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The Rostrum.

THE RELIGION OF ANTHROPOLOGY: DOES SCIENCE POINT TO A TRUE RELIGION

A Lecture delivered before the Parker Mem rial Society of Spiritualists, Boston, Mass., on Sunday Afternoon, Jan. 26th. 1879.

BY JOSEPH RODES BUCHANAN.

(Reported for the Banner of Light.)

As the word science means perfect knowledge, science must be recognized as the perfect and authoritative guide for the human race in all pursuits, in all the relations of life, and in every sphere of possible existence. "Heretofore this truth has been recognized in material things but not in moral; in agriculture, architecture, mechanism, medicine and finance, but not in the higher sphere that embraces immortality. In its largest sense science is to humanity as the sunshine to the globe, the revolator of all that is; and as the sphere of light is boundlessreaching beyond the powers of human concention, beyond the range of telescope-so is the sphere of science unlimited; and being unlim-·ited it transcends the finite powers of human intellect, and ever invites us to go on and on to higher development-to realize more fully the Divinity within us, by imitating at an humble distance and in our petty way the Divine om-

"In the higher realms of science-in the cloudlands yet unpenetrated-is the realm of mystery, where man realizes his own insignificance and the grandour of the Divine; where the knowledge brought up from lower realms fails entirely in the presence of new laws, new powers, new illustrations of a wisdom which man cannot fathom, and which he can acquire only by coming forward with that amiable docility with which the child enters its pleasant Kindergarten. God is our teacher by divine manifestation, and the condition of progress is loving obedience and fidelity. The Universe is the Divine Kindergarten, in which they who come to learn with reverential docility become the wise leaders of human thought-the beloved of their heavenly Father, whose wisdom they bring to his erring children in all the diversified forms of knowledge or science.

One form relates to cosmic organization-the planets, suns and stars revealed by the telescope -which is called astronomy.

Another relates to the surface of the globe and the myriad changes it has undergone in the Past-this is geology.

Another relates to the life and forms of the vast vegetable kingdom.

Another to the almost innumerable species of animals that fill the land, the sea and the air-including man, the highest animal of all. This is zoölogy.

Another relates to the career of man-the nations, governments, wars, emigrations, buildings, arts and literature of the multiform race. This is history.

Through all these concrete sciences extend the controlling abstract sciences of mathematics, physics and chemistry, which embrace the laws of forms, magnitude, numbers, forces and

In these eight departments of knowledge we look in vain for any index pointing to a true religion. Astronomy is as silent as the cold infinities of empty space. Geology is as voiceless as its granite basis. Zoölogy, botany, chemistry, physics and mathematics, are equally voiceless.

It is true these sciences do exhibit and illustrate a power and wisdom so great as to compel reason to recognize a Great First Cause, or God, but as to our relations and duties toward Deity -as to the spiritual and religious elements of humanity, and their proper culture or exercise, the physical sciences are utterly silent.

Science thus appears to be beyond the sphere of ethics-foreign if not hostile; and it is not strange that many of the cultivators (exclusively) of physical science have become estranged from religion, and disposed not only to treat it coldly but to freeze it out of human society.

Thus we see physical science looking down sternly upon religion, as the huge, cold glaciers of the Alps look down on the happy valleys at their base.

The reason is obvious, for religion relates to man, but science has hitherto related not to man but to the realms below him.

Religion is therefore as far above science (as that term has been heretofore understood by the majority) as astronomy is above geology. Knowledge has no correlation with religion ex-

history deals with man, and shows how man has ever been a religious being, and how religion has controlled the destiny of nations. But history, though it embraces positive knowledge, is not usually recognized as one of the sciences.

If religion and science, as generally understood, thus occupy antipodal positions, it is not strange that scientists have become estranged from religion, and that the teachers of religion have learned to look upon scientists with something of jealousy.

If we could go no further than this we should have to confess that science does not point to a true religion, and that our ideas of religion must he derived solely from tradition and history, in accepting which we must lay aside the positive experimental methods of science. Thus the religious mind becomes unscientific, and the scientific mind irreligious, while the popular mind accepts these incongruities, becoming thoroughly exacting and skeptical in science, but thoroughly blind and credulous in religion-one exhibits faith without reason, and the other reason without faith-and both are equally ab-

The warfare of religion and science which was active even in Athens, which showed its ferocity in the days of the martyrs, Vanini, Bruno and Galileo, and which was visible recently in clerical hostility to geology and phrenology, cannot be pacified while they occupy their hostile territories-one identified solely with positive daily demonstration, the other with remote tradition and ancient manuscripts. The modern mind prefers demonstration to tradition, and in the conflict religion has been for a century retreating before science, and is to-day not only checked by science, but greatly overawed and pervaded by its skeptical spirit, losing its ethical life, and becoming a dead form, overshadowed by the skeptical college, until, as Rev. Dr. John Lord says, "Poverty of thought is hidden in pretty expressions, and the waters of life diluted by weak platitudes to suit the taste of bedizened and frivolous slaves of society, whose only intellectual struggle is to reconcile the pleasures of material and epicurean life with the joys and glories of the world to come." The Rev. Mr. Talmage, of Brooklyn, speaks of this condition, and calls it an "ecclesiasticism twenty degrees below zero."

