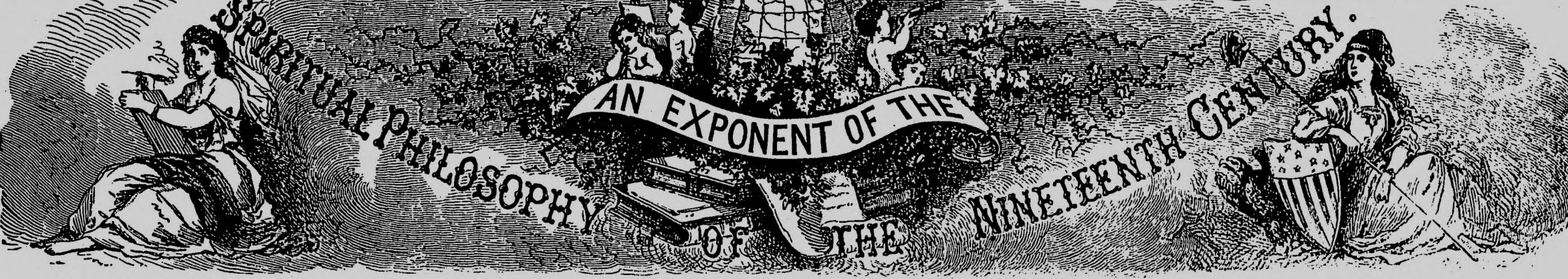


# BANNER OF LIGHT.



VOL. XLIV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 4, 1879.

\$3.15 Per Annum,  
In Advance.

NO. 15.

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## The Rostrum.

### THE NEW ADVENT OF TRUTH: Is It To Come, or Is It Already Here?

A Lecture Delivered before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Dec. 1st, 1878.  
BY MRS. CORA L. V. RICHMOND.

[Reported for the Banner of Light by John W. Day.]

#### INVOCATION.

Infinite Spirit! our Father and our Mother God! thou Divine Presence, thou Surpassing Power, thou Steadfast Flame, thou Abiding Friend! within thy keeping all forms of life abide, who art the very Source of Life, the Potent Soul. Source of all intelligence, Divine Motor of all motion—thou Infinite God! we praise thee from the altar of our souls; we place the offerings of grateful devotion upon the shrine of thy love. As Nature makes known her voices of praise in the hidden developments of her mysterious arena as well as in those of her departments which are open and visible—in the silent procession of the atoms as in the rich glory and majesty of thy domain in the kingdom of matter, so to us the spirit proclaims thy praise, and the pulsations of human hearts flow toward thee through countless avenues of devotion. We praise thee for the continuity of life, for the consciousness of existence, for the experiences of being, for every good and perfect gift of intelligence—in the outworking of human thought, in the discoveries of human science, in the investigations which multiply and beautify the works of man's hand; but far more than for these the spirit praises thee for the knowledge of immortality, for every good gift and grace inherent in the human soul, for the clear proof of immortal life that is constantly renewed through countless returns to earth of those who have erstwhile trod the pathway of physical existence. We praise thee that in every age there have been witnesses of the continued, conscious existence beyond the change called death, which is the common destiny of all thy children; we praise thee that Messiahs have been born, bringing to the world the fruition of immortal truth, and that the Divine Spirit has descended in manifold times and places upon man. We praise thee that this hour is not without its sign and token; that the evidence of spiritual life goes onward to just appreciation, and that by inspiration man's soul is uplifted from the trammels of the dust, and his feet are set upon the hills of progress forever! Kindle thou the flame of immortal love in the hearts of thy children; oh, make strong the altar-fire that consumes materiality; consecrate to greater truths and higher works those whose hearts and hands are engaged in the development of knowledge, and give to the comprehension of universal humanity the impetus of those strong pulsations which shall quicken its perception of spiritual truth. Now that the King of Terrors is conquered and slain, now that the old-time fear haunts no more with tortures the enfranchised soul, oh, let every altar of human life be illumined with the perfect consciousness of immortality, until every soul shall say: Our Father, we know thee, for thy kingdom is here! Amen.

#### ADDRESS.

The New Advent of Truth—is it to come, or is it already here? "What went ye out into the wilderness for to see? a reed shaken with the wind?" When John was baptizing in the wilderness, thus spoke one who had even grander power; and when they asked of John if another was not to come, what answered he? "I, indeed, baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Spiritualism in its present aspect of phenomena and philosophy has been in the world over thirty years; no other truth has made such rapid strides toward universal recognition by the great body of human minds; no other philosophy has won so many believers; no other religion has ever equalled its advance within this space of time. Is this, then, the final truth? Are mankind on the verge of that religious millennium foretold in ancient times, or are we to look for another and a higher evolution of spiritual power? Spiritualism is not simply phenomena; spiritual truth is not simply a philosophy. It is true there are phenomenalists in your midst who believe in the molecular continuation of life after death; it is true there are those who believe in the phenomena of existence after the body has been disintegrated; but such, if they go no further, miss the essential principle of the modern movement. Spiritualism is not, we repeat, simply a philosophy; it is true there is a philosophy within it that can be so distinctly stated and so

clearly understood that it would come within the reasonable field of inquiry on the part of the disciples of any school of thought or ethics—taking its place by the side of Neo-Platonism and its kindred philosophies of the East, and fearing not the treatment of those schools of thought peculiar to learned Germany. But this is not all. I am here to-day, my friends, to tell you that Spiritualism is religion! It is fashionable in the schools of modern thought to denigrate it ethics; it is desirable among materialists to call it philosophy and phenomena; but religion in man is that which links him with the Infinite and Eternal. Wipe out the infinite and eternal, and you have no immortality. All religions clasp hands over these sublime truths. We can apprehend even in the midst of the jargon and misinterpretation of the ancient Hebrew Bible the pathway of a common and central idea known to all systems of religious thought among men—however widely apart their details may be.

The churches are now shaken to their centre by the blast of popular inquiry, and proofs of the truth of the fundamental principles of religion are being demanded of the priesthood by their following, and the world outside as well, in a measure never before known. Reasonable investigation and reflection are the solvents which are making possible the grand advances of the hour. If man is blind, dumb and deaf, Nature has no voice for him, nor he any appreciation for her; she speaks but to those who have receptive faculties to apprehend her call. Place a soul inert and dull of comprehension amid the splendors of wood and stream, and what does the picture accomplish for him? Nothing! Place a germ instinct with the purpose of immortal life in the same condition, and Nature speaks to it the recognized language of the Eternal. And as to the quickened apprehension only of the mind the murmuring streams are tuneful, the winds of the forest are melodious, and orchestral harmonies breathe among the drooping branches of the wood, so the attributes of infinite intelligence speak to the soul which has infinite intelligence; else how is Nature's voice to be heard by it? She has no voice if this be not true, and man is listening at such times to that which is really dumb, imperceptible and inaudible to him as to the most valued, the spiritual, side.

