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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 Memo rial 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 arcana 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 M 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.

disciples of any school of thought or ethicstaking its place by the side of Neo-Platonism time, speaking out from their wonderful heights and its kindred philosophies of the East, and have called men to come to them; Gautama fearing not the treatment of those schools of fired with the fervor of consecrating love, thought peculiar to learned Germany. But this breathed on the nations of the East, till they is not all. I am here to day, my friends, to tell rose in the splendor of spiritually enlightened you that Spiritualism is religion 1 It is fashion- intelligence, and perceived the grand, the divine able in the schools of modern thought to denominate it othics; 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 amongthe 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 rift them 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 forefold, 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 wondersigns 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-or dered 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 hold 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 the seen, the felt and the known (through experience) of earth are but prophecies?

the reasonable field of inquiry on the part of the derful force descended upon the sons of men! 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 nincteenth 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

soil of receptive minds, there are those in exist- | tations may be characterized safely as but the Buddha, Chrishna, Christ-the Messiahs of all ence to-day who claim that no such proof of im- alphabet of Spiritualism itself. Some of you, at mortality exists. Job evidently had the same least, do not wish to remain in the alphabet trouble in his day, when he said: "Man dieth always: you wish to take the next step in unand wasteth away; yea, man giveth up the derstanding the new revelation that has come of it, though the amount perceived by him flust also naturally bear direct proportion to his powism, 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 demurrer which the ence on the part of the human family which the present age is reiterating in unmistakable lanpower of question, and will instinctively receive from the divine source or not at all. Man rereives spiritual light because there is that within him which must receive if-the yearning and response are there; otherwise he remains motionless and inert in this regard. In theologic dogmas and the clinch-texts of bigotry there is to the unperverted human heart no proof; such exhibitions belong to man's material naturefor 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 have to be called in ; and such power would be gold of truth contained in existing ecclesiastical vested in their presence as would bring about a systems. Religion cannot be swept away—life-less forms and symbols may totter, but the higher spheres of being. This new revela-Christian Bibles man gathers the records of sim- grand truths of inspiration will abide forever! tion is with you now working gradually to har-Spiritual truth is the mighty key that unlocks monize means to ends; it is with you in the the treasures of the universe. A greater degree | twilight hour, in the silent watches of the night, 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 representa- of those who have heretofore been its monthtion 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 in darkness with companions of like pursuits, or day with cheering assurances of the presence of stand in the light viewed by the approving eye guardian angels, ministering spirits attendant | of angels; no dying blood, no atonement by anon humanity, and warding off every evil and other can avail you-you are individually weavdanger. 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 coffined thought and the experiences incident to the 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 they demonstrate that beings do exist in spheres of action beyond the ken of the general attrimake not only their influence known to mortals, but to exhibit their tangible presence to mortal vision. Spiritualism is yet in its infancy; while

clearly understood that it would come within | what subtle agency then held sway, what won- | evidence which is now being showered upon the | after the edict of dissolution, yet these manifesghost, and where is he? As the waters fail from to you, and that is the presentation of the grand the sea, and the flood decayeth and drieth up; philosophy which is legitimately deducible from so man lieth down and riseth not; till the heav- these occurrences and their unfoldment. You ens be no more they shall not awake nor be ; are to comprehend that the sound made is not raised out of their sleep." But this only proves merely a sound-the table caused to vibrate is that all philosophies revolve in the same groove the vehicle of a mightier phenomenon than the and on the plane of sophism, while spiritual mere gyratory motion of matter ; that the flowtruth, judged by its results, reaches the intelli- ; er brought into the locked and darkened seance gence and understanding of man through its chamber is not merely a flower, but an evidence own avenues of power: and man, because of his of the power possessed by the unseen agents enspiritual allegiance to it, must naturally accept gaged in its transportation. All these occurrences point to the action of unseen agents; these agents claim to be (and by practical inveser of perception. The great objection that phi-tigation are so proved to be) the spirits of those losophy makes to theology is that it claims too, who once inhabited human forms : these disemmuch, and science is ever ready to retort in bodied spirits prove themselves by ocular dekind; but how much more can be claimed for i monstration to be able to divide what are known either theology or philosophy than is demanded to you as solid substances for the passage for science by her votaries? Darwin, Huxley, through of other substances; to hold in abey-Tyndall and their competers - how can they ance for a time the great law of gravitation ; in prove many of the assumptions which they are a word, they can temporarily set aside the usual necessitated to make in order to complete the routine of nature, that thereby they may atchain of their deductions? They cannot; and tract the attention of investigators and scientheir pragmatic idealisms must be accepted by tists (if they dare accord it) to a something the inquirer in advance if he hopes to proceed in which overleaps all the ordinary results of huthe least. We will not eavil about assumption man observation. Man to-day is faintly com--we who live in the midst of proof. We will prehending the attributes of the soul-he is disnot cavil at the doubts and sophisms of material- covering 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 earth-ward alone. These spirits urge that Nihlist enters to the claim for immortal exist- you recognize the spiritual gifts with which you are endowed, and embody the result of that recognition in your thoughts and lives ; and claim guage; since man's spiritual nature is beyond that the New Dispensation drawing toward you from the infinite-realm shall in due time find a response in every intelligent soul !

\$3,15 Per Annum, In Advance.

And reflecting on the spread of the philosophy and phenomena among men since the advent of Modern Spiritualism, what more wonderful things could be conferived 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 in the full glare of day, in all the ways and bypaths 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 societary, 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 1 Its voice on earth has not been silenced by the lapse of time, or the persecution or martyrdom pieces; 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 ing the garments in earth-life which the spirit must wear at death : brightly or darkly are you weaving them, according to your modes of outworking of that thought in the plane of mortal life." The Kingdom of Heaven for away? No! but here in the silence of your own souls-the significan 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 dungcon 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. Whovoices, while loving and sympathetic, are yet ever believes in spiritual manifestations and is practical and to the point in all the issues of life; not prompted to greater kindness and a broader benevolence toward his fellows, is truly a believer of the physical kind or type; whoever, butes of physical sensation, yet able at times to through the philosophic element in spirit-communion, believes that death is vanouished and slain, and is not thereby tilled with aspiration for the attainment of better things, believes many wonder at the striking things it can do in | only from the head-the heart has but little to the phenomenal plane, and say, If these things do with the matter in such case. Whoever be-[Continued on eighth page.]

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 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

In past ages nations have culminated to cerwithin'it that can be so distinctly stated and so tain heights of physical and mental power; of the senses. Notwithstanding the amount of indeed take place then they do prove existence

ilar impulsions of the Divine Spirit toward his children. Such an impulsion 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 exceptionably 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 heings 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 care ful 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 spectroscope 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

BANNER LIGHT. OF

Written, or the Balmer of Light. DESPONDENCY.

IN WILLIAM FRUNTON, AT THOR OF "DATSICS."

M. Cashs do av. A: 11 mu we dis of the life 1 had ? The next states to the who words earling, Moelling Entrate to e 13 My spantfillers At driv's alt as. They gu for sweet rest. A drall de spanning. From sources should a Makes my heart had less? It see his said fells This part melons of the automotion. Of the this is they a When he period address genek we do el dute my deemet But foodshi to da that he steaded, West the wood and each M. or the sugar wy. 1111

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BY THE SAUGENT.

Among the netive is used ists of the day Mr. Lesde Stephen is one of the last to when Spirit-nalist should add use a volt of discontagement. In pointing out, the work address in current us-ligious beliefs, and she wing how far short of the needs of the in-dern scientific mind, are the common the docied teachings in regard to the soul, he is unvertified voltaning the way for the advent of a psychological science which shall needs human to instally, not only as a postu-late of the transpirit, but as an informer from de-neod the transpirit science is an interaction of the soul and the transpirit science is an information of the science of the transpirit science is an information of the transpirit science is a science is a science is an information of the transpirit science is a science in the information of the transpirit science is a science is science is a science in the information of thing states to the

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There must be send that here here in the send of the send and knews. In the formatice the intervention of the send track of the send track of the send track of the send the s is moving." Emotions that contradict the reason often reach to a higher truth than lieason ever dreamed of. John Maynard, who stood at the helm of a burning steamboat till be could run it ashore, and saved a hundred lives by risking and losing his own: was it his reason, or his emotional na-ture, that impelled him to the heroic deced? Is the nobleness of such a self-sacrifice any the less true because born of the emotions? The function of the meditative reason, seizing only upon the relations of things, is important, and Spiritualists, who base so much on its de-ductions, should be the last to dispute this: but there is a reason deeper than that which argues and doubts, even the reason which feels and de-cides without any conscious ratiocination or balancing of arguments. Therefore is it funda-mentally true that "Nearly all truth is temper-amental to us, or given in the affections and in-tuitions, and discussion and inquiry do but little As men used formerly to build up their mun-dane systems irrespective of the facts of geology and astronomy, so would pseudo-scientists in

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> of a crass, ocan materialism that it cannot even believe that other, men really ever *believed* in inmortality, is rather a hopeless subject either 'for argument e. for fact. We have no hope of softening the wrath which Mr. Stephen has ex-pressed toward Spiritualism, but we do hope that before venturing to discourse again upon the genesis of the belief in immortality, he will look a tech is in the belief in immortality, he will look and it has stood in the way of many great in-ventions and wise reforms. Dr. Beard divides the universe into the known, the unknown, and the supernatural; and he tells us that "in the realm of the supernatural all things are possible, and all things are unde-monstrable." a little into the facts and explain them if he can, His notion that there is no element in the belief Now, would it not be a little less unscientific to say that we really do not know whether there is anything supernatural; that what seems to us such may be merely the natural unrecog-nized or misunderstood? What possible reason but dreams and emotions is exploded by uncontroverted facts. From actual phenomena, objective and subjective, known to savages as well as to civilized nen, issues the first serious belief in immortal-ity. As far back as history or tradition can go we find the belief, and we find indications of the origin of the belief. All history, all mythology, all literature, all medical science, contribute concurrent evidence to the establishment of this fact. The discoveries in the cave of Aurig-nac in France, recorded in Lyell's "Antiquity of Man," show that in the far-off times, which only geology can reekon, there were funeral feasts at which the departed spirit was fitted out with fees, and implements for his journey. And that the "infantile intelligence" of the men of that period gave a spiritual significance to the formality, there is every reason to believe. They knew, as well as Mr. Stephen, that the material feed-and implements were not carried off. From actual phenomena, objective and sub has a man, claiming to be a man of science, for saying that "in the realm of the supernatural all things are possible," when he does not even know of the existence of the supernatural? know of the existence of the supernatural? Ruling out the supernatural as merely the imaginary, what right, then, has Dr. Beard to say that certain well-attested facts are legiti-mate subjects of scientific inquiry, and others are not? How, except under his arbitrary metaphysical assumptions, is he going to make even a show of a defence? He would subject the proof of a fact to the same à priori limita-tions as the proof of a hypothetical proposition. The rotundity of the earth would not have been proved to this day if men of science had been "experts" of the type of Dr. Beard, and main-tained that facts cannot be demonstrated as "experts" of the type of Dr. Beard, and main-tained that facts cannot be demonstrated as well as propositions, or that they can be annihi-lated by his "deductive reasoning." The trouble with him is that he confounds deductive evidence with intuitive, and *vice vic-*sa. Now, it is demonstrative evidence only that is in the true sense sciencifie: and how out of material food and implements were not carried off.
The student of psychological phenomena finds a vein of peculiar facts in all history which are corroborated and explained by occurrences in our own day. The llebrew and Christian Scriptures are a rich repository of these facts, mixed bis purely negative notions, is he going to give with narratives of questionable authenticity. Many of them have no significance without the key that an intelligent Spiritualism supplies. Their unequivocal resemblance to the phenomena a of the present shows that they all belong to the same group.
Shallow and superficial investigators, exclusive realists, who, in the words of Schopenhamer, "with their catechism in one hand, and there origin of the world, atomism, and so forth," would relegate all spiritual phenomena to the origin of the world, atomism, and so forth," would relegate all spiritual phenomena to kind of imposture. But such explanations no longer carry weight. Careful observers are beoff.

JANUARY 4, 1879.

In the year 1826 the Royal Academy of Mcdi-cine in Paris appointed a commission of eleven members, who inquired into the whole subject of mesmerism for five years, and, in 1831, report-ed in full, and in favor of the reality of almost all the alleged phenomena, including clairvoy-ance. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unani-mous. They say: "We have seen two somnam-bulists distinguish, with their yers shut, objects placed before them; name cards, read books, writing, &c. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers." Here was a body of nine trained and skeptical physicians, undoubted experts (though perhaps not after Dr. Beard's definition), who examined the subject experimentally for five years, and then unanimously reported that clairvoyance is a fact. Does Dr. Beard flatter himself that he can annihilate such testimony by his "deductive reasoning"? Or that his claim to be an expert of experts on this one subject can be admitted by those who have studied it practically not only for five, but for forty-five years? Dr. Georret, of Paris, in his day an expert in

by those who have studied it practically not only for five, but for forty-five years? Dr. Georget, of Paris, in his day an expert in nervous and cerebral pathology, was the author (1821) of a nuch esteemed work on the "Physi-ology of the Nervous System," in which he bold-ly professed materialism. But in his hast will and testament he writes: "Hardly had my 'Physiology' appeared, when renewed medita-tions on a very extraordinary phenomenon, somnambulism, no longer permitted me to en-tertain doubts of the existence within us, and external to us, of an intelligent principle, alto-rether different from material existences; in a word, of the soul and God. With respect to this I have a profound conviction, founded upon facts which I believe to be incontestable. This declaration will not see the light till a period when its sincerity will not be doubted, nor my intentions suspected." It was not published till after his death.

when its sincerity will not be doubted, not my intentions suspected." It was not published till after his death. And this expert in nervous diseases, Dr. Georget, was converted from materialism by facts quite similar to those attested by Dr. Dur-yea and others in Miss Fancher's case. But Georget was not the only eminer t expert con-verted from materialism. Dr. Beard has of course heard of Cabanis, author of "Rapports du Physique et du Moral de Phomme." His writings have been a vast storehouse of facts for materialists. Yet in a posthumous letter, published by Dr. Bérard, Cabanis emphatically alandons his materialistic conclusions, and for-mally recognizes the necessity of an immaterial or spiritual principle. Few of the writers who are now using the arguments of Cabanis against the existence of psychical powers in man, ever mention the interesting fact that he lived to re-tract his error.

Mr. Stephen's notion, therefore, on which he bases so much of his abuse of Spiritualism and denial of immortality is simply a blunder, unbecoming in one who assumes to give scientific instruction on the subject of the foundations of buman belief in a future, state, and who would ascribe it all to decoming?

accrite it all to decoming? It is very enrices to see, in Mr. Tylor's ac-count of the nature and genesis of the belief among the "low races," how accurately their notions on the subject of the spiritual body cor-respond with those got from the well-established facts of Modern Soiritualism. We are surprised that so suble a thinker as Mr. Stephen should

. Dr. J. O. Wilkinson.

He then told Hondin numerous details as to his son, in some of which Hondin tried to deceive him, but in vain; and when it was over, Hondin declared it was "stupefying," and the next day signed a declaration that the facts reported were correct, adding; "The more I reflect upon them the more impossible do I find it to class them among the tricks which are the objects of my art." His two letters were published at the time in La Silve, Mar 197

them among the tricks which are the objects of my art." His two letters were published at the time in La Sücle, May, 1847. . Will Dr. Beard contend that Houdin, the most expert of conjurers, and whose business it was to find out every trick that he could utilize to strike one with astonishment, was not, atter all, so much of an expert as himself; that he did not know how to investigate by "deductive rea-soning," and that what he thought he saw did not happen? If the Doctor can find any per-sons simple enough to believe such a claim, he is quite welcome to such converts. Capt. R. F. Burton, the famous English trav-eler and explorer, in a letter to the London

quite welcome to such converts. Capt. R. F. Burton, the famous English trav-eler and explorer, in a letter to the London *Times* (Nov., 1876), writes : "The experience of twenty years has convinced me that perception is possible without the ordinary channels of the senses;" and he remarks on the subject of clair-voyance, that it is to be "proved or disproved, not by hard words, nor by mere logic, but by experiment and facts." A very different opinion, it would seem, from that of Dr. Beard, who wishes us to take it for granted that his "deductive reasoning" must set-tle the matter, and if facts contradict that, why then so much the worse for the facts! Dr. F. Lefebre, Professor of Pathology in the University of Louvain, a very learned physician, would not have discredited Dr. Speir's testimony even to an instance of prevision on the part of Miss Fancher, for he writes : "It is possible that the power of foresight by somnanbulists may be raised to a degree far above the ordinary level, and that they can sometimes penetrate into the future so far as to excite our utmost as-tonishment." Unnumbered incidents, similar to those I have

into the future so far as to excite our utmost as-tonishment." Unnumbered incidents, similar to those I have related, might be quoted. I have witnessed many myself during the last forty years, and I have seen what the cleverest conjurers can do in innitation of clairvoyance and mind-reading; but I will take the word of the best of them that the process by which the genuine clairvoy-ant gets his knowledge is incommunicable. Mr. Bidder, the highly esteemed English arithme-tician, who excited wonder when a boy by his instantaneous answers to complex questions in arithmetic, on being asked how he did it, replied, "I don't do it; I see it." And the clairvoyant can give no better explanation than this. The only true experts in such a phenomenon

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as clairvoyance are those who have studied it experimentally for a long series of years, coör-dinated the facts, ruled out all that was doubt-ful, and by repeated tests satisfied themselves, ful, and by repeated tests satisfied themselves, ander a great variety of conditions and through many clairvoyant subjects, young and old, the sound in body and the unsound, the ignorant and the educated, that the existence of such a faculty is proved beyond a question. The very element of positive, aggressive distrust, which Dr. Beard would bring to the investigation of so subtle a phenomenon, would be fatal to any sat-isfactory result. A name or a fact which we try to force our-selves to remember may evade our most anxious