Spiritual religion is the only power that can meet and overthrow with its own scientific weapons the growing skepticism of the age. which has passed beyond the college, penetrated the church, fraternized with the pulpit, and given to fashionable religion much of the cold | me now who can verify all that I say, and who and lifeless character of physical science. The like St. Paul (whether in the body I know not, fashionable clergyman fraternizes with the fash- or whether out of the body I know not) have sion, and unites with him in repelling the approaches of the spirit-world.

That able divine, Stuart Robinson, says, in the Princeton Review, "The present breach between the prevailing secular culture and religion, both natural and revealed, is peculiar and unprecedented." "A revolution seems to have been effected within the last half century by the sudden rise into extraordinary prominence, and claiming universal dominion, of one department of knowledge hitherto known as the physical sciences." "And as its power has increased so its pride and arrogance." "The necessary consequence of this coup d'état, and of the usurpation of physical science in the intellectual world with its materialistic culture, is to render science of necessity thoroughly atheistic. The conflict is between atheism on the one hand, and natural as well as revealed religion on the other." "Worse than this again, the department of theology seems in many cases to have caught the infection, and 'speaks half in the speech of Asdod,' a rationalistic skepticism steals within the very enclosures of the conscience, and makes use of the pulpit itself, for the purpose of seducing men into the disbelief of everything that is peculiar to the Gospel system." "The ultimate and real issue of all this babel-voiced clamor and conflict is simply whether Christendom shall any longer have a Christ."

Whether Christendom shall retain its Christ does not depend upon that historical theology which has heretofore been the sole reliance. Modern science is superior to ancient history as an authority, and the religion of history is rapidly falling before the onset of science, which is beginning to invade the church and the pulpit, as Dr. Robinson confesses. It can be met only by higher science. Physical science, crawling as a quadruped on the ground, can be vanquished only by human science, which stands on the

ground but carries its head in the heavens. Anthropology must assert its absolute control of vital science, and drive back the presumptuous champions of physical science to the laboratory, the mine, the foundry and the factory. Spiritual science, the highest department of Anthropology, must demonstrate that governing invisible world which atheistic physical science ignores-for the intelligence of the nineteenth and twentieth centuries will be-content with nothing less than demonstration. Science is ready to give this demonstration and reconcile reason and religion.

In the high places of Christendom we see a cold and paralytic church, so far from throwing its arms of love around mankind as a mother around her children, clothing herself in splendor, while the people are left to sink in ignorance and poverty, until, as Dr. Hook, the Dean of Chichester, Vicar at Leeds for twenty-two years, confessed, "There is much hatred of the church, among the working people, as an aristocratic institution. The prevalent feeling with them is that all religion is a humbug, and that

we each support it as a party." In this deplorable and world-wide condition

and college alike, and threatens humanity with a dreary arctic winter, I venture to say there can be no permanent eclipse -- that the pale wintry clouds of skepticism to-day, and even revolution which are rising over Germany and France, are but clouds and nothing more, above which the sunshine is eternally bright, and is sure in time to penetrate and disperse all clouds and brighten this world with a richer sunburst of Divine Love and Wisdom than it has ever received in all the ages of the past.

But not through existing forms of collegiate thought - not through the existing forms of creedal religion will that light reach humanity. It will come, as it is coming now, direct from God to man, through all the spheres of spiritlife; not by one or two leaders, not by one or two seers, but into the heart of all humanity, as the sunshine comes unto all the earth, and, wherever the soil is fertile, brings forth the green grass and the graceful flower with rich perfume, which speaks the loveliness of its divine source. It is coming by the army of mediators-by those who bear the name of medium. who are the channels of influx.

The name of "Christian" was given to the disciples of Christ, first as a term of contempt or reproach, and in like manner to-day they who are estranged from that Christianity which fills the high spheres of Heaven, would make the word "medium" a term of reproach, unmindful of the fact that if there be a God and a Heaven, surely they who are organized with finer elements in soul and body, so that they can approach the outer borders of that land of glory-who can see its beautiful forms and hear its ravishing language of love, are of all mortals most to be envied, even though they struggle in isolation and poverty. They have bread that others taste not; they have society that our parlors know not; they have music that our ears hear not; and they have friends above who are worth more than all the friendships of earth.