The soul of man to-day cleaves the bonds that hold him in a material sense, striving to lift him in twain, that he may be truly free; the potency of material minds is surging around you; they are steadfastly working their way in the world; in the midst of this, man grows into form within, so that an eternal voice to the soul is heard and recognized, and skepticism is robbed of all power to harm the real truth—becoming rather an invigorating spring to human action in efforts to compass a knowledge of it and its blessings. Is spiritual truth more than mere phenomenal manifestations—is it undeniable, unquestionable? No longer need we go into argument in defence of the physical and mental manifestations; whatever their truth according to the idea of the past time, it is now near the end of those two thousand years in which the millennium has been foretold, and the very atmosphere of earth is redolent of signs and wonders proclaiming the approach of another avatar from heaven. The great planets Jupiter, Uranus, Saturn and Neptune, which have the largest power in the solar system, are now perfecting a perihelion unknown for the last two thousand years, and that coincidence of perihelion will bring about such changes in earth's conditions and surroundings—its magnetic and electric forces—as shall produce political convulsions, deadly epidemics, warfare and divers other trials and dangers in your midst. With this great physical culmination about to exert its power in human affairs, is there no great spiritual culmination also? Are not the conflicts between science and religion, the great agitation on all social topics, the wonderful power that now is working among the churches, modifying and even extinguishing the force of dogmas ancient as human tradition itself—that broader warfare which is going on in the world to-day, striking down all human creeds and building up the true religion of humanity—are not all these the indications of an approaching culmination on the spiritual side of being equal in degree to the physical wonder-signs of the present era? Is it not in accordance with the law of universal harmony that the movements of the nations of the earth are ordered in cycles, as are those of the planetary system? And if we follow closely the course of events, we shall find in the culmination about to ensue, a spiritual thought corresponding to those of the physical universe, and that that physical universe itself is governed by law; and if there is a governing law, shall any person be bold enough to say that the spiritual is without law—that the great Guiding Power here falls off, and leaves man's better and interior nature to the domination of blind and hopeless chance? Is it not rather the more apparent that the law rules with greater force and subtlety in the spiritual universe, and that that spiritual universe is held in its orbit and led to revolve around its central point as the planets are by the law of their own being? Is it not in accordance with reason that as constellations exert their influence upon the physical plane of human life, so spiritual constellations in their rising and setting, *i. e.*, in their revolutions, have their influence on the spiritual side of existence, so that man is moved by them to better ideas, and more progressive conceptions of his surroundings and capacities, in time, and regarding that eternal state of which he sees, the felt and the known (through experience) of earth are but prophecies?

In past ages nations have culminated to certain heights of physical and mental power; what subtle agency then held sway, what wonderful force descended upon the sons of men! Buddha, Krishna, Christ—the Messiahs of all time, speaking out from their wonderful heights have called men to come to them; Gautama fired with the fervor of consecrating love, breathed on the nations of the East, till they rose in the splendor of spiritually enlightened intelligence, and perceived the grand, the divine nature of man! Those laws under which the advances of Greece and Rome were achieved, rested mainly upon the basis of the physical, while Christ showed the nature of the spiritual development, and opened the way for a higher advance to come. Who in the light of the past, and the experience of the present, shall say that spiritual constellations do not govern and control the course of human thought, make preparation for the destined cycles of time, and give to man what he can bear of spiritual truth, and at the moment when he is best fitted for its reception? If this be true, then do not the phenomenal signs of our era foretell the coming of Christ—he who said he would give you a Comforter who will tell you all things? Signs that the past has agreed to consider as prophetic of the latter days are in your air; by the process of time, and the revolving of the seasons, the hour draws nigh when the sun will occupy the position which he did two thousand years ago, and the planets that now draw nigh to a coincidence of perihelion will represent the position of the solar system at its highest point of magnetic and electric taxation. Does not the Bible say, for instance, that the spirit of God in these latter days shall be poured out on all flesh; that "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men dream dreams"? Are not all these signs and others mentioned in that volume now regnant in the very atmosphere of earth to-day? and do not these stupendous conditions accord with those of the physical in foreshadowing the spiritual culmination of a chapter in human history?

Spiritual power is no discovery, no modern invention for which any human being can take out a patent and believe it is something new and wholly his own; it is a revelation on a higher plane, and in our day, of cycles of ancient thought that have recurred to the earth many thousand years ago, and that have many times since approached that culmination the bringing about of the full measure of which is the destiny of the nineteenth century. As from the sacred writings of the Chinese, the Hindus, the Mohammedans, the Persians, there comes the evidence which tells of this truth, so from Hebrew and Christian Bibles man gathers the records of similar impulses of the Divine Spirit toward his children. Such an impulse is regnant on earth to-day—it is not, as some suppose, the direct achievement of modern science or intellect. This age, it is true, transcends in physical results the achievements of the Romans at their highest estate, but every age that has brought a spiritual revolution has been attended by just such signs of material advancement as are in the world to-day. Each time this avatar has come to earth its advent has been after the same manner. A seer noted for discoveries in the spiritual realms, says the signs and phenomena of these days are different from those of former time. But wherein? The parallel holds good in material things, and the sons and daughters of men are exceptionally endowed with spiritual gifts, and how shall there be such points of resemblance between the present and the past if they do not argue identical causes for similar results? These identical points which show themselves when a nation reaches a certain position in development come in answer to its fitness; and with the returning thought, to which we have referred, comes a steady increase of spiritual power, culminating in the reforms which characterize that particular period for all time. Some have been builded in materiality, but return in spiritual superiority now.

As these spiritual powers are governed by beings of a spiritual nature, it is not supposable that man can behold them with the material senses; thus the materially minded fail to believe; could they be seen by the physical senses then they would not be spiritual; the vision of the seer or the prophet is from within—if it were received through the material senses then it would not be essentially a spiritual vision; but if these spiritual faculties are so quickened in every age according to this culmination as to give man under each cycle like and identical conditions and powers, then this truth proves the verity of its claim.

