-heart, and implored him for help and light. The storm is over, the sun shines bright-ly through the trees; alder and lily, inwardly united, are lost in a whispering dialogue. The birds sing, the grasshoppers chirp, the beetles shake themselves again, all drops and glistens in the sunbeams which break out anew. Pleased and inwardly strengthened and refreshed, the lily turns her head again proudly toward heaven, while her stem leans gently against the alder tree. And where is the frog? Puffed out, with full angry eyes, he is there again, staring gloom-ily at the alder and lily. "You marble heart! You unfeeling, haughty angel!" he bursts out at last. "What !" said the alder tree. "Heartless, befending her carefully from lightning and rain. "What I" said the alder tree." "Heartless, because she did not allow herself to be bruised on the ground? Know that here, in the pure woods. the sins of thought are quite as bad to us as the sins of deed to your fellow creatures. Go, troll yourself out of the wood, tempter. March! Away with you to your slough !" And the alder and wind immediately lashed him, and drove him away out of the wood, the ugly, croaking frog! Yes, they banished him from the temple of pure, spiritual love and sensibility, year.

the tempting, staring, cold frog, that would hop over all. See! this is the tale of the frog, that ! now only croaks in the slough, in mire and slime : the tale of the nature of temptation, of sensuality, that everywhere creeps in to defile purity, and cover all with its spawn.

LIGHT

flood of love into human intelligence, and a ¹ right enaracter. Our state Association meets at Lansing in March, of flood of love into the higher powers of the soul, i which formal notice will be given in due time." which will make this world an appendage of heaven.

The discoveries which are daily developed in my progress are marvelous and astounding indeed-too much so to be given forth indiscrimi-nately at present: but they are merely the achievements of one solitary, unaided individu-al. How meagre and limited must they be in com-parison to the knowledge that will come here-after in bewildering copiousness, when the path-now trodden by a solitary pioneer shall be occu-pied by thousands, equally intent on the acqui-sition of the richest, rarest and most fascinating view of the grand cosmos that comprehends all realms of life. As a portion of my more recent discoveries 1 would mention the solution of the problems which mechanical physiology has in vain at-tempted to master from the carliest develop-ment of science: I refer to the functions of the 1. THYMUS AND THYROID GLANDS. 2. The DYNAUL CL VND (So. called) deed-too much so to be given forth indiscrimi-

1. THYMUS AND THYROID GLANDS.

- 2. The PINEAL GLAND (so called).
- 3. The CORPORA MAMMILLARIA.
- 4. The CORPORA QUADRIGEMINA.
- 5. The PONS VAROLIL
- 6. The FORMIX AND SEPTUM LUCIDUM.
- 7. The HIPPOCAMPUS, MAJOR AND MINOR.
- 8. The CORPORA STRIATA.
- 9. The THALAMI NERVORUM OPTICORUM.
- 10. The CEREBELLUM AND ITS PROCESS.
- 11. The MEDULLA OBLONGATA, and

12. The INTERIOR CONVOLUTIONS OF THE CE-REBRUM.

Of these twelve discoveries, which I now mention by way of caveat before publication, physiologists have no knowledge at present, excepting a medley of rather indefinite and unproven opinions as to the 5th, 9th, 10th and 11th. They have some partially correct ideas in reference

profession if I had been content with the mo notony of old ideas, and avoided discoveries, or had carefully concealed all discoveries from my professional associates that were essentially novel and marvelous. It is a singular fact that neither literary, scientific nor medical journals are in sympathy with real progress, and that our spiritual papers alone welcome all new truth, whether it relates to science or to social amelioration. The especial interest of the foregoing discoveries to the readers of the Banner of Light consists in the light that they throw upon our supernal relations, and the new methods that they offer for the promotion of that Divine influx which is ever elevating humanity.

Banner Correspondence.

3

Michigan.

ity, that everywhere creeps in to defile purify, and cover all with its spawn.
(Continued in our next.)
(Continued DETROIT.- S. B. McCracken, Esq., writes, Dec. 16th, as follows : "The spiritual and liberal work pro-

New York.

COWLESVILLE....W. L. Hawes writes, Nov. 19th, as follows: " I notice by the $Beques \ of \ Light$ of the 16th inst., that the Sphitnalists of Philadelphia have perfected an organization and have adopted articles

verse to be governed by an intelligent being, I should have constant fears of failure from a lack of sufficient intelligence. Who has ever felt, heard or seen God, or ever ex-pects to? Who even knows *coughing* about thin? All must readily answer. No one. Then why this ever-lasting speculation about 'the unknowable'? If fur-ther says, 'God through Nature exhibits thusself to man,' but fails to show us just where, or how. I believe Spiritualists chain superiority for their faith from the fact and I believe it is a facto that it is supported by positive proof of humortality, and they reject the old systems for the reason that there is no positive evidence to sustain them. This I regard as the correct position, and while requiring positive proof on this vital question, why accept the old super-stitions notion about an imaginary God, which never has and never can be shown to be either true of false? While I can cheerfully subscribe to most of their arti-eles of faith, I reject this lace about a God; and though I believe there is a Supreme Power, I do not believe there is any Supreme Being."

Pennsylvania.

PHILADELPHIA.-J. P. Lanning, Secretary, writes: "The columns of your paper in its latest issues cer-tainly bear witness to the faith and labors of those in

growth or evolution throughout Nature seems to depend upon the conjoint action of two forces, or two sets of forces-the internal and the external. If either of these is wholly lacking, there is no quickening, no expansion of any germ. Let us look at the practice of the skillful gardener. .If he would bring out the choicest capabilities of plant or tree, he is careful in the adaptation of all surroundings-soil, sunshine, air, moisture, warmth, cold, etc. He shields the young shoots alike from biting frosts and blasting heat. He studies to give the evolutionary forces, both internal and external, free play, and to afford them their fullest action. Thus the highest qualities and capabilities of the plant in due time show themselves. Neglect to supply these favorable external conditions is sure to result in either sterility or stunted growth, unlovely appearance, inferior, crabbed, or poisonous fruit. Even the luscious peach in its wild, uncultured state secretes a deadly poison.

So the growth of human plants doubtless requires the conjoint action of both inherent and external forces. Assuming the inmost germ to be essentially the same in all, yet to attain its loveliest, noblest development as a spiritual being it needs suitable external conditions and surroundings. These may vary at different stages, yet at all stages must be adapted, or the best growth does not result. The spiritual selfhood cannot be expected to unfold and flourish in the cold soil and arctic climate of a hard materialism. There is little in such surroundings to appeal to and quicken its latent energies. Neither will it expand healthfully in the darkness of ignorance. The chilling atmosphere of indifference or hate will stunt its tender shoots, and the hot blasts of anger and passion will wither them. It needs the clear light of intelligence, the genial atmosphere of human affection, the warm sunshine of unselfish, spiritual love, and the penetrating dows of silent spiritual force emanating from those who have already attained some good degree of interior growth. These genial impregnative influences from without act upon and awaken the inherent forces within, and growth, expansion, evolution, or a " new birth," if any prefer the term, is the natural (i. e., orderly) result. Here is a rational philosophy of "regeneration," which religionists have so long been blindly groping after, but have mistakenly imagined to be a miraculous process. Instead of being a dogma of superstition, as many suppose, it is an eternal verity.

Every family and every school should be a nucleus or focus of such genial, quickening influences as have been described-in other words. a nursery for spiritual plants. All Spiritualists, surely, should seek to make their homes centres of spiritualizing force, alike for the higher culture of themselves and their children; and they should endeavor to establish schools or Lyceums where the children of others can, to some extent, be brought under the same spiritquickening influences. Were this done, we

[Concluded in our next.]

ET And now comes the Peoria Transcript with the new pronoun that we asked for recently. Hear what it says. We confess its suggestion rather grows on us:

tion rather grows on us: The suggestion was simply nom. "e," poss. "es," obj. "em." The use will be readily seen, thus: "If anybody trespasses on these prem-ises 'e' shall suffer the penalty of 'es' trans-gressions. It will not be well for 'em." Noth-ing is needed but use to make "E" just as good a pronoun for the third person as "I" for the first, and it will hardly be denied that the vari-ous cases, as given above, are etymologically good and harmonious. For example, let every brother and sister examine "emself," and look-ing into "es" heart find out "es" besetting sin and resolutely cast it from "em."—Chicago Al-liance. liance.

R Parents are often puzzled to help their children when they get beans, buttons, etc., in their noses. The Medical Record says, "Blow the patient's nose for him, by closing the empty should soon witness such a development of true spirituality, with an increase of all the lovely "fruits of the spirit," as the world has not yet seen. But in addition to these more general influ-ences, certain special methods or exercises may

JOS. RODES BUCHANAN. No. 1 Livingston Place, New York City.

> For the Banner of Light. TO JANE.

No wave that breaks on life's full sea. However weak may be its moan. Is lost in God's eternity,

Where lives are gathered, one by one Your spirits here do sense and feel, E'en in the realms of blinded eyes.

The truths that ages will reveal Where angels live without disguise

Of men and women angels are The wings unfledged crewhile they plume. Divining light of distant star,

By its pure beauty led straight home. Oh. dearest friend! I love you well,

And all your better self I know; I hear the music of the shell.

That sings of seas and winds that blow Afar from earth's too changeful tide, Where better natures all unfold,

And where the hearts time's sorrow tried. Are held as only God can hold.

RACHEL HAWKINS. Through the mediumship of Mrs. M. L. B. Ewell, 139 Dizwell Avenue, New Haven, Conn.

A BURLINGTON PERSONAL.—Will the young man in blonde overcoat and a liver-colored hat, who sang "The Heart Bowed Down with Grease and Hair," out on West Hill, at 1 A. M., please repeat his concert this evening at the same place, and stand a little way from the lamp-post, so the audie: ce can get a good crack at him with a lump of coal without endangering the prop-erty of the gas company?—Hawkoye.

The human heart is 6 inches in length, 4 inches in diameter, and beats 70 times per minute, 4,200 times per hour, 100,800 times per day, and 36,817,200 times per

awakening a protound interest anong the preat outside world. We opened our lecture season with the incoming of the fall—the first Sunday. In September. Mr. Edward S. Wheeler delivered a series of ten lectures during that month, with increasing andiences to the close. The month was very warm, and a superadded draw-back was our experimental admission fee at the door Sunday evenings, which, however, we abolished after a brief trial. Mrs. FyO. Hyzer followed Mr. Wheeler on our platform during October, and spoke—always to questions propon ded by her andiences—with such con-summate force and elegance as frequently called forth the andiby expressed delight of her heavers. At the annual election and organization of our Board of Management, held Oct. 9th. Mr. Henry B. Champion was elected President; Wm. H. Jones, Vice-President and Treasurer; Ed. S. Wheeler, Corresponding Secre-tary, and J. P. Lanning, Secretary."

Massachusetts.

MATFIELD,-James Madson Allen writes as folows : " Permit me to call the attention of your readers to the case of James II. Young and family, of 235 Gas-quet street, New Orleans, La. Bro. Young some time ago issued a small work (of forty-club pages), entitled "Rules and Advice for Those Desiring to form Circles ... together, with a Declaration of Principles, (by J. M. Peebles) with Hymns and Songs for Circle and So-cial Singing." The work is welt worth the small price asked officen cents), Many of the hymns were written by Mr. Young under spirit-influence. The family have lately been visited by the yellow fever scourge, are now in very destitute circumstances, and all persons who wish to aid a worthy family without making them feel that they are objects of *charity*, cannot do better than to send on to the above address the amount they can spare, as an order for a corresponding number of books. ... During my two mouths lecture engagement in New Orleans, three years ago. I boarded mostly with the Youngs, and found them to be a very genial and excel-lent family. To the public I would say : send for the books, friends ; and when you get them use them in your circles and homes, and thus help all concerned, yourselves and spirit-friends included." to the case of James H. Young and family, of 235 Gas-

Ohio.

AKRON.—The subjoined letters tell their own story : 'As a duty I owe your medium and the angel-world.I

cheerfully comply with your oft-repeated request, that of cheerfully comply with your oft-repeated request, that of acknowledging recognized communications. The one purporting to come from the spirit of OWES W. MITCH-ELL was from my husband, I have not the slightest doubt, who left the form in Cincinnati, Ohio, where we then resided. It contains a test for me where he speaks of his beautiful home on the hillside, the sun shining all around it, and the porch with vines twining around the columns. All that I saw in a beautiful vision just four weeks before his transition; and his last words, 'I thank my dear friends for all they have done for me,'I was strong and firm in the glofous faith before, but this has tightened every rivet in the glofous faith before, but evidence and increased my happiness ten-fold. MIRS, ELLEN E. MITCHELL."

"Let me also add my testimony to that of my sister, as I am certain the communication is not only charac-teristic of my brother-in-law, but also contains a test. We are satisfied of its genuineness. ILARRIET G. PAYNE."

1:1

Florida.

TAMPA .-- John L. Binkley writes : " In the Banner" of Light some time since appeared a message signed S. W. M. When I read that message I at once thought W. M. When I read that message I at once though it must be from Samnel McDonald, of Terre Haute, Ind., who died near that place recently. I was not aware, however, that he had a middle name. I subse-quently received a paper from Terre Haute, in which his full name was given—Samnel W. McDonald. Those who knew him in earth-life will at once recognize the message as characteristic of the man. I am well sat-isfied it is from him."

877 The Banner of Light, the prospectus of which appears in our columns this week, is the ablest and most conservative as well as the oldest exponent of Modern Spiritualism now pub-lished in this country. It has outlived scores of lesser lights, among the organs of that faith, and continues to shine with unabated vigor. We commend it to the attention of our Spiritualist readors — The Vermont Tribute readers .-- The Vermont Tribune.

Hawthorne describes a snowy landscape, with the moon shining on it, as "a lifeless copy of the world, in marble." .

LIGHT. BANNER OF

TO BOOK-PURCHASERS.

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Conny & Brett, Publichers and Backeellers, So. 9 Mont-onery Place, corner of Province Street, Boston, Mass.

powery Place, werner of Procence street, Booton, Marci, Rep for sig a complete association of Spiritumi, Pro-ressive, Reformations and Viscettameous Rooks.
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The Busyness Lectory and the splitt ast to Is vie B. Brith, Busyner et L. 2017 Proceedings, H. and B. Ster, Miss. Attacher between and community Prome the lattice to revealed to harden a Contra-.....

an har mission of Monak's spattererss is to is string the two my negative result when the other that $f_{\rm eff}$. The other forth gives world during words, so the first termination a belief For the theory of the provide the state of t them updarsheired artes vis.

Bh We shall faint next week a full report of Mrs. Cora L. V. Richmond's first lecture in Boss ton the present sensor, entitled "Tur Nrw AD-, Brooklyn, testifies not only to Miss. Fancher's VEST, OF TRUTHER IS THE TO ADME, OR IS THE chairvoyance, but to her powers of prevision: ALBEADY INCOMP

"A Perfect Humbug, Sir A Clear Case of Deception, Sir."

Such is the emphatic protest of Dr. William A., Hammond incorposition to the facts in the case of Miss Mary J. Fanchen, of Brooklyn, N. Ye, published in the Yers York Surver New 20th. 1.7.