A name or a fact which we try to force our-selves to remember may evade our most anxious endeavor. But if we give it up, and think of something else, it may soon start up, automatic-ally as it were, and summon consciousness to seize it. Every experienced investigator knows that the most wonderful proofs of clairvoyance are those that are unexpected and spontaneous. Try to extort them by your imperious manner, or show distrust (and you cannot well feel if or show distrust (and you cannot well feel it without showing it to clairvoyant sympa-thies), and you spoil the conditions, and perhaps go away ignorantly pronouncing it all a delu-

"Fear of experts," says Dr. Beard, referring to Miss Fancher's case, "is one of the symptoms, almost pathognomonic." Not a fear of genuine experts, but a sense of the folly of dealing with those persons who are strongly committed against the fact, and who bring the predetermination not to be convinced, is the real motive that makes the sensitive subject shy of such experi-menters. menters. Dr. Beard tells us that "human testimony is

menters. Dr. Beard tells us that "human testimony is the product of the human brain." It was but just now that Dr. Hammond, who also denomnees the Fancher narrative as "all humbug," and who asserts that "there never was a case of clairvoyance," told us that "the spinal cord and sympathetic ganglia are not devoid of mental power." How, then, do we know that human testimony does not come from the ganglia? Once it used to be thought that mental mani-festations came from what the simple still call the mind : and that the brain was merely an in-strument for thought, even as the eyes are for seeing and the ears for hearing. But "nous arons changé tout cela." Thought is now mere ly a product of the movement of certain kalei-doscopic molecules in the brain ; and if I think differently from Dr. Beard he must not blame mé, since it is merly because the molecules in my brain get disposed, or shaken up, differently from those in his own. Thus thought lacks the character of logical necessity, and universal truths are impossible, all except those that come from his own individual "deductive reasoning." Here are his words: "Human testimony is the product of the human brain, and its scientific

from his own individual "deductive reasoning." Here are his words: "Human testimony is the product of the human brain, and its scientific study belongs to those who, like physicians, de-vote themselves to the study of the brain in health and disease." So, then, it now appears that all these books that have been written on mental philosophy, the human understanding, logic, and the laws of evidence by the Aristotles, Lockes, Berkeleys, Humes, Kants, Hegels, Hamiltons, Mills, Von Hartmanns, Blackstones, Kents and Storys must be displaced as rubbish to make room for the writings of Drs. Beard and Hammond! And if Dr. Beard is an expert in judging of human testimony, why not in judging of other "products of the human brain," and for the same reason? Why can he not hay down for us the laws of taste in poetry, painting, music, and general literature? Are they not all, equally with human testimony, products of the human brain, and does not their "scientific study" be-long to one who devotes himself "to the study of the human brain in health and disease"? Dr. Beard says: "We have not in our profes-sion a more honorable or able body of men than some of the Brooklyn physicians who have been, directly or indirectly, connected with the case of Miss Fancher: and vet the instincts of the

some of the Brooklyn physicians who have been, directly or indirectly, connected with the case of Miss Fancher; and yet the instincts of the majority, both of general practitioners and spe-cialists of nervous diseases, reject all of their testimony relating to the claims of clairvoyance, mind-reading and prophecy." This time it i "instincts" that must be ad-mitted to be withers cloud under the Back's

mind-reading and prophecy." "This time it is "instincts" that must be ad-mitted to the witness stand under Dr. Beard's ruling. When it comes to quoting the "instincts" of cortain physicians as any authority in a ques-tion of clairvoyance, is it not in order for Dr. Beard to explain how it is that the instincts, coupled with the long and multiplied observa-tions of men like the liev. Dr. Daryca, Prof. Chas. E. West, Henry M. Parkhurst and Dr. Speir, all in Miss Fancher's favor, should not be as authori-tative as the instincts of professional persons experimentally unacquainted with the facts, probably not knowing Miss Fancher, and who now, on purely à priori grounds, mere instincts, would impugn her honesty? "Instincts and de-ductive reasoning !" Does Dr. Beard really suppose that men, seriously in search of facts, are to be staggered by arguments like these ? But Dr. Beard is not without a precedent. There is another eminent authority, one who in a certain department was himself an expert, who thought as highly as he of instinet, and said : "Beware instinct! The lion will not touch the true prince. Instinct I shall think better of myself and thee during my life; I for a valiant lion, and thou for a true prince."

of soumambulism, whether spontaneous or in-duced by mesmerism, have come to this conclu-

duced by mesmerism, have come to this conclu-sion. "I think we may now regard it as establish-ed," says Dr. Gregory, "that (in clairvoyance) the subject often possesses a new power of per-ception, the nature of which is unknown, but by means of which he can see objects or persons, near or distant, without the use of external or gans of vision:" and my own prolonged experi-ence amply confirms all this. The over confident attacks of Drs. Hammond and Beard are merely repetitions of what has been going on the past hundred years : and when the money test has been proposed and re-jected, the ignorant have cried out, as perhaps they will cry now, "This settles the thing !" But no : the thing has been many times settled in that way, and has not stayed settled. Where there were ten believers in clairvoyance thirty years ago, there are ten thousand now. It is there were ten believers in elairvoyance thirty years ago, there are ten thousand now. It is useless for us to point to the interminable ac cumulations of ever recurring testimony in be-half of the great phenomenon: for these soi-disant experts take the ground that the testi-mony of the whole human race would be of no avail against their own "deductive reasoning." Of what use is it, then, to dispute with such per-sons, since they substantially tell us that facts of nature, alundantly attested and moved sons, since they substantially tell us that facts of nature, abundantly attested and proved, must give way to their own individual prevon-ceptions of what it is proper for nature to per-mit? But, as Lord Bacon well remarks : "The voice of nature will consent, whether that of man do or no"—"instincts and deductive rea-soning," prepossessions and metaphysical crotch-ets to the contrary notwithstanding.

(From the New York Herald,)

Miss Fancher.

WHAT "SPECILUM" HAS TO SAY IN REPLY TO PROF. PARKHURST AND OTHERS ON THE BUBJECT OF CLAIRVOYANCE.

To the Editor of the Herald:

To no ranor of the freque: Having investigated such subjects for many years, and having read with much interest your narrafive of the phenomena occurring through Miss Fancher, and the subsequent correspondence. I desire your permis-sion to discuss the questions involved. Miss Fancher's case may serve as a text for many sermons. Her case is marvelous, but only in degree. Hundreds similar in many respects are recorded and as well authenticated

BANNNER OF LITby the simple presence of an uncongenial person, agreesively disposed.Suppose some "expert" should go to Draw and say. "Here is a certified there is more thised there is a certified there is a certified there is an entified there is a certified there is a certified there is a certified there is an entified there is an e

writes: "The First Society of 'Truth-Seekers' was organized about two years ago, and has until lately writes: "The First Society of "Trith-Seckers' was organized about two years ago, and has until lately held its meetings in a private house. Sunday, Nov, 17th, they dedicated a hall 660 East Market street) to the work of the angels. It was beautifully decorated with evergreens, autumn leaves, ferns, &c., and a large array of motioes dotted the walls, among which were the following: 'Welcome to the Angels' 'Let harmony prevail,' 'Kind spirits, guide us all,' We are seekers for truth,' Sacred worship,' 'Nearer, my God, to hee,' 'Kind works can never die,' 'Friendship, love and truth,' 'Faith, hope and charity,' 'Heaven is my home,' 'Do right and fear not,' etc. The halt was well filled with an intelligent and appreciative audience. After preliminary services appropriate and interesting specches were made by the following: Mrs. Dr. Buelt, of Indianapolis; Mrs. Mary Taylor, of Plainfield; Mrs. Dr. Cutter, of Louisville; Mrs. Amphtett, N. W. Parker, Esq. Mrs. L. Smith, and J. R. Buelt. President of the Association. In the evening another refreshing time was had. Several of the above named speakers were present, and they seemed inspired with the sacred presence that seemed to pervade the atmosphere; and by the help of our angel friends we hope to present the tangible evidence of the inmoortality of the soul; and may the dear old *Banner* assist us in leading the way to victory."

New York.

WATERTOWN.-A correspondent writes : "The communication published in the Banner of Light from REV. GARDNER BAKER of this place, was received inst three weeks to a day after his passing to spirit-life. from the camp-meeting ground of the Methodists known as the 'Thousand Isle Park,' near Alexandria Bay, N. Y. Rev. Mr. Baker was for many years pre-siding etder of the Black River Conference, and a man respected and beloved by all who knew him. He was some seventy-five years of age, and has been on the su-perannuated list of preachers for some years. Having known him for the past twelve years, I can say that 1 think the message quite characteristic of him. Ills home was here in this city. Also the message published at the same time from GEO. ROWLITS, who was killed at Lyon's Falls, N. Y., by the burning of a river steamer, which took fire in the night, while moored at a wharf, and al hands asleep. Mr. Roberts was one of the boat hands, and was suffocated by the smoke, and burned there. The name and incidents are given correctly." REV. GARDNER BAKER of this place, was received

DUNKIRK .- C. M. Benson writes : "There are some outspoken Spiritualists in this place, and a good circle outspoken Spiritualistis in this place, and a good circle has been held regularly for years. We have had some good recturers visit us occasionally. Mrs. Watson, of Titusville, Pa., gave us some spiculdid lectures; Mrs. Amelia Colby, of St. Louis, was also here, and her strong and hoble words were well received. We hope these hadles will speak for us again ere long. A large number of our citizens are interested in the Spiritual Philosophy."

they say he died in Florida, and his age and time of his exit are all given correctly. He was a lawyer, and went into the army in time of the civil war. The HENRY BACON, whose message was also printed in your paper, was settled over the First Universalist Society of Providence, R. L. somewhere about the year 1813. Thave heard bim preach many times."

Massachusetts.

SALEM .-- We are pleased to announce that Mrs. H. M. Wells, the medium and trance-speaker, who has given good satisfaction to crowded houses in our own given good satisfaction to crowded houses in our own and neighboring towns, has consented, at the request of her controlling influences and houry friends, to an-swer calls to lecture in the vicinity of her home during the lecture season. Trail who desire good lectures and poems upon true Spiritualism we respectfully recom-mend her. Her address is Huehand Avenue, Salem. Mass., Boy 201. W.M. PRATT, E. B. AMI S. Annot WALKER, M. J. HUSTISCION, STIPHTN G. HOOPFR. AMITI, COOR.

Oregon.

FOREST GROVE, ... Mrs. F. A. Logan Robison writes that she has not retired from the lecture field, but holds herself in readiness to heal and speak occasionally. Twelve years of continuous labor in the field is of public mediumship have, however, so wrought upon her health that she has found it necessary to seek rest, repose, and the quiet of home influences. She hopes to bring out her book entitled "Heart Throbs" at an early day. Her address hereafter will be as above."

Children's Department. TALES OF THE EVERLASTING MOTHER.

Written dawn through the Mediumship of

ADELMA, BARONESS FON FAY, Of Gonobitz (in Styria), Austria, and translated spe-chally for the Banner of Light.

TALES OF THE AIR.

The storm has its language and experiences: the flowers, the hirds, the moon and the san have theirs also; but no one of them is present everywhere as the air. All happens, is developed, speaks and lives in her. She can flatter, caress and praise, as well as storm, roar and rage; Through the air I know so many things. She it is especially who reads the thoughts of mankind and sympathizes with their feelings. Yes, she it is in whom men nearly all confide. She knows all mysteries. She receives the joyful shout, the loud laugh, the cry of pain, the deep sigh. To her, gloomy and bitter, man carries his sorrow; gaily he shares with her his felicity. Ah! the good old breezes, how much they know! How much have they to carry here and there, how arate language. The thoughts of men are the friends of the air.

"Once," said a little breeze, "I saw a woman's countenance. She was standing, gentle and pale, 1 in the cool evening air. All at once her face changed to that of a Medusa. She elenched her fists, beat her breast, tore her flowing hair : she threatened invisible forms in the air. The pale, weak woman became a Titan in strength, a god of vengeance in expression through pain and things, but who have not lost the inherent religion passion. In her desperation she breathed out to me all the sorrow of her love. Yes, the love of mankind, which brings so much happiness and peace, and also distorts the countenance with despair and grief.

The worst, to me, is the out-breathing of a mute pain that rises in heavy sighs from the heart is a pain that burns in the inner breast of man, where it slowly lays waste all life. To the human breast so hard a sorrow can come that the heavily afflicted asks himself. (Have 1 still feeling, or have I become insensible to bevery-thing? He goes among his fellow-creatures, he laughs, but all the time he carries a blighted but precious corpse about in him, on which he never dares to look. His heart is bleeding ever, slowly, drop by drop. Again, I have seen a woman whose life stands out clearly before me through the many thoughts. The worst, to me, is the out-breathing of a

The Woman's Church.

(Official Announcement by the Council.) The introduction of this new organization to the public requires a brief explanation of its origin and purposes. A group of ladies (about thirty in number) belonging to the scientific and religions association founded by Prof. Buchanan, called the Psychometric Sociely, having become deeply impressed, not only with the higher religious and scientific truths developed in the Society, from profound investigation of the science of man, but with the duty and necessity of living up to the highest dictates of wisdom and religion, have agreed to cooperate and sustain each other in an advanced movement for featizing, if possible, a higher, purer, and wiser religious life.

The doctrines of Divine Wisdom and Love, embodied In the philosophic lectures of Prof. Buch man, point to a higher condition of humanity than the world has ever seen, which, we believe, is not visionary, but practicable and capable of being partially realized at present. As the first and immediate duty of those who justly onceive the Divine laws and feel their obligation, the members of this Society desire to establish the Woman's Church, as proposed by Mrs. A. H. Adams, to be followed, we hope, hereafter, by many Church Soeleties of Divine Love and Wisdom, in which both sexes shall be united, and the principles of Divine Love, as now understood, become a reality. It is the belief of Prof. Buchanan, based on protound science and philosophy, that women are peculiarly qualitied to lead in philanthropic and religious movements. Hence the Psychometric Society was formed of women; and in accordance with the same policy, it was thought best to fultiate a new religious movement by establishing first a Woman's Church to illustrate the highest rellgious ideas

The object of the Woman's Church is to embody reffglon Instead of theology the Divine Spirit instead of the human dogma. All churches betetofore conducted by men have been churches of doctrine developing doctrinal differences, resulting in discord, sectorianism, hatred and wars. The bacept of Christ John xills, that his disciples should be known by their loving one another, has never been extensively realized on earth; for not only do rival seets engage in religious wars, but members of the same seet belonging to different nationalities, are ready to assail each other's fives when ever commanded by political rulers.

We wish to put an end to discord and war, which we consider incompatible with religion, and to unite all under the divine banner of love, unfolded in derusatem over eighteen centuries ago. And as the sphere of love is the sphere of period feedom and toleration, we shall use the same treedom of thought and expression which we accord to others ; and we ask the coopera I tion in this Church of none but those who can be toler ant and kind in thought and deed, and who intend to lead such lives that the world shall be better for their having lived in it.

A church should be founded on the Divine Love which unites, and not on the doctrines and speculamuch that is fresh to distribute. Yes, the Thons which divide, and which are not religion, and are breezes dissolve sound, make tones accord, sep-) not Christianity. If (Inist is its founder and exponent, In founding a church on *doctrine*, instead of *tore*, we trample on the teachings of Christ, as they have been trampled on for nearly nineteen centuries.

The Woman's Church, therefore, has no creed, 'It simply professes, as its law of life, "Thou shall love thy neighbor as thyself ;" in which loving law all professing Christians may unlie, as well as the sincere followers of other religions ; and not only they, but the scientists and speculators who have reasoned or forced. themselves into ignorance of all divine and beavenly which belongs to the inner chambers of the human soul. True religion should not repel the scientific and free-thinking, for religion no less than schence demands that we should ever diligently and freely seek the highest truths through every possible channel brough Nature no less than inspiration, for Nature is Itself an inspired volume, in which there can be no de-

New York, Jun., 1879.

BANNER OF LIGHT.

ter. I was a coward on instinct. I shall limit better of myself and thee during my life: I for a valiant lion, and thou for a true prince." "Studying the subject through the reason," says Dr. Beard, "we know deductively by the law of biology that no member of the human species can have any quality different in kind from those that belong to the race." If anything were needed to show the shallow-ness of Dr. Beard's pretensions to be an expert in regard to clairvoyance and cognate phenome-na, this one sentence would suffice. What real expert denies that clairvoyance is a faculty prob-ably latent in all human beings, but developed only under cortain conditions abnormal or in-frequent? Because an adult man may not be able to tell one tuno in music from another, and little Mozart at fivo years of age shows marvel-ous powers both in excenting and composing music, do we infer that Mozart had "a quality different in kind from those that belonged to the race"? Clairvoyance being sometimes conditionally monified we infer that the same negative for

different in kind from those that belonged to the race"? Clairvoyance being sometimes conditionally manifested, we infer that the same psychic fac-ulty is common to all human beings, though, in this life, unconsciously latent or undeveloped. Dr. Beard takes certain facts gleaned from his experience as a medical adviser in nervous dis-eases, and rejects, simply because they do not harmonize with his foregone theory, a large class of other facts gleaned by competent persons giving special attention to the mental phenome-na manifested. How, then, can we place any reliance upon the deductions made by him from laws or rules derived, not from all the facts, but from only a few, and those, perhaps, purely physical in their nature? In what possible way has he qualified himself to pronounce against facts which he has not witnessed, but which are amply attested by other persons, including phy-sicians?