Cavil concerning the verity of Spiritualism or its phenomena is as useless as would be that criticism which laughs at standard mathematical axioms, or the laws governing the heavenly bodies which astronomy reveals; for spiritual knowledge is provable, even as is the science of numbers, though not demonstrable by the senses alone of the person demanding evidence, any more than are many of the discoveries or the teachings of savants, which declarations by their authors look for confirmation to the science of the heavenly configurations, or any kindred branch of study. The astronomer, for instance, will give you the distance between Neptune and the earth, as determined by his careful calculation, but that which he does philosophically through the medium of the senses, apparently, affirms of some inner postulate which those who accord belief to his report are obliged at the outset to grant; the ground on which he really bases his decision is as intangible to the ordinary inquirer as the ray of light on the spectroscopic which shows to the practiced experimenter the nature and composition of the planet from which it proceeds. The proof lies, after all, in the realm of thought, though the commencement of it may rest in the domain of the senses. Notwithstanding the amount of

evidence which is now being showered upon the soil of receptive minds, there are those in existence to-day who claim that no such proof of immortality exists. Job evidently had the same trouble in his day, when he said: "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep." But this only proves that all philosophies revolve in the same groove and on the plane of sophism, while spiritual truth, judged by its results, reaches the intelligence and understanding of man through its own avenues of power; and man, because of his spiritual allegiance to it, must naturally accept of it, though the amount perceived by him must also naturally bear direct proportion to his power of perception. The great objection that philosophy makes to theology is that it claims too much, and science is ever ready to retort in kind; but how much more can be claimed for either theology or philosophy than is demanded for science by her votaries? Darwin, Huxley, Tyndall and their comrades—how can they prove many of the assumptions which they are necessitated to make in order to complete the chain of their deductions? They cannot; and their pragmatic idealisms must be accepted by the inquirer in advance if he hopes to proceed in the least. We will not cavil about assumption—we who live in the midst of proof. We will not cavil at the doubts and sophisms of materialism, since that system necessarily revolves upon a few points, and the whole universe is supposed by its believers to revolve upon the same points also. We will not cavil at the denunciations which the Nihilist enters to the claim for immortal existence on the part of the human family which the present age is reiterating in unmistakable language; since man's spiritual nature is beyond power of question, and will instinctively receive from the divine source or not at all. Man receives spiritual light because there is that within him which must receive it—the yearning and response are there; otherwise he remains motionless and inert in this regard. In theological dogmas and the cliché-texts of bigotry there is to the unperverted human heart no proof; such exhibitions belong to man's material nature—for the spiritual there is higher ground.

I deny that this active solvent applied in a larger extent and measure to human worship than ever before affects detrimentally the pure gold of truth contained in existing ecclesiastical systems. Religion cannot be swept away—lifeless forms and symbols may totter, but the grand truths of inspiration will abide forever! Spiritual truth is the mighty key that unlocks the treasures of the universe. A greater degree of spiritual knowledge exists to-day than ever before (these epochs are cumulative), and which had it existed in the same degree in ancient times would have astonished the world. Each one of you becomes a herald of the New Dispensation; all your power is appreciated and appropriated; formerly only the oracles could speak the messages of the gods; and latterly God's ministers were apt, according to their dislikes or predilections, to stint the quantity and lessen the quality, which as his reputed vicegerents on earth they claimed to be their right; but to-day the voice of the multitude of witnesses is heard in the land; the churches are yielding the conflict; their creeds are less and less important of position; humanity rises up to take the place of dogma; the time which Swedenborg saw and recognized as the second advent or coming of Christ—though he shared in the mistakes of his predecessors in regarding it as the final avatar—is at hand. The second advent about to occur is not the literal coming of Christ as he came before; it is the representation of a spiritual force and a kingdom of thought that does not belong to the limited range of human senses, but exists everywhere, permeates all things, and uplifts humanity by the culmination of the conditional disturbances in the world to-day. It tempers the idealism of the artist, and his studio smiles with pictures wherein angels hover near without the aid of the allegorical wings—the soul upborne by the spiritual atmosphere; it enters the conception of the sculptor, and spiritualizes the grim outlines of his chiseled marble, till at last it glows with a form fraught with the glorious presence of supernal power; it floods the literature of the day with cheering assurances of the presence of guardian angels, ministering spirits attendant on humanity, and varding off every evil and danger. We perceive it in the beautiful flowers which on funeral occasions now take the place of so much of the mourning and desolation with which the past sought to surround the confined form and its resting-place. Now in a wider sense than olden theology dreams of, the conception finds lodgment in sorrowing hearts that the disembodied spirit stands beside the casket, breathing blessings on those it loved on earth, and seeking to assuage the pang of separation which rests so heavily on their hearts.

The voice of inspiration is not slow or uncertain; it comes from platform and rostrum; it quenches the fire of the "eternal" Gehenna; it destroys that cosine of angular Orthodox theology, the ancient Satan; it makes itself known as a presence and power in your midst. Verily the dead do speak in this modern day, and their voices, while loving and sympathetic, are yet practical and to the point in all the issues of life; they demonstrate that beings do exist in spheres of action beyond the ken of the general attributes of physical sensation, yet able at times to make not only their influence known to mortals, but to exhibit their tangible presence to mortal vision. Spiritualism is yet in its infancy; while many wonder at the striking things it can do in the phenomenal plane, and say, If these things indeed take place then they do prove existence

after the edict of dissolution, yet these manifestations may be characterized safely as but the alphabet of Spiritualism itself. Some of you, at least, do not wish to remain in the alphabet always; you wish to take the next step in understanding the new revelation that has come to you, and that is the presentation of the grand philosophy which is legitimately deducible from these occurrences and their unfoldment. You are to comprehend that the sound made is not merely a sound—the table caused to vibrate is the vehicle of a mightier phenomenon than the mere gyratory motion of matter; that the flow brought into the locked and darkened sense chamber is not merely a flower, but an evidence of the power possessed by the unseen agents engaged in its transportation. All these occurrences point to the action of unseen agents; these agents claim to be and by practical investigation are so proved to be the spirits of those who once inhabited human forms; these disembodied spirits prove themselves by ocular demonstration to be able to divide what are known to you as solid substances for the passage through of other substances; to hold in abeyance for a time the great law of gravitation; in a word, they can temporarily set aside the usual routine of nature, that thereby they may attract the attention of investigators and scientists (if they dare accord it) to a something which overlooks all the ordinary results of human observation. Man to-day is faintly comprehending the attributes of the soul—he is discovering in himself and his brethren embodied, through the demonstrations presented by the disembodied, other eyes, other avenues of hearing, other orders of sensation than those which look earthward alone. These spirits urge that you recognize the spiritual gifts with which you are endowed, and embody the result of that recognition in your thoughts and lives; and claim that the New Dispensation drawing toward you from the infinite realm shall in due time find a response in every intelligent soul!

And reflecting on the spread of the philosophy and phenomena among men since the advent of Modern Spiritualism, what more wonderful things could be conceived of than would be capable of accomplishment, if those who believe in the existence of spiritual law and the essential, conscious existence of man after death would assemble together in sympathetic union! The forces of the physical universe would not be able to control them—the spiritual would have to be called in; and such power would be vested in their presence as would bring about a Pentecostal feast, a new revelation to them from the higher spheres of being. This new revelation is with you now working gradually to harmonize means to ends; it is with you in the twilight hour, in the silent watches of the night, in the full glare of day, in all the ways and by-paths of life; it meets you on Beacon street, and "on Change," teaching the Golden Rule everywhere; it is making its way into all the processes of human society, business, theological, and political relationships; it means a something that is not set apart for one day in the week, but is felt in every day and hour of existence; it means a something that does not merely exist on the Fourth of July, as you celebrate your national independence, but a something which permeates (or should permeate) the entire life of your institutions! Freedom from bondage of ignorance!