And where is Dr. Habeneohd? He is " Professor of Diseases of the Mind and Netvous System in the Medical Deportment of the University of the City of New York, & ." The is also the au ther of an imposing column, published in 1976, and entitled "Splittualism, and Affiel Causes and Conditions of Network Deran rement,"

In this work, the very title for which carries an insult to the funny endnents nien who bear testimony to the reality of the phenomenta of Medern Spiriturdism, Dr. II miniand under takes to denolish the vest as mulation of well-at tested facts in chievevance, psychography, &c., by his own brach or the divit, in the following Wordst

No,modhim has ever been lifted into the air has ever fend and nown write ing through a closed enviloped no coechas ever lifted tables or holes but the naterial agencies: no one has ever, been tied or nutied by szirits; no one has ever been tied or nutied by szirits; no and fars every station through the power of a splitt the far splitt "They than his own." "I an, Sir Oracle, and when I by eany month" het nod g feath?" The tone of Di, Hammond's they are all sent to keep company with the doguation effected solution than helps it. Were regully confident declarations of supposed ex- reircumstance that at this time Dr. N. called at he not onite secontident, he might gain a more him in asserting that no mortal was ever tied or untied by spirits? Even old Homer knew bet- ticable visionaries? ter than that. He appresents Physics, when captive and straight bound on board the ship. of the Thesprotians, as having his "courds united by spirits, or, as he calls them, "gods?" Our modern facts make it clear that, tion, sir !" the phonomenon related by Homer is highly probable, since it is frequently faralleled at the is not paralleled in the common and familiar present time, in spite of all the gymnastic tricks in initiation of it by Mr. Irving Bishop and other gur, following Mesmer, wrote upon the subject, er shallow pretendets to be exposets of the way. In which all spiritual glains mena are produced. So far is it from being time that, experts, such as Dr. Hammond professes to be, are the per- trouble to investigate before believing. Messrs, sons best qualified to pronounce upon phenome. Carpenter, Youmans, Hammond and Beard tell na contradicting their own confirmed theories. Us that such things are not to be believed even exterience shows that their are onceptions are if testified to by thousands of responsible wita decided hindrance to their proper investigat, nesses; that if our own senses testify to them, tion and candid appreciation of the truth. Its then so much the worse for our own senses; we was the physicians of the highest standing who must allow our common sense, and our own n-, take my wife to the Infirmary." "No, no," she most opposed. Harvey, the discoverer of the cir-priori notions of what is possible in nature, to culation of the blood. If was the most experienced navigators and geographers who opposed Columbus: It was Bacon who repudiated the Copernican system. It was those most converse. ant with the post-office that were the last to approve of the plan of uniform penny postage. It . was the chemists and physicists who said it was impossible to light cities with gas. It was emi- tipodes. How absurd to their minds it was, nent men of science who disbelieved in the practicability of ocean steam navigation. The greater any one's skill and experience in his own special department, the more competent he may be to judge of admitted facts and of details not foreign to his professional routine; tion of some of the most striking phenomena of but the more unlikely will be be to give a fair hearing to any fact or phenomenon introducing a radical change in his notions' upon a subject of which he imagines he has a full mastery. A man who has reasoned himself into the belief that there are no plienomena which cannot be explained by the known properties of matter. the body, besides the brain, have been made inis the last one to yield to a manifestation which involves some new su; ersensual or inexplicable power for its explanation. It is no wonder, then, that Carpenter, Hammond, Beard, Huxley and Tyndall get so angry and excited when confronted with our facts: for their life-long the materialist's theory which regards the brain theories and teachings are shown to be wrong as "the organ that secretes thought" does not if those facts are substantiated. Dr. Hammond declares that "no one has ever i read unknown writing through a closed envel- ; "does not live, but only what is spiritual, it may timony-not from Spiritualists, oh, no! but from spirit, and that the body only serves it, just as some of the most eminent physicians, clergymen, what is instrumental serves a moving living force.

to Spiritualists during that time, has repeatedly read "unknown writing through a closed envel- mond's blind and unscientific assertion that ope": which Dr. Hammond declares has never been done.

witnesses to the fact:

Mr. Henry M. Parkhurst, of 173 Gates avenue, Brooklyn, N. Y., testifies as follows:

Brooklyn, N. Y., testifies as follows: "From the waste-basket of a New York gen-tleman acquaintance he fished an unimport-ant business letter, without reading it, tore it into ribbons, and tore the ribbons into squares. He shock the pieces well together, put them into an envelope and scaled it. This he subsequent-ly handed to Miss Fancher. The blind girl took the envelope in her hand, passed her hand over-it several times, called for paper and penell, and whote the letter rectofing. The seal of the en-velope had net been broken. Mr. Parkhuist himself opened it, gasted the contents together, and compared the two. Miss Fancher's was a literal/copy of the original."

Bear in mind that in this case simple mindto adding is not enough to explain the occurrence, for Mr. Parkhurst did not himself know what the letter contained. He testities to another and still more remarkable instance of Miss Fancher's chairvoyance; and he has many more facts, which he is not yet prepared to give to the publi-

Prof. Charles E. West, principal of the Brook-Ivn Heights Seminary, 13 Montague street, "well-knewn as a scholar and Christian gentleman," had Miss Fancher for his pupil some thirteen years and, and has ever since taken the greatest interest in her case, and visited her frequently. He testifies as follows :

quently. He testifies as follows: "None in all the hundreds whom I have seen at hetNedside have I heard express a suspicion that she is an impostor. To see her scenes to carry conviction. There is no more doubt that sheddees these wenderful things than that we sit here. I have seen her do them. I have sat in the twilight of a summer evening and watched her make fancy-work atticles in colors, her right arm bent back of her head and resting upon a pillow, the hand capable of being slightly bent at the wrist, her fingers clenched and almost immovable. To this hand she carried the work, in her left one, of which she has had the full use, and then the needle donced in and out of the canvas drawing every thread to its proper the canvas drawing every thread to its proper oblace and tension, every color to the exact spot. I knew she was absolutely blind (but even though she had vision she could not have seen her work while it was held in that position."

Dr. Chauncey L. Mitchell, of 129 Montague street, Brooklyn, says: "I believe that, so far as" spite of all that seems to us dark, inexplicable, i to human testimony can prove it, it is proved that and inconsistents' Miss Fancher lives without partaking of food to any considerable amount, and that she possesses in an extraordinary degree the gift of so-called chairvovance."

Dr. R. Fleet Speir, of 162 Montague street, Dr. Robert Ormiston says he is convinced that there is no deception in her case; that he knows she'is " catable of most astonishing things, and

of her having withstood remarkable tests." The Rey, Joseph T. Duryea, of the Preshviterian church, says : "That she has most astonishing powers of seeing friends in different parts of the country and city, and of doing other almost incomprehensible things, I have not a doubt. The child cannot deceive. I think such instances should have the most wide-spread publicity. How does she arrange and decipher the contents of a letter that has been out into. pieces and sealed within an envelope---a letter the contents of which those who gave it to her possible, her sight might be restored. Instantly had not the slightest notion?"

they were enclosed.

known and competent witnesses as placed bewhat becomes of Dr. Hammond, his nicely-adjusted theories, his vehement assertions, and," above all, his book, in which he writes himself down an ignoramus on the very subjects in which he claims to be an export? Evidently reats, who pronounced Columbus' a dreamer, respectful heaving. What knowledge has he of "Havey a quack, Galileo a hundug, Copernieus, a hady in our circle-room was very deaf, and rethe social then excuted nature that can justify a idanderer, and then en who introduced cheap quested him to examine her. He consented, pestage, and the lighting of cities by gas, imprac-

testifying that Miss Mary J. Fancher, the phe- it acts, moves, or strikes; but to believe that nomena in whose case have been going on now this is of the instrument, and not of him who for some thirteen years, and have been known | acts, moves, or strikes by it, is a fallacy."

Here we have the true answer to Dr. Ham-"the spinal cord and the sympathetic ganglia are not devoid of mental power." Does he not see Let us weigh the words of two or three of the that if they serve for the exhibition of mental power, then there must be an agent, of which address several important questions from the they are merely the instruments? So far as his | audience were replied to by Mr. Colville's guides,

> of the spiritual theory. As the phenomena in Miss Fancher's case are spiritual facts occurring outside of the ranks of , Spiritualists, they have a high confirmatory value. It is evident that Miss Fancher herself, though surrounded and influenced by persons

The materialists will continue to ery out, "Innomany "and "Leavenity Music." Solar security of hear and energing into notice, and carrying control of the materialists will continue to ery out, "Innomany set is a peer a mechanic action and the reasons for them continue to be prochamed. Help us, "Intermed lead to be any set is a peer and encourage of the lead in the same hall, here there is a sinstrumental as it be reasons and it be a large attendance—and that there is easing the and love and wait for a reinfort, it at there is easing the ease hall, there is easing the ease hall, there is easing the and love and the testima interaction and three will be a large attendance—and that there is easing the and love and the intersect. Boston, were filled will be is foreward to swelling the alarge attendance and that there is easing the ease at the meeting and it is not be proceeded." The process as instrumental sectors and there is the process as instrumental as the ease at the ease at a love and the endities are performed by the intersect at the process and that the either meeting and it is not be eased of the universe: and that the either is the solar exists. The ease at the section at the process at the solar exists. The ease at the section of the solar exists is the meeting and it is not be easen at the solar exists. The interest is there is a solar converse, the meeting and it is not be also as a solar converse. The process and that more other thin a down be defined at the solar exists. The meeting and it is not be also as a solar converse the bealt of the solar exists. The easen at the solar exists. The easen at the solar exists. The easen at the solar exists of the easen at the solar exists. The easen at the solar exists of the easen at the solar exists. The easen at the solar exists of the easen at the solar exists. The easen at the solar exists. The easen at the solar exists. T

blind, and said with childish simplicity which touched every heart present, that she hadlearned that by coming to the medium she could be made to see, and as she was exceedingly foud of flowers, she fervently hoped that, if it were

the eyes of the medium were opened, and to the We give but a tithe of the testimony in con- little one's great surprise and infinite joy she firmation of the fact of Miss Fan'l et's faculty exclaimed, "I see! Why you must have more of clairvoyance. Though blind and in darkness, power than the Pope." And in her childish glee she has been known to tell the content: of lef. she seized the bouquet of flowers upon the table ters in the pockets of persons, and of distinguish- with an eager hand, and finally left the medium ing the nicest shades of color in worsted before, with her sight fully restored. Cripples have they were taken out of the packets in which, come in the same, manner and had their deformed limbs restored to the normal condition. Now if these facts, admitted by all these well. An instance of the deatness of a lady, who was enrod by Dr. J. R. Newton several years and in yend a doubt, are once accepted by science, our office by the "laying on of hands," is worthy of record as illustrating his gift of mediumship similar to that possessed by the humble Nazarene. It was the intention of the husband of the lady inquestion to place his wife in the Eye and Ear Infirmary, but we persuaded him to first consult Dr. Newton. If was a curious our office. We mentioned to him the fact that and on meeting the lady, he spoke to her in a loud voice, to which no response came. The Doctor placed his hands upon her cars, and after a few moments said, "Do you hear me?" The lady replied, "Yes, sir." He then requested her to stand eight feet from him, and again asked, "Do you hear me?" No answer. He ! manipulated the cars a second time and walked several feet away from the lady. "Do you hear what I say ?" queried the Doctor. "Yes," was the response. He then placed her twelve feet from him, and said, " Repeat what I say." "Thear you," said the lady, seemingly over-joyed. "New," said the Doctor, in a more subdued voice, "repeat what I say." The lady instantly said, "Repeat what I say !" The husband was astonished, as indeed were all present. The happy roughe then went on their way rejoicing, the centleman remarking as he left our office; "I don't think it will be necessary to responded, "I can hear as well as I ever could." Now why cannot Bro. Beecher inform himself upon the subject, and give us a sermon upon "The Divine Touch" and remarkable cures made by our modern media? Surely the New Dispensation is equally as important as that of ancient time.

W. J. Colville at Investigator Hall.

On Sunday, Dec. 22, two very successful meetings were held in this hall in the Paine Memorial Building, Boston, by Mr. Colville-large audiences being in attendance at both services. In the morning the trance discourse delivered through Mr. C.'s organism had for its topic "The Day of Judgment." At the close of the assertion means anything, it is directly in favor and the session concluded with an impromptu poem on "Thomas Paine"-subject chosen by the people present.

In the evening, at half past 7 o'clock, the dis-course was entitled "Social Mistakes and their Remedies." The necessity for placing men and though surrounded and influenced by persons unfriendly to Spiritualism, is as much of a Spiritualism, is as much of a Spiritualist as Swedenborg, Oberlin, Frederica Hauffé the Secress of Preversty, Mrs. Hardinge-Britten, A. J. Dayis, Hudson Tuttle, or Judge Edmonds, ever were : for, according to Dr. Duryea, "she thinks that she sees spirits, and communes with them." The case, then, evidently comis within the per since of Spiritualism, and is another contribution to our treasury of well-authenticated facts.
These facts, confirmed as they are by an overwhelming amount of testimony, are rapidly assuming an importance and an aspect of scientific catact, bust as surely as the old Prolemaie system of the universe gave way to the Copernican, in spite of the oppesition of many learned ment, in spite of the oppesition of many learned ment, is of the oppesition of many learned ment, in spite of the oppesition of many learned ment, is optic of the oppesition of many learned ment, is of the andience, "Winooma "(through Mr. Colville) improvised one for each--the topics and society were the children of our Public Andreas and in the mind of man, give way to the force of facts, continually emerging into notice, and carrying evidence of high supersensual powers.
The materialistic system, which denies all spiritual agency in the universe and in the mind of man, give way to the force of facts, continually emerging into notice, and carrying evidence of high supersensual powers.
The materialistic swite continue to cry out, "Humburg, sir ! a chear case of deception, sir !" women in a position of practical equality in life

Christmas.

To the Spirifualists, above all others, Christmastide should come with a welcome that draws its light from the future rather than from the past alone. Instead of standing and looking into mediaval associations as the day draws near, they are to stretch out their hands joyfully and in full trust to the great future. They may make of Christmas what the sects have not yet done, infuse into it a fresh life, that is redolent of the new times And they cannot do it so effectually, silent though the process in general be, as by distributing the pearls and pected to be present. gems of spiritual literature among many hands. To many the gift of a book is a life-event, for it

DECEMBER 28, 1878.

Mrs. Richmond at Parker Memorial Hall.

Mrs. Cora L. V. Richmond delivered, last Sunday afternoon, the second in the series of typical discourses under the inspiration of Spirit Theodore Parker, to the commencement of which we referred in our issue of Dec. 21st. The theme discoursed upon was, "What I have Learned of the Religions of the Past in Spiritual Life." The hall was crowded. The eloquent utterances of the speaker elicited profound attention, and the singing was exceptionally fine. Several subjects for a poem being given, Mrs. Richmond improvised a separate sonnet for each topic. We hope to present a full report of the address and poem at an early date. Next Sunday Mrs. Richmond closes her present highly successful engagement in Boston with a lecture on "The Next Step."

George A. Bacon presided, and made a strong appeal to the friends to come forward and give a substantial financial backing to this course of Free Meetings now so fully on the high road of

Free Meetings now so fully on the high road of practical success. The rapid increase of interest in the public presentation of Spiritualism in New England cannot be more clearly instanced than in the case of these meetings of the Parker Memorial Society; beginning in October last with Dr. Peebles, continued by Mr. Colville and Mrs. Richmond, the place of assembly has been througed on each occasion; and the Lecture Committee have yet other good things in store, in which statement we opine our Boston read-ers will agree, when we say that Prof. J. R. Bu-chanan (of New York.) John Tyerman (of Aug-tralia.) Giles B. Stebbins (of Michigan.) and oth-ers are yet to address the people, and that W. J. Colville has been engaged for the Sundays of February. February.

Charlestown District.