"Why, by my deductive reason," he will re-ply, while the truth is that there is no reason in his deduction, since he has accepted but a por-tion of the facts, and arbitrarily excluded others which he doning to know Whithert environ which he claims to know, "without examina-tion," are false. It follows, then, that what he calls his deductive reasoning has no more scien-tific value than the "instincts" which he felici-tutes himself on, as having led some of his pro-fessional brethren to charge Miss Fancher with fraud

Unless the Fancher case is overturned by something very different from the impotent and unscientific antagonism of Dr. Beard, its well-attested facts must be a valuable contribution to that enlarged science of psychology, the ma-terials for which have been fast accumulating during the last hundred years, and nover more rapidly than during the last ten. Boston, Dec. 17th, 1878. EPES SARGENT.

Boston, Dec. 17th, 1878. EPES SARGENT. P. S.—I have just learned that Dr. Hammond proposes to test Miss Fancher by placing in an envelope a check for a sum of money over \$1,000, and having her tell, in the presence of three scientific examiners, two of them being compe-tent neurologists, the amount, number, date, on whom drawn, signature, &c., she to have the money in the event of her success. Ever since Puységur's experiments in 1784, offers like this have been repeatedly made, as Dr. Hammond must be aware, and declined generally in cases where some experienced per-son had charge of the sensitive subject. And why declined? Because you might as well ex-pect the needle to point true while you are agi-tating the compass, as expect to elicit clairvoy-ance under the stress and excitement of an anx-ious motive, or under the disturbance produced

many respects are recorded and as well authenticated as most facts 19 pathology. The recent evidence in the Vanderbilt will case, and several cases of a similar na-ture, show that the question of claryoyance is of con-siderable importance to wealthy believers. Is a man same who believes in clairvoyance? Can he make a valid will? These are medico-legal questions urgently requiring discussion by the medical profes-sion; but the whole subject is so tabooed as to make it almost impossible to discuss the matter in a medical journal.

make a valid will? These are medicolegial questions in put the whole subject is so faboaed as to make it almost impossible to discuss the matter in a medical journal.
 The maner in which this case is treated by several so-called experts is, in my ophion, most unclaritable and unscientific, and savors more of the police detective than the physician. Miss Fancher and her friends ought certainly to be treated as honest till they are noven otherwise. Every scrap of evidence thave read tends to remove this case oul of the category of the policesional "medium" or advertising cilarroyant class. The intense self-satisfaction and arrogance of some of the eritles is annazing. The several physicians and others who have publicly testified to the facts must be astonished to discove how dreadfully blind and stupid they have been without knowing it. Here they have been this to remove the sublime in self-concelt, take they have been trusted for years with the lives of thousands, and it seems they are not to be trusted as regards simple, physical question, for better and more unality in the world, all the claims of Miss Fancher must be accepted and without question, for better and more unality of the soft they fave out on the body of men than some of the Brokelyn physicians who have been dimeetly on the well be obtained on any scientific problem. . . We have not in our profession a more honorable or albe body of men than some of the Brokelyn physicians who have been dimeetly or his or with any similar case, could casily show that be claims in these respects were the result of antimeter dimeet dimeetly of the sole of the sole of the similary of the students of the subject of the sole of the state and they are not the sole of the they have obtained on any scientific problem. . . We have not in our profession a more honorable or a labe body of men than some of the Brokelyn physicians who have been dimeetly or indirectly compared to the sease of Mollie Fancher. . . Any expert, by half an hour's expendenting

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was particle and that a poor, ignorant girl like this could fool met like of him, and the facts
was particle and the farmed.
Was persent I have bandaged her eyes most secure-ly, and opened a book picked up at, random, and she
was particle and the farmed of her success.
Was persent I have band appendiced. What is such a matter, under conditions of my own making,
would burn my diplomas and "go West." Although
If thought a poor, ignorant girl like this crucial test (as Dr. Hammond
was going onthrough solid walls, and read blindfolded,
weil inter the distarbance produced
would burn my diplomas and "go West." Although
If the a cistarbance produced
would burn my diplomas and "go W experts.

New Hampshire.

SUTTON CENTRE.-Fred H. Marshall writes, Dec. 22d: "The appointment which was published in your valuable columns a short time ago, announcing that Mrs. Lizzie S. Manchester would speak at Nelson's Hall, Sutton Centre, N. H., on Wednesday evening, Dee, 18th, was promptly filed. At the opening of the lecture Mrs. Manchester improvised music and sang a song, combining two subjects given by persons pres-ent, as follows: 'Home' 'Home In Sutton.' which was followed by a scientific and sterling tecture from a combination of the following subjects, which were given by the audience: 'What will be Our Employ-ment in the Spirit-World?' 'Was Jesus a Myth and Christ a Fancy?' 'When Doctors Disagree, who shall Decide?' After the becture several subjects were given for songs, as follows, each being rendered sepa-rately and to the perfect satisfaction of all present: 'Spiritualism Triumpbant'; 'They're Around. They 're Around'; 'The Joys of Our Future Home.' Mrs. Manchester's musical talents and gift of improvising songs from subjects given by the audience are fast gain-ing for her a very wide reputation, while as a speaker and laborer she is worthy of her hire.'' valuable columns a short time ago, announcing that

Connecticut.

NEW LONDON .- A correspondent writes : " We attended another circle at the Post Hill House, Tuesday evening, Dec. 17th. Harmony prevailed and the mani-festations were excellent. The mediums present were Dr. Nicholas Itali, of Norwich, Mrs. Henry Tooker, of East New London, and Mr. Nelson Hempstead, of New London. Dr. Hall was controlled by Spirit Allen Dan-forth, of Plymouth, Mass., who passed to spirit-life about five years ago. He gave his age as sixty-six years; said that his death was caused by small-pox; that he took the disease by counting some money which was brought to the bank for deposit by an Irish woman who had a case of small-pox in her family. Mrs. Tooker was controlled by a spirit glying the name of Barker, who said that years ago he used to come to the Post Hill House and get his coffee, bread and cheese every morning, etc. Mr. Hempstead was con-trolled by the spirit of his brother's wife, who passed away eighteen months ago. She gave a full account of the condition of her sister, who, she said, now lies very sick at Stamford. Other circles are being held in the southern portion of our city, and also in every town in this section of the State, proving that the good work of spiritual enlight-enment is making healthy progress." evening, Dec. 17th. Harmony prevailed and the mani

Vermont.

WELLS RIVER. - G. W. Kingston writes, Dec. i3th: "I wish to say that I was never a believer in Spiritualism, and have always opposed it, being as skeptical as one could be until recently, when I was visiting a friend at Wells River Junction, who is a strong believer in it. He informed me that a test and materializing medium, O. P. Lovering, had made ar-rangements for a dark circle at his house on the follow-ing evening. Invited, I consented to join them. The table manifestations were declared by those present to be the best they ever witnessed. The tests which fol-lowed alone convinced me that no fraud was being practiced. My father and mother fully materialized, and conversed freely with me. Fifteen persons were present, and each one received tests, and the spirit-triends of many of them fully materialized, to the num-ther of eighteen. Any one receiving such tests as we did, could not but believe in spirit-communion. I shall no longer ridicule Spiritualism, but do all in my power to promote it, to help the cause along." 13th: "I wish to say that I was never a believer in

she has poured forth to me. To this woman there came once a great woe. Cruelly and audaciously the most precious thing she possessed, her purity, was stolen from her. An impure love was roused within her. At first she was intoxicated with bliss; a glorious life seemed to unfold itself before her. She caught after this and every pleasure, absorbing the alluring, balsamic odor deep into her breast. And so she sank from grade to grade. But all at once, in the midst of this dreamy, sweet life, came the shades of past times to her, the pure, peaceful angels of her earlier, unsullied being. They glide by, casting compassionate eyes on the sensual, ugly demons of wicked love. The woman awakes as if from a heavy dream. What should she do now? Permit herself to be scared, perhaps even quite destroyed, by demons? Can that which has once been experienced become annihilated, as if it had never been there? No: do what one will it is still there-ever there-the remembrance of the experience remains. She had been ensnared by bad spirits, and she would destroy even the thought of it; but she could not. Peacefully and kindly the angels of her purity took this poor woman, who could no longer return to life and joy, into their arms. Weeping, and full of woe, her angels embraced her, but only as one decayed and dying, for the spirits of the stupefying, wild dream had destroyed her. She could not forget it; evening, morning and noon she cried: 'Keep away from me! Back! Back! ye spirits of memory. Now I am with holier spirits. Back!'

So the falsehood and poison of her earlier intoxicated happiness followed her even in her last hour. She died slowly, fading away little by little, sometimes smiling, sometimes weep ing-a spirit broken by memory. Gently and lovingly the pure angels of love sustained her in the midst of the scorn and reviling of the wicked, hard world, till, as a spirit delivered from the sins and snares of earth, she turned to them with deep thankfulness-for they had brought her where she again found her purer self."

[Continued in our next.]

State of New York.

SHALL THE LAW EXEMPTING CHURCH PROPERTY AND MINISTERS BE REPEALED?

To the Editor of the Banner of Light: The New York State Liberal League Committee are making arrangements to get a full and complete canvass of the State for signatures to a petition of which

the following is a copy: The bollowing is a copy. To the Legislature of the State of New York: We, the undersigned, citizens of the State of New York, petition your Honorable Body to repeal the present laws of the State that exempt church property and "Ministers of the Gospel and Priests" from taxa-tion

Names.

Will you, Mr. Editor, allow me to invite, through the Banner, each of your subscribers who reside in this State to assist us in this work? Blank headings like the above on application to me will be supplied to any one desiring them. In this State there are many mil lions of dollars invested in church property that is exlions of dollars invested in church property that is ex-empt from taxation, and many thousand ministers and priests who are each exempt from taxation to the amount of fifteen hundred dollars. This is an injustice to all non-Christians that we desire to rid the State of, and in this effort we should have the sympathy and aid of all persons who believe in the golden rule, whether Christians or non-Christians. H. L. Ghutez, Chairman N. Y. State L. L. Com. Salamanca, N. Y., Dec. 24th, 1878.

An Opinion as is an Opiaion.

An Opinion as is an Opinion. "The fourth volume of the Rev. Joseph Cook's "Boston Monday Lectures" has been published in book form by Houghton, Osgood & Co., Bos-ton, under the title, "Conscience," In the in-troduction we are told, "the object of the Bos-ton Monday Lectures is to present the results of the freshest German and English scholarship on the more important and difficult topics con-cerning the relation of Religion and Science." That object has certainly not been approached in this volume. It is neither sound theology nor accurate science, but a strange mixture of metaterring the relation of Religion and Science," That object has certainly not been approached in this volume. It is neither sound theology nor accurate science, but a strange mixture of meta-physics, served up in Mr. Cook's peculiar man-ner, which is calculated to dazzle rather than convince the reader. It is velocuent and dog-matic and painfully egotistical. A peculiar feature of the work is the "preludes" to the lectures. It is difficult to perceive any good rea-son why these preludes should be thought wor-thy of publication in a permanent form. In point of merit they contain nothing which may not be found in the editorial columns of a coun-try newspaper. Mr. Cook is apparently anxious that his readers should be made acquainted with the effect his lectures produced on his au-dience by carefully noting the applance elicited at certain points. That Mr. Cook is a foreible, and, to a certain order of minds, a fascinating lecturer cannot be doubted, but thero is, after all, but little real value in his verbose utter-ances. He pretends to criticise the great phi-losophic thinkers of the present and former times, but all that can be made out clearly is that Mr. Cook differs from them, but on what particular grounds it is in nearly all cases im-possible to make out. Mr. Cook disdains to make his statements conform to logic, and conse-quently many of his conclusions are extremely lame, if not impotent. With all the distinguished lecturer's popularity and extensive crudition, it appears to us he fails to grasp the real aim, ob-ject and purpose of science, while his reasoning and assertions tend to undermine theological dogmas. It must be admitted that he fails to show that he is likely to add anything of real value to our stock of knowledge, or that his popularity will result in any permanent influ-ence. In manner and matter, his work flavors too much of the vehement revivalist declaimer to produce any lasting effect. It neither con-vinces the understanding norsatisfies the heart. to produce any lasting effect. It neither con-vinces the understanding norsatisfies the heart. -New York Graphic.

Passed to Spirit-Life:

From Carthage, Hancock Co., Ill., Dec. 13th. Norman

From Carthage, Hancock Co., Ill., Dee, 13th. Norman Hobart, aged 68 years II months and 15 days. The subject of this notice was born in Essex, N. Y. He came to lilinois in 1853, and removed to Hancock County in 180, where he has since resident, living a happy and useful lite. About twenty years age he became a Spirimalist, and never since that time has he been known to scrupie in de-claring his faith and knowledge of this great, consoling and conforting truth, to those by whom he was surrounded. Highly respected and befored by his thends and neighbors, he passed away in the faith of a brighter home beyond. Ho was the father of a large family, and laves a belowd com-mandon, two sons and one danghter, who will inbs his genial earth-presence, but without question he will be ready to welcome them in his new home when they time of depart-ure comes.

From Everett, Mass., Richard B. Bettinson, agod 69 years months and 10 days.

3 months and 10 days. He was for twenty-live years a merchant of Charlestown, and noted all through his life for his honor and integ; ity, He retired from business about len years ago, since which time he has resided in Everett. He had been a Spiritunist for over twenty years, and derived great comfort in the be-lief, and thought death would be a blessed change. He has sufferest for years with a painful disease, his last sickness lasting two weeks, during which time he suffered linesi-santly. M. H. DAVIS.

From Boston, Mass., Dec. 21st, Mrs. Sarah Hollis, rolict of the late Joseph Brown, in the 83d year of her age.

(Obituary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agots tune averages ten words.]

Residence.

OF LIGHT. BANNER

TO BOOK-PURCHASERS.

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COLLA A ROLL Full Is bereated By Asellers, Nate Mont-concey Place compared Provide Street, Roton, Massa-Roop for sole compare to seathent of Spiritual, Pro-Step for some compose Program street, Roten, Missi, Bressise, Reformatory and Miscellancous Books. It While the pat Refail. Terme field conducts for Books, to be part by

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Banner of Light.

BOSTON, SATURDAY, JANUARY 4, 1879.

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

WHOLESALE AND RETAIL AGENTS THE NEW LNGLAND NEWS COMPANY, A Level in Street, Bustan

THE AMERICAN NEWS COMPANY, Wind H Chambers Start New York.

COURY & RICH.

PUBLISHERS AND PROPERTIORS. BUSINES MANAGERS, 14(1), and ASSINES (1910)

APTHE MISSION " F. MODELS, SERVICE MESSA IN THE ${\bf E} ({\bf N} {\bf T} p) = {\bf I} {\bf N} {\bf T} p = {\bf I} {\bf N} {\bf N}$ for spins in the vehicle of a second term of the second second terms with provident the second terms of the second with the provident the second second particular density and the Baner many that there exists an appendix the second seco them includes a part for y.

Reply to Dr. Beard on the Fancher Cuse.

On our second page will be found Epe's Sargent's compachensive reals to Dr. George M. Beard's attempt, in the name of science, to invalidate the testimony of emiment citizens of Brooklyn, N. Y., in regard to the phenomena in Miss Pancher's case, of which we recently published a full a count. It is unnecessary to say that the shallowness of Dr. Beard's reasonings. his erotism and his adfalanceit, are here exposed with the ridicale they inside and with the scientitie charmes that gives its opency and point.

To an "interviewer" Dr. Beard remarked, the other day, that 9 would be as any ientitie for him to investigate the chine of chineseance as it would be for a mathematician to heed the raivings of an hystorical faid who should full him that two and two make seventeen."

The New Church Movement. Mark the enducers of eit of the man in making a conjurison if ethis. He would have it injects that the it injects that the constitution. As identical misappre-intuitive radiance may de-this stamp, ben the same relation to a disputed fast like clairyowance, that the demonstrable projosition that two and twy make four any it is stamp, ben the same relation to a disputed fast like clairyowance, that the demonstrable projosition that two and twy make four any cannot help admiring the relation to the New York relation to the would ave the benefit and correct information of reads the would ave the same number of the other interview of the committee of the committee of the same relation to a disputed the same relation to a disputed the same relation to a disputed to some even in the field of its origination proposition that two and twy make four any cannot help admiring the relation of the provident and correct information of reads to the benefit and correct information of reads to the benefit and correct information of reads the benefit and correct information of reads to the benefit and correct information of reads to the benefit and correct information of reads the benefit and correct information of reads the benefit and correct information of reads to the benefit and correct informatio Could the arrogance of a headstrong dogmatist go not h further than this ?" A fact, which from Pythagoras to Plato, from Plato to Christ, from Christ to St. Augustine, and from him to Gland vil, Wesley, and the thousands of bionored names of this century, has been admitted, proved, established, as far as how an testimony can establish anything this gulat, constantly emerging fact of daily occurrence is compated by this self-styled expert to the proposition that two and two make seventeen ! And he affects fol think that he is as not h justified in refusing to lock infect, as a mathematician would be in refusing tograrley with the "hysterical girl" who would thus overturn a mathematical axiom ! Some may say that Mr. Sat cent has wasted too much good powder, in exposing the absurdities" of a protonder like this. But not so. In these drys the man who claims to speak in the name of schenge, and towhose manuferings the Popu-Inc. Selvice Monthly allots some thirty pages. wields a certain influence among those who have not the time or the means for looking into a subject for themselves. Affecting the contidence of a man of science, and setting down Miss Fancher's case with all the pedantry of Monsieur Jourdain's tutor as "hysteria of a traunatic origin," Dr. Beard produces on the iznorant a certain ingression of which they ought to be disabased. There are some nuredecting persons who are prone to take a man at the price he fixes upon himself, and many such may be deceived by his arrogant airs and egotistical assumptions. It is well that he should be shown up in his true light, and that his metaphysical reasons should be demonstrated to be as hollow and absurd as those he claims to get from his professional experiences. We commend Mr. Sargent's article to the careful perusal of our readers.

is a perfect make-up and love-feast between them. The leading representatives of the Meththem. The leading representatives of the Meth-odist Church in New York fall on the neck of Hall, Paine Memorial Building, Boston, under Cora L. V. Richmond terminated her engagea leading representative of the English Church on the eve of his return home !