A religion is born in your hearts that is indeed for every day and hour of existence; it means truly no political raiment, no garment that can be cast aside; it is not possessed merely of a passive existence, it means action, in love, everywhere—it is the Christ-Spirit speaking to man! Its voice on earth has not been silenced by the lapse of time, or the persecution or martyrdom of those who have heretofore been its mouthpieces; it was not crucified on Calvary; it has not ascended to the heavens to remain there; it is a living and always unfolding revelation to earth that cannot be lost. That new religion is a power—it is a light that comes from the world of immortality and says, "Now that Death is vanquished and slain, man must live the life that is worthy to be lived by an immortal being; not putting it off for the future, but assuming its duties here and now." The Spirit of Truth speaking to your hearts says: "To-day you are clothed in the raiment of your thought; to-day you are in heaven or in hell; to-day you grope in darkness with companions of like pursuits, or stand in the light viewed by the approving eye of angels; no dying blood, no atonement by another can avail you—you are individually weaving the garments in earth-life which the spirit must wear at death; brightly or darkly are you weaving them, according to your modes of thought and the experiences incident to the outworking of that thought in the plane of mortal life."

The Kingdom of Heaven for aye? Not but here in the silence of your own souls—the significant silence of your hearts which by angels is discerned, and from which your spiritual existence finds date and record. What greater light can illuminate the sensibility than that the interior is the real; that the dungeon cell may be irradiated with this divine lustre, and the man condemned of men may be found, at the last, robed in glory? The voices of the spirits claim that the true revelation of religion comes on apace to be the abiding guest in your hearts. Whoever believes in spiritual manifestations and is not prompted to greater kindness and a broader benevolence toward his fellows, is truly a believer of the physical kind or type; whoever, through the philosophic element in spirit-communication, believes that death is vanquished and slain, and is not thereby filled with aspiration for the attainment of better things, believes only from the head—the heart has but little to do with the matter in such case. Whoever be-

(Continued on eighth page.)











**CIRCLE MEETINGS.**

From M. A. Skinner, Ravenna, Ohio, 25 cents; R. H. Ober, \$1.00; M. J. Viera, Indianapolis, Ind., \$1.00; S. Brooks, Winona, Minn., \$1.85; Mrs. Mary Bell, Philadelphia, Pa., 85 cents; Mrs. H. N., 50 cents; Mary Whitney, Trent, Mich., \$1.00; F. W. Hatch, Portland, Me., 85 cents; A. B. Cutting, Fairshville, N. Y., 85 cents; Wm. C. Buckingham, Peconic, N. Y., \$1.00; A. friend, Central City, Neb., \$1.00; Mrs. E. Mann, Littlefield, Mich., \$1.85; Giles Spencer, East Greenwich, R. I., \$1.35; Mrs. R. C. Foote, Marlboro', Ct., 25 cents; Alameda A. Fordtram, Industry, Texas, 85 cents; I. M. Lovell, Greeley, Colo., 20 cents; H. Anderson, New Philadelphia, Ohio, 75 cents; H. De Vellen, Brecksville, Ont., \$1.00; Daniel Collins, Ft. Totten, D. T., 85 cents; J. P. Wilceek, Bradford, Ont., \$3.25; James I. Cunningham, Richwood, Ohio, \$1.00. We tender these thoughtful friends our sincere thanks.



## New York.

## SPECIAL CORRESPONDENCE.

*The Spirits on Materialists—Popular Errors of Judgment—Relative Value of Personal Testimony—Assumptions of Ignorance and Prejudice—Talmage, the Divine—How he made War on Spiritualism—The Pastoral Knight and his Edgewise Battle-axe—The "Son of Thunder," fighting Phantoms—He visits the Bacchanalia—In the Gambler's Den—In the Bordello, among the Fallen Daughters of Eve—Shirring up Souls in Tophet—The Minister of the Tabernacle safe—Serpents of the Wine-press and the Distillery—Challenging the Fates—Transporting a Moral Pestilence—Importance of careful investigation—The Lofly Tumbler of the Tabernacle in the Laboratory of the Inferno—Stirring the contents of the Cauldron—Going after the lost Paradise—Force of Paying the Church Debt with Melodramatic Thunder—Reading of the Veil of the Tabernacle.*

To the Editor of the Banner of Light:

The mantle of clarity with which every good Spiritualist is expected to cover a multitude of sins, may—like other mantles—be rent asunder by the abnormal movements of the sinners, or as a consequence of their peculiar forms of delirium. I have observed that spirits always have an unpleasant effect upon the average materialist. The diseased action may not be exactly what science describes as *mania a potu*; but it is nevertheless something very terrible, if we may judge from the symptoms. Probably the subject ought to be investigated by those distinguished scientists who are not only presumed to know everything about physics; but, for that particular reason, to be especially qualified to unravel all the mazes of metaphysical speculation. It is assumed that these are the men who must render a final judgment on the great problems which Spiritualism has forced upon the attention of mankind.

But the opposers of Spiritualism are not alone in making the stupid blunder of presuming that men who have been distinguished in some other line of life and thought, utterly foreign to Spiritualism, must be the very men to expound its principles and to decide upon its claims. The average correspondent who writes about the state of the cause in his neighborhood, seldom fails to drag in the same proper names of men who are believed to be the end of the law and the prophets on all spiritual questions. If a man was a distinguished jurist and codifier of the laws, he must also have been an authority in psychological science. If he was an eminent chemist, or made oxy-hydrogen blow-pipes, he must have been eminently qualified to write on the spiritual developments of the age, and their relations to Theology and Religion. If he was a sound political economist, or a respectable diplomatist, his testimony to the truth of Spiritualism is supposed to be worth more than that of an ordinary man, though this subject sustains no apparent relation to the general sphere of thought and action in which his distinction was acquired.

Now the idea that eminence achieved, either in the study of physical sciences, the principles of jurisprudence, political economy, diplomacy or statesmanship, constitute the proper preparation for a wise investigation of metaphysics, psychology and Spiritualism, is a grave mistake. As a rule such men are not qualified to pronounce an enlightened and comprehensive judgment on these subjects. On the contrary, their whole course of mental discipline, life-long associations and habits of thought, often render them mere novices in the higher departments of metaphysical philosophy and spiritual science. We might almost as well go to a blacksmith for a legal opinion; employ a cobbler in the capacity of pharmacist or military engineer; or call on the average milliner to explain the co-relation of forces, or to solve the grand problem of squaring the circle.