Mrs. Richmond addressed a large audience in Abbotsford Hall, Waverley Building, Sunday evening, Dec. 22d, in C. B. Marsh's course, her subject being; "The Past, Present and Future of Spiritualism." She also improvised a poem including all the subjects presented by the au-dience, which were "The Solar System," "Chari-ty," "Truth," and "Our Loved Ones Gone Be-fore." She will lecture in this hall next Sunday evening.

God's service in hanging Quakers and other innocent persons, while the bigots of to-day knowingly use other and more subtle appliances-under guise of law-to accomplish their intensely selfish purpose, namely, the censorship of the press and imprisonment of editors whose religious belief differs from theirs !

In this connection we would state that the arrangements for the public reception to be accorded to Mr. Heywood in this city have been completed, and will take place in Paine Memorial Hall on Friday evening, Jan. 3d, at 8 o'clock, on which occasion prominent speakers are ex-

A New Year's Gift to our Readers!

Can we then be surprised-that Dr. Hammend should ery out to the interviewer who accested him on the subject of the Brooklyn phenomena, " A perfect, humburg, sir ! a clear case of decep-

There is nothing in Miss Fancher's case that phenomena of Spiritualism. Ever-since Puyséclairvoyance has been an established scientific fact, if not to all so-called men of science, then to a select few who had modestly taken the contradict our senses, and to contradict any possible amount of human testimony.

Such is the arrogant and absurd position taken by these men, calling themselves men of science. In precisely the same spirit the menof Columbus's time said that we must allow our common sense to settle the question of the anthat men could walk with their heads dewn in space instead of up!

In his book Dr. Hammond says : "In the fact that the spinal cord and sympathetic ganglia are not devoid of mental power, we find an explanawhat is called Spiritualism." As well might Dr. Hammond say, that in the fact that the violin is not devoid of musical power, we have an explanation of the musical genius manifested there are times when adherents should go a by a Paganini or a Vieuxtemps. Not only the spinal cord and the ganglia, but other parts of strumental as conductors of mental force : mesmerizers and Spiritualists are well aware of the fact : but what does this prove if not that the mind, in abnormal states of the system, may act independently of the brain, thus showing that cover the phenomena?

"Since what is material," says Swedenborg But here comes a whole cart-load of tes- be evident that whatever lives in man is his and men of culture in Brooklyn and New York, 4 It is said indeed concerning an instrument, that 4 This essay we shall print next week.

857 William Wiggin, magnetic physician, 406

West Madison street, Chicago, Ill., sends us an additional subscriber, and backs his good deed with the following words bearing date of Nov. 26th : "The Banner of Light is highly spoken of in this section, and Spiritualists generally notice with gratitude the deep interest you take in the cause. Sympathy is a most potent factor in human affairs, and does a vast amount of good in the advancement of any system, but step beyond sympathy, and aid materially in works like yours, for no newspaper can be kept in efficient working order by emotional feeling alone. A very encouraging form of sympathy (to an editor) is for each subscriber to add at least one more to his subscription list. Good words and works make a happy combination." We tender to our kind correspondent our sincere thanks for his practical interest in our behalf, as shown both while he resided in New York City and since his removal to Chicago.

Ref We have been favored with advance sheets uary, containing an article from Epes Sargent, Esq., entitled "Is Immortality a Delusion?"

is the application of a key to the secret places of their consciousness, which unlocks one by one all its rich resources. We commend to all Spiritualists, therefore, the unparalleled list of fine books, all expounding our high faith and philosophy, which the Banner of Light catalogue spreads before the eyes of its readers.

For We noticed the fact in our last paper that the late Daniel Holbrook, of Norfolk, Mass., had bequeathed to our firm certain real estate, and as one or two of the Boston daily papers have published an erroneously worded account of said bequest, we here give a correct copy of the same

"I give, bequeath and devise all my real es-tate, wherever found or situated, to Colby & Rich, publishers, having their place of business in the city of Boston, in said Commonwealth; but in trust, nevertheless, for the uses and pur-poses following; said trustees to hold it as a trust fund, and the whole, both income and principal, to be by them expended from time to time, at their discretion, in promagating the litprincipal, to be by them expended from time to time, at their discretion, in propagating the lit-erature of Modern Spiritualism; and, for the purpose of better facilitating the provisions of my will, I authorize my said trustees to sell and convey all or any portion of my said real estate at any time after the first day of April, A. D. 1880, and give good and sufficient deed or deeds to convey the same to the purchasers thereof. Provided, nevertheless, I have let my said real estate for the term of one year from April.4. estate for the term of one year from April 1, 1879, to Frank Lidbury, now on the place, and all the farming implements necessary and com-monly used, belonging to me, for the sum of \$70 and at the expiration of the term I give and be queath the said rent money and farming tools to said Colby & Rich, trustees, to be held and used by them in the same manner and for the same purposes as before herein named for my said real estate."

Charles Hamant, Esq., of Medfield, in whose handwriting the will is drawn, is named as exe-cutor, and the will is properly witnessed by said Charles Hamant, S. E. Stone and Edward Lidbury.

DR. DAY AND JOSEPH COOK .- At the regular morning service in the chapel of the Washingtonian Home, Boston, Dr. Day read and commented upon a sentence of Rev. Joseph Cook's preliminary talk in relation to inebriety and inebriate asylums, recently published. He denied the statement of Mr. Cook that seven-tenths of the inmates of aslyums were cases of vice rather than disease, and that asylums, when properly conducted, were in less favor with the public than heretofore. But, said he, allowing the statement to be correct that inebriety is in most cases a vice, and to be dealt with by the Church, who is to reform the Church? A large portion of men he had treated had been connected with some church society, and it was no unusual occurrence to find active church-members to be hard drinkers; in fact, in proportion to numbers, there were more drinking men in church societies than among what are called "the world's people."

of The Psychological Review (London,) for Jan- State, writes us recently: "I find the man or the Society."

We have made a special engagement for a new contributor in New York, whose name is known wherever the spiritual movement has any footing-and where has it not ?-as a keen and analytical thinker and an accomplished coucher of, his thoughts in classical English. This engagement commences with Jan. 4th, 1879, and we make the additional services of this distinguished member of the spiritual fraternity a New Year's present to all perusers of the Banner of Light. The reader has doubtlessere reaching this part of the paragraph asked him or herself, "Who is this writer, mention of whom is made with such certainty of his pleasing the public ?" and we reply to the question forthwith; His name is S. B. BRITTAN, M. D., author of "Man and His Relations," etc., and as stanch an advocate of the spiritual cause as breathes.

19 Mr. J. J. Morse, the trance speaker (agent for the Banner of Light in England), is busily at work on the rostrum. The Medium and Daybreak says that Mr. Morse's guides delivered their second lecture, under the auspices of the Gateshead Temperance Union, in the hall of the society, Saturday evening, to a pretty large and intelligent audience, the subject being, "Intemperance an Offence against Humanity and an Enemy to Social Order." Mr. S. L. Hepper presided, and expressed the pleasure he felt in doing so, with such an eloquent orator as Mr. Morse beside him. He went into raptures over the previous lecture, and was sorry to see such a small audience, which was in a great measure owing to the public exhibition of the electric light in Newcastle, but he felt sure, had the temperance people known of the light in Gateshead that night, they would not have gone to the other side of the water. Mr. Morse was greeted with loud applause when he rose to deliver his discourse, which continued one hour and a quarter, and was listened to with rapt attention, the many bursts of applause showing clearly how he had aroused the reasoning facultics, and touched the sympathetic chords, by the sound arguments he used, and the too-true pictures he drew of the blighting effects of alcohol, politically, socially, morally and spiritually.

85 Prof. J. R. Buchanan will address the Spiritualist Conference on Saturday evening, Dec. 28th, at the Brooklyn (N. Y.) Institute, corner Washington and Concord streets. Subject: "The Case of Miss Mollie Fancher, as to its Relations to Science and Christianity." Arrangements have been-made for the taking of a verbatim report of this lecture, (the value of which is plainly to be augured from the well-known and profound research of Prof. B.) and we shall print it in due time.

BY Our thanks are hereby returned to Mr. and Mrs. Holmes, who on the evening of Dec. For A gentleman prominent in the affairs of 14th gave a special scance at No. 8 Davis street, a Spiritual Lecture Committee in New York Boston, devoting the entire proceeds to the State, writes us recently: "I find the man or "Peebles Fund." A reading by Mrs. Jennie woman who reads the Bunner of Light steadily Potter, and a poem and short address through is a reliable Spiritualist and a good worker in the mediumship of Mr. Colville, united with the manifestations to make up a pleasant occasion.

DECEMBER 28, 1878.

An Advance.

To the Editor of the Banner of Light:

The report of utterances through Mr. Colville, at Charlestown, published in the Banner of Light, Dec. 14th, states that in Boston "rising and falling regarding the public platform utterances for Spiritualism, was due to waves that rolled in from the spiritual sea-that the waves of thought concerning meetings in past times had brought their force, had expended it, and the services depending on that force had gone down. The present season another spiritual wave had rolled in, and a grand awakening in behalf of the cause was the result."

The report contains no specification of differences in results following or to follow this year's awakening, from such as the force of preceding waves has produced ; but, as my mind reverts to the highly logical, scientific and at the same time devoutly and fervently spiritual utterances from Dr. Buchanan in the spring, and from Brothers Peebles and Colville, and from Mrs. Richmond more recently, the glance backward demands inference. That the incipient operations of this year's force-of the present spiritual wave-is far less iconoclastic, far less contentious, far less coldly logical, than was a large part of the prior "platform utterances for Spiritualism.'

The aim of the force of this year's spirit-wave indicates belief by those who ride to us upon it, that their former operations have made breaches enough through the walls of creeds, faiths, educations, prejudices and the like, which opposed their advance, to secure to them permanent hold upon avenues to the human mind and heart; such result gives them freedom to prosecute aims which there was little wisdom in attempting to push vigorously until they had quite It should have an extensive sale. firmly and widely established faith that they could and do, from out their abodes in spiritrealms, put forth their powers, their thoughts, their affections upon men in mortal form. Many among earth's abler scientists have tested and found genuine some of Spiritualism's phenomena; thus that faith's hold upon the world is secured. The force of the waves of the spiritual sea have accomplished thus much-and a vast much it is-in thirty years. This the thirtyfirst year witnesses the beginning of a welcome change.

Spirits have taught us that every human being will survive the body's death, and at some time in the endless future attain to a state of heavenly joy and peace. But that state must be won. Release from the body does not bring peace to the wicked, nor to the selfish, nor to the bigoted, nor to any one whose love and good will to his fellow beings have not reverently and gratefully been unfolded and exercised. The hell of Christendom has not been found by the departed ; but a spiritual hell, a state of anguishing unrest, regions of cold, of desolation, states of mental torments have been entered and have laid firm and torturing hold upon many departed ones. What each sowed in this life he continues to reap till he sows other seed and grows a new harvest upon the fields beyond; and much testimony declares it to be more difficult there than here to start such change in culture as shall obtain the peace-bringing fruits of righteousness and beneficence.

If I read the year's indications aright, the supernal supervisors of our Spiritualism are purposing henceforth to furnish us with more instruction upon what may be called the positive religion of Spiritualism, and incite us to its practice, than was wise for them to press upon large public audiences until such assemblies might be composed almost 'exclusively of perand control, and that the occupant of the ros-trum was in fact their mouth-piece. The force of past waves has obviously accomplished much toward such preparation, and I doubt not that many, very many, are prepared to join with me in rejoicing at the past progress and the future prospect. The day has dawned in which our kindly sym-The day has dawned in which our kindly sym-

New Year's Present to Dr. J. M. Pee-**RARE HOLIDAY BOOKS!** bles, the "Spiritual Pilgrim."

Many of our readers will no doubt take occasion to signalize the advent of the holidays by the interchange of gifts and appropriate remembrancers, according to time-honored custom. And what more appropriate, we would respectfully suggest, for a seasonable gift than a volume replete with spiritual interest and truth?

Elsewhere will be found the announcement by title of some individual books among the mass of intellectual gems, which so illuminates the counters and shelves of the BANNER OF LIGHT BOOKSTORE, 9 Montgomery Place, Boston. In addition to those cited, Colby & Rich have a full line of miscellaneous and juvenile works, from the pens of "OLIVER OFTIC," PROF. DE MILLE, LOUISA M. ALCOTT, ANNIE DENTON CRIDGE, PAUL COBDEN, GEORGE M. BAKER, L. MARIA CHILD, ADELAIDE F. SAMUELS, SO-PHIE MAY, REV. ELIJAH KELLOGG, MRS. H. N. GREENE BUTTS, HANS CHRISTIAN ANDERSEN, F. M. LEBELLE, and others.

The following named books are also recommended as, in our opinion, worthy of extensive circulation and careful perusal :

PROOF PALPABLE and PLANCHETTE, by Epes Sargent. These works elucidate in a masterly manner the phenomenal phase of Spiritualism. MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language.

MENTAL CURE, MENTAL MEDICINE, and SOUL AND BODY, by W. F. Evans.

ARCANA OF SPIRITUALISM and ARCANA OF NATURE, by Hudson Tuttle.

PRINCIPLES OF NATURE, and REAL LIFE, by Maria M. King.

VITAL MAGNETIC CURE and NATURE'S LAWS N HUMAN LIFE, by a Magnetic Physician.

BRANCHES OF PALM and 'ALLEGORIES OF LIFE, by Mrs. J. S. Adams.

DISCOURSES through the Mediumship of Mrs. C. L. V. Richmond.

NATURE'S DIVINE REVELATIONS, by A. J. Davis. A beautiful edition of this wonderful work for the holidays. Price \$12,00.

ISIS UNVEILED, by H. P. Blavatsky. CLOCK STRUCK ONE and THREE, by Rev. Samuel Watson.

INTUITION, by Mrs. F. Kingman.

DEBATABLE LAND, FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, and THREAD-ING MY WAY, by Robert Dale Owen.

PEOPLE FROM THE OTHER WORLD, by Col. II. S. Olcott.

TRUTHS OF SPIRITUALISM, by E. V. Wilson. OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.

THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gunning.

STARTLING FACTS IN MODERN SPIRITUALISM, by Dr. Wolfe.

SKETCHES FROM NATURE, by Frances Brown. OUR CHILDREN, by Mrs. H. F. M. Brown.

A catalogue of the publications of Colby &

O. R. Boss, """ Geo. M. Prichard, "" Ellis Kaufman, Chicago, III. A Friend, Central City, Neb. E. P. Goodrich, M. D., Boston. 1,00

Will inaugurate a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, commencing on Sunday evening, Jan 12th, and on succeeding Sunday evenings to the close. The subjects of the lectures will be: 1. The Fiery Beginning of Our Planet: 2. How the World was Made : 3. Law of Progress as Exemplified in Geology: 4. Glacial | Period and Advent of Man; 5. Man in the Stone Age: 6. What the Scriptures of the Earth Reyeal. Tickets for the course with reserved seats, \$1,00; course tickets 75 cents; single admission 15 cents. Tickets may be obtained at the Banner of Light office.

The Banner of Light Free Circles.

Mrs. Rudd, who has been very ill, is now convalescent, and the Public Circles at this office will be resumed Thursday, Jan. 2d.

EF Speaking of the Afghan muddle and the European complications likely to arise out of it, the Boston Post says, and we think correctly : "The Fates are at work in this whole business. The soil of Central Asia is unquestionably to be plowed by the returning forces of Europe, as that of Europe was originally overrun by the uncontrollable tides of Asia. It seems to be the law of the great movements of civilization, and that is all there is to it. Beaconstield is but an agent and actor, the element of imagination with which his mental character is credited only helping to incite and inspire him." Substitue 'Spirits" for "Fates" and "mediumistic impressibility" for "imagination," Bro. Post, and we think you will be even still nearer the truth of the matter.