I envy not the millionaire nor the President, but the gifted medium who enjoys a wealth that millions cannot buy-who finds in the Father's "many mansions" homes compared with which the palaces of Paris, London and New York are dim and dingy; society compared to which the array of royal ambassadors is dull and prosaic, and artistic beauties before which the Louvre fades and the Alhambra itself becomes commonplace.

Is this the language of imagination, or is it substantial truth? Are there not those before walked and talked with the ang

Mediumship is the richest gift of heaven to man, and they who enjoy it become centres of enlightenment to all around them; and they are sought not only by the curious but by the wise and the good. It is one of the great duties of this century to protect, and cherish, to dignify and elevate mediumship, the channel of supernal light, as you would watch the chief bow window of your parlor, carefully protect it from dust and impurities, fill it with flowers and surround it with beautiful curtains. The Greeks, wiser than we, placed their mediums in tem ples, and we shall yet become sufficiently civilized to elevate mediumship to the dignity and purity and power of which it is worthy-for mediumship, repressed, persecuted and neglected as it has been, is destined yet to flourish among the noblest, best and greatest of the human race-the brightest flower of all humanity-that flower the blossoming of which marks the millennial maturity of man.

The flowers are already coming, in the humble mediumship of to-day, as the humble dandelion and the modest violet of early spring, that

promise the coming wealth of summer. There are those who would deny, or repel, or conceal, the fact of mediumship, of which I would be proud. I am not at all dissatisfied with my own lot-I would not exchange with any one; but I do count it the greatest of privations that I have not enjoyed the blessing of mediumship, but have had to toil in the labors of science for truths which come to others as a supernal gift. I have therefore sought to develop mediumship in myself, and with such success during the last two years that I am now daily conscious of the presence and ministrations, the supernal assistance of those noble beings in the upper world, of whose sympathy and love I am proud, as the highest honors that I could win. I see not, I hear not, I receive nothought, aftirm may be made clear. but I feel their ministering presence, and I am stronger in soul and body for their loving assistance. To whom I am thus most indebted I dences of the Christianity of the churches to need not say; but I can truly say that I believe rely upon any religion resting upon the historithere is a fountain of light and life, of power and wisdom, for man's redemption, which is free and isolation, and I am delighted to be able to to all, and the sole condition on which we may partake of its wealth is to obey the command, come up higher; live that higher life which Heaven demands-and this higher life is the life of a true religion, and it demands spiritual intercourse as a permanent duty, and there is no discord in the spiritual trinity of love, inspiration and phenomena.

But I have wandered from my text, the relation of science, or rather the relation of Anthropology, to religion. I think I have shown that the relation of science to religion as heretofore understood is antagonistic-it is the relation of the iceberg to the flower-garden. In the world is unknown.

Religion relates to man alone, and not to fossils, rocks, shells, acids, alkalies, furnaces, mi-

only correlation that we find is in history, for | which excludes the light of Heaven from church | gion, and instead of pointing to a true religion, | tenance of intemperance, slavery and systems it points away from the divine to the sphere of that inexorable material necessity which appears to the pessimist philosophers of Germany so entirely gloomy as to annihilate every the dark storm-clouds of atheism and bloody thought of divine wisdom or divine love-the universe being simply a gloomy and horrible failure, a vast arena of human wretchedness and disordered plans which ought never to have come into being, and if they came from a God, only prove him a clumsy, blundering fiend.

And such is the attitude of science to-day, for there is in the colleges no science of man, no Authropology. True, there are in medical schools the departments of human anatomy and physiology, but they are not the science of man. They are simply a portion of the general physical science of Zoölogy, which is considered merely a higher department of chemistry, and which regards the human form precisely as it does that of the horse, the ox, the dog, the lizard, or the fish-recognizing in the human body the same forms and physical functions which are found in animals, and nothing more-every proposition in human physiology being illustrated by the parallel propositions in reference to animals, and nothing being studied in man but the physical phenomena of the body and the appearances of the carcass. This may be zoology or biology, but it is not Anthropology.