. .

Would the inquisitive reader know what was the occasion of such a remarkable demonstration? He has the ready answer to his questions in the address of welcome to Dean Stanley, which was uttered with such fervor by the Methodist Bishop Foster. The gist of his address, after passing by the complimentary **SPECIAL NOTICES.** In particular, the BANNEL of Local reareshould in the during the local relation at the search of the search o away all their past differences, and form an alliance to stop this ominous hegical from their Told. "Then, too," says the alarmed Bishop, "we are met by thinkers among men of science who are so busied in solving material problems. that they have no time to look beyond visible forms. They are drawing thousands of young men away from the churches into the shadows. and mists of a cold materialism, or by some strange leap carrying them into superstitious Spiritualism. To oppose these forces we should join hands more strongly. Although we may never be one in organization, we can be one in Christian spirit. We rejoice sincerely wheneyer ministers of the various Christian churches of the world visit our land, that we may shake hands with them and they may shake hands with us."

This is all very pretty of its kind, very bigoted, very authoritative, and very abusive. If it is the Christian spirit that leads a narrow and uninformed Methodist preacher, call Nim-Bishop or by any other-name, to deery and denonnee such wonderful modern movements as **W** Baseless Lenger St. 14 to address of to 1-xxx-B. Brein, Baseless it lenger By St. 14 to address Basel, Mark Atoler status afters and the status and status add bely ment are fast making up their minds young men" are fast making up their minds that they cannot subscribe to it any longer as the ministers assume to label it. But we would ourselves ask Bishop Foster and his ministerial kin a question. Do not just the same reasons resist to-day for the open antagonism of Methodistn and Church of England ism? If not, then the original rupture, a hundred years and more ago, was nothing but the result of personal interest, personal prejudice, and personal temper. If ves, then the runture is an irreconcilable one, and a proposal to forget it for the sake of joining hands to hunt down those who take larger views and feed on higher thoughts, is a piece of self-interest which is illustrated by its genuine. hyportisy. Why could not these autagonistic churches, now so ready for an offensive and defensive alliance, have practiced the "Christian spirit "then which they are sorready to invoke now? Why?' Because they see that their selfish interests are a common Bond, to unite them e, but they thought then that the best way to show their "Christian spirit" was to go to war with one another. A pretty body of men these

to claim the possession of all the religion, the exclusive knowledge of the mind of Christ, and the sole capacity to judge of what constitutes progress and enlargement, and what are the exils of superstition ! Bishop, go to.

The New Church Movement.

osition that two and two make seventeen ! for the benefit and correct information of reads ets elsewhere: "As my name has been mentioned in your columns in connection with a new religious mecohumn, in a manner tending to convey a false impression. I beg leave to offer a correct statement. The new movement does not origi-nate in the "Eclectic Medical Society," nor has been as the mean movement does not origiin the slightest connection with any medical so-ciety, nor has it any such motto as ' Little chilit the slightest connection with any medical so-t-cleby, nor has it any such motio as 'Little chills' duch lowe one another;' nor is 'it designed to t sub-relimate men to women's lit originates in the desire felt by many for a higher religions', life; and adopts as its principle the Christian, haw, 'Thou shalt love thy neighbor as thyself.', Its supporters believe it the first daty of reform-ers not to dictate to their neighbors, but to im-prove themselves. Instead of advancing yomen' at the extense of men, this movement arid at the expense of men, this movement, origi-nated and sustained by men, places the sexes in equality, but assigns to religious women the post of honor and of difficulty in organizing the first, the model society, which will be a woman's Every good man will wish them preeminent success in their benevident work, which is not sentimental or creedal, but practical benevi-And we deem it wise to select women as leftere. Jeffer, And we deed if wise to select women as the proper materials for religious construction, as we would select the purest Parian marble to construct a model temple. J. R. BUCHANAN, New York, December, 1878."

W. J. Colville at Paine Hall.

the mediumistic instrumentality of W. J. Col- ment with the Spiritual Society regularly meetville, took place on Sunday morning and even- ing at this hall-ther remarks being upon the ing, Dec. 29th, in the upper and larger hall, and theme announced on the preceding Sabbath, brought together good andiences. After the viz., "The Next Step." The Controlling Intelusual preliminaries had been discharged a trance ligence, Spirit Theodore Parker, in the course scourse was delivered by Mr. Colville's guides, of the lecture made several important stateupon the theme "The New Bethlehem, and the ments regarding his plans and destiny in comhurch of the Future." The speaker commenced by reviewing some of the ancient systems of the audience present a spirit of interest which religion, and alluding to them as links in the was clearly perceivable to even the casual obchain of progress, as well as prophecies of the server, in the rapt attention with which the grand dispensation which culminated in the speaker was followed to the very close of the grand dispensation which culminiated in the speaker was followed to the very close of the Christian epoch; and further stated that at the address. Good singing by the choir (includ-present time we were to expect a far grander ing the rendition of "The Bright Summer unfoldment of spiritual power than had ever than," words and music by Robert Cooper), visited the earth in any other period of which bistory gave an account. While fully acknowled is the colligions systems which that preceded it, the guides of the nedium distinctly denied to it any claim to be either unitation. They considered it merely as one of those of these of the entire religions system of the very date in the future, print in full the versal in its application or a finality in its masses of Typical Discourses, of which the one ture. They considered it merely as one of those of these of these of the entire religions system of the vord which, while in some respects superior to other portions, was incretheless a part of the grand whole. The church of the future was booked upon as not being a notterial organization. ture. They considered if merely as one of mose is portions of the entire religious system of the is world which, while in some respects superior to it other portions, was nevertheless a part of the is grand whole. The church of the future was booked upon as not being a material organization in any sense whatever, except in so far as or-ganization would be formed by the amalgama-tion of those forces which when working to-gether could produce greater results than when operating in isolated subcres of action. Every conception of religions thought was regarded as useful and necessary, and the work of the spirit-world at the present time was fully devoted to gathering up the truths which had been scat-tered in all systems and resoting the genus in proper order. The discourse occupied nearly an hour in delivery, and was listened to with marked attention and frequent signals of satis-faction. At the conclusion of his remarks, va-rious questions were addressed to Mr. Colville by the andiences; and a poen was improvised by him in which two subjects from the audience

him in which two subjects from the audience 'Mother.' The meeting closed with a benedic-were well treated, viz: "The Star of Bethle- tion. hem," and "Guardian Angels." 'Next Sunday evening, Jan. 5th, Mrs. Susie In the evening about four hundred persons 'Nickerson White, speaker and test medium, were present at the vester service announced, 'will occupy the platform at this hall at 7½ o'clock, last week. The eventies were opened by the American Band, the members of which, during 'A Facewell Word. hast week. The exercises were opened by the American Band, the members of which, during the meeting, rendered in an effective manner several selections of sarred music. The entire musical service--vocal consisting of bynns ap-propriate to the occasion and instrumental-was well liked by the andience, if one might indze by the applease with which it was re-ceived. Mr. Colville's subject on the present occasion was entitled "Farewell Words from an Dying Year, ' and the lecture which followed was of a very practical mature, and principally dealt with the effect produced in spirit-life by the motives as well as the actions during the mertal stage of existence. The necessity of keeping careful guard ever the motives was dis-coursed upon; and for the encouragement of these who are unable to do all the good they wish to do, the spirits were very emphatic in their enunciation of the truth that blough such wordd, yet their desires penetrate into the spirit-isfaction of those present. The service conclud-were utilized by Winoona, aparently to the sat-isfaction of those present. The service conclud-were stilled by the andience for a time of the spirits were willed by the andience for a time of the spirits were willed by the andience for a time of the spirits were willed by the andience for a time of the spirits were willed by the ond ther sate in the spirits were willed by the andience for a time of the truth that bough such were willed by the andience for a to point all the spirits were willed by the andience for a time of the spirits were willed by the ond there as point, all of which were willed by the ond there soft and were kindly presented by members of the con-gardion. gregatión.

Public Reception.

Next Friday evening, Jan. 3d, Mr. Colville will hold a public reception in Investigator Hall, commencing at 7½ o'clock, to which the public are invited to attend free of expense. A collec-tion to defray the rent of the hall will be taken in defray the rent of the hall will be taken

Parker Memorial Hall.

ing time, and his eloquent words awakened in

Charlestown District.

Chartestown District. On Sunday evening, Dec. 20th, Mrs. Richmond gave an eloquent address in C. B. Marsh's course of lectures held in Abbottsford Hall, Waverly Building—a large and attentive audience being in attendance. By request of the people present her guides selected the subject of the discourse, which was "The Duty of the Hour, with refer-ence to spiritual truth." The effort was listened to with close attention and ovident satisfaction. After a song by the choir a roocem was given to with close attention and wident satisfaction. After a song by the choir a poem was given through Mrs. Richmond's organism by Ouina, on the following subjects furnished by the andi-ence: "Progression," "The Star of Hope," "The new departure—its origin, progress and ulti-mate success," "What is the correct theory of the second advent of Christ?" and the "Dying "Mother." The meeting closed with a benedic-tion.

The Peebles Fund.

In consequence of the late date at which the proposition for the raising by popular subscription of a New Year's testimonial of \$1000 to Bro. J. M. Peebles was placed before the public

JANUARY 4, 1879.

RARE AND VALUABLE BOOKS.

The following named works are 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. It should have an extensive sale.

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

ARCANA OF SPIRITUALISM, ARCANA OF NA-TURE, etc., etc., by Hudson Tuttle.

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

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

THE NEW GOSPEL OF HEALTH, a book of great merit, by Andrew Stone, M. D.

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.

PSYCHOGRAPHY, by M. A. (Oxon.) '

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 & Rich will be sent free to any applicant, and the public is earnestly invited to call and examine our stock, where will be found the alphabet of the new faith and philosophy, and the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer to the reading public ought to be a boon, for the opportunities are few for finding so wide and rich a collection.

THE NEW YEAR.

To all of our patrons we bid "good cheer." At the ushering in of the present new year. May each one retain the blessing of health. Which is far better than millions of wealth. May you truly live, contending for Right. And never case taking the Banner of Light. Whose mission it is-now so well understood-To aid in promoting the Spirit of Good. Then friends of the cause which to us is so dear, Our wish to you all is a HAPPY NEW YEAR ! CONSUL DIGHY.

15 A few days ago, says the London Spirituilist of Dec. 13th, Mr. J. N. T. Martheze, who for a long course of years has been one of the most quietly active Spiritualists in Europe, left England for a cruise round the world. His in-Peebles's self-sacrificing efforts may feel to for-tention is to stay for a short time in Ceylon and ward until JANUARY 15TH, at which time, to in India, to see what he can of the psychic phenomena described by Jacolliot, so few travelers having their eyes open to intelligently observe. that section of the occurrences of nature. After a few weeks' stay in Ceylon he will proceed to Java: his next landing place will be California, whence he will travel eastwards to those active spiritual centres, Boston and New York, on his way back to England. Mr. Martheze is a native of Holland, but has strong English proclivities.

The Blind Leading the Blind.

The Methodist Christian Advarate of a recent issue contained a report of the public reception of Dean Stanley, who was tendered a most cordial greeting by the Methodist Church, just prior to his sailing from New York for England. It was indeed a sight to awaken some few interesting reminiscences and give birth to many re- federate. dections. More than one hundred years ago the Methodist Church came out from the Church of England, as the moon is believed to have been. Of Australia, an eminent lecturer on Spiritualblown from the earth's material. The two church organizations have been in opposition ever since. Methodism in England was simply a vigorous and practical protest against the deeay and death of vital religion in the Church of England. It was long ago said that it was an easy matter for the latter to have retained John Wesley and his ardent followers within its pale, but it would neither be at the trouble, nor would it appear to submit in a matter which had the look at least of a compromise. It is etter say-their savorization. At any rate, it ! early day.

Latest News from Rochester.

day, Dec. 29th, Mr. Swaine, the photographer in a poem on "Charity"-subject chosen by the Rochester, N. H., to whom we have previously referred, had another trial of his art at the residence of Mrs. Pickering, other witnesses being present ; and that in a good light the form of an Indian woman emerged from the cabinet wherein the medium was known to be sitting, and submitted to three attempts at being photographed. Two of these trials resulted satisfactorily, the pictures which were obtained representing an entity wholly and totally unlike that of the medium. At the conclusion of the experiment the materialized form showed great activity and life-like suppleness, using as the means of demonstration a heartily performed dance. She received with evident pleasure a bouquet of ferns, etc., which was tendered by one of the party present. The artist is reported as fully satisfied that the object recorded by his camera could not have been Mrs. Pickering or any con-

Rev. John Tyerman,

ism, will occupy the platform of the Parker Memorial Society of Spiritualists the first two Sundays in January. The subject of his first lecture is: "Immortality, or the World to Come, as revealed in the light of Spiritualism." He will accept calls to speak on Sunday or week day evenings. Societies in New England will do well to bear this fact in mind. Address him for the present care this office.

FT Dr. Joseph Rodes Buchanan addressed a rather a remarkable sight, on these shores and large and intellectual audience at Everett Hall, after the lapse of a century and more, to wit- Brooklyn, N. Y., Saturday evening, Dec. 28th, his ness the complete fraternization of the mother subject being the Fancher case. We shall print and her wayward daughter. Perhaps we would a rerbatim report of his elocuent remarks at an

"THE NEW YEAR AND ITS PROMISES," Next Sunday morning Mr. Colville will speak in Investigator Hall, at 103 o'clock, on "The New Year and its Promises." On Tuesday, Wednesday, Thursday and Fri-day, Jan. 7th, sth, 9th and 10th, he will speak in New York City and Brooklyn.

A Pleasant Christmas Party.

On Wednesday evening, 25th ult., the spacious parlors of No. II East Newton street, Boston, the residence of Dr. A. P. Pierce, were filled with a select party of the friends of the family, assembled to witness a unique ceremony, which was none other than the welcome by the Doctor's spirit-guides, of his son, Eugene D. Pierce, into the ranks of the medical profession. The services consisted of instrumental music; an initiatory address to the guests by Dr. Pierce, entranced; delivery of the diplomas and charge, by Spirit Prof. Avolord, M. D.: questioning and right hand of fellowship, by Spirit Prof. Le Fauche, M. D.; short address on Materia Medica, by Spirit James M. Davis, M. D.; and a brief word on Electricity and Magnetism, and their upplication to diseases, by Spirit Prof. La Piere, M. D. Mr. W. J. Colville, who was present, gave We are in receipt of information that on Sun- | a trance address on Christmas, and improvised people present. On the mundane side, the exercises were further prolonged by the reading of select pieces, by Prof. Dickson: instrumental music: different games, by the guests; supper at twelve o'clock. The company dispersed at an early hour next morning, wishing the Doctor and his new co-laborer success and happiness.

On the evening of Sunday, December 29th, Dr. A. P. Pierce delivered a trance lecture at his residence on the reality attendant on life in the spirit-world, the influence controlling asserting that to the physically disembodied the world where they found themselves was as real and substantial as the earth whereon they had formerly moved. The address continued for upward of an hour, and was well received by an audience which was limited only by the seating capacity of the apartments where it was delivered.

1 It gives us pain to be obliged to chronicle laborers in the United States, in the field of the Children's Lyceum movement, have relinquished their positions, but such is the case. By reference to our Cleveland (O.) letter it will be seen that Thomas Lees, the efficient head of the Lyceum in that city, has declined to become a candidate for reflection for 1879, and we are anthorized further to state that Mr. J. B. Hatch, 'also Dr. G. L. Ditson's readable and painstaking the able, painstaking and self-sacrificing Con- review of our foreign spiritualistic exchanges. ductor of the Boston Lyceum, has decided, after a term of faithful service in that organization ! nection with that body.

with literary brilliancy.

. .

probably Mrs. Jennie Potter will be present, i and give teadings during the evening. from the faith we have in the Spiritualists of the. world at large and of America, that the Pilgrim will be "triumphantly elected" to freedom from pecuniary embarassment. The following letter from Dr. E. C. Dunn, a former co-laborer of Dr. Peebles, seems to put the business in such a clear shape that further word from us, at this time at least, is unnecessary :

 Knewford, Int., Dec. 200, 1805.

 Funds previously acknowledged.
 \$475,85

 A. Friend of the Banner Circles: Boston.
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 M. P. McFee, Stephen D. Slayton. Marcus F. Peabody Proceeds of Entertainment held at Paine Memorial Hall on Friday evening, Dec. 1,00 27th. Col. Bundy, of the Religio-Philosophical 13.00 75,00 Journal, Chicago..... Total......\$\$46,70

The Boffin's Bower Fair.

At a meeting on Sunday evening last of the committee having in charge the fair at Boffin's Bower in aid of the poor shop girls of this city, the following officers were chosen : President, Hon. F. W. Bird; Vice President, George A. Bacon ; Secretary, W. F. D. Perkins ; Treasurer, Mrs. J. H. Pillsbury: Executive Committee, Mr. and Mrs. W. B. Smart, Mrs. M. V. Lincoln, Mr. and Mrs. S. R. Urbino, Mrs. S. A. G. Barrett, Miss M. L. Barrett, Miss Flora Barrett, in one issue the fact that two of the best-known | Miss Chattie Bowen. It is a worthy enterprise.