199 An excursion party, consisting of capitalsts, merchants, manufacturers and others, with their ladies, will leave Chicago for Mexico on Saturday, the 4th of January next, via the Illinois Central Railroad, and proceed to New Orleans, thence by steamer, on the 8th day of January, for Vera Cruz, where the party will land and take the Vera Cruz Railway to the City of Mexico. The object of the visit is to carry the "arts of peace," by sample, to the sister republic. For full information apply to or address Messrs, Geo. S. Bowen & Co., 4 Ogden Building, Chicago.

Mrs. Jennie Lord Webb is still suffering from disease, and is unable to hold sittings or do other service to meet the pecuniary demands of life. We hope the friends will bear her deserving case in mind. Any desiring to assist her can address her Box 736, Orange, N. J., or can send direct to this office. We will acknowledge all sums forwarded for this purpose in these columns. .

Read the words of Mrs. Emma Hardinge Britten on our second page-especially the closing portion of the missive, where she speaks of her proposed return to the United States, and her farewell tour through this country previous to making her home in Europe. Societies on the

ton is called to it as a specimen of Mrs. Harter's proficiency in the art of coloring these sun-pictures. She receives orders for such work by mail. Why not address her as above?

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL. Splittualist meet-ings will be held at this hard, in Parker Memorial Building, conner Appleton and Berkeley streets, Boston, on Sunday af-terneous (242) during the season of 185.9. Good becurrers and excellent music. The public are invited to attend *free* of *charge*. Mrs. Cora L. V. Richmond will becure during December. *Per order Ex. Com*.

INVESTIGATOR HALL PAINE MEMORIAL INVESTIGATOR HALL PAINE MEMORIAL INVESTIGATOR HALL PAINE MEMORIAL INVESTIGATOR HALL PAINE MEMORIAL delivers an inspirational discontesential poem and replies to prestions in this hall every Smith and poem and replies com-mence at 10%. Congregational Singing Practice at 12%. **AMORY HALL.** Children's Progressive Lyccian So. 1 holds its essions every Sinday morning at this hall, cor-ner West and Washington streets, commencing at 10% ordock. The public cordianty invited, J. B. Hatch, Con-

PYTHIAN HALL. The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 56 Tremont street. Services every Sunday mortuling and atternoom. Good mediums and speakers always present. **EAGLE HALL.** Spirinal Meetings for speaking and tests are held at this half, 616 Washington street, every Sun-lay, at 10% A. M. and 2% and 7% P. M. Excellent quarterite singing provided.

singing provided.
 PARTAER MILMORIAL PARLORS, 'The Splithual-ist Ladies' And Society will meet at this place, Parker' Me-thorial Building, Berkeley, corner of Appleton street, every Friday afterneon and evening. Mrs. John Woods, Presi-dent; Miss M. L. Barrett, Scrietary.
 PSONELLIE HALL, 'Termont Row, Meetings continued every Sunday at by a M. 27, and 79 P. M.
 AHROTNFORD HALL, Meetings are held in this halt, Waverley Building, Chal-bestown District, every Sun-day evening, and a direction of C. B. Marsh.

Amory Hall.—It was gratifying to behold the bright and smiling faces at the Lyceum to-day. Upwards of eighty pupils and leaders took part in the exercises. The andience was large and enthusiastic, while the several numbers were being executed. We hardly expected to see so large an attendance after so severe a storm, but nature was propitions this morning, and cast a gleam of sunshine on the clean pavements, there-by inviting the multitude to come out and wor-arge an attendatice affer so severe a storm, but nature was propitions this morning, and cast a gleam of sunshine on the clean pavements, there-by inviting the multitude to come out and worship the God of Nature, in a natural and rational way. Our service consisted of the following :
 Overture, by orchestra, ten pieces, led by Prof. Bond ; singing, responses and Banner March ; reading, "Christmas Bells," Mrs. Francis ; piano solo, "The Old Oaken Bucket," with variations, Miss Bell ; recitations, "Babes in the Wood," Georgie Cutler, "The Children's Hour," Jennie Wecks ; song, "The Evening Song," orchestra accompaniment, Alice Bond ; recitations, "A Good Rule," Jennie Smith, "I Love to Join the Cheerful Play," Netlie Danon, "Little Robin Redbreast," Nellie Welch ; piano solo, Jennig Beals ; recitations, "Over There," Jennie Lothrop ; Wing Movements, led by Mr. Ford ; reading, "Christmas Eve," Hattie Collier; recitations, "A rthur Rand; song, "Happy Days Gone By," Mr. Bryant ; encore, "Virginy, the State Where I was Born"; recitations, "Father John's Sermon," Master Allyn, "A Christmas Night's Vision," Affy Peabody; song, "Flee as a Bird," Plorence Danforth, accompanied on the piano by Miss Bell ; recitation, "Santa Claus," May Waters, Remarks by Mr. Geo. A. Bacon, recommending that a collection he taken up for the Christmas festival, upon which little Misses Maudie Lord and May Waters waited upon the andience, who responded nobly, the orchestra the meanwhile furnishing a very fine selection, closing with the Banner March.

Bishop-isms. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: I doubt not that you will be able to show your readers that [1.] Prof. Crookes's faith in the phe-nomena of Spiritualism antedates and is quite independent of his acquaintance with Mrs. An-nie Eva Fay. [2.] That the dishonesty of Mrs. Fay was amply demonstrated and exposed by Boston Spiritualists, without the aid of "Dr. Irving Bishop," who is better known in Boston for his disinterested (?) labors in helaff of the Old South Church than for "his exposures of so-called Spiritualism." If-

called Spiritualism." II.'-Irving Bishop's latest "expose" is that Prof. Crookes, the distinguished English scientist, has been in-collusion with a swindling medium to save his own reputation from the charge of weak credulity. That swindling medium, by the way, was exposed by Boston Spiritualists about the time that a certain well-known "exposer" was helping to "save the Old South" without much detriment to his own pocket.—Boston Herald. Mr. Irving Bishon, the unung exposer of Spirit.

Married:

In Worcester, at the house of her son, Mr. R. H. Flint,

Mr. Winstow B. Glover, of Boston, to Mrs. Martha K.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the drst, and lifteen cents for every subsequent in-section. SPECIAL NOTICES. – Forty cents per line. Minton, each insection. BUSINESS CARDS. – Thirty cents per line. Agate, each insection.

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

\$3" Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-

ant 1—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Monntson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. N.9.

Coughs and Colds are often overlook-

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. 0.5,

To Invalids.

A Public Reception Room, EXPRESSLY

FOR THE ACCOMMODATION OF SPHEITVALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Stran-gers visiting the city are invited to make this their Headquarters. Room open from 8 A. M. till 6 p. N.

till 6 P. M.

S. B. BRITTAN, M. D., continues hist ffice Practice at No. 2 Van Nest Place (Charles) reet, corner of Fourth), New York, making se of Electrical, Magnetic and other Subtile Age 4s in

Payments in all cases in advance.

Flint, of Worcester,

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesse: pera-flar to women. Sold by all Draggists at \$1,00 per bottle 2 doz, for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS, LYDIA E, PINKHAM, 23 Western ayenne, Lynn, Mass. Send for S .pl. 14. pamphlet.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English between well J. J. MORSE, the well-known English becturer, will act as our agent, and receive subscriptions for the **Branner of Light** at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Ehn Tree Terrace, Uttoveter Road, Derby, England, Mr. Morse also keeps for sale the **Spiritual and Reform Works** published by us, also keeps for sai oublished by us,

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 320 Market street, and N. E. e error Edgith and Arch streets, Philadelphia, has the Binner of Light for sale at retail each Saturday motolog.

MRS. M. J. REGAN, 620 North 5th Steed, St. Louis, Mo., keeps constantly for safe the RANNER OF LIGHT, and a sapply of the Mpiritumi and Reform Works jul-lished by Colby & Rich.

BALTIMORE, MD., AGENCY. A. DANSKIN, 50 - Salatega street, Baltimore

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 50. Saratege street, Baltimore Md., keeps for size the Branner of Light. TROY, N. Y., AGENCY, Partles desting any of the Spiritual and Reform Workspineshed by tolle A link with a contact of the W, H. VOSHURGH, at Rady, Ital, contact of Congress and Third streets, on Sateby, or at Net 40 Jacobstre 4, Troy, N. Y. through the week. Mr. V. will procure any work desired.

DR. J. H. RHODES, Phila AGENCY, DR. J. H. RHODES, Philadephia, P., is agent for the **Banner of Light**, which can be found to sale at Acade-ny Hall, No, site spring Garden street, and at all the Spri-hual meetings. tual meetings.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Booksetler, No. 5 to Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNLR OF LIGHT, and a sup-ply of the Spiritual and Reform Works bubblished by Colby & Rich.

HARTFORD, CONN., ROOK DEPOT. E. M. ROSE, 36 Transmit steet, flartford, Count, keeps constantly for sile the Banner of Light and a supply of the Spiritual and Reform Works published by Colby & Rich.

BOCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEUGH, Book where, Arond (Hall, Rochester, N. Y., keep for sub-the Spiritumi and Re-form Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT, WILLIAMSON & HIGBEE, Booksetters, 52 West Main street, Rochester, N. Y., keep for sule the Spiritumi and Reform Works published at the BANNER, of LIGHT PUBLISHING HOUSE, Boston, Mass.

NEW YORK PERIODICAL DEPOT. 8. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Ran-ner of Light.

D. M. ILENNETT, Publisher and Bookscher, 141 Fighth Breet, New York City, keeps for sale the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. T. O. OSTRANDER keeps for sile the **Bounce of Light** and other Spiritual Papers and Referm Rocks 1 th bleed by Colby & Rich, at Republican Hall, 55 West 300

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 5 Woodand avenue, Cleveland, ()., Circulating Library and depet for the Spiritual and Educati Booles and Papers published by Colby & Rich.

NAN FRANCISCO, CAL., ROOK DEPOT.

AAN FRANCISCO, CAL., ROOM DEPOT. At No. 39 Kearney street up stall sy may be found on rale the BANKER OF LIGHT, and a general variety of Mpiril-unlist and Reform Books, at Eastern prices. Also Adams Co.'s Golden Pens, Planchettes, Spence's Posifive and Negative Powders, Orion's Arth-Tohneon Preparations, Dr. Storret's Multifive Compound, etc., Catalogues and Circulars malled b e. 29 Identifiances in U. S. currency and posinge stamps re-ceived a par. Address IERMAAN SNOW, P. O. lox (17, San Francisco, Cal.

CHICAGO, H.L., PERIODICAL DEPOT, SMITH'S PERIODICAL DEPOT, 2022 Dearborn Street, Chicago, III, The Burner of Light and of ser-Spiritual and Liberal Papers always for sale.

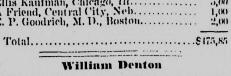
LONDON, ENG., BOOK DEPOT. W. H. HARRISON, No. as Great Russell street, Lon-don, Eng. keeps for sale the **Bonner of Light**, and a full due of Spiritual and Reformatory Works published by Colly & Rich. He also receives subscriptions for the W S-NER.

LONDON, ENG., BOOK DEPOT, J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Et g.

AUNTRALIAN BOOK DEPOT. And Ageney for the BANSLE OF LIGHT, W. H. TERRY, SO, M. Russell Street, Mellourne, Australia, has for an the works on **Spirituatism**. *LINERAL AND REFO* 2M "WORKS, published by Colley & Rich, Boston, U.S., ay at all thus be found theto.

ADVERTISEMENTS.

SPECIAL NOTICE.



BANNER LIGHT. OF

pathics must prompt us to plead carnestly not only with the thoughtless and ignorant, but also with very many of those reflecting and intelligent ones who cherish belief that the merits of another-that the atoning blood of Jesus-is to gain for them admission to heavenly peace. Thousands, yes, millions of such hold sincere belief that our faith is all a delusion and a snare, and no doubt in deep and genuine sympathy pray for our conversion to their faith. The almost unanimous testimony of returning oneswho held the Orthodox creed here up to the hour of departure, confess to sad disappointment and to the unfavorable action of that belief upon their condition in spirit-life. The day has dawned in which it is to be our duty, by word and deed, to labor earnestly and kindly to turn them from the error of their creed, and many of them from the error of their ways, and bring them to absolute conviction that each is to be his or her own saviour-own judge in the day of judgment, own inflictor of punishment, own bestower of rewards ; our duty to teach all that what each sows that must he reap. Our own lives must be our chief convincing arguments. And for the wisest ordering of our lives we need the lessons of experience by the most unfolded and glorified departed ones who can ALLEN PUTNAM. reach us.

426 Dudley street, Boston, Dec. 15th, 1878.

A correspondent in Batavia, N. Y., writes,
inquiring about the inhabitants of the earth,
and the number connected with each of the
world's religions. This is the estimate:
Fetichism and Sabaism
Religion of Zoroaster 20,000,000
Followers of Confucius 15,000,000
Brahmans
Mahometans
Judaism 4,500,000
Greek Church
Roman Church
Protestants
· SOIPH.03111SIS

But few Brahmans, with other Hindu sects, are found outside of India. Ceylon, Burmah, Thibet, Siam, China and Japan are the countries in which Buddhism prevails almost universally. It is generally conceded by travelers that there is less intemperance and less of the war-spirit in "Heathen" than Christian countries.

10 Under the head "Phrenological Instruction," in another column, will be found the card of Prof. J. R. Buchanan, wherein it will be seen that rare advantages are presented to those who wish to acquire information on phrenology, psychometry, and kindred sciences. The Professor is a master mind in matters of this kind, and fully deserves the appreciative countenance which he has won wherever he has lectured.

19 "Cleveland Notes" next week. On Sunday, Dec. 29th, Mrs. Andrus of that city, a wellknown spirit-artist, clairvoyant, and test medium, will give a gratuitous public exhibition of her mediumship to the Lyceum children and friends.

boon, for the opportunities are few for finding | Room, and the attention of those visiting Bosso wide and rich a collection.

Christmas Greeting. To the Editor of the Banner of Light:

My Friend-Stopping in a pleasant home on this beautiful prairie, in Southern Michigan, and waiting for the Sunday meetings in the Free Church, I think of the coming holidays, and remember the people I met at the camp-meetings in Massachusetts last summer. What a host of earnest men and women come up before me, real yet impalpable in my thought ! 1 see them by thousands, at Lake Pleasant, and Walden, and Onset Bay, and on Cape Cod. I can hear the soft music of the wind in the pine-trees, and the beating surf on the ocean's beach.

Many of these read your Banner of Light, so let me send to one and all a Merry Christmas and a Happy New Year !

We will let criticism go as to the origin or exact meaning of these festive days, and take them and use them as festivals of human brotherhood and days of good cheer. Thanksgiving day has gone by, the festive day of my Puritan ancestry, now spreading over the land, but not in the rich fullness of its joy and warmth outside of dear New England. It called up the family gatherings in the grandfather's farm-house, that has stood, solid and homelike, under the great elms in old Hatfield for a hundred and fifty years. I was there, in spirit, and saw grav headed men and youths and maidens and prattling babes around the long and well-loaded table in the old kitchen. And now comes Christmas, kept on every continent of this great globe, helping, let us hope, to the spiritual fra-ternity of man which shall live when dogmas, Pagan or Christian, die.

But I must be brief and only send my message to those I speak of, through you, and wish you and all the Banner of Light workers, from basement to attic, A MERRY CHRISTMAS AND A HAPPY NEW YEAR! Truly yours,

G. B. STEBBINS. Sturgis, Mich., Dec. 20th, 1878.

E A petition is now circulated in New York addressed to the Legislature of that State, and praying that "Honorable Body to repeal the present laws of the State that exempt church property and 'ministers of the gospel and priests' from taxation." The circulation of such a petition would do good in Massachusetts-or so it seems to us.