Man himself is not studied at all, is not recognized as a proper subject of science, for man is an immortal being, and the colleges see, handle and discuss nothing but the clods of mortality. They grasp the casket instead of the jewel, the shell instead of the oyster, the burr instead of the chestnut, and therefore they are but sciolists in this, for the growth of the shell cannot be understood apart from its living occupant, and the entire mass of our physiology and pathology in the colleges is clumsily defective, because it is external; dealing in phenomena and never rising into the sphere of causes, and the consequences are seen in the erroneous and often fatal mismangement of the majority of human diseases, of which the case of Mollie Fancher is a signal example.

To establish any relation between science and religion, we must enlarge the boundaries of science and revolutionize its entire spirit and character. To do this, there must be a revolution in the universities as great as that which substitutes a republic for a despotism, for Oxford and Cambridge are only beginning to tolerate physical sciences. The whole scheme of modern scientific culture being framed compactly to exclude Anthropology, the whole framework of thought and all the strong prejudices by which it is compactly held together have to be crushed by blows, or melted by fer-

It has been the purpose of my life to organize and introduce Anthropology, a profound, a practical, a demonstrable science, but with few exceptions all college doors have been barred against the intruder, coming with the oredentials of scientific experiment, as firmly as Oxford and Cambridge were barred against Newton, and the French Academy against Harvey. Honesty, liberality and frankness in the experimental search for truth have never been and are not now any portion of collegiate policy.

When therefore I claim that true science points to true religion. I do not speak of the sciences of the colleges; I speak of the science of

When I claim that the progressive cultivation of science must lead all mankind to a perfect knowledge of true religion, I do not speak of any science lower than Anthropology.

When I say that the study of man, in the spirit of honest, faithful, scientific investigation, is competent to lead all mankind to the highest conceptions of duty-to the knowledge of their relations to heaven and eternity-I say that of which I have a personal knowledge, and which I am prepared to demonstrate, and 1 do consider it an important announcement to a skeptical world full of half-fledged theories and sciolism -full of honest as well as dishonest skepticism; full of honest atheism and materialism, rigidly demanding scientific proof for all things, that by following the scientific route of Anthropology, religion becomes as thoroughly demonstrable as any other branch of human knowledge.

I am painfully conscious that in making such statements, without the illustration and proof which they require, I am Taxing the liberality and faith of all who have not read my writings or heard my expositions of Anthropology, but I trust that in our future intercourse all that I

We have an immense number of honest people who have too little faith in the historical evical basis. I sympathize with them in their doubts say to them there is no longer any need to vex the soul with historical questions, for that which has been transmitted by historical tradition is to-day a demonstrable truth, which requires no blind faith, and no surrender of reason or common sense, or that proud independence of soul which refuses to surrender to any demands but those of conscience.

We have, too, a large a number of those whose earnest philanthropy and sense of justice have brought them into heroic antagonism to the Christian Church and the Bible. They are ready to do battle for religious and intellectual freedom. They see the historical Christianity laboratories of Tyndall, Huxley and Liebig, the of the churches identified with the repression of angels are not recognized and the invisible woman, with the repression of freedom, with the martyrdom of science, with the upholding of the Divine rights of kings and inquisitions, with the burning of witches, with the slaughter croscopes, scalpels, bones, muscles, drugs, steam- of untold millions of peaceful natives in Mexico cept when it enters the sphere of humanity, and thus comes nearer to the Divine. Hence the ligion, when that eclipse of faith is coming on nizance of man, it has nothing to do with reli-

of social aristocracy, that bind the laborer in hopeless serfdom; and taking all these things together as the future of Christianity, regard-, ing it as a system tending directly to despotism. and restrained only by scientific civilization and freethought from repeating such crimes as the martyrdom of Hypatia, of Vanini and Bruno, and the modern outrage on Dr. Priestly-such crimes as the Holy Alliance of despots for the, repression of liberty in Europe -they doom it their duty to antagonize Christianity and the Bible with all the energy which has been displayed by the heroes and martyrs of freethought. Who can blame them? What correct thinker can feel aught but admiration for these fearless champions of liberty? They have done their work well and perfected the historical record of the crimes of superstition. I honor the brave iconoclasts, but I am not engaged in iconoclastic work. The builder must come after the destroyer, and the question to-day is whether we can begin anew, profiting by the follies and crimes of the past; profiting, too, by all that divine influx into humanity which has illuminated its mountain heights, though it has failed to penetrate the dark morans of brutality and

ignorange. My theme is vast, but my time is very limited, and I must procoed briefly to answer the question, what does science teach when it occupies the higher sphere of Anthropology?

Pardon me if in this limited time I should not be entirely clear, and should speak in the didactic way without giving demonstration, which time forbids.