> FF In addition to much other matter of interest the Banner of Light for next week will contain the text of a valuable paper on the SPIRITUAL RATIONALE, as read by Frederick F. Cook, Esq., before the Chicago Philosophical Society, and published in the Times of that city;

27 The new Biblical drama, "Saul; or the of eight years' duration, to retire from his con- Witch of Endor," now presented at Music Hall under the direction of Mr. Joseph Proctor, is one of the most attractive spectacular produc-27 The present number of the Banner is red- tions which has been seen on the Boston stage olent of scholastic thought. It glistens all over for many years. We advise everybody to witness it.

Ko Vol. IV., No. 1, of The Voice of Angels comes to us this week fairly glistening with pearls of truth. We read Bro. Densmore's editorial to his friends and patrons with a great deal of nautical satisfaction. It is a pleasure for us to know that this worthy publication is advancing steadily onward to assured success. The angel-world surely has it in charge.

TET George Curtis Rand, Esq., one of the bestknown American printers, and until last April head of the firm of Rand, Avery & Co., of this city, died at his residence in Newton Centre, Monday, Dec. 30th, of paralysis. Mr. Rand was a native of Vermont, and was born at Woodstock, Dec. 13th, 1819.

SFIRITUALISTS | we earnestly desire that you make a strong effort to add the names of new subscribers to the Banner list. We send many papers free to the poor, which we cannot really afford to do, hence we call upon all who desire to promote the cause, to subscribe at the opening of the new year.

We shall print an account next week of the meeting held by W. J. Colville, at Investigator Hall, Friday, Dec. 27th, in aid of the Peebles' Fund.

REMOVAL.-Dr. E. P. Goodrich, has removed from 395 Shawmut Avenue to 57 Tremont street, Boston, "Pavilion Building," up one flight.

Weather here clear and cool-no-snow upon the ground. At least this was the case on the last day of December.

FF "Western Locals, etc.," by "Cephas," next week.

197 Be sure to read Mrs. Cora L. V. Richmond's splendid discourse on our first page.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

From M. A. Skinner, Ravenna, Ohio, 25 cents ; R. H. Ober, \$1.00; M. J. Vieria, Indianapolis, Ind., \$1,00; S. Brooks, Winona, Minn., \$1,85; Mrs. Mary Bell, Philadelphia, Pa., 85 cents ; Mrs. II. N., 50 cents ; Mary Whitney, Trent, Mich., S1.00 ; F. W. Hatch, Portland, Mc., 85 cents; A. B. Cutting, Parishville, N. Y., 85 cents; Wm. C. Buckingham, Peconic, N. Y., \$1,00; A friend, Central City, Neb., \$1,00 ; Mrs. E. Mann, Litchfield, Mich., \$1,85; Giles Spencer, East Greenwich, R. I., \$1,35; Mrs. R: C. Foote, Mariboro', Ct., 25 cents; Almeida A. Fordtram, Industry, Texas, 85 cents; D. \circ M. Lovell, Greeley, Col., 20 cents ; H. Anderman, New Philadelphia, Ohio, 75 cents; H. De Vellen, Brock-ville, Ont., \$1,00; Daniel Collins, Ft. Totten, D. T., 85 cents ; J. P. Wilcock, Brodford, Ont., \$2,85 ; James P. Cunningham, Richwood, Ohio, \$1,00. We tender these thoughtful friends our sincere thanks.

and the second second

JANUARY 4, 1879.

BANNER LIGHT. OF

New york.

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million and the

SPECIAL CORRESPONDENCE.

The Spirits on Materialists-Popular Errors of Judgment-Relative Value of Personal Testi-mony-Assumptions of Ignorance and Preju-dice-Talmage, the Divine-How he made War on Spiritualism-The Pasteboard Knight and his Edgeless Battle-are. The "Son of Thunder" fighting Phantoms-He visits the Bacchanalia-In the Gamblers' Dens-In the Bordello, among the Fallen Daughters of Eve-Stirring up Souls in Tophet-The Minister of the Tabernacle safe -Septents of the Wine-press and the Distillery in Tophet—The Minister of the Tabernacle safe —Serpents of the Wine-press and the Distillery —Challengthy the Fates—Transportiny a Moral Pestilence—Importance of careful Investigation —The Lofty Tumbler of the Tabernacle in the Laboratory of the Inferno—Stirring the contents of the Cauddron—Going after the lost Puradise —Farce of Paying the Church Debt with Melo-dramatic Thunder—Rending of the Veil of the Tabernacle Tabernacle.

To the Editor of the Banner of Light:

The mantle of charity 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, histestimony to the truth of Spiritualism is supposed to be worth much 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

swallow them. And so, at last, it may be as Shakspeare said : When valor preys on reason. It cats the sword it fights with."

And the champion with the edgeless weapons went through with the customary genuflections, 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 explorations. But they cannot be expected to 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 be expected to depend on secondary means of "is the better part of valor." Perhaps we can- information. Such a man will go to the bottom not 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 al- if he ever did-in some limited degree-he knew ready in view the great work in which he has so that Francesca of Rimini could never have disrecently distinguished himself. He had to go down to the perdition of ungodly men and wo- a single flight through the dismal realms of the men, 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 show him the way, to introduce him to the peoorgies, 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 congrega-

But his noble mission did not end here. Solomon speaks of a class of females whose "guests are in the depths of sheel." Talmage, the divine, visited the frail inmates of the brothels; his consecrated person being, all the while, un-

der 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 scars 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 unholy passions, and, possibly, may have felt something of the wild ebb and flow of lascivious life.

. He had breathed the atmosphere of the bordello : and studied this phase of the subject in the lurid light that reveals the shameless face and all the lineaments of depravity. And then ! She -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, mage, the divine, to go to those sinks of iniquity, as a means of increasing his knowledge and per-fecting 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 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', viety.' In the fourth sermon in that book, entitled 'After Midnight,' may be found, word for word, his sermon of Sunday, the illu-trations of which are so marked as to be unnis takable. The sixth sermon, entitled 'The Mas-sacre of the Needle and Sewing-Machine,' is a for similar of this sermon on working-women's sacre 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 55,000 increase of salary could have been used to pay for something better than worn-out brains, and a rehash 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 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 of things-to ultimate sources of knowledgewhether 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, Shakspeare and Milton. And covered everything worth seeing in the course of 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 ple, and point out the curiosities of the country. He had some conception-the result of imagination or previous explorations-of those dark their mystic spells. He may have writnessed the blending of the piscellaneous elements of that infernal composind; 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 ton, bec, 19th and 31st ; at Brockton, the 29th. Will be 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 unequaled opportunitics. If the original Paradise had been lost, he was anxious to take a sharp detective along with | Chicago, or Philadelphia. Address at their appointhim 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

menis, led by Mr. Ford : song, "Bells of Shan-don," Nellie Thomas ; dialogue, "Seven Little Cooks," Alice and Lizzie Bond : recitations, " Little Birds on Tree," Flora Frazier, "Lazy Sheep," Alice Baisdell : song, "Oh Fair Dove, oh Fond Dove," Helen M. Dill, accompanied on the piano by Miss Hopkins : recitation, "Win-nie's Christmas Gift." Jennie Bicknell : selec-tion by orchestra : remarks of Mr. J. B. Hatch : select reading, "The Death of the Old Squire," Miss Lizzie Thompson : closing with the Target March. WM. D. Rockwoon, Cor. Sec. Children's Progressive Lyceum No. 1, J. Boston, Dec. 20th, 1878.

enjoyed the instrumentation 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 im-provised and supg. We are glad to know that the circle will continue on Sabbaths, day and evening, also Tuesday and Friday. W. A. II.

Pythian Hall.—Dr. Charles Court (entranced) delivered a very highly interesting address in this hall to an appreciative audience last Sun-day afternoon. "The Passing of the Old Year" was the subject, suggested by the Chairman of was the subject, suggested by the Chairman of the meeting. A very encouraging view was por-trayed 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. F. W. J.

spiritual field. F. W. J. New Hospitallar Hall, 712 Washington street.— The discourse, Dec. 29th, on "The Spirit of In-spiration," through Mrs. II. A. Cate, was inter-esting 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, though Mrs. II. 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." A. B. S.

The Boston Liberal Club will hold a debate in New Era Hall, 176 Tremont street, Sunday, Jan. 5th, at 7:50 p. m. Subject, "Do Any of the Spir-itual Phenomena Proceed from Departed Hu-man Spirits?" Moses Hull will open. ----

William Denton

William Denton Will inaugurate a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, commencing on Sunday even-ing, Jan 12th, and on succeeding Sunday even-ings to the close. The subjects of the lectures of will be: 1. The Fiery Beginning of Our Planet: 2. How the World was Made : 3. Law of Pro-gress as. Exemplified in Geology: 4. Glacial Period and Advent of Man; 5. Man in the Stone Azer 6. What the Scrintures of the Earth Ro-Age: 6. What the Scriptures of the Earth Re-veal. Tickets for the course with reserved seats, \$1,00; course tickets, 75 cents; single admission, 15 cents. Tickets may be obtained at the Ban-15 cents. Tickets ner 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,]

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 Sonth, for Sundays and week evenings-public lectures, and in company with Mrs. Allen, parlor séances and private sittings.

A correspondent informs us that "J. Frank Baxter lectured in Albany, N. Y., recently, and after the dis-course described spirits present-among others, I. M. Atwood. Mr. Fish recognized the name as that of an old friend of his, who died in New York. Baxter gave an executent 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. Vandercook were at East Mil-

A Favorite Cough Remedy, For Colds. Sore Throat, Asthma, Catarrh, and other dis-cases 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. WILLIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday from 10 A. M. till 3 P. M.

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 33-cent postage stamps. Money refunded if let-ters sent are not answered. Au.10.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPHERTUALISTS, 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. their Heat till 6 p. s.

EdraDa, J. T. GILMAN PIKE, Eelectic Physi-cian, No. 57 Tremont street, Boston, Mass.

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NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English becturer, will act as our agent, and receive subscriptions for the **Rammer of Light** at fiftern shillings per year. Parties desting to so subscribe can address Mr. Morse at the residence. Elim Treo Terrace, Urboyeter Road, Derty, England, Mr. Morse also keeps for sale the **Spiritual and Reform Works** published by us. Collary & Rich,

ST. LOUIS, MO., BOOK DEPOT. MRS, M. J. REGAN, 620 North 5th sheet. St. Louis, Mo., keeps constantly for sule the BANNER OF LIGHT, and a supply of the Spiritumi and Reform Works pub-lished by Colby & Rich.

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(Matter for this department should reach our office by *Tucaday morning* to insure insertion the same week.) John Brown Smith of Amherst, Mass., is announced to lecture in Cosmian 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 have written desiring his services, are informed that

ZELL'S Two Medials, Paris, 187, Solling being the medials, Paris, 187, Solling transver, Agents with the philadelphia, Pa.

beaustic starts on receipt of perior, 50 cents a box, or this boxes 51, 25. Address letters, DR, SWAYNE & SON, N 300 North Sixth street, Philadelphia, Pa, No charge advice: Sold by leading druggists. U dan, d

MRS, IDA RANDOLPH, the celebrated East M 165 (1974) (Advised on the Advisatory, also Interpreter of Remarkable Dreams, a Tremont Row, Room 19 10 (1974) (W. Jan, 4)

MRS. DR. VAN NAMEE, Magnetic Healer, Ingston street, Brooklyn, N. Y. 4w Jan, 4, Mgston street, filosity at Service and Busi-M ness Medlum, 103 Shawmat Avenue, Hotel Windsor, Room 2, Boston, W Jan. 4,

sciolist, whose egotism is only equaled 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 scribes, and distinguished pharisees. 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 obscurum per obscurius. 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 beating 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 | 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 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 Bombastes Furioso should try to whet his edgeless battleaxe on the foundation stones of the Spiritual 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 said, Amen! It is true there was neither logic were altogether of such flexible stuff that saints | ter, staked their all, and madly resolved to of easy deglutition and feeble digestion might

•

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It may not be hudent 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 nimbly 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 hopefully 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 Spirthe foundation of our hope for the enemies of itualism. 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 every-thing he may have touched. If those subtile emanations are impure, and exert a corrupting Temple. But he labored to no purpose. The | influence on the character and life of the man, truth is, the metal in that old axe is too soft to 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 wine-press, like a man, in the midst of the Tabernacle, and and above the coils of the distillery, exhaled with his armor on. He uttered great swelling the poison effluvia of their terrible fascination words expressive of his valor. And the people over his person. He stood by the gaming tables where the pulse was feverish with excitement; in his speech, nor point to his weapons. They where men dared the Fates and courted disas-

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 prefensions collapsed, and the veil of the Tabernacle ernacle was rent in twain.
In this letter I have far transcended my proper limits; and will not again send you a sight draft for so much space that may be required for other
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for so much space that may be required for other S. B. BRITTAN. purposes.

2 Van Nest Place, New York.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HAIL. - Splitlaudist nect-ings will be held at this hall, in Parker Memorial Building, conner Appleton and Berkeley streets, Boston, on Sunday af-ternoons (at 23) during the season of 1873 s. Good becurrers and excellent music. The public are invited to attend free of charge. Rev. John Tyerman will lecture Jan. 5th and 12th. Per order Ex. Com.

Lun, Per order Ex. Com, anvestigator hall, paine MEMORIAL BURLDING, APPLETON STREET, -W. J. Colvine delivers an inspirational discourse and poem and rophes to questions in this hall every Sunday morthing. Services com-mence at 10%. Congregational Singing Practice at 124. ANOPY INTERVIEW. In the construction of the service and service at 124. AMORY HALL. - Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10% clock. The public cordially invited. J. B. Hatch, Con-button

ductor, **PTTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythan Hall. 16 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, 616 Washington street, every Sun-day, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

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

(a) A. Barrett, Secretary. USONELLIE HALL, 7 Tremont Row.- Meetings continued every Sunday at 10½ A. M., 2½ and 7½ P. M. ARROTSFORD HALL.- Meetings are held in this hall, Waverley Building, Charlestown District, every Sun-day evening, under direction of C. B. Marsh.

Amory Hall.—As usual, the half was well filled, and the selections unusually interesting. The exercises consisted of the following : Overture by orchestra, led by Prof. Bond : singing, re-chestra : reading, "Two Roads," Mrs. Jones ; recitations, "Charlie Cutler, "God's Love," Daniel Welch, "The Vulgar Lit-tle Lady," Willa Bell, "The Man of Words, and not of Deeds," Georgie Cutler ; Wing-Move-Amory Hall .- As usual, the hall was well filled,

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 Con-vention 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 ments above, for terms and dates.

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

That first-class clairvoyant and heater, Dr. Wm. Wiggin, is soon to remove from Chicago to Grand Rapids, Mlch., 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

He expects soon to visit Gardner, Avoil, Melvern, Pawnee Rock, Larned, and other places on his call list.

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 citles, within reasonable distances.

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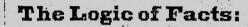
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RY PROF. H. M. KOTTINGER, A. M.

By PROF. H. M. KOTTINGER, A.M. Five years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congreg... thous In America ("Leittaden für den Unterricht In den Sommagsschulen Freber Gemeinden, Milwaukke, Wis,") It was authorized by their Supreme Beard, and has been share in general use in most of these schools. This work having subserved so valuable a purpose in the Iberal educa-tion of the German youth, the author was checouraged to attempt the publication of an English edition. It is allocad guide for the moral education and mental enightenment of children. It almost the destruction of erroneous theologic of views, and is adapted to the principles and development of theral science. It contains: first, A doctrine of human duthes and rights, established apon the mature of human reason, and Huistrated by examples collected from standard English and American authors, both in press and verse; secondly, the history of the principles religions; thirdly, a criticism of the most imperiant liberal matratives; four thy, Views of the Universe, represented in the Bloreat matura-philosopheres, such as Darwin, Huyley, Tyndall, Spener, La Place, La Marck, Humboldt, Buechner, Feuericach, Felke, etc.

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BANNER OF LIGHT.

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To SNTP S. In the descent part dependent soft spirit-Messages in this big attracts, $W_{\rm ext}$ is a pathole on this part dependent spirit-Messages gluencaetwork in Hyperback Mell, through the molecule ship of Mess Stream A, Devis (Mell) Theor Messages indicate that spirits carry with them the characteristic difference of the particulation (A) whether the dependence of the participation of the that lower A is whether the dependence of the participation of the particulation (A) whether the dependence of the participation of the participation of the arthu-"a solution," or property these who prosters in the earth-generic architectopic states eventably progress to a

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REPORTS OF SPIRIT MESSAGES 1111 N 121. . . MRS. JENNIE S. RUDD.

art, new and for every or A men.

Questions and Answers.

Questions and Answers. Contracting Science: Your questions are thank in order. M. Chairman, I do not wish to be importin-mate, but yet I food there are flowed whom I desire to give my would like to reach, to whom I desire to give my have and the mather body is formed from the there and the mather, by emanations that to at from different pathers to the indexity that to the natural, the 2019 back. The strictural data is transfered in the dust of your must do this of your must do the second time at this mate, but you must do this of your must do this of your must do the second time at this must as for is noty as the mather is in your "and back is not as the mather with its surroundings to a for your and this its surroundings to a back do not in whost it is surroundings to a back do not whon it would do and which I have requested and the dust of your must do the treatment for the e-mather and the second in why stirits who seens and the to make a prover undust we surroundings to a for your and this the second have been gone a little over four years. Now, 15: A to the prover with the surroundings the solution of the second have been gone a little over four years. Now, 15: A to the theory is not all the theory is not would be seen to make the means of an individual who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who asked meto come. The we no friends of my who hasked meto come. The we we have an these thet are bely would have an

anxi is to raise of the number of their names?
 anxi is to raise of their names?
 A toread event their names?