G. A. Haynes writes us from Council Bluffs, Ia., that "Prof. II. Cooke, the renowned anti-Spiritualist," is now engaged in throwing into spasms of delight the "prominent divines, editors, literati and notables" of that region; but that the people themselves scout his "exposition" (?) as farcical and the furthest from satisfactory.

ET We regret to learn that Mr. Burns, editor 227 We regret to learn that Mr. Burns, editor of the London Medium and Daybreak, is so ill as light séances at No. 291 East 16th street, and intends to be entirely incapacited for work.

127 W. F. Jamieson, Liberal lecturer, is debating in Yates City, Ill., with Rev. John Hughes. 1. "There is evidence affording clear proofs of the existence of a Supreme Personal Being." Mr. Hughes affirms. 2. "The Bible is wholly of human origin." Mr. Jamieson affirms. Mr. Jamieson's address is Lake City, Minn., his new home.

Miss Lottie Fowler, as will be seen by her advertisement, can now be found at 471 Sixth avenue, New York City. She is a grand medium.

107 We have received and shall print next week the official announcement by the Council, of the aims and purposes of The Woman's Church, of New York City

2 According to the Albany Argus of a late date, Prof. J. W. Cadwell is creating marked interest in his specialty in that city.

155 Searle, job printer, 262 Washington street, Boston, has issued his annual calendar for 1879, in large figures and convenient size.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is alson Practical Physician. Office 126 West Elev-enthys., between5thand6thave., New York City. Mar Alfred James, the celebrated materializing medium of Philadelphia, is, we understand, in Brooklyn, N. Y., the present week. ed. A continuance for any length of time causes irritation of the Lungs, or some chronic Throat Disease. "Brown's Bronchial Troches" are an effectual Cough REMEDY.

197 Dr. Monck is vet an invalid, and is at present the guest of Sig. Damiani, in Naples.

197 Dr. Samuel Grover arrived home from his Florida tour Saturday, Dec. 21st.

MT A. E. Newton's essay on our third page claims special attention.

Movements of Lecturers and Mediums.

DR. F. L. H. WILLIS will be at the Quiney House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. N.16.2w [Matter for this department should reach our office by *Twesday morning* to insure insertion the same week.] Dr. J. K. Bailey still continues in the harness, and is SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3 3-cent postage stamps. Money refunded if let-ters sent are not answered. At 0.

lecturing and healing in North-western Michigan. He solicits calls from any and all quarters. Give him plenty of work, friends. His home address is Muskegon, Michigan.

Mrs. A. E. Cunningham was in Salem, Mass., Dec 15th and 22d. Will be there again Dec. 29th. Would be pleased to make further engagements as a platform test medium. Address her No. 6 Bond street, Lynn, Mass.

Dr. H. P. Fairfield will lecture for the Spiritual Society In New Haven, Conn., the four Sundays of January, Would like to make engagements in that vicinity to speak week evenings, also for February and March. Address him Greenwich Village, Mass.

J. Frank Baxter will speak before the Brooklyn so clety during the Sundays of January.

A correspondent, writing from Vancouver, W. T. under date of Dec. 5th, 1878, says : "I am glad to be able to inform you that Dean Clark is here, doing a noble, a grand work for our cause. God speed him !" C. A. Coleman, writing from New York City, Dec. 19. spending some three weeks in that city.

and should be given the "cold shoulder" by all REPLY BY REV. A. A. WHEELOCK, decent people.

TO A SERMON AGAINST MODERN SPIRITUALISM.

BY REV. C. H. GARDNER, Rector of Trinity (Episcopa') Church, Utica, N. Y REPLY Oct, 27th, 585, Painebett, 28 pages, 8) of eides 0 cents, 20 coloris 81,000 Dec. 28, 400 Address, E. B. POOLE, Utica, N. Y.

Mars. Nellie Lyons, FEDITAL and Bushess Medium, Magnetic Physics and No. 215 Shawman Avenue, here-hand boll, Boston, Dec. 25, 4w

MRS. J. W. STANSBURY Will write you a Pay-ating you person cleans an additional disposition, and a perfect description of the one for you for many. It does not a many or feel questions on Health, Business Matters, e., with advice, and particle dust remeating the future, and any you free the "Guide to Chairyoyance," Sind to any argo sex and health of hair, with adviced (sitive or sign - 3, Address 176 Plane street, Newark, N. J. Dec. 5.

MRS. H. D. CHAPMAN, Clairwoyant : ud Dec. 28, -48*

MISS MARY B. FOGG, Test Medhum, Roc ms an Harrison Avenue, (op one flight, floring, 100 %, 9 A, M, to I, and 2 to 6 P. M. Circles every Similar (see fig at 7/2 obclock.

TO LET,

A T S¹₂ MONTGOMERY PLACE, a small room, heated by steam, suitable as an other for a gentleman. Will he let at a very low price. Apply to COLEY & RICH, a very genery Place, Baston. Not, S.

THE YOUTH'S LIBERAL GUIDE

TOR THEIR

Moral Culture and Religious Enlightenment.

BY PROF. H. M. KOTTINGER, A. M.

BY PROF. II. M. ICOTTINGER. A. M. The years ago the author published r Text Book 6 the Sunday Schools of the German Free R Tricus Congle ga-tions in America (*) Leftfachen für den Unterricht Lefen. Sommagschulen Freier Gemeinden, Miwaukee, W. (*) It was authorized by their Supreme Board, and bry seen since in general use in most of these schools. This cork in general use in most of these schools. It is a been into of the German youth, the author was encouring 4 to attempt the publication of an English cellicon. It is a been guide for the most and constrained mental englishering at a children. It aims at the destruction of erroments these read-theory and is adapted to the principles and developing and theral scheme. It contains : first, A doctrine of heard man and Hastrasted by etamples collected from the abard English and American authors, both in proce and easily secondly, the history of the publicational writings of the English. French, German and American read-philosophers, such as Datwin, Huxley, Tudaly, Spesser, La Phase, La Marck, Humboldt, Binechner, Feuer ach, Frike, etc.

elke, etc. Cloth, 178 pp. Price \$1,50, postage 10 cents. For sale by COLBY & RICH.

ASPIRATIONS OF THE WORLD.

A Chain of Opals. BY LYDIA MARIA CHILD.

Of late years, several learned books have been wr'ten or the sublect of Ancient Religions. In this little volume the author has purposely avoided prize the brains of the reader by any attempt at analy ing the varied 1 cms of lath. She had hat one object, and that a very simile one, namely, to show that the fundamental bass of morality, and the religions aspirations of mankind, have been strik-hedy similar always and every where, Chob, Price 31, ∞ , postang 0 ccmis, For side by COLETY & RICH, Electrical, Magnetic and other Subtile Ag. 48 in the cure of chronic diseases. Dr. Brittan h₁ had twenty years' experience and eminent successin treating the infirmities peculiar to the trade constitution, by the use of painless method and the most effications remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars. cow.Jy.6.

PHILOSOPHY OF IMMORTALITY

In Connection with Doity and Worship.

BY M. B. CRAVEN.

This little paraphiet shows, while Christian theology traches that man incurred the penalty of death by disobe-dience to a divine command, that the testimony of Nature, or commy of Good, furnishes physiclogical evidence that like all other animated beings, he was subject to the fate of death through inexotable law.

Paper, 16 pp. Price 5 cents. For sale by COLBY & RICH.

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LLPORTS OF SPIRIT MESSAGES applease the Merger Merger ea MRN. JENNIE, S. RUDD.

Invocation.

ear understand thee as a personal being, but we (a) the justice charactive is a justice the same as one will you not let me charactive you in the prime of a be outful flower, in the standing? There is an hour and day when you will be called upon to not for yourselves, when spiritual light will be neeptable to you. There is not to be the best. Let us doout the prime shift will be neeptable to you. They, whatever it may be whether it is to the same spiritual light will be meeptable to you. soft thy fit sense everywhere, the same as one faty, whatever if may be "whether it is to uide the timest wave of life chward and uphard, to a field of progression, or to sit at the

e live and move. Q. Do you reso mize at y difference, between

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John L. Merriman.

John L. Merriman. Guided by one of our people who has been here several tines, I come, Mr. Chairman, I will give my name as do-hn L. Merriman. Thave not been zone quite a year. In fact I believe my body was buried the 26th of June. I feel it my duty to express my feelings in negard to this thing. I haughed at a friend who passed into the spiritual life long before I did. Many times we had conversations together, and I fell as if he was an ignoranus; but I have learned since I entered the spirit-world that "Life is real life is cannest.

¹⁰ Life is real, life is carnest. And the grave is not its goal bust them art, fodust returned Was not spoken of the soil.

The a Great Beneficient Father, we approach and I return, bringing whatever blessing I can, with no space of new memory and I return, bringing whatever blessing I can, asking that those who knew memory and loved memory faithfully will find some place where I can speak to them acceptably, and turn their thoughts to the angel-would. On, blessed ones, will von not bet me chap you in my embrace?

William D. Blanchard.

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William D. Blanchard.

Abbie Burr. Yes, dear friend, I know the darkness and I feel the power that has been over you from time to time. Do not believed have not understood it. You disarm me of enunity, you take from one the darkness, the hatred, the power to do wrong. I thank you for it. And how since he who wrong that we could not utter one dark word to him, but i said, "My dear one, you have suffered all that was best for you to suffer, dohn, life has been to you so dark that I will not say one word. I am sorry that I made oth-ers suffer for you, but now we are together, let us try with Mary to enlow all there is of life."... And, Mr. Chairman, I have done all I could

BY WASH. A. DANSKIN.

The records of ancient as well as Modern Spiritualism indicate the necessity of proper conditions for the trance medium. It is not at all necessary that a medium should be subject to all kinds, classes and conditions of spiritual beings. While receptive, or negative and passive, to those elevated and enlightened spirits who come with gentle influence and wise coursel to lead to a clearer perception of divine law, and a better understanding of our relation to the mundane as well. as the supernal worlds, the medium should be positive to and repel the control of every spirit who would lower or degrade the moral or spiritual standard. When a medium is under development, caution should

be used. The sittings or scances should hever be pro-longed. The magnetism of the subject soon becomes exhausted, and the guides and controllers lose power to protect from the intrusion of the more gross and unenlightened spirits who are ever present on such occa-sions, and delight to get control and play upon the nervous system, without regard to the health, strength, or legitimate growth of the mediumistic powers.

Thave known medbuns, and among them some who stood prominently before the public, for want of this precaution become subject to such influences, and be led to do that which was not only detrimental to the cause of Spiritualism but do moding to themselves

If, when first sitting tor development, they had resisted the importunity of triends and widhdrawn from the table when they found the magnetism becoming ; weaker, they would in time have grown into perfect rapport with their own sparit guides, who could then have protected them from all injurious inducnees. One of the first lessons we received when Mrs. Dan-

skin came under development was this : To avoid all miscellaneous "circles," and sit only with those persons first selected, until our spirit friends could establish perfect control. When this was accomplished, they would direct the tuture use of her mediumship.

Having carefully observed these instructions, we have found the benefit of 11+10. There has never been an attempt to control Mrs. Danskin by an unwise or indiscreet spirit that was not immediately suppressed by her spirit guides. Hundreds of poor, ignorant, be-nighted ones, have been brought to our "Circle" for sympathy and instruction, but they have always been under the supervision of my spirit-father, and have usually expressed thanks or gratitude for the privilege, but they have never been permitted to have unrestricted control.

I was startled, and 1 confess somewhat annoved, or one occasion when a number of skeptics were present. by a spirit announcing himself as Pontius Pilate. When his communication was ended, 1 was greatly relieved by my father saying : "This is one who passed from earth in a state of mental derangement. He has been dwelling in the plantasy that he was Pontius Filate. We have permitted him to control and give expression to his feelings so that we may gain his confidence, and thus be enabled to withdraw him from this unhappy condition. Magnetically we can restore the requilibrium of the mind and bring him once more into mental health."

To be continued. 1

Jacob Stevens.

I died in Jersey City of apoplexy. I was sev-enty-two years old. My name was Jacob Ste-yens, and my residence was Sussex Place, Jersey

A sthere are, Ubelieve, no forms, rules or for-malities here, I will break forth into sentences, speaking the feelings of my heart to those I have ploft behind chose who consider me dead and

visibles to speak through. It is not a marvel, it is not miraculous, but it is a fundamental law that the two kingdoms shall be united.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

STATES THROATE THE SAMPLES AND DESTRICT OF MALL
 JENNIE S. RUDD.
 Nor, 12. - George Paltrey; A., to M.; Bridget Nolan, Nor, 14. - George W. Groce; Joseph M. Maynard; Thomas McF. Alden; P., to E.
 Nor, 15. - Ernestine Hartman; Dr. Flint; George B. Thom-as; William B. Bitwell.
 Nor, 16. - Ernestine Hartman; Dr. Flint; George B. Thom-as; William B. Bitwell.
 Nor, 19. - Harriet E. Smith; Maria Butterfield; James C.
 L.; Sarnif F. Ronesh; Horize S aver; Anna M. Leog; Ell/a-beth Campled!: Ancaymous.
 Nor, 21. Dr. George Leonard; Frances Gorden; John D.
 Thomas: Anonymous: The Warrior; Mary Albee, Nor, 22. - Garoline Johanna Susania Granger; James P.
 Rivers; H. R., to W. J.; Mary Barstow Slearns, Nor, 26. - Henjandin Green; Charles B., Smith; Lizzle Meyedith; Jonathan Turner (or Capt. Jock Turner); James O'Leary, Nor, 26. - Ell abeth: A. Kinsman; Amos B. Treat; En-nles B. Jownes; Henry C. Wright; Anonymous; Sophia B. Cuttoid.
 Dec. 3. - Ell abeth: G. Ely; Martin Sterkbridge; Ellas Smith; Mary Nancy Dyer; Adam C. Makepace; Madame Fry.

GIVEN THBOUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Abiner Stelson; Jonathan Jones; Rudolph Bursche; Sam u-f McBrlde,

THE CITY OF THE LIVING.

BY. MRS. ELIZABETH A. C. AKERS.

In a long-vanished age, whose varied story No record has to-day— So long ago expired its grief and glory-There fourished, far away

In a broad realm, whose beauty passed all measure, A city fair and wide. Wherein the dwellers lived in peace and pleasure, And never any died!

Disease and pain and death, those stern maranders Which may our world's fair face, Never encroached upon the pleasant borders Of that bright dwelling-place.

No fear of parting, and no dread of dying, Could ever enter there: No mourning for the lost—no anguish crying— Made any face less fair.

Without the city's walls death reigned as ever, And gaves rose side by side; Within, the dwetters laughed at his endeavor, And never any died.

Oh, happiest of all earth's favored places! Oh, bhss! to dwell therein— To live in the sweet light of loving faces, And fear no grave between!

To feel no death-damp, gathering cold and colder,

Disputing Life s warm truth— To live on, never ionelier or older, Radiant in deathless youth!

And hurrying from the world's remotest quarters, A fide of pilgrins flowed. Across broad platins and over mighty waters, To find that blest abode,

Where never death should come between and sever Them from their loved apart; Where they might work and win, and live forever, Still bolong heart to heart.

And so they lived in happiness and pleasure,

And grewin power and pride, And did great deeds, and laid up stores of treasure, And never any died.

And many years rolled on, and saw them striving With unabated breath.' And other years still found and left them living, And gave no hope of death.