Anthropology demonstrates that man is a religious being, and that when, by normal evolution, the maturity of the race shall be attained with ample development of the human regions of the brain, the kingdom of heaven on earth will be fully realized, and all men will be familiar companions of the angels, living a divine life and doing the will of God illuminated by a Divine wisdom which has heretofore been enjoyed only by the gifted few. In that bright age, when the Divine plan of humanity shall be developed in all its amplitude and perfection, when all the faculties which Authropology recognizes in man shall be fully developed, one half of all the science now recorded in books, and slowly if not painfully learned, will be independent of books, for it will be a matter of intuitive perception to

There are many before me who know that what I affirm of science generally is true to-day of medical science, and that the laborious efforts of educated and scientific physicians to effect a correct diagnosis by the accumulation of physical symptoms, often lead to a blundering result, he untaught power intuitive of sis reveals the whole truth as if by a burst of sunshine. The time is coming when these things shall be generally known.

In that bright age, when governments shall become of little use except for directing public works, when armies and jails shall be unknown, the medical profession will be a minor adjunct to those healing forces which belong to the vitality of man, and medical treatment of any kind will seldom be demanded by those who live on a plane of life above disease. The hospital, the jail, the asylum, the almshouse, the workhouse and the barracks will be known only by the old buildings which were once devoted to such uses.

This is the normal destiny of humanity as certainly as adult maturity succeeds youth, and this adult maturity is slowly coming, now retarded by a thousand repressive influences.

To bring this glorious epoch here is the prayer and the struggle of the good on earth and the angels in heaven. It will come rapidly when mankind understand and obey the laws of procreative life, and each generation endeavors to bring a better generation into its place. But the spirit of Divine love and wisdom is so little realized among mankind at present that this great master question, the elevation of posterity, is not only overlooked and neglected, but buried under a hundred brutalities, falsehoods, prejudices, superstitions and imbecilities which prevent even scientific discussion of the fundamental truths on which the welfare of posterity depends.

We are compelled to depend for human clevation largely upon the direct influx of intelligence and virtue by education and religion into a half developed and utterly mismanaged humanity, in which the dregs of the nations are carried on into posterity as rapidly as the nobler portion.

Thus we are compelled to rely on religion as the chief hope of humanity for progress, since education as at present is simply intellectual culture, which gives no elevation to character or destiny, and needs itself to be totally renovated and elevated by a moral influence essentially religious. The unlimited importance of moral education, and the possibility of educating the moral as efficiently as the intellectual powers, were presented in my lecture on moral educa-

tion, and will be more fully presented hereafter. Thus does religion appear to me the paramount question of the age-greater than intellectual education, greater than governmental questions, greater than medical reform, greater than the growth of the arts and manufacturesand I would call upon all my friends to give this paramount question the time and attention

which its majestic importance demands. Anthropology teaches that the religious elements in the human constitution are the light and life of all the rest, capable of elevating each individual to a nobler personal destiny, and capable of elevating a nation to the very pinnacle of prosperity, civilization, intelligence, hap-

piness and greatness. It is not the religion of speculative theorists meates every fibre of the body, and every facul- civilized humanity 2 ty of the soul, giving brightness to the eyes, a bours of life, an unconquerable faith in mannations can be redeemed, and that the clouds trod this earth. and from its on the five of nature here are but the shadows on the grand picture of destiny which will bring into bri dater relief the glories. from timelife, which be bein that fair world tions of the marvelous nature of divine wisdom. above, where forms of life do not perish and

Religion inspires and reates all this, and if fess to be devoted to relation it is because they know not what religion is because they have wandered away from the "confinunion of saints," for forms and creeds, and sectarian unfriendliss practical truth for all humanity?

Anthropology affirms that true religion consists in the strong unfailing enjoyment and use of the high religious faculties of humanity the Lighest endowments of the soul and the highest hervous organization of the body, the summit of the brain, the seat of all our happiness, and the energizing power which preserves and sustains our vitality, and prevents it from becoming debased or impaired a grand power which not only sustains the individual in whom it glows, but furnishes a fountain of love and vital force overflowing on society to make all happy ar und us, and pouring into the unhappy, the melan Loly, and the invalid prostrate with disease, that 'Leiding' power superior to all drugs, by which men of high endowments and religious nature have node's omany miraculous cares from the most abelient times along the we understand its nature.

But true religion is 2.3 selely a matter of

emotioner yewer, benevelen c and has piness h. the testic Fest, it reaches out to all humanity on earth and in heaven. This is what Anthropoleavitea les, and therefore determines the social relations of religion and its relation to Godand the angels.