Outside of the ranks of Spiritualists this false assumption is almost universal. Every shallow sciolist, whose egotism is only equalled by his ignorance, is ready to repeat the cry, "It is opposed to science; it is all deception; the mediums are jugglers; the witnesses are liars; and that is all there is of Spiritualism!" Such people seldom believe anything until it is rendered popular by the conversion of certain high-priests, chief scribblers, and distinguished pariahs. In the mean time they prefer to rest on the testimony of any one who knows nothing, and is prepared to offset his ignorance against the actual knowledge of other people. An army butcher or any loud pretender will do, and it is not necessary to inquire into his antecedents. No matter if it be an arbitrary mandate from the War Department that brings him to the front, he must be qualified to adjudicate any question that relates to the character of people whom he has not seen, or to give reliable information on a profound subject which he has never investigated. Such empty pretenders are always ready to explain everything; but in what manner? Their peculiar method may be described as *obscurem per obscurum*. And so they keep on

"Explaining these wonders to the nation, But never explaining their explanation."

When they begin, a sudden darkness falls upon us; and but for our well-known politeness we should command these people, as the old Cynic philosopher, Diogenes, did Alexander the Great, to "get out of our sunshine!" When they get through explaining, we discover that they have all the while been pawing the earth and heating the air until they were able to retreat under the thick cloud of their own dust. Ye gods! Jupiter and the rest; and all ye puny little godlings who "peep and mutter" in the dark closets of your superiors! I know ye, that these people have special claims to your indulgence. We are assured that while

"The Gods are just, and of our pleasant vices Make instruments to scourge us;"

they yet punish with discrimination. Here is the foundation of our hope for the enemies of Spiritualism. The scientific maniac is no more to be blamed than any ordinary lunatic; and common fools have small responsibility.

Among the enemies of Spiritualism, you are aware that Rev. T. DE WITT TALMAGE, of the Brooklyn Tabernacle, is conspicuous in several ways, but especially for his coarseness and the constitutional obliquities of his mind. It is not at all surprising that this clerical *Bombastus Furioso* should try to whet his edgewise battle-axe on the foundation stones of the Spiritual Temple. But he labored to no purpose. The truth is, the metal in that old axe is too soft to be sharp, or to inspire the slightest feeling of apprehension in the Spiritual Israel.

And it came to pass that DE WITT, whose surname is Talmage, girded up his loins on the Lord's day and went out to battle. He stood up like a man, in the midst of the Tabernacle, and with his armor on. He uttered great swelling words expressive of his valor. And the people said, Amen! It is true there was neither logic in his speech, nor point to his weapons. They were altogether of such flexible stuff that saints of easy degeneration and feeble digestion might

swallow them. And so, at last, it may be as Shakespeare said:

"When valor preys on reason, It eats the sword it fights with."

And the champion with the edgewise weapons went through with the customary gnufflections, and his remarkable broadsword exercise in presence of all the people. The weapon was no more substantial than *pasteboard*; but he brandished it fearfully, and his attitudes were very threatening. Many people were either disgusted or amused; while others realized the fact that the valiant knight was only Talmage; and that he might retire at the first attempt to show him a free lance.

It was not without a certain preparation that Captain Talmage made war on Spiritualism. Having read the instructive legend of "Jack the Giant-Killer," and the story of the Cock Lane Ghost, he became a very wiseacre, and knew all about Spiritualism that was worth knowing. And he revealed his knowledge to the brethren in his own inimitable way; and he preached at the subject with a vengeance. And it came to pass that as many as put their trust in Talmage did not believe in Spiritualism.

A committee of prominent Spiritualists in this City undertook to bring this "Son of Thunder" to the ordeal of a public controversy. They called on a gentleman of large experience as a controversialist and expounder of the divine philosophy, who consented to champion Spiritualism in a written discussion of its facts and principles. The Editors of the *Graphic* were next waited on, and they expressed their willingness to publish the correspondence. Accordingly, a respectful invitation was extended to the ground and lofty tumbler of the Tabernacle exhibition—through the medium of the press—to come forth in his might, and to present his strong reasons. But he did not come. Like the Spanish knight—whose lively imagination found giants in windmills, and converted humble inns into fortified castles—he had an intense ambition to fight the phantoms of his own creation. Courage is a great thing; but discretion is so important in war that some one has observed that it "is the better part of valor." Perhaps we cannot too much admire this remarkable circumspection. This kind of warfare is generally safe and successful, for the reason that, one's foes will always down at his bidding.

But Spiritualists should excuse Talmage's neglect of their invitation. No doubt he had already in view the great work in which he has so recently distinguished himself. He had to go down to the perdition of ungodly men and women, and it became necessary to prepare himself for the service by much prayer and self-sacrifice. We do not learn that he ever "preached unto the spirits in prison"; but he had an important mission to stir up souls in Tophet—and he did it. He went into those retreats of the *Bacchanalia*, popularly known as gin-mills. He listened to the noisy revellers, and looked on the scene while the motley crew, at their midnight orgies, were drowning their senses in the contents of the bowl which some pious minister calls, "distilled damnation." He descended into the obscure dens of the gambler, where desperate men are wont to congregate. He went to obtain information of those who make all life a game of chance. He listened to their foul jests and shocking blasphemies; and we may suppose he received instruction; for, ostensibly, that was what he was after. He was willing to be enlightened in "ways that are dark," so that he might guide the young men of his congregation.

But his noble mission did not end here. Solomon speaks of a class of females whose "guests are in the depths of sheol." Talmage, the divine, visited the frail inmates of the brothels; his consecrated person being, all the while, under the special protection of the police. He stood by the polluted shrines of Beauty, and walked among the uncovered wrecks of womanhood. The sensual magnetism, that excites the baser instincts; that obscures reason and sears the conscience, was round him like an atmosphere. He stood within the open doors of hell. He inhaled the fumes of the bottomless pit; and his feet made tracks in the ashes of the unquenchable fire. He gazed at the seductive forms of the fallen daughters of Eve—soiled and withered flowers of the sweet Eden of innocence and love. He was less than the average Christian, if he did not sigh for "the angels which kept not their first estate." It was a sorrowful scene, but he has left us to imagine his sensations. His aversion to everything of a sensational and melodramatic character may suggest the reason for omitting a description. He calmly witnessed the delirium of unholly passions, and, possibly, may have felt something of the wild ebb and flow of lascivious life.

It may not be prudent for common people to frequent such places. They are open doors to the "outer darkness." The unregenerate man, who has not "crucified the flesh," should never venture to

"Caper playfully in a lady's chamber, To the lascivious pleasing of a lute."