Yet listen, hapless soul whom angels pity, Craving a boon like this, Mark how the dwellers in the wondrous city Grew weary of their bliss.

One and another, who had been concealing The pain of life's long thrait, Forsook their pleasant places, and came stealing Outside the city wall?

Craving, with wish that brooked no more denying, So long had it been crossed. The blessed possibility of dying— The treasure they had lost.

Daily the current of rest-seeking mortals swelled to a broader tide. Till none were left within the city's portals, And graves grew green outside.

Would it be worth the having, or the giving, The boso of endices breath? Ah! tor the weariness that comes of living There is no cure but death!

Ours were indeed a fate deserving pity

Were that sweet rest denied; And few, methinks, would care to find the city Where never any died.

The Amherst (N. S.) Mystery.

Several weeks since the Sackville Borderer published a long account of extraordinary manifestations occurring in the house of Mr. Daniel

netism. He had an impression that he could put an end to the disturbance; but after devoting the best part of two days to the effort he went away bafiled, and wholly unable to account for the manifestations, of the existence of which he had had such positive and unmistakable evidence.

The Amherst Gazette of Dec. 6th contains the following later developments:

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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:

Stand the test of law: "I give, devise and bequeath unto Luther ('Olby and Isaac B. Rich, of Boston, Massachu-setts, 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 dx--pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life:

From the residence of Luther Westbrook, Esq., in Savanna, 1ll., Nov. 24th. Col. R. L. Westbrook, of Sabula, Iowa, aged 60 years.

aged 69 years. He was a native of Ohio, and a man of varied experience, infuguee and ability. After filing several public positions in indiana with finality, he emigrated to California, and thence to Orzeon, where he accumulated consider-able projectry, but loss the all by the perifdy of a supposed friend. He then returned to California and went into the mines, but in a short time was elected Judge of Siskiyon. County, and performed the duties of the office for two years with honor to blines' and a statistication to the County. When the war broke-out, he raised a company of m n and went into the service of the Government. In 1875 he located in business in Sabula, lowa, where his remains yere informed. He was a man of fine social nature, a strict disciplinarian, and of unswerving integrity. He was a subscriber to the Browner of Light, and a firm Spiritualist, ever doing what he could for the cause. S. A. K.

DECEMBER 28, 1878.

exceed when some one tron a hitter sphere goes, to a lower sthere to enlighten these who need ostitutes then actionlation becomes need sary.

H. G. T.

Some years have passed since 1 left the mortal ing and 1 have sometimes thought it was use-ession me to return a but within the last week in two I have to it the importance of doing so. T for two-I have teit the incoordance of doing so. I out as if I wanted to bring a magnetic influence to the hones inder that we near neutrino influence to the hones inder, that we near neutrino and dampher I end now love, and would give them all the strength I can. I would have no dampher know that a mother's love has guided her. George, my son, be time to your soft, do whatever you in we to be right, and your mother will ever be with you. I am glad you have failen into such e duards. May good angels protect and guide on. Be all I want you to. Remember that a cother's love is ever with you. Please say it is you H. G. Lato H. C. T. and his children, Rocks and Mass. ----

Peggy.

Peggy. To the Chaitman, I am here, sir, and I want to send a message to a man who was a little boy when I used to take care of him. Well, sir, I used to think he was the sweetest little boy that ever was in the world. He has grown up to be to be used to think he world. He has grown up to be to be used to think he world. He has grown up to be to be used to think he world. He has grown up to be to be used to think he world. He has grown up to be to be used to the world. He has grown up to be to be used to the world. He has prove along, and two whe don't do the half he might do. I want him to do agreat deal more. He has hoys grow-ing up; I want him to be fring his own powers out, also, and be a big man. I don't know any better way than to say it is from Peggy, who used to work for his father and mother. They toll me I must n't give the whole name. I will say it is to William II. They say he will get it, because he reads your paper. I didn't believe in this sort of a thing when I was here, but I zuess it is true.

Lewis M. Alsop.

Ean: Lewis M. Alson, of Richmond, Va. Life with its richest blessings has been given to me since I came into the spiritual. Darkness was over me before, and there seemed nothing but the thunder-cloud and the lightning-dashes. My heart was sad on brain was closed and but the fundational and the fight mig-flashes. My heart was said, my brain was almost mad, my very soul seemed turned to ice: but the angels watched above me-my mother came to me with ther blessing, and taught me to look up higher. In faith 4 sought the light, until her hand guided me forward and showed me where to go, I trusted her, and I have walked onward and unward. upward.

upward. Dear ones whom I 've left behind, all of you do n't understand this thing, but you watch and wait, as it were, at the spring of life, seeing whether my name shall appear. Here it comes, Please find some place where I may talk with you, candidly, cheerfully. Nov. 7.

The Flat-Boatman.

The Flat-Boatman. It pleases me, Mr. Chairman, to see the differ-ent influences, and hear them. As I look over the world I feel very much like saying, "What's the world of pin, anyway?" Now there was an old lady friend of mine who used to say, "Boy, what will you give me for an apple?" "Well," I'd say to her, "whatever you say, auntie, I will give you." "Never mind," she would reply, "I'll, give you the apple." So it seems to be with a good many people in regard to a knowledge of the spiritual, if they can have the apple for nothing they are very much pleased to receive it, but if they think they will have to give one pin for it there is trouble. Now the truth is, you have to work for whatever you get. As one influence said, it is "root hog or

George P. Fernald.

Lam George P. Fernald, of New York City, J Lam George P. Fernald, of New York City, "I have been gone since (875, March 25th, "I went out with fever." I have friends in Jersev City, N. J., also in Harrisburg and Philadelphia. "I long to reach them," I want to do them all the good bean, and I hope they will give mestrength to do so." If not; I have one more blast, and by the rewers above I shall blow it. When I have blown that blast, I guess they will know I am round. Nov. 8.

George Leonard.

George Leonard. I am an old man, sir. I lived a good while on this earth. I had peculiar experiences. I came here that I might study the physiological and the pseebological effects of this thing upon an individual. I can't explain it. I stand behind this woman, and I feel as if she was myself. I can't express myself as I wish to, and yet there is a power and a strength that I cannot explain to you. I am an old physician. In fact I was a physician many years ago. I didn't believe in your little pills or in your magnetic operations, yet I perceive there is a truth in all of it. Mr. Chairman, although I once before essaved to speak my mind, I presume you do not object to my coming again. It would be well for you to keep quict awhile, yet that may not be for me to say. I recognize this power, and yet it is a puzzle to me, it is a motor-power that I do not understand. I enjoy coming here, I enjoy speak ing. Please say it is old Dr. George Leonard, of Bristol, Com.

George B. Eustis.

I wish you would say that George B. Eustis, of N w York City, called. He was twenty-one years and nineteen days old, and has been gone two years and three months. That is all. Nov. 8.

Georgie B. Larkin.

I want to say to father and mother I went out with scarlet fever years ago, and I have come back hoping to meet them. I trust I can. As they read your paper, I guess I shall reach them. Say to them I am just as happy as I can be. I am sorry Aunt Carrie don't feel any better. I don't see that Uncle John and she get along any better than they ever did. Aunt Carrie is in Cambridge. Please say I send my letter to Uncle John and Aunt Carrie. Nov. 8,

Wolfskin.

To the Chairman.] Can Indian come first? Me come. Me no like pale-faces much. Pale-faces no good to me. Pale-faces treat me bad. They shun me; they never come to my wigwam. Pappooses no come; they tell 'em to keep away from Wolfskin's wigwam. But big pale-face brave come and speak a good word for Wolf-skin, số Wolfskin come here, because he can come nowhere else.

skin, só Wolfskin come here, because he can come nowhere else. [To the Chairman.] Pale-face, Wolfskin no feel at home. He got pale face blankets on (re-ferring to the medium's dress]. Pale-face ev-cywhere, Indian nowhere. Me want to say to the big pale-face (me no know his name—when he see Wolfskin's name he know), Wolfskin say be make friends with the pale-faces in that wig-wam, and he do all he can for 'em; then ue come, because pale-face think he do something. Pale-face speak kind words to me; he do what he could for me. He was the first pale-face who ever spoke kindly to Wolfskin. This is for the big preach brave, from Wolfskin.

flesh again."

George Matheril.

George Matheril. I was buried from the Congregational Church in Danville, Conn.-typical of the religion of my mind. George Matheril. I was in my seventy-fourth year. To him who ever doubted the effi-cacy of prayer I would say : You know not what is good for your own soul. When a man prays, and it comes from the heavt, the one for whom he prays receives the benefit, if he be spirit or if he be mortal. It is a heautiful gift to know how to pray in that language which will bring comfort to the soul, take away darkness from the spirit and give it light. This is the good that prayer does. Pray, each one of you, for those who are out of the body and those who are in the body. In doing so you unlock the prison doors, you break the chains that hind and fetter them, you help them to go free in the realms of light, looking for the sunshine and the bright angel faces. To fittimes felt the efficiency of prayer. Would that I had known more of it ere I departed from earth, for then I could have done a wondrous work in relieving the spirits who are in darkness. The spirit-land is a home of divisions. Some are bright, some are not : some are learned, some are unlearned: some are vicious and some vin-dictive toward those whom they have left on earth—those are they who need your prayers and your songs. To me the transition has been tranquil and

earth-those are they who need your prayers and your songs. To me the transition has been tranquil and beautiful. No form of expression can convey to your minds the eestatic joy and peace that per-vades my whole spiritual being. What more can I say? Let contentment rest around you. Let the dove, the type of peace, come and nestle in your bosom and bring you the truths of the spirit-world. Far, far away, but still ever nigh to cheer, for I never yet have died.

Mary Rodgers.

I was the youngest daughter of Jacob Rodgers, of Southampton, Long Island. My name was Mary, my brother-in-law was named Snyder; he was a resident of New York, and from his house I was buried. Tread lightly over the floor, open and close the doors noiselessly, for the one whom you looked upon as dead lives, with power to see and know acts and circumstances. Reserve all your judgments until you have scanned minutely the laws and learned something of the sublimity of the interior life; after having done this, then pass judgment.

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left bedind -those who consider me dead and covered up in the ground.
Awaken, in kindred ! awaken from your left-arzy and thom your darkness, and believe that the starzy and thom your darkness, and believe that the starzy and thom your of speech - not from the hollow grave. Full from my eternal home that is in the sky.
Father, to thee I came as a little child, and thom didst baptize me : I was naked, and thou didst feed me : and, Father, to thee I give thanks for the eternal rest thou hast given me.
Memory carries me back to the balmy days in which I lived with the decar ones of earth, but with all the deca-toned love I feel, it does not bring the wish to return and be clothed in the flesh again. That paper remarks in the course of its account: "The occupants of the house are Mr. Teed, his wife and infant, Miss Esther Cox, and Miss Jane Cox. The last named are sisters of Mrs. Teed, and are young women past twenty years of age. Miss Esther is undoubtedly possessed of a highly magnetic temperament, and would be called a powerful medium. Her health has been good, and she has lived until recently un-disturbed by mysterious influences, and in igno-rance of the theories or practice of spiritualistic mediums. The first indication of any-thing unusual was a mesmeric trance, by which she was overcome during her early illness, eight weeks ago.

weeks ago. Dr. T. W. Carritt treated her so as to over-come the nervous prostration and bring the sys-tem nearer its normal condition. In this he was apparently successful, but her body continued

tem nearer its normal condition. In this he was apparently successful, but her body continued surcharged with electricity to a very remarka-ble degree. One night she retired to bed with her sister Jane, and scarcely had she done so when a noise was heard in a pasteboard box, containing scraps of cloths, which was under the bed. Little attention was paid to this, as it was supposed to be the work of a mouse, nor were the girls much disturbed when they heard it in the straw of the ticking. They went to sleep, and their slumbers were not interrupted. On the following night they again retired, and again the mysterious noise was heard. This time it was of a more positive character, for the box was violently overturned. Much alarmed, the sisters called their brother, who responded to their call, righted the box, placed the cover on it, and set it in the middle of the floor. The effect was most surprising, for not only was the box again overturned, but the cover flew through the air, and landed on the top of the table. As often as the test was made so often did the same result follow, and as was natural enough much alarm was felt at these extraordinary manifes-tations. The Unknown (we hardly know the term to

result follow, and as was natural enough much alarm was felt at these extraordinary manifes-tations. The Unknown (we hardly know the term to apply to it) now entered upon its work in earnest, and for four nights it continued its freaks, vary-ing its method of working on each occasion. When the girls went to bed it would seize the quilts and drag them to one corner of the bed, pillows would be pulled from under Esther's head by the invisible influence, and with such force was this done that she was unable to hold on and prevent the articles moving. Strange rappings were next heard in various places where Esther was, and during the day as well as night. She was separated from her sister, and placed in another room, but with no different result. The rapping continued until the fourth day, at which time Esther was seriously ill. During her illness, for several days, the 'spirit' was very quict, and it was helieved that there would be no recurrence of the manifestations. The hope was a vain one. The brief interval of rest was succeeded by a renewal of hostilities, and since Friday, the 20th of September, the scenes around Mr. Teed's house have been such as to surprise and perplex hundreds of intelligent men of all classes who have gathered at the house night after night."

for ring to the medium's dress). Pale-face every erywhere, Indian nowhere. Me want to say to of the interior life; after having done this, then have gathered at the house night ass judgment. It is not stormy to die—it is tranquil, peaceful after night." Many of the manifestations alluded to above want, and he do all he can for 'em; then me come, because pale-face think he do something, Pale-face speak kindly to Wolfskin. This is for the could for me. He was the first pale-face who ever spoke kindly to Wolfskin. This is for the big preach brave, from Wolfskin. This is the fact the big preach brave, from Wolfskin. This is for the big preach brave, from Wolfskin and harmet and clothe you in gaments white, more beauti were witnessed by Dr. Carritt, the family physi-cian, and Rev. R. A. Temple, ex-President of the Methodist Conference, and both publish statements in the papers attention to the publish

From Sterlingville, N. Y., at the closing of the last day of summer, Henry Wilson, father of Mrs. Dr. J. K. Balley, aged 65 years,

aged 65 years. He passed peacefully and buoyantly on in joyeus recogni-tion of the traths of Spiritualism to reginite with the com-panion of his younger days, the mother of Mrs. Balley, who then had twenty-five years' experience in the higher-life associations. Mr. W. became convinced of these glorious truths in the winter of 1853 4 through the mediumship of his son, then thirteen, involving powerful physical as well as many of the higher phases of mental physical as well has many of the higher phases of mental physical as well as many of the higher phases of mental physical and phase of a lengthened sizekness-consumption. He lived and died one of Nature's true noblemen. COM.

From his residence in Spring, Pa., Nov. 1st, Mr. Richard Coughlan, aged 74 years.

ard Coughlan, aged 74 years. Mr. Coughlan was a firm believer in spirit-communion, and it supported and combried him through a long and tedious lliness. He intuitively looked forward to the change with a bright hope of the glory that awaited him, having dreamed on two different occasions of passing on to the spirit-world and seeing the beautles of the spheres and of desiring to enter therein, but was told that he must return to earth for a senson. The dear old Banner of Light was in-desid a solare to him in the weary days of walting. ABBLE R. SKINNER.

From his homes in Portland, Me., Dec. 11th, suddenly, Richard S. Scammon, aged 58 years,

Richard S. Scammon, aged 53 years, For over twenty-live years our brother has been a firm, consistent, reliable and sincere Spiritualist, always ready with his heart and hand to assist the good cause. He leaves a wife and three daughters to mourn his loss in the physi-cal, of whom it may be truly said that few families were so closely united in the bonds of love, and they have the heart-felt sympathy of a large circle of friends. Appropriate mo-morial services were held at Arcana Hall, Sunday P. M., Dec. 15th. W. E. SMITH.