But that false theology which has so extensively a tryaded Christendan, limits the overflow of love to leave to on for war, avarice and so jal dis ord, which live would annihilate limits the religious life to a theoretic belief and external regularity, while it limits our supernal relation to a barren con option of worship. The loved ones who have left as and the vast array of angels are excluded from its orthodox recognition and sympathy. It retains the barren ideality of a God in whom it recognizes a stern ferocity and spirit of ven mance that forbid the possibility of love, and reduce our religious exerclises from the overflow of love and reverence with the certainty of being shot if he straggles from his place.

Anthrop logy establishes not only the nature now with a constancy and purity almost un-center of women. known on carth, and come to our sides to wan h and help us, and therefore we are bound not only by common sense, but by every principle of duty and graticule recognized by the good. to welcome their presence, to return their love, to help them if we can, to consult them as our best friends in all things in which they can belo us, to hence them as our seniors, to profit by their wisdom gathered in a wiser would, and to try to assimilate our fives to the leveliness and beliness of theirs.

If this become of the first duties of rational relizion one of the leading duties indeed of commen morality what are we to think of the stern and debasing influence of that form of sectarian orthodoxy which drives the angels from us, which calminiates the dead with base aspersions as Satanie spirits, and does its best to destroy the "communion of saints" and seconate earth from heaven by an incrassable gulf? Is it not a terrible apostasy from the loving religion. of Christ san attempt, in fact, to debase religious to the deadest and coldest forms of that skepticall philosophy which regards angels as the phantoms of delusion, and dismisses God as the Great Unknowable?

It were better to affiliate with the infidel in denving the existence of the angels than to bar them out of human hearts; better to reduce God to the Great Unknowable than to make him the Great Archifend of the universe.

I know that these abominations are called Christianity, but I deny that they are. They are nothing else but the base-born apostasy of the animal nature, which rebels against true religion and erects a demoniae system in its

Anthropology teaches that if the angels are absent from any organization it is because that the form or out of the form. organization is not truly religious. It teaches that the exercise of the nobler elements-the religious elements-elevates man into the communion of the angels, by giving him an interior, ent life, but it will take off the harsh edge of nature similar to theirs, and whenever spiritual growth has reached this height it breathes the nevolence to all the members of the church, atmosphere of heaven and may grow by influx! which will amount to a practical insurance from an ever-flowing fountain. To reach this against the calamities and sufferings to which height is an attainment in moral growth desir- any family may be exposed in our solitary able for all men-the very attainment which orthodox bigotry would devide and repress.

When we have realized fully our contact with the spirit-world and its blessed influences, a higher growth awaits us. Anthropology assures us that while the most inferior elements are most limited, the most exalted are of the widest scope and range. Thus while we are immersed in animal life we are isolated from Heaven, blind to its very existence, and isolated from each other in antagonism, hopeless of help from man or God, sinking in the caverns of despair, and dying to be forgotten on earth, passing then, as an earth-bound spirit, into the lower and darker realms of spirit-life, to remain there until reached by Divine Love and angel power from

They, on the other hand, who have reached upward in life, have escaped the cramping in- ful beginning can be made, but if not, it is usefluence of animality and drawn to themselves the influx of Divine Love, have reached forth

theologians who substitute theology for reli- to elevate humanity, leaving memories immortal | three are gathered together in my name," says gien, and electial etiquette for terrestrial due, on earth, while from the upper heavens for Christ, he will be with them, and I believe it. ties not the religion which simply talks about many centuries they have been laboring for our H we are in the same sphere of love which he God and is content when it zoes through a form elevation. Ancient philosophers inspire mode; occupies, our spiritual energies flow together, of worship and a creed-rejetition, for all these ern thinkers, and Jesus, the master spirit in the and his power is a potent help. are bastard representatives of true religion, realm of love, has filled a myriad of souls with We come now to a question surrounded by which is an emotion of intense exalted nature, the emanations of his pervading love. Shall we much prejudice: What shall we call this rethat from the coronal region of the brain per-then look up to Jesus, the guardian-angel of all ilizion, this scientific religion of the Society of

lovely smile to the face, a sweet scienity to the authorize me to answer yes, and to affirm that I vine love and human love so grandly taught by temper, patience, long-suffering and fortitude, there is a power in his spiritual personality to desus. Christ, or shall we surrender the term unfailing fidelity in friendship, unwearying ten, invigorate the higher powers of the soul, the ! Christianity to those who have trampled on derness to the suffering, anvarying sweetness, higher organs of the brain and all the normal, every essential precept of Jesus, who have made of manners to all, a solemn tenderness to love, life of man, greater than I have found else-t it in many cases a religion of hate instead of an unclouded brightness of here in the darkest, where, and fully justifying the belief that mar- love, who have bound up their false Christianity velous or miraculous cures have been made by in conjugal union with war, and covered it all and God that the fallen can be reclaimed, that his power during the many centuries since he over with blood.