He had better stay away from such places, and hire a gospel minister to go for him. In this way he may safely obtain all necessary information respecting the night-side of life. Mr. Talmage seems to have a taste for such employment. That he was safe in his pursuit of knowledge, we must not permit ourselves to doubt. In the first place, did he not have a special escort provided by the city government? And then, it is to be remembered, that he had (how long ago we cannot say) been hopelessly converted—promoted from nature to grace. In other words, some heavenly influence moved upon his *earthworks*, and

"Consideration like an angel came, And whipped the offending Adam out of him."

But Talmage, the divine, took a risk in which his prudence was not so conspicuous as it was in the conduct of his "holy war" against Spiritualism. It is well known that the invisible elements of contagion are often transported in one's clothing. The history of pestilential diseases furnishes painful evidence on this point. In like manner people carry along with them the moral emanations from every clean and unclean place they may choose to visit. The keen sense of the psychometrical reader of mind and character discovers these qualities a long time after. They adhere to the person and everything he may have touched. If those subtle emanations are impure, and exert a corrupting influence on the character and life of the man, they are liable to go with him from year to year, and through all time, for few people ever use moral disinfectants. In the light of these facts and principles, the imprudence of Bro. Talmage is painfully apparent. The serpents that raise their venomous heads over the winepress, and above the coils of the distillery, exhaled the poison effluvia of their terrible fascination over his person. He stood by the gaming tables where the pulse was feverish with excitement; where men dared the Fates and courted disaster, staked their all, and madly resolved to "stand the hazard of the die."

He had breathed the atmosphere of the bordello; and studied this phase of the subject in the lurid light that reveals the shameless fact and all the lineaments of depravity. And then—with his person and wardrobe reeking with every foul emanation—he hurried to the Tabernacle, regardless of the moral health of young men and maidens, and even little children—the lambs of his flock—to give his bad rhetoric and his polluted garments another airing!

How far it may have been necessary for Talmage, the divine, to go to those sinks of iniquity, as a means of increasing his knowledge and perfecting his midnight views of abandoned life in New York, may be inferred from the following extract from the correspondence of the *Daily Sun*. Speaking of the late course of Tabernacle Lectures, "Wide Awake" says:

"They are a repetition of sermons published by him in 1872, entitled the 'Abominations of Modern 'Nety.' In the fourth sermon in that book, entitled 'After Midnight,' may be found, word for word, his sermon of Sunday, the illustrations of which are so marked as to be unmistakable. The sixth sermon, entitled 'The Massacre of the Needle and Sewing-Machine,' is a *fac-simile* of his sermon on working-women's wrongs a few weeks ago; so also on club-houses, the dance, &c. If he acknowledges that his present sermons are a repetition (by request, of course), I have nothing more to say. But if he claims they are new, he is a fraud, and I think that the intensest of us could have heard of him used to pay for something better than worn-out brains, and a relapse of old sermons, with the addition of a gymnastic performance."

At the first blush, the world's people may not perceive a valid reason for the recent nocturnal explorations. But they cannot be expected to see all that Talmage saw. He knew that the only way to obtain accurate information was by many visits and patient research. It is here, especially, that we discover the scientific tendencies of his mind. In every field of investigation we must correct and confirm, modify or disprove, our first impressions by repeated experiments and a long course of observation. A man who bears the stamp of originality (there have been none like unto Talmage) could never be expected to depend on secondary means of information. Such a man will go to the bottom of things—to ultimate sources of knowledge—whether the same are to be found in heaven, earth or hell. Talmage, the divine, is the last man to depend on the testimony of such Spiritualists as Dante, Shakespeare and Milton. And if he ever did—in some limited degree—he knew that Francesca of Rimini could never have discovered everything worth seeing in the course of a single flight through the dismal realms of the Inferno. What if this man had been there many times before? There was yet opportunity to extend his acquaintance. Besides, that country may be supposed to present new aspects every time; and no one knows better than Talmage that the population is rapidly increasing.

Now the man who had been there before did not, it seems to us, really need a policeman to show him the way, to introduce him to the people, and point out the curiosities of the country. He had some conception—the result of imagination or previous explorations—of those dark caves where hags do congregate and prepare their mystic spells. He may have witnessed the blending of the miscellaneous elements of that infernal compound; and without going to see, he must have known that the "hell-broth" was "smoking hot" and highly seasoned. We must not presume that he had any appetite for such a repast; but still the messenger of the Tabernacle tarried there, and inhaled the fumes while he stirred the contents of the cauldron. The infernal chemistry was a study for a man of his peculiar tastes; and he went on with his analysis while he listened to the monotonous chant of

"Double, double toil and trouble; Fire burn, and cauldron bubble."

Under the inspiring influence of a mysterious charm he rose to the level of great things. The spirit of the Crusaders was upon him. They determined to recover the Holy Sepulcher; but Talmage, the divine, had a grander mission. He may not have expected to recover the primitive estate of every man; but he resolved to do something worthy of his unequalled opportunities. If the original Paradise had been lost, he was anxious to take a sharp detective along with him and look it up. He would go anywhere to find it. He was willing to travel all night, and be driven down the smoky tram-way that leads to perdition—all in the interest of mankind in general, and to complete his own remarkable qualifications as a popular guide to heaven!

In the report of the testimony in the suit of Mr. William G. Gelston, we learn how Talmage, the divine, paid off his church debt—which still remains unpaid; how he was congratulated for an achievement that was never achieved; how District Attorney, A. W. Tenney, was deceived, and the Rev. Doctors Jeffrey and Lyman, wasted their complimentary speeches. In the *Herald* of this City, of the date of the 7th ultimo, the whole story is told and need not be repeated here.

And it came to pass when the Tabernacle farce of paying the debt was ended, the mortgage remained, firm as the corner-stone of the temple. In that same hour the balloon of empty pretensions collapsed, and the veil of the Tabernacle was rent in twain.

In this letter I have far transcended my proper limits; and will not again send you a slight draft for so much space that may be required for other purposes.

S. B. BRITTON.

2 Van Nest Place, New York.

## Spiritualist Meetings in Boston.

**PARKER MEMORIAL HALL.**—Spiritualist meetings will be held at Parker Memorial Hall, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2 1/2) during the season of 1878-9. Good lectures and excellent music. The public are invited to attend. Free of charge. Rev. John Freeman will lecture Jan. 5th and 12th. Per order Ex. Com.

**INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET.**—W. J. Colville delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services commence at 10 1/2. Congregational Singing Practice at 12 1/2.

**ABNEY HALL.**—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2. The public cordially invited. J. H. Hatch, Conductor.

**PYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 60 Washington street, every Sunday, at 10 1/2, and 2 1/2 P. M. Excellent quartet singing provided.