SPIRITUALIST MEETINGS.

BROOKLYN. N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 F. M. and 75 F. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice Presi-dent; Mr. B. French, Sceretary; Mrs. C. E. Smith, Treas-urer, The Children's Progressive Lyceum meets at 10½ A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor: Mys. C. E. Smith, Guardian; Mrs. L. J. Remett, Assistant Guardian; Mrs. Leona Cooley, Musical Director.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Ladin and Monros streets, every Sunday at 10% A. M., and 7% P. M. Dr. Louis Bushnell, President; W. T. Jones, Vico President; Miss Nettle Bushnell, Treasurer; Colline Eaton, Sceretary.

Enton, Secretary. CLEVELAND, OHIO.-Spiritualists' and Liberal-ists' Sunday School.-The Children's Progressive Lycoum meets regularly every Sunday at 12/2 r. st. In Hallo's Hall. 33 Superior street. Thos. Lees, Conductor; Miss Sarah A. Sage, Guardian. The public are cordially invited. INDIANAPOLIS. IND.-The First Society of Truth-Seckers meets for roligious service at 86% East Market street, every Sunday at 2% and 7% r. M. J. R. Buell, Prosident; 8. D. Buell, Secretary.

B. D. Buell, Secretary, " NEW YORK CITY.—The Society of Progressive Spir-fualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ F. M. J. A. Cozino, Secretary, 342 West 32d street. Chil-dren's Progressive Lyccum meets at 2 F. M. Mrs, AI. A. Newton, Guardian and acting Conductor: Mrs, Phillips, Assistant Guardian; Mr. O. R. Gross, jr., Recording Secre-tary; Mrs, H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELPHIA, PA.-The Keystone Association of Spiritualists needs every Sunday at 2% P. M. at Lyric Hall, 259% North Ninth street.

ROCHESTER, N. Y.-The Spiritualists meet every Sunday morning and evening in Odd Fellows' Temple. Mrs. Nettie Peace Fox, speaker. Liberal Conference every Sunday at 3 P. M.

SANTA BARBARA, CAL. - Spiritual Meetings are held every Sunday at Grane's Hall. Children's Progressive Lyceum meets-every Sunday at same hail at 13 / N. Con-ductor, Mrs. H. F. M. Brown: Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Junit; Sceretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Scarvens.

NALEM. MASS.-Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7 r. M. S. G. Hooper, Secretary.

SUTTON, N. H.-Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Soc-nitary. der to

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...... Band and the state of the same of the same **DECEMBER 28, 1878.** BANNER OF LIGHT. Miscellancous. New Pork , Advertisements. Adbertisements. Mediums in Boston. New Books. BALTIMORE ADVERTISEMENT. THEGREAT MRS. A. W. WILDES, Special Advertisement. Received from England. SPIRITUAL REMEDIES. Electro-Magnetic Physician, RAPHARL'S PROPHENIC ALMANAC SARAH A. DANSKIN DR. F. L. H. WILLIS. **MRS. SPENCE'S** No. 863 Washington street, Boston. SPECIAL treatments for Catarrh-a cure guaranteed, Medicated Baths given, Office hours 10 to 12, and 2 to 4, Patients treated at their homes if desired, Sw*-Nov, 23, Physician of the "New School," Weather Guide and Ephemeris, Address, until further notice, care BANNER OF Positive and Negative Powders. Pupil of Dr. Benjamin Rush. LIGHT, Boston, Mass. FOR 1879. BUY the Positives for any and all manner of diseases *Except* Paratysis. Destiness: Amamosis, Typhoid and Typhus Fevers. 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The Astrologer of the Nineteenth Century. of every form, I do so at the earnest request of many suffer-ers who have been relieved by me after all other resources Diffinition of the party party party MRS, DANSKIN has been the pupil of and medium for the spirit of Dr, Benj, Rush, Many cases pronounced hopeless have been permanently cured through her histramentality. She is charmalient and charvoyant. Reads the interior condition of the patient, whether present or at a distance; and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. Peter, Mailed, postpaid, for \$1.60 a box, or six boxes for \$5.0. Scal money at my lisk and expense by Registered Letter or by Money Onler. Fampliets inalled tree. Agents wait d. -sold by Druggists. Address Prof. Payton Spence, 125 East 16th street, CONTENTS. bad failed them. Individually I am content with the simple card that has occupied these columns for years, CONTERNIS Fifty-Ninth Annual Address. Monthly Calendar and Weather Guide, Moon's Signs, Symbols, &c. Royal Tables, &c. Temperaments of the Planets, Pest Once Regulations and Leemses. Eclipses of the Sun and Moon, Periods in 1879 when the Planets will be most favorably sit-mated for Observation, Monthly Predictions, General Predictions, Eclipses, Astrology and Medicine, The influences controlling the late Mrs. J. H. Conant ronounced my intuitive powers second to no one's in the Dr. Main's Health Institute, New York City, Soid also at the Banner of Light Office, Oct. 5, 9 AT NO. 60 DOVER STREET, BOSTON. United States, and 1 attribute my success in treating diffi-cult complicated cases very largely to my being able to diag-THOSE desiring a Medical Diagnosts of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cluss, with directions for treatment, extra. Oct. 19,-13w* Phrenological Instruction. nose disease with remarkable accuracy. Persons in nearly every State and Territory in the Union, throughout the Canadas, in British Columbia, Australia, New Zealand, and in several countries in Europe, can tes-tify to the truth of my claims in this respect. **PROF.** J. R. BUCHANAN with commence at his offici-tion. The ingestion Place. New York, on the 10th of Jak-mary, at 3 p. 9., a corn sort complete instruction in Antheo-pology, designed to give a flow-ready 5 most degred true place-nological science, as well as a Periode metry and Sator (nota). The errors in the system of Gall Simil Spurchean will be shown in this concess, and a curical retrievent the system of Galland Spurcheim will be given by Det. R. December 20th, in the hart of the Liberal Curic, 10th Equity Steps of the course of instruction will be therough, and the best of the course will be durity defairs. W. Dec. 16. The American Lung Healer, General Predictions, Eclipses, Astrology and Medicine, Table of Celestial Influences, Table of Celestial Influences, The Proposed Astrological Magazine, Explanation of the Hierogy plate for 1878, Fulfilder Predictions in 1878, The Conjunction of Saturn and Mars, Therugy, Curious Idea for Prolonging Life, Astrological Bartilles, Sympathy and Antipathy, Observations on the Four Quarters of the Year, The Desite of Astrologers, Singular Spontaneous Prevision, Animal Magnetism, The Crystal, Escuti Noice, A Prevalent Misconception regarding Astrology, Remarks upon the Royatty of Europe, The Guide to Astrology, The Planisphere, and how to use it, Astrology – Nativities and Horarty Questions, Raphace's Filty-Ninth Yearty Farewell, Hinstrated with a Hierogity ble, supplemente chemeeriant best Ephemeris of the platers's of the supplemente MRS. E. A. CUTTING has taken rooms at 52 Multilage street, floston, where she will continue her business as Heating Medium. 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Office at 83 Montgomery Place, Room 4, Boston, Mass, Nov. 2. silk. Miss Lottie Fowler, Till E world-renowned Medleatand Bushness Spiritual Me-Tolk, Hours H tos, New York, Hours H tos, New York, Hours H tos, Many persons are so ignorant of the laws of psychometry and magnetism as to send me hair wrapped in paper money that has been handled by multitudes. This should never be done, as it renders the hair utterly unreliable as an index F. L. H. Willis Dr. Mrs. J. W. Danforth, MAGNETIC PHYSICIAN, enres Chronic Diseases, 501 Sistili Ave., opposite Reservoir Square, New York, CL3, Dec. 7. of the physical condition of the person weading it, I repeat, with the exception named, I wish no hint as to CLARA A. FIELD, Hustrated with a Hieroglyphic, supplemented by the cheapert and best Ephemeris of the planets' places for 1879 that can be obtained. Paper, 50 cents, possinge free, For sale by COLBY & RICH. May be Addressed till further notice CLAIRVOYANT, Magnotle (Bhystelan, Inspirational Speaker, Pellei, Test and Business Medium, 7 Mont-gomery Place, Boston, Mass, March 23, symptoms, as the success of my diagnosis depends largely upon the entire passivity of my own mind. If symptoms Care Banner of Light, Boston, Mass. Dec. 7. MRS. S. M. GORDON, (Formerly of Baston.) MANIPULATOR, No. 7: West Washington Place, New York, P. S. Patients visited at their pistlence if or-formed. 4w: Dec. 7. DR. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this hine are unrivated, combining as ho does, accurate scientific knowledge with keen and searching Clairwoyance. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotala in all his forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been curved by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References. be mentioned, framediately my educated faculties begin to reason upon their causes, and the psychometric condition is Susie Nickerson-White, "The Gods," and Other Lectures. RANCE and MEDICAL MEDIUM, 130 West Brook-line st., Hotel Brookline, Suite 1, Boston, Honrs 9 to 4, Aug. 17.-26w* decidedly interfered with. In addition to this remarkable intuitive power, I possess the advantage of a thorough scientific medical education. BY ROBERT G. INGERSOLL. 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With his name left out, the History of Liberty cannot be Written. ISDIVIDUALITY - His Soul was like a Star and dwelt My opportunities of perfecting myself in my profession, both at home and abread, have been unrivalled. And finally, I claim to be guided and controlled in my mission to suffering humanity by a wise spirit-physician, A. B. WEYMOU'I'II, M. D., Magnetic Healer, Tunnors removed without operation. Diagnosis of disease from lock of halr fors!. Female Diseases specially, Advice free to the poor on Wednesdays. Office hours 1 to 3, No. 66 Church street, Boston. 108-064, 25, TERETICS AND HERESTES -- Liberty, a Word without HERETICS AND HERESTES -- Liberty, a Word without which all other words are valu. Printed in large, clear type, bound in cloth. Price \$1,25, postage 10 cents, For sale by COLBY & RICH. SOUL READING. SOULL READING, or Psychometrical Delincation of Character. MRS, A. B. 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cated.

BANNER OF LIGHT.

pearls.

8

And quoted edges, and bewels use words long. That, on the structure of four-singer of all time. Sparks, borever, "

WIL, WISDOM AND FLOQUENCE. Wit charms the fancy, wisdom guides the sense, To make man nobler that is eloguence.

Theorator is born, not made. Art refines and guides, but does not give the speaking power.

merr. Anspicious Hope ! in thy sweet garden grow Wreaths for each toll, a charm for every woe, Won by their sweets, in Nature's Linguid hour, The way-wern pligrim seeks thy summer bower, There, as the wild bee marmurs on the wing. What peaceful dreams thy handmaid spuits bring! What viewless forms the Edhan organ play, And sweep the furrewed lines of anxious thought away! . it'mandell.

On ye gods, grant me to have a few things, and to st nd in need of none Grant whatever it is best for to to have diper only.

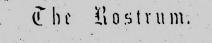
QUILT INFLUENCE the blessing of her quiet life Fell on us hav the dew. And good thoughts where her footsteps pressed, Lise fatty Idossoft, Sales.

sweet promptings unto kindest deeds Were in her every look, We read her face as one who reads

A true and holy book. And half we deetned she needed not

The chabeing of her stducte. To give to heaven a shining one Who walked an angel here. Whatther

As the dead sea drinks in the fiver Jordan and Is mover the sweeter, and the ocean all other rivers and is never the tresher so we are att to needye daily mercies from God and still remain insensible to themwithatkful for them. Rishop Reynolds.



Can a Suicide Enter Heaven !--- The Colored Races---Development of Medium-

ship---Lucifer.

An Inspirational Address Delivered before the ter all. irst Society of Spiritualists in New York City, Sunday Morning, Nov. 10th, 1878. BY MRS. NELLIE J. T. BRICHAM.

Reported for the Bussel of Lord by George H. Mellish.?

Placed up on the speaker's desk was a fanciful bashet of choice flowers, tastefully arranged, and also a vase of the same. The exercises hean with an appropriate selection by the choir, . and we may here remark that Mr. Alfred Wels- are laid aside in the spirit-world. don, the leader, shows good taste in conducting very lengthy prayer, after which the sopranoin part, as follows :

in itstantly shake off the earthly body, and who first acquires an education and th enter the life of bliss by simply stopping the toreath. an approach heaven until he has grown out I such a condition. God understands the motives of man, reads the devices in each heart, and there is no injustice in the other world of . God's absolute reign of justice. There are some sho enter fearing nothing, and others who enwhich they may have been living for many years. tain evil habits may drift on carelessly, and it had not stood in the way, would seem as though his life had within it a very great sin. Do you suppose that nature tion acquired in the ordinary way. suddenly comes out of its condition, out of its troubled, discordant state? out of that soul's very condition will have been given pain by its evil habits. Take the opium-enter: take the intemperate man: take the man whose whole life earth, if they were to suddenly change their way of living what would be the effect ? They cannot break off instantly-you would not expect it. These things in the body have a spirit. They grow out of these things, but not certainly it affects you after you leave the body; of human ignorance. and you will at once see the importance of good habits while here on earth. A person of good habits is happier while here, and certainly will be better prepared to enter the hereafter. Now if persons who while here on earth through anything which they have brought on by their own action drift into insanity, or if some trouble comes to them and they yield to it instead of trying to understand what it means, and what it can do for them, if they yield and are crushed by it, of course they must suffer. If they drift into insanity and pass from that state into the spirit-land, they awaken in that world of spirit with natures deranged and troubled. You say, "Are they responsible for what they did, when they were insane?" No, they are responsible for permitting themselves to be drawn into that condition which you call insanity. We do not mean you are responsible. that all persons are responsible for insanity that may come upon then, but in most cases, if you had only acted after the light you had, you could have kept yourself from drifting so far and going so deep. Take trouble, for instance; see different ways of receiving it. Some despair and give up, everything if but a little trouble comes to them: they allow it to blight their whole nature. That is not the way to bear trouble. But you say, "What shall I do if I servation.-Thomas Carlyle."

cannot rebel against it ?" You must do what you can to remove it. There is always some good in it, and it is ofttimes the golden key, though covered with crape, that unlocks the way to higher happiness, and you will find some good cometh from this sorrow. Trouble to you is like the ballast to the ship. Now you well know that every ship needs ballast to keep it steady; it could not ride safely through the waves without it. Without ballast the ship would toss upon the waves like an eggshell.

There are some natures which seem to have tem much ballast. When persons take trouble In this world right, when they do the best they can under all the circumstances, then if their nature cannot bear up any longer under the burdens of life, and they drift into insanity, the tender compassion of God bears it up and blesses it continually. No persons ever passed out of this life by suicide but what within them the compelling power was insanity.

We do not mean they were maniaes, for you will find persons perfectly same in regard to many things, but they become weakened by burdens, by sorrows, and there comes a time when their natures will give way to little troubles, and suffering in this way their mind seems to leave them.

The lesson to be drawn from what we have said is this: Keep your lives as pure as you possibly can, make them and keep them healthy physically and intellectually: take whatever comes to you in this world and find the heauty of it, the good of it : whatever comes to you in this life, seek for the best use of it. But remember this, that the best lies not in selfishness, lies not in external pleasure, which is only like frothat the top of the wave. The best is the everlasting, it is that which makes you happiest, strongest, highest, purest, noblest and best.