I am George W. Groce, of Cincinnati. I passed ¹ out in 1865, July 16th, a red thirty-three, from a throat difficulty. (I send leve to my friends and to those who lowed me. I want to say to them 1 I have found this life a life of usefulness. Had I lived probably I should have been in the army, but as I did not it is all for the best, and I cer-tainly suffered with those that did suffer. If there are those that will be very dad. If not colask me to come, I shall be very dad. If not, all right. I have reported here and told my story. right. 14 Nov. 11

Joseph M Maynard

I am desigh M. Maynard, of Albany, N. Y. I went out in 1875, about Jan, 19th, in the morn-ing. I want to send word to my mother, to my ing. 1 want to send word to nov mother, to my brother Gestge, who is in Buthalo, and to my sister Sarah, who lives in Nevada, but who al-ways gets the *licence of Licht* when she can. 1 want to send word to all that I love them, care for them, and an doing the best I can. I want to send word to bother dames, who has some stack there to hold on to it, net to let it go. It will be better by and-love, and things will come brighter and super for blue. Tell him that doe Sher ard is chelping blue, and doing all he can, and to be sure and hed let that stock go. Nov. 14.

P., to E.

P. to E. **Invocation. Invocation.** Our Father, whether is the avert, be the metric torich is here one ratio for which is the metric the fall avert will be avert, be the metric torich is here one ratio for which is ever dense. We receive our food day by day, and we trust that we may not have trustations greater than we can withstand. May each theorem which the there is the kington tor the analytic every where dry presence speaks to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence speak to us the organ each leaf and the presence to the the does each leaf and the presence to any show that thou the presence to any show that thou the presence and to rever the the organ is the start that art, new and to rever the the top and the top the top the top the top the top the organ and to rever the top the

Ernestine Hartman.

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Message Department.
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Nov. 19.

MESSAGES FROM THE SPIRIT-WORLD GIVES THEORY THE MEDICASHIP OF MIDS. SARAH A. DANSHIN.

Abner Stetson.

I died at Damariscotta, Me., in my seventyninth year. I Abner Stetson. I was a prominent ship-builder.

Abner Stelson. There is a time to pray, there is a time to laugh, there is a time for mourning, there is a time for cheerfulness all come under laws di-vinely outwrought by the Master Mind, who doeth all things well. There is a time to pray, there is a time to Aspiration is as esse growth as is absorpt and animal growth. Aspiration is but

⁴ doeth all things well. To comprehend the divinity of God, we must study minutely his laws, his character and his works. Seemingly there are discrepancies in some of the things ontwrought by his wisdom and his power, but that comes only under the law of ignorance; for what seems to the human mind an evil has underlying it a good. Death is one of the context blue incer the law of ignorance. one of the greatest blessings that has ever been offered to the human, and we spirits who are highly taught in wisdom look sometimes at the morrares with wonder and amazement, feeling that they should knew it is a natural law to die and then to lives. I am here only to give a that they should know it is a natural law to die and then to live. I am here only to give a demonstration of life beyond the grave, to show that though a man's body may die his faculties still have life, still have force, still have remem-brance of those whom he has left as pilgring of each

carth. Man is ever progressive, never tires seeking for the wonders and the inviteries of the inner-life. After he has gained one point the soul asks for more; on and on he goes forever, asking and receiving, knocking and baying the doors opened, questioning and being answered; and this, I say, is worthy of a God. He has made his effectures and he has power to save them. Now let darkness flee, let the light come in on the beautiful name of death.

Jonathan Jones.

I was eighty-six years old when I died at Reads-ville, Penn.; and they took my body down into the town and buried it from my sen-in-law's residence; his name was Clyde; mine, Jonathan

I am trying to do justice to myself if not to. others. It would be a bad regenubrance if a nan would not think of himself before others. I am inclined to believe that I had as much right to live and as much right to die as other mon. I have accomplished two things: I have become master away matter and trimmined over the master over matter and triumphed over the grave.

Tave, [4] I feel confident there is no one about here who knows me,or takes interest in me, but the higher supernals, have given me power to come and manifest. I feel no particular interest in earth only to add offermore testimony to the many that have been given of man having life after death, and his faculties on decord into action. So now and his faculties quickened into action. So now to all my inquiring friends 1 will say: Be re-joiced in your hearts, for the old man you called

dead has arisen into life, and with that life is growing into youth and activity of mind. After Phave learned my lesson well 1 will re-turn to earth daily and feed those who need spiritual food. Raiment I cannot give them, but the food for the soul I cannot give them. But

Original Essan.

METHODS OF SPIRITUAL CULTURE. [Conclusion.]

Still another and most potent aid to spiritual unfolding is Aspiration-an earnest reaching forth of the soul in desire for all personal excellences, and for the influx of those spiritualizing influences which will promote interior growth. This is as important as is the expanding of the lungs to inhale air, or the opening of the mouth to receive food. If these organs were to be kept closed, no vitalizing forces could enter the system, and no growth would result. Or it is like the plant, seeking to absorb through its million pores and spiracles the eletaents on which its expansion depends. Every living thing aspires, in its way, for that which promotes its growth. Aspiration is as essential to soul-life and soulgrowth as is absorption or inhalation to plant

Aspiration is but another word for true prayer, which has been defined as "the soul's sincere desire, unuttered or expressed." Though misused and perverted as prayer has often been --turned into a soulless form or childish absurdity-yet its proper and rational use should no more be discarded, in private or in public, than that of music or song. Many songs and hymns are but prayers or invocations in verse, and the more aspirational these compositions, the more valuable they are as means of soul-culture.

But aspiration, sitent or expressed, is not alone important to the individual who exercises it. While it aids to open his own interiors to regenerative spiritual forces, its vocal utterance in Man is ever progressive, never tires seeking the presence of others tends to awaken similar aspirations in them, and thus to extend its benefits as by contagion. More than this, its carnest exercise, either in silence or with audible atterance, is attended by the giving out of a most interior and subtle yet potent aura, which spiritual durings assure us they can and do make use of, in penetrating, mellowing and making susceptible the hearts of those, near or remote, whom they are striking to influence for good. (This is done under the same law that enables them to use the emanations of mediums and others in acting upon matter, to produce various phenomena, or upon persons to develop their mediumistic powers, etc.)

> Here are some of the "uses of prayer" not hinted at in any theological treatise we ever read, and the above suggestions are believed to afford a rational philosophy of prayer, and of answers to prayer, not taught in any of our theological schools, nor dreamed of by materialists, but which are well worthy the consideration of all rational Spiritualists.

> Let then aspirational invocations, both silent and audible, in song and in simple utterance, be freely and intelligently used, in private and in public-not as forms of a lifeless routine, but as the outbreathings of earnest souls-and they will prove powerful aids to spiritual growth. Too often and too generally are such exercises neglected, and even frowned upon and ridiculed, in assemblies of Spiritualists-and the inevitable result is seen in a lamentable want of earnest. spiritual life, a barrenness of the best fruits of the spirit, and a consequent want of that soulunity and harmony on which efficient cooperation depends.

But some may ask, Why need there be any as sembling of persons? Why not seek spiritual culture solely in private? Privacy and seclusion, indeed, have their uses, and are indispensable, in proper degree, to the highest and best growth. That is, seclusion from all external human presences and magnetisms, that one may come more fully and exclusively into rapport and communion with the higher and purer beings of the celestial world. Seasons for this will be viding, either in their own homes or elsewhere, demanded by every growing soul. But we are social beings, and it is a law of our natures, that the best growth, both mental and spiritual. (in the earlier stages + f development, at least,) what we participate in with others interests us more deeply, and affects us more profoundly, than what we do simply by ourselves. And the effect seems to be somewhat proportioned to the numbers concerned. The larger an audience, the intenser the emotions that may be aroused in it. Hence, as a general rule, there is wisdom in the ancient advice, " not forsaking the assembling of ourselves together, as the manner of some is, but exhorting," etc. But where the object of a meeting is spiritual culture, it is evidently desirable to avoid all con troversies and controversial subjects, all metaphysical abstrusities, all narrations of wonderexciting phenomena, or attempts to evoke the same-everything, in short, which tends to draw attention to externals, and awaken the merely external intellect, thereby weakening the impression upon the inner being. All these things have their importance, and should be attended to at the proper time and place, but such time and place is obviously not that specially set apart for promotion of interior development. Especially should care be taken to avoid everything which will excite feelings of emulation. pride, vanity, envy, love of display, self-glorification, of any of the unlovely traits of external human nature. It is a common objection to the Children's Progressive Lyceum, that, as ordinarily conducted, instead of developing in its members the sweet graces of the spirit, it tends to foster a love of show, of self-exhibition, of preëminence, and to develop in the more gifted ones feelings of conscious superiority over and contempt for others less favored or fortunately circumstanced. The same tendency is observable to a large extent in our public schools as usually conducted, where, under the constant stimulus of personal rivalry, often intensified by the offer of prizes to the smartest pupils, the same unseemly traits have been largely developed, until they have become prevalent characteristics of the American people. (It is not to be presumed that the transcriber of the Lyceum system, or its supernal originators, designed it to be so administered as to produce these objectionable results; nor that the managers of our public schools are fully aware of the evil they are fostering by the methods referred to.) to note that Froebel's Kindergarten system (which doubtless is a product of the divinest 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, to be selfishly enjoyed in exultation over others, but as gifts of of kindness to the needy and unfortunate. Ac-cordingly, when the leading promoters of this system in our outward sight, leaving us the rich and consistent 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, system in our country were asked to prepare an

JANUARY 4, 1879.

tennial Exhibition, they wisely refused to allow this to be done in the spirit of competition, or as a show of skill and achievement, as was considered perfectly legitimate in all other school exhibits. Instead of this, they simply suggested to each Kindergarten pupil to prepare the best specimen of work he or she could produce, as a gift or token of gratitude to the great and good Froebel, for devising so pleasant and delightful a mode of education for them. These love-tokens, produced in all the enthusiasm of a pure and unselfish motive, which blessed and spiritually enriched the young donors, were gathered up and constituted a most creditable display.

This leads to the mention of one other, but not the least important, method of aiding in bringing forth the better nature. One of Froebel's leading ideas is "EDUCATION BY WORK." And this idea is more and more taking possession of the public mind, as seen in the growing demand for object-teaching and for industrial and practical schools. The faculties of the mind, as well as the organs of the body, obtain their best development by actually handling and observing the objects, or doing the acts, we read about in books, or are told of in oral lessons. "The present generation is sick with knowing, and can only be made healthy by doing," says a disciple of Froebel.

This principle is equally applicable in the culture and development of the spiritual nature. Believers in Spiritualism to a large extent are suffering from a plethora of knowing-a surfeit of phenomenal wonders and of philosophical disquisitions-and can become healthy only by practical work. If it he a fact that one distinguishing trait of the inner or spiritual selfhood is an unselfish love for all of human kind, vivid realization of the truth of Universal Brotherhood, and a prompting to noble deeds of self-sacrifico-for others' good, then the best way to develop and bring forth this inner self is not merely to read or hear about and admire such deeds, but to-actively engage in doing them. Recognize your kinship with all humanity. Enter into lively sympathy with its wants and woes. Feel that you live not for yourself alone, but for all. Then even though you labor primarily to supply your own needs, it is that by so doing you may be able to do something for others, and save them the necessity of doing for you. This feeling dignifies and ennobles all work. So that not alone will the special deeds of charity or benevolence, so termed, seem worthy of commendation, but all the commonest duties of life, and even its most menial services, will then become exalted and glorified, because done for humanity.

All children and youth should be incited by judicions appeals to their better impulses (which are the spontaneous promptings of the inmost spirit within them), and by the examples of their elders and teachers to unselfish acts, from their earliest years. They should be taught, as in the Kindergarten, by practical doing, to recognize constantly their relation to the great whole of humanity, and to subordinate self to the universal good. It would be an easy matter, in connection with both our Lycoums and our public schools, to devise simple and systematic methods for interesting children, first in each other, and then in objects of unselfish endeavor around them. Thus may their young hearts be kept free from the incrustations of selfishness, and open ever to regenerative influences from the celestial world, which in due time may be expected to unfold them into noble and lovely spiritual men and women.

Children, to a large extent, are like the plants of the garden, in that they are unable to choose or to make their own surroundings, and thus to determine the developing influences which shall be brought to bear upon themselves. For these they are dependent chiefly on their parents or elders, who are therefore responsible for proto the extent of their ability, the condition But with adults the case is otherwise. general they select their own associates and determine the class of spiritual influences to which they will be subject; hence, if they will, may place themselves under such as shall tend to develop them in beauty and loveliness of character. And all should remember that their surroundings are not limited to visible companions and associates in the body. We are "encompassed about by a great cloud of witnesses." and hence, whatever our external circumstances, we may, by pure and carnest aspiration, open our interiors to the most potential evolutionary forces of the universe. And we may do this with confidence that these forces, whether as emanations from personal beings of an exalted grade, or as an all-pervading, impersonal Spirit of Good, are ready to flow in, to quicken, and in due time bring forth, in each of us, the "Christ," the "Immanuel," the "Divine in the human," or, in other words, that perfect spiritual manhood, womanhood, or angelhood, toward which our inmost souls are ever yearning, and which has been the grand, objective point of evolution through all the ages of the past. A. E. N. Ancora, N. J.

a) d. it's 1 static reproduct. Some is there have been in the second state of the state of the second state of the second state of the state of the second state of the second state of the second state of the state of the second state of the second state of the state of the second state of the sec

ork out its own salvation. It believes in hibles, if helieves in different creeds, The distance of the second sec f reason

George Palfrey.

George Palfrey. Mr. Christian, it is more than four years since leaded upon you,"md gave quite a long message. Since then the medium that I con-trolloi has been translated to our country. I have not her and shaken hands with her. I was delighted to see het, because I had once proved any identity through her or ganism. I pressed away by an accident on the Eastern Ealfroad. When I came to catth before, I warn-ed that railroad of coming events, which have aroved true. I come again, asking its officers to look well to all things: to be watchful and wary; to see that everything is all right. They have had trouble enough. Ask them if they will re-ceive met if they will call upon some individual medium whom I can centrol. If some of the officers of the road willdo this, I will tell them more than I care to tell here. I don't believe in canvassing private affairs in public. I know eany assing very are affairs in public. I know your capter is sent out broadcast; it is a public affair. Please report me as George Palfrey, who yas an engineer on the Eastern Railroad for many years. Nov. 12.

From A., to M.

From A, to M, Oh, would that I could speak with the tongues of angels'. Would that I could tell my story ! Would that I could reach the loved one who is suffering so much! Maggie, beloved one, who was my life by day and my dream by night, oh, how I have watched over you! I have longed to speak the word that would tell you I still live. The waters you crossed did not divide us. The sadness which you have passed through did not kill my love for you. Our little angel is with me now, God grant that you may be spared, or else that you may come to my home and his home, to be to me ever the angel of my life, to love, rescue and keep us both. Dearly beloved one, this is the only source by which I may reach you, for you do not realize which I may reach you, for you do not realize that the angels are ever near. To one who has ever been strong in the faith of the spiritual I entrust this message, and hope it may reach you. I will watch it and do all I can to have it

think j est. Thank you.
William B. Biswell.
I am William B. Biswell.
I went out in 1565, some time in June.
I had octors, they did n't seem to do me any good, so I gave up, and said 1'd do the best I could for myself; but it was n't any use, and I the darkened ones of earth there is no strife or went out. I now come back, hei ing that may
Simulat Inc. Field of mine who lives in comes perfect overfect. I mean, in its goodness some tryable with my heart. I went to differ-ent doctors, they did n't seem to do me any good, so I gave up, and said 1'd do the best 1 could for myself; but it was n't any use, and 1 went out. I now come back, hoping that I may send a word to a friend of mine who lives in. Troy, N, Y, cher name is Sarah Ranson, Tell her that everything is all right. I've done right, and no matter what may come not to fear, but to go ahead, and do the best she can. Nov. 15.

Harriet E. Smith.

Harriet E. Smith. I went out from Artesia, Mississippi. I have only been gone a little while -not much more than two weeks, and I think I am doing well to report myself at this long distance. My name is Harriet E. Smith. Formerly my name was MacFarland. I lived once not far from here-as one might say, under the shade of Bunker Hill. I have some dear friends, and desire they should understand that this is really Hattle. I love them, oh, so much! Yes, J., please be good and true and be honest with all that is left you I will watch above and guide, and try to keep all things as well as I can. No, no, do n't worry. It was a pleasant home, it was all right, and I feel as if I'd like to thank God for the power that has brought me back again to home and friends: Nov, 19

Maria Butterfield.

Maria Butterfield. You can say it is Maria Butterfield, from Xenia, Ohio. I am somewhere about sixty-five. It's some distance off. I did n't come by rail-road or by stage: I cau't understand exactly how I did come. I've been trying to look round the world and see some of it for some time. I want to go out to California. I have a nicce, Frances, out there. She is married. They have something of a farm near Sacramento. His name is Bright. I've met father up here. Fa-ther's name is John—that's my husband, you know. I have a little girl up here, too. When she went away she was two years six months and eighteen days old. I find her a big, grown-up girl now. Her name was Lily. I named her I diy because she was such a white, pure-looking child: I thought it was an appropriate name for her.

that the angels are even near. To one who has even heen strong in the faith of the spiritual I entrust this message, and hope it may reach you. I will watch it and do all I can to have it reach you. Please say that it is from A., to M., entrusted to the care of E. Nov. 12. 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 do n't energencher. I have been gone since November

out on Fleet street, Boston; the number 1 do n'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 do n't know why I've come here. I suppose it was because why I've come here. I suppose it was because

selfish feeling in that world where the soul be-comes perfect perfect. I mean, in its goodness of attribute doing unto others as you would wish they should do unto you. I am not tightly held or bound here below. I am free as the little songster that warbles in the early morn. Fresh and free was my mind from the tangles of dogma and creed. I believed in the Omnipotent Creator's power to save all to whom he had given life. All teachings are well to those who need them

in the Omnipotent Creator's power to save all to whom he had given life. All teachings are well to those who need them. Not a fault nor a daw is there in what is called the divine scripture, but to be a benefit it must be read and understood spiritually. My heart was ever full of sympathy toward those who sought me in distress. I may have faltered in many ways, but ignorance must plead my ex-cuse. I felt a sympathy for the inchriste, and those whom the world calls outcasts. I knew inwardly that the sun rose upon them as beauti-fully as it rose upon me. I feel the thrill of in-spiration playing upon every chord in my soul, and it makes me speak to-night with strong and full confidence that heaven is large enough, to take in every child whom God has created. The clouds of darkness may surround for a time those who err, but ultimately the ladder is lowered and they climb little by little until one ray of the sun warms them, then another feeds them, another clothes them, the mind becomes open, and the light shines in full around them; then their eyes are opened and they see the beauties of the spirit-land as I see them. This is a pro-gressive life without a doubt, without a failure. There are no broken laws in the kingdom of the eternal. **MESSAGES TO BE PUBLISHED:**

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD.