the new truths we are discovering will never; as the term Christianity has been, but in recease to enlarge our minds with higher concep-

How much further can we 20? Is our great Father so near to all his children that they may call on him as Jesus did, and receive in return we do not find all this in the temples that pro-the sunshine of the soul, the fullness of life, the power to do and to bear, the richness of inspiration, and the royal case in performing our earthly tasks which belongs to highly gifted natures? which they recognize in words alone, having. Are our most advanced souls destined to grow, tion and the stern falsities of theology, has had an left the companionship of Christ and the angels by influx from the Great Father, and is this a

Here I would reverently pause, because my researches into these great mysteries are not yet complete. Anthropology points onward and apward to heights not yet attained, and assures me that the jewels of wisdom which may be a power in the world, and when its great ingathered in this field will be of value to all man-spired author looks down upon us, and asks us kind not only for philosophy, but for the cleva-, to redeem his religion from its calamities, and tion of our destiny.

Such is the religion of Inspiration to which: Anthropology points, and for the cultivation of a which it indicates the proper means. Not by priestly robes, by bended knees and harangues in the form of prayers, but by immediate action. Begin at once with the cheery smile of friendship and clasp your neighbor's band, make him your friend, win his love, show a sincere interest in his health and prosperity, help him if you | ever conceived by man. can in every way that you can, make, him realize that you are sincerely his friend: If you do centuries, until to day as it is zoing on before us not win his love, if you do not win the love of every man and woman that you associate with, you may be a respectable citizen, you may be sectarian, but you are not a Christian according to the teachings of the founder of Christians ity, who said that his followers were to be known by this, that they loved another.

Do not rest in the notion that you have a theorefical love for your neighbor, which means only that you do not wish to hurt him, for if you do not make him realize your love, if you do not win his love, you have not much religion.

Wemen love more readily, nore deeply and more constantly than men, smile more readily, hiss more confially, weep more tenderly, and hover over the sick couch with more devotionand therefore I look to women as the best pioneers in the true religion which is to establish universal fraternity, and have adopted the name of the Woman's Church for the first organization which has been proposed to embody the true religion, the religion of Anthropology, the religion which is to embedy as much of dito the sternly exact drill of assoldier on parade, vine wisdom, and love as can be developed in marching along as a prisoner under hostile guns 1 man, and as this is the purpose of the new Society, it is rightly called the Society of Divine Love and Wisdom, in which cosmopolitan society there may be as many personal associations; of the religious emections which makes us all one localized three and the state of the religious emections which makes us all one localized three and the state of the religious emections which makes us all one localized three and three cause it will begin with an organizing official

> The love of all, however we may feel it, cannot be realized in a multitude, but must attain its living warmth in circles of congenial souls, who by frequent communion together and acts of personal kindness and sympathy grow into strong, unchanging friendship. The nucleus of religious life, therefore, is to be found in little groups not too numerous for personal love, in which each by psychometric perception recognices the attractive worth of others. Continual intercourse with the spirit world will help to bring them nearer together, and the acts of kindness by which unfortunate or unhappy members are encouraged and assisted, will bind then closely tagether.

The main reliance, however, for religious culture, is the emotional power of song. A religious circle in which each knows and understands the other by psychometric perception and thorough personal knowledge, and each is In the same sphere of loving thoughts, is lifted into a higher atmosphere of love by singing those spiritual songs which are the expression of the tenderest and noblest emotions of the human soul. Thus do we grow into brotherhood and sisterhood soon we find the beauty of fraternity and its practical benefits. In a hundred ways it promotes our prosperity; a band of true friends is an invaluable acquisition when it is held together in the bonds of religious union. Presently we begin to have a common parlor, with its music and good society; a reading-room; a place for amusement and recreation; a place for intellectual gratification by lectures and music; a place for doing our charitable offices; a place for combining our energies for any good purpose, as well as a place for religious instruction by gifted souls, whether in

I do not suppose that this will speedily run into that cooperation which produces a community of goods, for that is far away from our prescompetition, and it will extend a friendly becompetitive life. When each one feels that he has a hundred true friends around him, who would not see him suffer, his anxiety and gloom will be relieved, and he will be able more freely

to indulge his own generous impulses. That such a life as this would gradually bring society into forms of cooperation and association, which would reduce the expenses of living, while increasing its happiness and sociability, would take from woman that burden of domestic drudgery which at present-belittles and exhausts her life, and would make all society harmonious, I firmly believe. There is but one practical question in the beginning: Can we find those who are good enough for this religious life ?-who are full of harmony and sympathy, and who can each win the love of all around