When you ask if a suicide can enter Heaven, we tell you yes-but not instantly, not immediately, because there is much to be learned through tears and sorrows: he who hastens out of this life into the other life is regarded as one who goes before the feast is ready, and reaches the other life before his time, instead of waiting and entering at the joyful gates of heaven. But the angels, whose clear eves read deeper than man, will pity and help that nature, and when at last the nature is changed, then into his soulwill come the blessing of peace, the heaven af-

" Do the colored races retain the complexion they had on earth when they reach the spirit-

The color you speak of is something which belongs to the very thinnest part of human existence, and the only dark spirits are those who. have taken on that darkness from their contact with selfishness in their earthly life. These outer differences which you see in this world

" Does much learning acquired in the ordinathe music. After, the voluntary the congregatory way hinder the unfoldment of the spirit or detion joined in singing the hymn beginning, "Oh, "velopment of mediumship?" Much learning acand stay of it suggests a start of the samily of the samily of the ordinary way ! "If you have learnfor tune of Duke Street. Mrs. Brigham offered ed true, if you have learned something which you need not to unlearn in the other life, cerorg a solo acceptably, then Mrs. Brigham ad- tainly it does not retard the development of ressed the audience upon the themes which spirit, but hastens it. If what you have learned had been laid upon the desk, which we report, " is not true, it retards it. Whatever you have to unlearn in the spirit-world takes so much time Most of our subjects this morning are peeus i of the spirit-life. But it has been said that time Harly, adapted to the unfoldment of Spiritual- is no more in the spirit-life, and that is true in a istic ideas. "Can a Suicide Enter Heaven?", certain way. Time is not measured there by When you speak of heaven in this way you mean minutes and hours; as it is here, but by exista' state of peace, of blissfulness after death, ence, by conditions, by states. If you only un-Can'a suicideenter such a state of rest, of peace, "derstood this betler it would account for a good of blessedness? If any one were to ask us can many seemingly glaring misstatements which persons who are insane enter a state of rest, of ; are made through the different test mediums as peace, or must they be punished for their earth- your spirit friends come to you through them. ly insanity, we would answer it very much as "There seems to be a shadow in their way, and it we would answer this question. Any person is because they do not measure it as you do. who leaves this body carries with him into the . " Does education acquired in the ordinary way other life certain conditions which he has taken hinder the development of mediumship?" It on] during his life and pilgrimage. No person seems to, and for this reason; that the personcomes a medium is positive; that is, he thinks he knows what is true, that he has attained the Note than an be happy until he is fitted for truth. Whenever there is mediumship he conhappiness; moone discordant, troubled, involved, tradicts, and at once there is a conflict, and that conflict stands in the way of that mediumship developing. This is why so many persons are chosen mediums who are not highly educated; but there are many exceptions to this. Swedenborg will show to you a character positive, and in a certain way he became mediumistic. But : for to tremble when they awake to their igno- from the feeling of the influence of Swedenborg rance which has caused that condition, and in the positive in his nature stood in the way; sometimes, of the highest spiritual inspiration which might have come, and it did not come as A to rson whose life has been the slave of cer- | fully as it would have come if his positive nature

BRIEF PARAGRAPHS.

THE BANNER OF LIGHT WISHES ITS THOU-SANDS OF READERS & MERRY CHRISTMAS AND A HAPPY NEW-YEAR !

> MERRY CHRISTMAS. Merry Christmas ! How it swells, How it ripples on its way. Like the silver sound of bells Binging in a festal day. Weary hearts torget their care, Dimpled faces haugh with glee, Heads that drooped in half-despair Shake the load off, and are free. Merry Christmas ! Volces sweet Lisp the greeting in our cars. Tremalous it through our tears. Older grown, we know the way Off must pass where shadows fall, But upon the children's day Rests no gloomy cloud at all. .-- Margoret E, Sangstor. MERRY CHRISTMAS.

Wonder why mamma keeps Bridget at home from church to work all day, and then says it is wicked for me to build my rabbit house on Sunday? Wonder why our minister bought that pretty cane with the yellow lion's head on the top, and then asked me for my cent to put in the missionary box? Don't I want a jewsharp just as well as he wanted a cane?

We have received " Speaking Mediums, No. 6, by C. O. Poole," which Digby thinks too "diabolical", to print. Ha, ha! "Let us have peace."

How BOSTON GROWS, "When the census of Massaclusetts was taken in 1867, the population of Boston was reported at 192.261. At the present day the inhabitants number 353,000 !

At Berne, Switzerland, two weeks ago, an American and an Austrian glil passed as Doctors of Medicine, and Mile. Lina Berger, a young Swiss, took, the degree of Doctor of Philosophy after a brilliant examination.

LIFE.

Life is a stream, duty its sacred shrine; Courage its shot ;; and Truth its silver tide; Its waves Compassion; here the soul divine As forms in other streams, is purified. But midst the reeds the cayman lies in walt – Error; beware, rash mortal, ere too late. "Harrye/bund (bintemore's Commentary on the Biogeneil Gita.

Referring to the reports about Spurgeon's drinking, the Springfield Union says : " Whether Spurgeon ever takes a glass of beer or not, he certainly never was guilty of the ineffable maniness of enloying private hospitality, and then going away to tell what the other guests are and drank. Only a prohibitionist would violate common decency in that way."

The chewer who throws aways fresh quid at sight of an apple barrel in front of a grocery, and then finds a wire-screen over the barrel, has only reached the first pile stone in the journey of life.—Free Press.

A noisy fellow annoys a tyllow

The first Catholle Provincial Council in the United States was held at Baltimere just fifty years ago. The diocese of Boston, which was at that time represented by Bishop Fenwick, was part of the ecclesiastical province of Baltimore. There were then only eight priests In the diocese of Boston, which included all New-England. Now, according to the latest figures issued from the Chancery Office, the diocese has one hundred and ninety-five priests, though it covers only the easterly, portion of Massachusetts.

They called the docter in to staunch The blood that flowed like rain, But artery had tried awhile, He said that it was yein. —[Yonkers Gazette.

The first ingredient in conversation is truth; the next, good sense; the third, good humor, and the fourth, wit.

CAPT. JOSIAH SNOW, for many years a shipmaster sailing from Boston, deel suddenly Thursday morning, Dec. 19th, at the Revere House, of heart disease. He was a native of Greenland, N. H., and 5) years old. He followed the sea from early youth, and made three voyages around the world. When the war broke out, he entered the National navy, was appointed to the command of a guiboat on the Mississippi, and served with honor throughout the reliefloor. After the war closed he was appointed special inspector at this pott-and held the position until his death. He leaves a wife, but no children. - *Boston Post*.

The dawn of day has gold in its mouth.

Cut out the following and paste it in your scrap book: The leaves of the elder if strewn among eorn or other grain when it is put into the bin, will effectually pre-serve it from the ravages of the weevil. The julie will also kill bed-bugs and maggots. Insects never touch elder bushes. The leaves of elder scattered over cabbases, the leaves of elder scattered over cal-bases, encumbers, squashes, and other plants subject to the ravages of insects, effectually slight them. The plum and other truits may be saved by placing on the branches, and among them, branches of the elder leaves, E_x .

New Publications.

DAISIES .- William Brunton, whose name has been for years familiar to our readers through his poetle and other contributions, has just brought out from the press of Lee & Shepard, Boston, a tasty volume of some 170 pages, bearing the modest title given above. The work is divided into two sections, entitled respectively "Love" and "Life," the second being the most extended. The contents of each department are redolent of earnest, sturdy and healthy sentiment. The love of the wife, the child, the fireside, the determination to yield affirmative answers to the call of moral duty in all the fields of existence, and a cheerful onlooking to the years that are yet to bring the glorious morning which shall

are inscribed in ringing measures on the leaves of these " Daisies" of thought. A peculiar feature of the book will be found (In The sonnets which its author has inscribed to various of the widely known lights in the literary firmament, among them being Chaucer, Scott, Keats, Shelley, Burns, Byron, Tennyson, Whittler, Longfellow and others; he is not, however, devoured by a sense of their grandeur to such an extent as to feel that no other order of poesy ought to be allowed, since we find his firm disclaimer of such an idea in the words of W. C. Bennett, at the opening of the volume: (io, my book, and some one, here and there, when he closes Your leaves, may no coll at my poor bardship filing. For the daisy we love, though the summer has roses. We swallows may trutter, though nightingales sing."

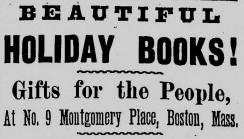
The ideas put forth in this volume are not, however, of the "twittering" order, but are grand, practical, and frequently in the spirit of prophecy skirt the shore of the sublinie. Strolling through its pages the eye rests on such titles as the following: "Lean on Yourself," "The Triumph of Truth," "All things are Ours,"

"Those we Honor," etc., each of which are finger-posts to those who choose to heed them, pointing to metrical compositions whose matter and manner are worthy of strict attention-which will blossom into admiration as the reading proceeds. Those wishing a volume which is eminently fitted for a Christmas or New Year's gift will do well to purchase a copy of this work, which can be found on sale at the BANNER OF LIGHT BOOK-STORE, No. 9 Montgomery Place, Boston.

HYGIENE OF THE BRAIN AND NERVES, and the Cure of Nervousness, with twenty-eight original letters from leading thinkers and writers concerning their physical and intellectual habits, is a newly-compiled book, by M. L. Holbrook, M. D., editor of the Herald of Health, on a subject, or rather a complication of subjects, of which all persons in these times should have sufficlent certain 'cnowledge. The prefatory paragraph is taken from Prof. Tyndall, and states that "the brightness and the usefulness of life, as well as its darkness and disaster, depend to a great extent upon our own use or abuse of that miraculous organ, the brain. The book, not a too large one, is divided into two parts, the first part comprising the more purely scientific explanations, together with extracts from well-known medical and other writers, and part second including the list of letters already spoken of, from such persons as O. B. Frothingham, J. R. Buchanan, T. W. Higginson, Wm. Lloyd Garrison, A. Bronson Alcott, Dio Lewis, Bryant, Howitt, Miss Julia E. Smith, and others. It will be found of great practical service to those who are anxious to know what to do for their nervous sys-tems, and how to recover their shattered health. Sleep will be found to be recommended as the great panacea. The book is published in good style and convenient size by the author.

MOTHER-PLAY, by Frederick Froebel, the father of Kindergarten, is translated from the original by Miss Josephine Jarvis and Miss F. E. Dwight. It contains fifty full-page illustrations, and a great number of orig-Insi German Kindergarten songs with English words. It is a novel and complete assistant to the mother, and an endless source of anusement to the child. No book could well be more charming for young children. Its pletures satisfy their imagination, and by the gradual steps of common baby-play they are taught to advance to the juvenile contemplation of the high and heavenly. Published in handsome quarto form by Lee & Shepard.

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"Who and what was Lucifer?"

the morning, the destroying angel in heaven. I in that direction. Taken up by the misty shades of mythology, he is made the centre of all possible wickedness. has been ruined by smoke, and you find that where their life has been a slave to the babits on had its clear ideas in regard to it. Theology took it up, and carried it still further, and tills us it was a person, a serpent, a viper, the devil, and how many ways they express it, and meology says he goes through the world watching, certain effect upon the spirit; if they pass out waiting and seeking to devour humanity, going of the body there is a certain effect upon the up and down the earth like a roating lion. All the evil that man ever need to fear, and the instantly. Friends, habit, whatever it may be, one he ever needs to dread, has its hiding place affects your nerves, it affects your mind, your , within the man's character, in his ungoverfied spiritual nature, while you are in the body, and passions-but it hides most of all in the shadows

BENEDICTION. Oh thou whose name is Love Divine, Let thy true light around us shine; Lift thou our hearts from care and sin, And let thy sunshine enter in !

RA "The healthy-toned Chicago Alliance puts itself squarely on record on the croquet question in the following pronounced fashion. The italics are our own:

" The tool-killer is negligent of his duty. . Read

"The fool-killer is negligent of his duty. Read these paragraphs: At the recent session of the Illinois Wesleyan Meth-odist Conference a resolution was passed discounte-manching the playing of croquet by church-members. The practice was declared to 'derivat from the glory of God and the salvation of souls." It is a kind of game played promiseuously by men and women, which a preacher cannot engage in with-out lowering himself in the esteem of the good, if he can escape the self-consciousness of wrong-doing.—The Religious Telescope."

Bo".Deep and sad as is our feeling that we stand yet in the bodeful night, equally deep and indestructible is our assurance that the morning will not fail; nay, already, as we look around, how many receive it in this world. There are streaks of a day-spring are in the East-it is dawning ! The progress of man toward higher and nobler developments, of whatever is highest and noblest in him, lies written to the eye of ob-

Why is an undiscovered crime like an unsigned lease? Because it is a deed without a name.

How beautiful is science ! An Academician, rising in his place, made, in a tone of deepest earnestness, the following announcement : "Gentlemen, it is with un-speakable satistaction that I have the honor to inform you that, thanks to the most persevering efforts, M. P. , our correspondent in the Maritime Alps, has suc-ceeded in hocculating a man with the mange of a dog-a cutueous disease which thus far has scemed wholly incompatible with the human temperament." [Pro-longed enthusiasm.]

" My soles in arms," as the dealer said when his men were storing his leather.

The Egyptian pyramids may be classed under the head of "Old Mades."- Detroit Free Press. And the bread found in the rutus of Herenhaneum, Old Batches. -X. F. Graphie. And the occupants of the Roman catacombs, Old Dead-heads.-Ex.

James Freeman Clarke wants a new translation of the bible. He's probably afraid Comstock will stop A fabulous character representing the son of its transit through the mail surless something is done

> If the world's a wilderness, Go build houses in it; Will it help your loneliness On the winds to din it? Raise a hut, however slight; Weeds and brambles smotl And to roof and meal invite Some forformer brother. other-

Moody, the revivalist, denounces Church fairs, bazars, grab-bags, and kisses. He calls it gambling. But a majority of the church-folk declare that it is not gambling, and so it is not. " For pop-u-ll, vox Del."

People do not reflect that they may soon die; if they did, their quarrels would quickly terminate,—Buddhist Scripture, Gryton._____

but they are not disheartened, they say, for they can tide over their agains if their dams are weak.

Locusts and low cusses ought to be bedfellows, says Jo Cose. -

MISAPPLIED PRECAUTION.—The rich are now in constant fear that their bodies will not be permitted to rest after death, but will be stolen like Stewart's. They had better have a little more solicitude about their souls. It is their spirits that will seek rest and find none.—The Kansas City Pioneer.

To exterminate ants, a piece of camphor will some times be effectual, or Scotch snuff sprinkled over the infested places, or an old meat-bone laid down will cause them to crowd upon it, when they can be burned.

The drunkenness of Edgar Allen Poe was under discussion by a Richmond temperance society. A speaker dwelt on the poet's disgraceful death. Dr. Maso n, who attended him in his last lilness, replied : "Ife died like a gentleman. For days before his death he utterly refused stimulants of all kinds to allay his nervous excitement, and died a sober man."

Prof. Knowlton, of San Francisco, spells potato "Ghoughphtheighteeau," according to the following rule: Gh stands for p, as you'll find from the last let-ters in biccough. Ough stands for o, as in dough. Phth stands for t, as in phthisic. Eigh stands for a, as in neighbor. Tte stands for t, as in gazette, and cau stands for o, as in beau."

When Joseph Cook was a Sabbath school boy, in one month he took six reward cards out of a possible four. He ought to be good by this time. But they do say he is intralopsarian in his habits.—Boston Post.

ductions of the seasance. To such as have not yet en-joyed that experience it will give a strong desire in that direction. The characters are true to life, and the descriptions betray the instincts and taste, as well as the training of the naturalist. The story itself is an entertaining one, and cannot fail to enilst the interest of a wide circle of readers. Published by G. W. Carle-ton & Co., New York.

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