Non, 19.-Janies C. L.; Sarah F. Roach; Horaco Seavor Anna M. Long; Elizabeth Campbell; Anonymous. Non, 21.-Dr. George Leonard; Frances Gordon; John, D. Thomäs; Anonymous; The Warrior; Mary Albee, Nor, 22.-Caroline Johanna Busanna Granger; James P. Rivers; H. R., to W. J.; Mary Barstow Stearns. Nov. 26.-Badjanin Green; Charles B. Smith; Lizzle Mereditti; Jonathan Turner (or Capt. Jock Turner); James O'Leary.

Sortesuth; Jonathan Turner (or Capt. Joke Turner); Johnson O'Leary; Jones B. Treat; Eu- Nor. 29. – El/abeth A. Kinsman; Amos B. Treat; Eu- nice B. Downes; Henry C. Wright; Anonymous; Sophia B. Clifford, Dec. 3. – El/rabeth G. Ely; Martin Stockbridge; Ellas Smith; Mary Naney Dyer; Adam C. Makepeace; Madamo Fry.

Ro 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.

In Memoriam-William Knight.

Passed on to the higher life, from his late residence at Frankford, Philadelphia, on the 11th of December, 1878, in the 90th year of his age, William Knight.

At his request 1 spoke at his funeral as follows: ""An bonest man is the noblest work of God." Our friend, when speaking of this occasion, was desirous that no flattering eulogy should be given, but that some of the views aud sen-timents which he had long held might be presented, and in doing this I present them as his as well as my own. He knew that what men called death was also the birth of

the spirit-the resurrection from the chains of the physical He accepted the declaration of Paul that there is a natural body and there is a spiritual body. Not that there will be a spiritual body but it is here now in each one of us, and it is beyond the reach of death, for it is only the material form, the outward garment, that can be dissolved by the touch of death. He had realized that these spiritual existences were the real men and women, that it is in these that we recognize each other, and this same power of recognition will continue beyond the earthly vale. It was no speculation, no idle faith, but knowledge that enabled him, through his long and checkered life, to maintain these views and sentiments; and when the messenger came, he was rejoiced to welcome it as the means by which he was to be set free from the thralldom of the physical body, and to experience at once an entrance into a mansion in the Father's house, not made with hands, but eternal in the heavens, In contrast with this tendency, it is pleasing and from that mansion, where he could meet and mingle with all the loved ones who had gone before him, he could also look back to those who remained here, and greet them. He believed in the Fatherhood of God and the Brotherhood of Man, and that this brotherhood did not consist alone of the fourteen hundred millions of human beings that to-day tread this green earth, but that all the countless myriads of human beings that through all the nges of the past had lived on this earth and all the other earths, and had passed on to the higher life, belonged to this brotherhood, and as a member of this wast family, almost innumerable, yet every one numbered and cared for by the infinite Father, was striving to do his work, and to fill up the measure of his life, and the testimony of those who have known him long and well was that he did this.

He has gone from our outward sight, leaving us the rich and do the work assigned to us, so that we may be exhibit of Kindergarten work for the late Cen-

a state and the second state . . . LIGHT. BANNER OF JANUARY 4, 1879. Miscellaneous. New Books. New York Advertisements. Mediums in Boston. Adbertisements. THE GREAT Received from England. BALTIMORE ADVERTISEMENT. Special Advertisement. MRS. A. W. WILDES, SPIRITUAL REMEDIES. RAPHAEL'S PROPHETIC ALMANAC Electro-Magnetic Physician, DR. F. L. H. WILLIS. SARAH A. DANSKIN No. 863 Washington street, Boston. SPECIAL treatments for Catarch-a cure guaranteed, Medicated Baths given. Office hours 10 to 12, and 2 to 4, Patients treated at their homes if desired. 88°-Nov. 23. Weather Guide and Ephemeris, Physician of the "New School," Address, until further notice, care BANNER OF Positive and Negative Powders. , LIGHT, Boston, Mass. Pupil of Dr. Benjamin Rush. FOR 1879. Dr.Main's Health Institute, N calling more special attention to the remarkable suc-By Raphael, Office No. 701 Saraloga Street, BALTIMORE, MD. 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Monthly Calendar and Weather Gaide. Moon's Signs, Symbols, &c. Royal Tables, &c. Trimperaments of the Planets. Periods in 1529 when the Planets will be most favorably sit-nated for Observation. Monthly Predictions. Eethpses. Astrology and Medleine. Table of Celestial Influences. The Proposed Astrological Magnaine. Explanation of the Hierogly pile for 1873. Fulfilled Predictions in 1572. The Conjunction of Saturn and Mars. The and Antipathy. Observations on the Four Quarters of the Year. The Desire of Astrologicals. Singular Spontaneous Prevision. Animal Magnetism. The Grystal. Uservations on the Royalty of Europe. The Grystal. Uservations on the Royalty of Europe. The Faces and Degrees of the Zoffae. Astrology. Mine Magnetism. The Grystal. Uservation bodes. A Trevalent Misconception regarding Astrology. Remarks upon the Royalty of Europe. The Faces and Degrees of the Zoffae. Astrology. Mativilles and Horary Questions. Raphael's Fifty-Ninth Yearty Farewell. Thistrated with a Hieroglyphie, supplemented by the releapest and heig Epidemetis of the maters of the states for the Magnetism. ers who have been telleved by me after all other r CONTENTS. Fever, Mailed, postpuld, for \$1.00 a box, or sty boyes for \$5.00, Send money at my risk and expense by Registered Letter or by Money Order. Pamphels mailed free. Agents wanted, Sold by Druggets, Addites: **Prof. Phyton Spence**, 65 East 1600 street, New York CHV. Sold also at the Banner of Light Office. Jap. 1. had failed them. Individually I am content with the simple and that has occupied these columns for years. The influences controlling the late Mrs. J. H. Conant pronomiced my intuitive powers second to no one's in the United States, and I attribute my success in treating diffi-DR. H. B. STORER. Office 29 Indiana Place, Boston. 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"4, "Human Testimony in favor of Spiritualism," by Geo, A. Racon;
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"6, "Humanity ex, Christianity," by H. C. Wright;
"7, "The Bible a False Witness," No. 2, by William Denton;
"8, "He Bible a False Witness," No. 2, by William Denton;
"9, "Spirit Manifestations," by Wm. Howitt;
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"13, "The Bible Plan of Salvation," by Rev. Charles J. WM. VAN NAMEE, M. D., Clairvoyant Phys-scheim, 3is Livingston street, Brookiyn, N. Y., All classes of diseases successfully treated, Testimonials ' re-nished on application. Examinations by lock of hair, \$7. Nov. 9, 15w "You have cured me of a cancerous affection in the throat after it had destroyed the tonsils and uyuba, and was mak-ing rapid progress in the nasal passages, THE MAGNETIC TREATMENT. SEND TWENTY-FIVE CENTS to DR. ANDR. W STONE, Trey, N. Y., and obtain a barge, highly in as-trated look on this system of vitalizing treatment. Jan. 4. THE SPIRITUALIST NEWSPAPER. SENT FREE. I entertain feedings of the deepest grafitude to you for the kindness and skill with which you have treated me. A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is therecognized organ of the celerated Spiritualist is of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr., W. H. HARRISON, 35 Great Russell street. Bloomsbury, London, is \$3,75, or through Wesser, COLBY & RICH, Banner of Light office, Boston, \$1,00. IT-May 4. RULES MRS. D. R. ROBERTSON, South Coventry, Conn." TO BE OBSERVED WHEN FORMING 25 of the Prettiest Cards you ever saw, with a sac Oct, 20, 200 GEO, I. BELD & CO., Nassan, N. Y. "I can never express sufficient gratitude to you for the SPIRITUAL CIRCLES. great benefit i have derived from your subtle remedies. Mus. ANNIE P. NICKERSON, Warren, R. I." BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting circles of investigation, are here presented by an able, experienced and reflable author. This little Beck also contains a Catalogue of Books pub-lished and for sale by COLBY & RICH, Sent free on application to COLBY & RICH, if For multiplied cures equally remarkable, I refer to my THE WORLD'S circular, All renditances should be made by postal noney order when possible, or by check, draft or vegistered letter, ANNOUNCEMENT. Sixteen Crucified Saviors: THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve races, will be issued as int-monthly at the Fair View Honse, North Weymouth, Mass. Price per year, in advance, \$1,50, postage 15 cents; less time in proportion. Letters and mat-ter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specime copies free. D. C. DENSMORE, Pub. Voice of Angels. I hold myself responsible for no money enclosed in an or Or, Christianity Before Christ. dinary letter. Containing new, startling, and extraordinary revelations in Religious History, which disclose the Oriental ori-gin of all the decitines, principles, precepts and initiacles of the Christian New Testament, and intrasibing a key for unlocking many of its Sacrod Mysterles, lessdes, competing the history of Sixteen Oriental Crus-cified Gods, etc., etc. Dec. 21. NEW EDITION. 13, "The Bible Plan of Salvation," by Rev. P. Harrison;
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36, "Contradiction and the Bible as a School Book," by Ammes G, Clarke;
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29, 20, Charkes, Matter or Thomas Paine, 212
20, "Barbarian of a Bellet I MIND AND MATTER: rison; •• 14, ••The Protestant Inquisition, •• by Rev. Charles Beecher; CHRIST, A SPIRITUAL PAPER LATELY COMMENCED IN PHILADELPHIA, A Free, Independent, and Liberal Journal. PUBLICATION OFFICE, SECOND STORY, 713 SANSON ST. The Corner-Stone of Spiritualism. Jan. 4. PSYCHOMETRY. BY J. M. PEEBLES, M. D. BY KERSEY GRAVES, BY KERSEY GRAVES, Author of "The Blography of Satan," and "The Brine of Bibles," (complising a description of twenty Bibles,) This wonderful and exhaustive volume by Mr, Graves-will, we are certain, take high rank as a book of reference-in the field which he has chosen for it. The amount of mental labor necessary to collate and comple the varied information contained in it must have been severe and and on the sudent of free thought will not willingly above it og out of print. But the book is by no means a here collation of views or statistics; throughout its corrise the anther follows a definite line of rescarch and arguments to the close, and his conclusions go, like sure arrows, to the marks. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best loca-tions for health, harmony and bushess. Persons desiring aid of this sort will please send no their bandwriting, state ge and sex, and enclose \$1,00, with stamped and addressed envelope. TERMS OF SUBSCRIPTION. To mail subscribers, 82, 15 per annum; \$1,09 forstx months 57 cents for three months, payable in advance. Single copie of the paper, six cents, to be had at the principal news stands JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. CLUB RATES FOR ONE YEAR. Jan. 17.-**PATENTS PATENTS P**ROCURED by T. H. ALEXANDER & ELLIOTT, Solicitors and Counsellors in Patent Cases, (established 1857), 635-6077th st., Washington, D. C. No fear unless pat-ont is precured. Send for "Guide for Inventors" (free). Sept. 7.-tf Discourses through the Mediumship of Twenty "Dec. 21.-tf Mrs Cora L. V. Tappan. TO LET-Rooms for Business or Lodging, 31 Chapmanst., Boston. MRS. CHARTER, Spiritualist. Dec. 21,-3w* This beautiful volume contains as much matter as four or-dinary books of the same butk. It includes Testimonies of the Press and Readers. Testimonites of the Press and Readers.
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A. B. HAYWARD'S MAGNETIZED PAPER

can do so by sending me a lock of hair with their own handwriting, giving age and sex, 'I ask for no hint as to symptoms unless there be an external sore or eruption, when it should be simply stated for reasons given in my Circular, which I will send to any one on receipt of a three-cent post-age stamp. Persons desiring a diagnosis must invariably send a consultation fee of $\{2,00,$ Should the person be too ill to write, the hair must be isolated from contact with the handwriting of another by being enclosed in a bit of black

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BANNER OF LIGHT.

DENTON VS. RICHMOND. A DEFENCE.

BY JOHN WETHERBEE. lieves that existence demands of him individu- To the Editor of the Banner of Light:

Mr. Wm. Denton has written a letter, which is ally the correct and conscientious discharge of his every duty, upon his own personal-responsi- printed in the Religio-Philosophical Journal, criticising pretty severely the lecture delivered in New York City some time since by Spirit tion in his heart ! I care not whether he wears Prof. Mapes, through the instrumentality of Mrs. Richmond. Mr. Denton, our brave demolisher of shams, is apt to be fast, and often wisely so. This time he has, "slopped over," if I may use such words in criticising his criticism, and former's lock 'l'eate not where he be found, his influence will be felt- his pathway will be a I think he will see it so himself, and perhaps others will, also. That is my motive for coming to the rescue, though I am fully aware the spirit-Spiritually, this day and hour is a quickening world is able to take care of itself, and, for aught "size it is an hour of testing what the past has alknow, it may be doing so now through me; shown, and the present has revealed, it is an hence, perhaps, my impression to write.

Denton begins his criticism by saying very into the naterial world must shine with no fee- truly, "If the spirit of Prof. Mapes did really ole tay, it is an hour when the open avenues of deliver a lecture in Boston, of which this is ritual return ate bringing light to your souls a report, it is certainly one of the most importindicaned of by cuth before. See to it that ant facts of the age." Then he goes on and this light as received into your soils is not un-this light as received into your soils is not un-certain in its manifestations to others; see to it which are very flimsy and unscientific, and closes with this unwarranted severity, if I are that your lives show the splendor that outworks any judge, as follows:

It is evident that Prof. Mapes would never employ a person as his monthpace who could so misrepresent him, and when Mrs. It supposes that she is influenced by such a spirit, she is really deceived, and then de-ceives others.

erives others such discourses delivered and published in the names of the illustrious departed, are doing the cause of spiritualism more injury than its most deadly focs." I am glad the Booserdid not publish this crit-

Some divergence divergence and published in the strength of the s

of that point Denton and I are a unit; so we will look at the discourse from that standpoint. As Mr. Denton has quoted and italiesed a comprehensive sentence, and assayed it, and given the value of the whole by the value of the specimen, and of course a selected specimen, to deptectute its general value, he being predudiced against these abnormal claims, so I will recassay his sample, and perhaps show where his seales or weights were imperfect. I now quote the passage referred to: passage referred to:

"I will place before the readers of the Bonner of

ments," let me add a word or two more, even if it be a little speculative. Chemical science, af-ter all, is to some extent hypothetical. Mr. Denton knows of course that the atomic theory is a supposition to start with, assumed for math-ematical convenience: nobody ever saw an atom, nobody probably ever will, and until atoms are made visible and investigated, who has any right to say that there may not be not only a hundred elements, but a hundred thou-sand? It has been said by some worthy of no-tice, that in this probable elemental increase there is a possibility that there is after all but one element, or a very few, and that the mani-festations of matter are dynamical and not sta-tic: that as there is one white light made up of an infinite variety of colors, so there may be one element, and as the degree of rapidity of the undulations of light, one becomes red, an-other yellow, and another blue, and so on; so may some analagous motion cause all the varia-tion sof elements that we might in this connec-tion say were in a ray of matter. This, as I have said, is speculative, but not unreasonable, and a man who can elomently solid things as much said, is speculative, but not unreasonable, and a man who can elomently solid things as much said, is speculative, but not unreasonable, and a man who can elomently solid things as much said, is speculative, but not unreasonable, and a man who can elomently solid things as much said, is speculative, but not unreasonable, and a many who can elomently solid things as much said, is speculative, but not unreasonable, and a many who can elomently solid things as much said, is speculative, but not unreasonable, and a many who can elomently solid things as much analysis that they are in the atmosphere of the analysis that they are in the atmosphere of the analysis that they are in the atmosphere of the analysis that they are in the atmosphere of the analysis that they are in the atmosphere of the analysis that they are in the atmosphere of the analysis that they are in t

"3. "Light contains norm of these." How can light, which is a mode of motion, contain elements? It would be as sensible to taik of sound containing elements, and expect to extract whiskey from 'comin' thro'the