**PARKER MEMORIAL PARLORS.**—The Spiritualists Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley, corner of Appleton Street, every Friday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

**CONSUMERS HALL.**—Free Trance Meetings commencing Sunday at 10 1/2 P. M., 23 and 75 P. M.

**ABNOTSFOOT HALL.**—Meetings are held in this hall, Waverley Building, Charles Street District, every Sunday evening, under direction of C. R. Marsh.

**Amory Hall.**—As usual, the hall was well filled, and the selections unusually interesting.

The exercises consisted of the following: Overture by orchestra, led by Prof. Bond; singing, responses, and Banter March; selection by orchestra; reading, "Two Roads," Mrs. Jones; recitations, "Christmas Eve," Charlie Cutler, "God's Love," Daniel Welch, "The Vulgar Little Lady," Willa Bell, "The Man of Words, and not of Deeds," George Cutler; Wing-Move-

ments, led by Mr. Ford; song, "Bells of Shandon," Nellie Thomas; dialogue, "Seven Little Cocks," Alice and Lizzie Bond; recitations, "Little Birds on Tree," Flora Frazier, "Lazy Sheep," Alice Blaisdell; song, "Oh Fair Dove, Oh Fond Dove," Helen M. Dill, accompanied on the piano by Miss Hopkins; recitation, "Winnie's Christmas Gift," Jennie Bicknell; selection by orchestra; remarks of Mr. J. B. Hatch; select reading, "The Death of the Old Squire," Miss Lizzie Thompson; closing with the Target March.

W. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, Dec. 29th, 1878.

**Usnell Hall, 7 Tremont Row.**—The circles last Sabbath were well attended. The tests given were not only convincing, but so easily were spirit friends recognized that all were well pleased. Several mediums were present. All enjoyed the instrumental and singing given through this musical medium by spirit control. The subject of Hope was given to the control in the morning from which a fine poem was improvised and sung. We are glad to know that the circle will continue on Saturdays, day and evening, also Tuesday and Friday.

**Pythian Hall.**—Dr. Charles Court (entranced) delivered a very highly interesting address in this hall to an appreciative audience last Sunday afternoon. "The Passing of the Old Year" was the subject, suggested by the Chairman of the meeting. A very encouraging view was portrayed of the progress of spiritual life, spiritual philosophy and science, and the intelligence concluded by saying that the closing year had witnessed greater advancement in these things than any other year that has rolled onward into eternity. Dr. Court is an excellent trance speaker, and ought to be kept at work in the spiritual field.

**New Hospitaler Hall, 712 Washington street.**—The discourse, Dec. 29th, on "The Spirit of Inspiration," through Mrs. H. A. Cate, was interesting and instructive. Tests were also given by Mrs. Cate, Mrs. York and Mrs. Chamberlain; singing, congregational, led by Mrs. Gallison. The subject of discourse for next Sunday, at 10 A. M., Jan. 5th, through Mrs. H. A. Cate, will be "The effect of placing the body on ice while the spirit is being separated from it, and the evils arising therefrom."

**The Boston Liberal Club** will hold a debate in New Era Hall, 176 Tremont street, Sunday, Jan. 5th, at 7 30 P. M. Subject, "Do Any of the Spiritual Phenomena Proceed from Departed Human Spirits?" Moses Hall will open.

## William Denton

Will inaugurate a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, commencing on Sunday evening, Jan. 12th, and on succeeding Sunday evenings to the close. The subjects of the lectures will be: 1. The fiery beginning of Our Planet; 2. How the World was Made; 3. Law of Progress and Advancement in Geology; 4. Glacial Period and Advent of Man; 5. Man in the Stone Age; 6. What the Scriptures of the Earth Reveal. 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.

## Movements of Lecturers and Mediums.

Matter for this department should reach our office by Tuesday morning to insure insertion the same week.

John Brown Smith of Amherst, Mass., is announced to lecture in Cosman Hall, Florence, Mass., on the evenings of January 21st and 28th, February 4th, 11th and 18th—five lectures in all. Friends in the West who have written desiring his services, are informed that he cannot leave the East at present, but contemplates a trip West within the next year if possible.

J. Madison Allen expects to speak in Atlanta, Ga., for the Spiritualist Society of that city, the last three Sundays of January. Will make further engagements anywhere in the South, for Sundays and week evenings—public lectures, and in company with Mrs. Allen, parlor seances and private sittings.

A correspondent informs us that "J. Frank Baxter lectured in Albany, N. Y., recently, and after the discourse described spirits present—among others, J. M. Atwood. Mr. Fish recognized the name as that of an old friend of his, who died in New York. Baxter gave an excellent description of the spirit. Many persons in New York knew Dr. Atwood, who was an old Spiritualist."

E. C. Dunn, M. D., of Rockford, Ill., is at present busily engaged in the delivery of his lectures on Astronomy, Physiology, and kindred themes.

Capt. Brown and Mr. Vandercrook were at East Milton, Dec. 19th and 21st; at Brockton, the 29th. Will be at Weymouth Landing the 5th of January; at Gardner, Mass., the 8th and 9th, and at Cummington, Mass., from the 10th to the 15th. They will attend the Convention at St. Johnsbury, Vt., Jan. 17th, 18th and 19th, and would like to make arrangements for the rest of the month or February, between St. Johnsbury and Chicago, or Philadelphia. Address at their appointments above, for terms and dates.

Mrs. Helen M. Tarnard, of Washington, better known by her spiritlight correspondence from that city, is on a brief visit to Chicago.

That first-class clairvoyant and healer, Dr. Wm. Wiegman, is soon to remove from Chicago to Grand Rapids, Mich., where he will take charge of a Healing Institute.

Col. Eldridge, the able lecturer, and his wife, an excellent test medium, have arrived in New Orleans, and are attracting the attention of most intelligent citizens.

Mrs. H. M. Morse gave good satisfaction in a course of lectures in Binghamton, N. Y., recently. Her address is Wayland, Mich.

L. Underhill, of Concordia, Cloud Co., Kan., proposes to lecture in Northern Kansas and Southern Nebraska, and would like to receive correspondence from points where his services may be required.

Dr. J. K. Bailey is ready to heal the sick or enlighten the people on the Spiritual Philosophy from the rostrum, and should be kept busy at work. His permanent address is Muskegon, Mich.

Dr. C. P. Sanford is lecturing in Kansas, and meeting with good success; he delivers from three to sixteen lectures in each place he visits. Has recently lectured in Manhattan, Ridgeway, Carbondale and Burlington. He expects soon to visit Gardner, Avon, Melvern, Pawnee Rock, Larned, and other places on his call.

Mrs. W. H. King, trance speaking and test medium, is engaged to lecture for the "First Society of Spiritualists" in Sacramento City, Cal., on Sunday evenings during the month of January, and will answer calls to lecture during the winter, in surrounding towns and cities, within reasonable distances.

## RATES OF ADVERTISING.

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

**SPECIAL NOTICES.**—Forty cents per line.

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For Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day preceding the expiration of the date whereon they are to appear.

## SPECIAL NOTICES.

**The Wonderful Healer and Clairvoyant!**—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. Monmouth, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

**The Magnetic Healer, Dr. J. E. Burgess,** is also a Practical Physician. Office 120 West Eleventh st., between 5th and 6th ave., New York City. J. A.

**J. V. Mansfield, Test Medium,** answers sealed letters, at 61 West 42d street, New York. Terms, \$1 and four 3-cent stamps. REGISTER YOUR LETTERS. J. A.

**A Favorite Cough Remedy.** For Colds, Sore Throat, Asthma, Catarrh, and other diseases of the bronchial tubes, no more useful article can be found than the well-known "*Brown's Bronchial Troches*." 25c. a box.

Dr. F. L. H. WILLS will be at the Quincy House, in Brattle St., Boston, every Wednesday and Thursday from 10 A. M. till 3 P. M. J. A.

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

**A Public Reception Room.** EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, writers, letters, etc., is established at this office. Strangers visiting the city are invited to make this their headquarters. Room open from 8 A. M. till 6 P. M.

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

## BUSINESS CARDS.

**Lydia E. Pinkham's Vegetable Compound** is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at 25c. per bottle. For sale by express, sent by mail, in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 238 Western Avenue, Lynn, Mass. Send for pamphlet. Sept. 14.

**NOTICE TO OUR ENGLISH PATRONS.** J. A. MORSE, the celebrated English lecturer, will act as agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe, should send their names, with the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PINKHAM, 238 Western Avenue, Lynn, Mass. Send for pamphlet. J. A. MORSE.

**ST. LOUIS, MO. BOOK DEPOT.** Mrs. M. J. REGAN, 220 North 5th street, St. Louis, Mo., keeps constantly on hand a large stock of books, and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

## ADVERTISEMENTS.

**VICK'S Floral Guide.**

A BEAUTIFUL work of 100 Pages, One Colored Flower Plate, and 300 Illustrations, with descriptions of the best flowers and vegetables, and how to grow them. All for a FIVE CENT STAMP. In English or German.

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**Vick's Seeds** are the best in the world. Send FIVE CENT STAMP for a Floral Guide, containing List and Prices, and plenty of information. Address: J. A. MORSE, 220 North 5th street, St. Louis, Mo.

**A SITUATION AT A SALARY OF \$800 TO \$1,000** per month for a woman who will spend \$100 and 4 to 6 months time in obtaining a higher education. Address: Miss CAMPBELL COLLEGE, Fairbury, Neb. Jan. 4.

**MRS. J. W. STANSBURY** will write on a Psychical and personal character, habits and disposition, and a perfect description of them for you to marry. If desired, or answered brief questions on Health, Business, Matters, &c., with advice, and practical hints concerning the future, and mail you free the "Guide to Clairvoyance." Send name, age, sex and lock of hair, with 20 cents (silver or stamps). Address: 56 Pine street, Newark, N. J. Jan. 4.

**ZELL'S ENCYCLOPEDIA** is the best. Two Volumes. Paris, 1878. Selling for less than ever. Agents write to T. ELLWOOD ZELL, 101 N. 3rd St., Philadelphia, Pa. Jan. 4.

**ITCHING PILES—SYMPTOMS** are moisture, discharging, itching, and burning, and a feeling of weight, as if a heavy stone were on the seat. It is caused by a local inflammation of the rectum, and is cured by the use of Dr. ZELL'S PILE OINTMENT. It is a sure cure, and is sold by all druggists. Mailed to any address on receipt of price, 25 cents a box, or three boxes \$1.25. Address: Dr. E. W. ZELL, 101 N. 3rd St., Philadelphia, Pa. No charge for advice. Sold by leading druggists. Jan. 4.

**MRS. IDA RANDOLPH**, the celebrated East India Medium, Psychical Astrologer, also International Remarkable Medium, 21 Tremont street, Boston. Jan. 4.

**MRS. DR. VAN NAMEE**, Magnetic Healer, treats all kinds of nervous diseases, or all other, 315 Lexington street, Brooklyn, N. Y. Jan. 4.

**MRS. M. A. CHENES**, the great Test and Business Medium, 108 Shawmut Avenue, Hotel Windsor, Room 2, Boston. Jan. 4.

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A T. S. MONTGOMERY PLACE, a small room, heated by steam, suitable as an office or for a study, and at a very low price. Apply to COLBY & RICH, Montgomery place, Boston. Nov. 27.

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## OCCULTISM, SPIRITISM, MATERIALISM.

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## The Logic of Facts:



**Bridget Nolan.**

My name is Bridget Nolan. I used to scrub for a living from daylight to sundown. I went out on Fleet street, Boston; the number I don't remember. I have been gone since November 1871. It was a cold snap at the time. I had hard work enough to keep the blessed life within me before I went out. It was suddenly I went.

'To the Chairman.' Now, sir, I don't know why I've come here. I suppose it was because

Aint it kind of late for slowlers? [alluding to a bouquet round the table]. [We have them all a year round.] Then I think Boston must be a pretty good place; I guess I'll put up here awhile. If you're going to have slowlers every day I'd like to come and see 'em. [We shall be glad to see you.] Do you really mean that

✂ We fully believe that women should have just as good an education as men; and if there is a discrimination it should not be in favor of the man.—*National Baptist.*

It is often said that a good stand at a high rent is better than a poor one rent free. Well, advertising brings a man before the public in a way that makes any "stand" good. The best stand you can have is to be in the newspapers.—*Troy Times.*

In contrast with this tendency, it is pleasing to note that Froebel's Kindergarten system (which doubtless is a product of the divinity inspiration,) carefully guards against any appeal to or stimulus of the love of rivalry, or flattery or vanity, or any selfish instinct of the child. On the contrary, it seeks in all possible ways to awaken and lead forth the unselfish and noble promptings of the better nature, and to strengthen these until they become habitual. Pupils are incited to do their best things, not for the sake of rewards or commendations, but to selfishly enjoy in exultation over others, but as gifts of affection or gratitude to their benefactors, or of kindness to the needy and unfortunate. Accordingly, when the leading promoters of the system in our country were asked to prepare an exhibit of Kindergarten work for the late Centennial

He has gone from our outward sight, leaving us the rich legacy of a well-spent life. We cannot weep for him, but rather rejoice that he is promoted to the higher life, and profiting by his example, endeavor to fill up our measure and do the work assigned to us, so that we may be prepared as he was, to enter into a beautiful mansion in the Father's house."

HENRY T. CHIL.







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