This is partially answered in the foregoing This is partially inswered in the foregoing remarks. It is possible that matter, as well as light, may be a mode of notion. Certainly it is theoretically true that the whole fabrie of mat-light, may be a mode of notion. Certainly it is theoretically true that the whole fabrie of mat-ter, even the universe, is encable of dissolution and invisibility: theoretically, I say, not practi-site and invisibility: theoretically, I say, not practi-tically. The Twieldlike or modern idea, you know, is, "matter is only peints of force "; that is what the materialist coheres it to; what is light, then, the materialist coheres it to; what is light, then, true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true, but a force also? We are beyond our depths true out of that proxy or control. I do not know as there is so nucle, till to learn in the pondera-is bles and imponderables of even this munder the schared to give this so-called Mapes's spirit the ashamed to give the schard our philosophy. "A ', *'frichaldurati s.co-genetally* as long as there are more " elements" as well as blogs in here is balled in the bate work and the entry in the first post and overtex. Bate mut as thereas the force there is a mane to schard and schere due the outands. "The earth contains involved and schere contains, 'the here is a mane of incour philosophy. "A ', *'frichaldurati s.co-called Mapes's spirit* whole feelike being modeff bods in solution what the earth co remarks. It is possible that matter, as well as light, may be a mode of motion. Certainly it is theoretically true that the whole fabric of mat-

by both analysis and conthesis, the genesis of one was from organic matter, the other from inor-ganic, he will see the thought thus binted at. I think the doctrine sound that the air carries the elements of the world, or *element* it may be, as prenatal matter, if 1 way properly use such an expression) both in the air and the occan'; that it carries something, we know, besides oxygen, nitrogen, carbonic acid gas and moisture (for instance, the fragmane of a pole cat occasional-ly. This is rather a tough illustration, but my musical car got the pitch from Mr. Denton's wit by my eye falling on his "codfish and oysters".

missical car got the phenitron Mr. Denion swit-by my ver falling on his "codish and oysters" in solution. I remember on this very point that so con-founds Mr. Denton, et once being present with Mrs. Reher name was Hatch then) and Presi-dend feiton, of Harvard College, and others, and 1 think Prof. Mapes was there also; the subject then was chemistry. Some one of these socials asked a question of the control—very likely it was Prof. Mapes, as it sounds like him— and, re-plying, she illustrated with the very thought be-fore us : she asked a question, by way of answer, if the chemical expert could detect with his ap-paratus everything that the air contained, and the per son addressed admitted that the odor of music, then noticed, could not be so detected, but the human organism said she had finer in-struments and could detect by the smell what science could not with its apparatus. Certain-ly the impre-sion was given that the atmosphere science could not with its apparatus. Certain-ly the impression was given that the atmosphere was very populous with elements which were bevond human reach; it is possible that 'may be produced by some power, unknown to us, from this invisible and imper-ceptible quarry of fluent matter, but that is not terializations." may be preduced by some power, unknown to us, from this invisible and imper-ceptible quarry of fluent matter, but that is not the question now. I am very sure President Felton did not think she was uttering nonsense, and if she was, representing some "illustrious departed" which, by the way, he doubted), he did not think, with Denton, "what a terrible thing it must be to die ! A sensible man would desire annihilation if the price of future life is to be idicey or childishness." The influences, on this occasion, would have been liable to the criticism of Denton on the very point of No. 4. " false statement," yet I remember that Presi-dent Felton paid a high compliment to the me-dium when she became normal, and I heard him say to her, "Own up.! take the credit of your own fine abilities, and hold a high position as a gifted woman." She replied that she could not, for it would not be true. Seems to me I have said enough to prove that whether that spirit was Mayes or not, it was emphatically in keep-ing with Mapes's line of thought on that very subject.

tions of elements that we might in this connec-tions of elements that we might in this connec-tions as were in a ray of matter. This, as I have said, is speculative, but not unreasonable, and analysis that they are in the atmosphere of the a man who can eloquently split things is much is un? Seems to me Denton stopped too quickly iner, viz., that stones and other material things is at thallium, and his argument to prove Mrs. It at tages ago, of have no doubt of the substan-tial truth of the "soul of things," if false some-think I am now straining matter through too think I am now straining matter through too is the attor of the sake of the argument. "3, "Light contains would of methy, contain elements? It would which is a mode of matter, contain elements? It would be as sensible to task of sound containing elements. "3, "Light contains wound of these." How can light which is a mode of mather, contain elements? It would be as sensible to task of sound containing elements.

ing his chemistry. It is learned ignorance to define heat "as a mode of motion"; that is no definition, any more than saying that God is a spirit defines God. I like the way Prof. Grove expresses the same thought, and he is high authority too. He says: "We only how contain a donwar of water and

you ask the materiansi whence is matter, or who or what divided it into molecules, who or what impressed it upon them this necessity of running into organic forms, he has no answer. If, then, the materialist is confounded and science ren-dered dumb, who else is prepared with a solu-tion? To whom has the arm of the Lord been revealed? I do us lower our heads and achowle revealed? Let us lower our heads and acknowl-edge our ignorance, priest and philosopher, one and all.

This may not fit exactly for a peroration to this answer to Denton, but the tone of it and its high authority suggests the impropriety of saying so severely to Mrs. R, that she misstated Mapes, was mistaken, and deceived others, and injured the cause of Spiritualism, until he or anybody else can "touch bottom with a pole," in reference to the subject treated while sailing down life's stream.

Action of the Brooklyn Spiritual Conference on the Occasion of the Death of Dr. Henry F. Gardner-Resolutions of Respect to his Memory.

To the Editor of the Banner of Light:

On Saturday evening, Dec. 14th, MR. S. B. NICHOLS, hairman of the Brooklyn Spiritual Conference, which holds regular weekly meetings at Everett Hall, 398 Fultion street, announced the passage to the spirit-side of life of Dr. Henry F. Gardner. After remarks from JANUARY 4, 1879.

Cleveland (O.) Notes. To the Editor of the Banner of Light:

As was expected by the executive board of "the First Religious Society of Progressive Spiritualists" of this city, the spicy lectures of Mrs. C. Fanny Allyn have had the effect of securing much larger audiences than any speaker before this season. She is as lively as a cricket, and not only secures the attention of the people, but keeps them on the qui vive. Mrs. A. is a worker, on or off the rostrum, and never tires of speaking a good word for the Children's Progressive Lyceum. She also takes an active part in the Lyceum services, and never fails to win the children's love; several of the scholars, in anticipation of her advent, had learned recitations of welcome, written for the occasion by their parents, thus showing her presence here a year ago was not forgotten.

Sunday, Dec. 15th, the Hon. M. A. Foran (the city prosecuting attorney) spoke to the little ones on "The Beauties of Nature." The experiment of inviting out-side (non-spiritualistic)liberal talent to address the chil-dren overy Sunday to the spiritual talent to address the chil-

"A Merry Christmas," as usual with us. The children were not forgotten. Speaking, singing, games, dancing and refreshments were the order of the evening, and "Santa Claus," as promised, was on hand.

With the new year will come changes; one of them will be that Thomas Lees, the present Conductor, will not be a candidate for reëlection, on the ground that it is unjust to expect him to shoulder the responsibility all the time. He, however, merely withdraws from the Conductorship, feeling that he needs a rest, and that others may come to the front. As Mr. L. has given the friends timely notice, it is to be hoped his withdrawal from the leadership will not in any way mar its success. especially as the Lyceum has now many members eligible for the position.

Peebles, "the Pilgrim." paid us a flying visit when en route to Chicago, and is to succeed Mrs. Fannie Allyn in February. A FRIEND.

[From the New York Sun.]

The Case of E. H. Heywood.

TO THE EDITOR OF THE SUN-Sir : I noticed an editorial in The Sun, sharply calling Mr. Hayes in question for pardoning E. H. Heywood, who was imprisoned ostensibly for circulating obscene literature. I lived ed ostensbiy for circulating obseene liferature. I fived in Boston for two years previous to his imprisonment, was present at the trial, and knew all the circum-stances. Mr. Heywood's real offence consisted in hold-ing conventions in Boston for the free discussion of the social question. Marriage, as a sacrament, was handled without fear or favor before andiences of the highest respectability, except when the students of Harvard College came in and made disturbance. It was on ac-count of these discussions that the Young Men's Chris-tian Association instigated Anthony Constock to find some pretext to stop his calling the people together in that way. Mr. Constock sent a letter to Heywood from New Jersey, signing a fiettilous name, praising bis books in the highest terms, and ordering copies. Mr. Heywood was arrested thereupon, tried before a prejudiced judge, and convicted by an instructed jury. The Hon, Elizur Wright, the Rev. Dr., Bartol, and a score or two of used all possible efforts on the side of jus-tice. T might mention, also, that the Boston press was opposed to his conviction. Not a shadow was thrown over Mr. Heywood's pri-vate character during the trial, and his books were merely the expression of his conscientious opinions. The matter was set before Mr. Hayes as originating in a spirit of religious persecution, and the petition for his release was signed by Judge Cillord, the man who read Heywood's sentence. J. A. TENNEY. Wernorsville, Pa., Dec. 24th, 1878. in Boston for two years previous to his imprisonment,

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W. F. Jamieson held a debate of sixteen sessions with Rev. John Hughes at Bushnell and Yates City, Ill., which gave the people great satisfaction. The Liberals of White Hall and Carthage desire them to debate in their respective towns. Mr. Jamieson gave lectures in White Hall, (second course) Sundays, Dec. 22d and 29th. Engaged for five lectures in Carthage, Ill., Jan. 6th-10th.

Fin In the Medical Record we notice, by-the-way, the argument from Dr. Hammond that when you poke the end of your finger in your ear the roaring noise you hear is the sound of the circu-lation in your finger. It may be true! But when you poke the handle of a knife in your ear, and hear the same noise, what is the cause of that?—N. Y. Herald.

Like must such a parent au. While at gels, all the whale more fair, With glory yeah d int nately. Bring down a haptism from above This potenti native can only be Elevite bright quateries word of Lovi

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Continued from first part.

lieves that heavenly hosts and cohorts guard

the portals of existence, whoever believes that

in the true man's life the body is merged and

the mind stands in the front rank, whoever be-

hility, if not found a defaulter in this regard-

that man has the spirit of the New Dispensa-

the robes of the Romish Church, and performs

his secret rites in the seclusion of a monastic

cell, or wears the coronet of thorns which earth-

ly conservatism inevitably places on the re-

hour when your life and your light going out-

through the soul, see to it that your faces wear

the gentleness and the warming glow of its di-

sine presence, see toth that you do not pursue it for the mere purpose of sensationalism, but

that truth in every avenue of the soul shall

stream out like a celestial dame, bringing you

un-weiing inspirations from the immortal world.

of " Symparity " Love is the soul . Through out all speech there is mechadee. So parce to blidness, not such control As that world banks somews refore sympathy is but another name For love, and everyone a light

Must its deep glow and pewer prove Within our oid and earthly night. A our thoughts must ever fitly move. Merced in one living, sweet accord. Feward the reffect, channed word,

. 111.

Sec. Subjects." Men had to make their lives sublime. By apping he rows, and they cauge Their jingling bells to others' chime. And gazan on the historian's page. They sock (dmittance there to find.) By what di views they can bind The story of their lives to fue Transmitted to posterity. Or emulate each grand old sare Who silent lived on earth alone. Desiring that the active stage of human thought should be unknown To them': I ut that some future day. When their souls, foo, have passed away, Men shall point shently and say . A stariouce dwelt there- a bright ray A solemn splendor, a pure mind, Within whose attributes we find such lasting tecompense and peace!" Thus men are great-even thus they cease But we know only one blest way As nearer the true life we come : To seatter blessings every day, And win man to the higher both As lilies bend their graceful heads, Unconscious of their snowy bloom, Or the sweet, lowly violets breathe In silence all their choice perfume, Or as the rose's splendor bright, Unheeding, beams on all the air.

Light one of its fast so intences, which we will catefully Light one of its fast synthences, which we will catchilly evaning, for if the words are those of an intelligent splitt, they are worthy of careful examination, and if not, it is time that such communications were estimated at their time value. "Mode are solving declarges the primates to be almost numberies. As a construction is splitt, indead of four and dimitlar are forced upon inseptible indead of four

numberies. Socieced where the primates to be almost and another are forced upon us, until, instead of four elements, we have the manualing to hundreds; light containing in easily many of these air holding. In so-lution what the corth contains, and the water and heat holding also an solution thousands get undiscor-ered by many." Not a very long sentence, and yet it contains six false statements." If

If there were six false statements or one only where Prof. Mapes would know better, we would have to say, notwithstanding his high admiration of and regard for Mrs. Bichmond when in the form, that some ignorgant or mischievous spirit had on this occasion assumed his name. Mr, Denton is very emphatic, and he ought to be very sure: let us take his sampling and see. He states in consecutive numbers the six false, 25 statements: here are numbers the six false, 25 statements: here are numbers that 2. I put them together, for they are practically one. The Professor in elaborating is doing what chemical investigation is doing, $ri_{1,2}$ converting elements into compounds: the same may be said of 5 and 6; they also are practically one. Now if Prof. Denton wished to be exact he should have said four false statements in that one short sentence instead of six; he has water-ed his stock. This is, however, no great matter; the question is is it false at all? Let us see, be-ginning with 1 and 2: -2. Instead of modern schence declaring the primates If there were six false statements or one only subject.

---"1. Instead of modern science declaring the primates to be almost numberless, modern science declares that all that are known to it are less than one hundred. See

all that are known to it are less than one bundred. See any modern chemistry. 2. Instead of having the elements amounting to hun-dreds, as the next clause of the sentence states, we have not even seventy fully determined yet." Modern chemistry, which dates from the dis-covery of oxygen by Dr. Priestly, about a hun-dred years ago, has run the primates or elo-ments up from four to now near or fully seventy, quite a number of them within the last decade; and it seems but a little while ago, say a quarter of a century, and the number was fifty odd; and they keep increasing; every year new ones are and it seems but a little while ago, say a quarter of a century, and the number was fifty odd; and they keep increasing: every year new ones are discovered, and often some supposed to be cle-ments are proved to be compounds. And is there a chemical scientist to be found, or even Prof. Denton, who will besitate to declare the possibility of the present number being doubled or quadrupled as time rolls on? If it be true that 'new-ideas and inventions are generally first discovered in the spirit-world antedating their advent here, that discoveries here are oft-en spirit impressions, may it not be true also that the science of chemistry there is in advance of it here, and that when Mapes(?) was saying "hundreds of elements," or "almost number-less elements," may he not be expressing a knowledge as a spirit not yet found in "any modern chemistry "? Swedenborg sensed the three elements of our atmosphere, and their proportions, without discovering them definite-ity, fifty years before Dr. Priestly gave the defi-nitions and proportions. Swedenborg, we all know, was a medium, and spoke wiser than he knew; now suppose a spirit knew the constituents of air in 1730, or about that time, and had uttered his thought through Swedenborg, and claimed to have been the spirit of some "illustrious de-parted," and had spoken of fifties or hundreds or even "numberless elements," would some con-temporary Denton have been wise to have said Swedenborg was deceived, for the "illustrious departed "knew there were only four, or maybe twenty? Seems to me the ancient Denton, like the modern and much beloved one, would have been simply saying present knowledge is knowledge's and the track optimized behaviour from the provide behaviour for the provide behavi

subject.
**5. We are next told that water and heat hold in so-intion thous and smidlscovered by man. There may be mineral springs that hold in solution elements that are as yet unknown to us, as thallium was concealed till spectrum analysis revealed it; but we have no reason to believe that there are on our planet hundreds held in this way, much less thousands.
6. Fut we are also told that heat holds these in solu-tion also, water and heat.' If Mrs. R. or Prof. M. meant hot water, that should have been said, though then it would have been incorrect; but to say that heat holds them in solution is just as incorrect as to say that light holds them in solution; for heat is also a mode of motion, and can no more hold anything in solution than the tune of '0.51 Hundred' can hold a pound of beef-steak in solution."

why not ? if thallium was concealed till spec-trum analysis revealed it, why not other things till some other kind of analysis reveals them to human knowledge ? why may there not be "held in this way on this planet hundreds or even thousands"? Newton, with all his knowledge, felt as though he was but standing on a shore examining a few shells, with an ocean before him all undiscovered; but our well beloved geol-ogist would intimate that he had all Newton's undiscovered ocean in his moddle, and therefore he with his ocean and Newton with his little shore solved the problem : of course he does not mean so, but I submit this is the logic of his criticism. As I have said before, No. 6 "false statement."

Point

miner to prepare resolutions appropriate to the occurse made
 "mainer of the staturday evening the committee made
 "mainer of the staturday evening the committee made
 "their report, and the following resolutions were adopted
 "Were as Modern Spiritualism has by its revelations and disclosures settled the question of the ages, "I' a man disclosure settled the question of the ages, "I' a man disclosure settled the investion of the ages, "I' a man disclosure settled the investion of the ages, "I' a man disclosure settled the investion of the ages, "I' a man disclosure settled the investion of the ages, "I' a man disclosure settled the on which we cale the stages or conditions of existence in which that the rith in meria in the on which we cale in the stage set of the investige of which we obtain here, throws a light upon our pathway and furnishes to shard by the new-made graves of their both rendem and trends, to have been called to their companioship with the anges, to happes the grave that the part call if the and schule in press the grave (at the function all forth examples of a who will lifet and the differings of hame ratio and mourning, but joy and companiation the new-made graves of their both resolution. If the advestion the curve and the therefort the rel is laid up for them a crown of glory which shall never fade. Hence are also the curve and the tense of the advestion to truth and they have longht the fast, that they have a both the advestion to truth and they the advestion to the advestion t

Passed to Spirit-Life:

From her home in South Boston, Dec. 25th, 1878, Mrs. Rhoda Willis, aged 89 years.

To those who knew and loved her, she has left the record of a long life of active usefulness. She was characterized by strength of will, earnestness of purpose and energy of action. Although her years were many, she here the bur-den lightly. She found in Spiritualism that which cheered and strengthened, and gave her clearer conceptions of the life beyond. She had "finished the work that was given her to do," and the evening-time when she should rest had fully come; but the light of her life went not out in dark-ness.

For, like the stars that shine above, When shadows sweep the landscape o'or, so those who dwell in steadfast love, Dwell in the light forever more,

LIZZIE DOTEN.

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