Divine Love and Wisdom? Shall we call it a My own experiments upon the brain and soul. Christian religion because it embodies that Di-

I confess that I have felt, myself, a strong We are advancing in a world of wonders, and a prejudice against a term so horribly disfigured flecting calmly on these great questions I see that scientific religion is in spirit the same as the religion of Jesus Christ, the religion of love that he unsuccessfully tried to establish in the hearts of all men as supreme - a religion not fairly represented in any large body, but filling the hearts of a thousand thousand faithful ones who have looked to him alone for their inspiration-a religion which, however beclouded by superstiimmense power in elevating humanity from the deeths of animalism, and preserving from age to age undimmed the grand truths of God, heaven and immortality. It is majestic even in its ruin and corruption, and its name should not be lightly east aside as effete, when it is so vast make it a worthy embodiment of the living

Christ in heaven. The great founder and martyr is entitled to this honor. He deserves our love, our reverence and our gratitude above all other men, and I could not satisfactorily ask his grand inspiration, which he is so ready to give, without a loving and faithful recognition of his position as the founder and guardian of the noblest religion

It is proper then to say that the religion of science, the religion of Anthropology, is truly the Christian religion--not the Christianity of the historical church, but the Christianity of Christ in heaven-a religion which is the inevitable result of the full normal God-like development of man, to the promotion of which we should be willing to give ourselves without reserve. For, as our forefathers, assembling under the frowns of a formidable military power, pledged together their lives, their fortunes and their sacred honor to stand by each other in all toils, all perils and all calamities, until the bell of liberty could ring its joyous peal over this continent, so should we be willing to give our time, our toil, and all that we have, all that we

Divinity-if your souls do not cleave in close allegiance to the great martyr of Divine Love, I grandest, its largest, its most profound and fascinating chapter, in which is the science of man, and there we read that as Divine Love was the origin of man, so is this Divine Love the fullness and the culmination of his life, in the perfection of which all the infirmities, calamities. tion of which all the infirmities, calamities, crimes, diseases and sufferings of his undeveloped nature, are lost in his godlike development.

Oh that I could speak with supernal power to enable you to realize this as I now see it, having toiled forty-two years to reach this height of knowledge-and seeing in all the fullness, distinctness and certainty of a science both spiritual and physical, that Divine Love is the panacea for poor sick humanity-not merely in bringing harmony to all families, societies and nations, but in bringing a health that has never before been known-the health that dwells in the angel world, where all diseases disappearwith a wisden that is divine in its source and a prosperity that is unbounded-by the increase of wealth leyond all human needs so that un-

bounded plenty shall remove all care. If the demon of war could be chained for one century by Divine Love; if the criminal prodigality of society could be restrained; if the terrific waste of intemperance and vice could be ended: if the grand industrial armies could be organized in loving cooperation where they are now a discordant mob, confused and paralyzed in all their work, and the strong man starving because he has nothing to do: in short, if society could be organized by Divine Love, there would be peace, harmony and plenty, in ten years' time, and within a century the kingdom of heaven on earth would be fully realized. In comparison with this all science, all arts and inventions, all other political and social reforms, are but fragments of the Divine Reform for which the angel-world is looking, and in which it is eager to help us.

We may not all be able to reach our hands aloft for supernal help, but we can all feel the ambition of Abou Ben Adhem, who said: "Write me as one who loves his fellowmen," and as his name led all the rest of the lovers of God, so if we resolve to win the warmest love of all we meet on earth, we shall win the love of God and the angels also, and we shall live a higher life and do our part in realizing the kingdom of heaven; and when we have done this we shall spontaneously and joyfully come together in the grand society of Divine Love and Wisdom, which I hope to see fully organized among the good men and women who have been these many years welcoming their angel visitors. For I not only believe "there is a land of pure delight, where saints immortal reign," but I am sure that if we will we can find that land

This is an awfully deceitful old world. An Indianapolis clergyman told me he went to hear Col. Ingersoll beture on "Song Mistakes of Moses," and saw more of his church-members there than he had seen at prayer-meetings for six months,—Ex.

them? If such a group can be found a successful beginning can be made, but if not, it is useless to make the attempt.

But I believe it will be done. "Where two or

THE DEAD FEAST OF THE KOL-FOLK.

CHOTA NAGPOOR.

We have opened the door.
Once, twice, thrice!
We have swept the floor.
We have boiled the rice.
Come hither, come hither!
Come from the star lands,
Come from the star lands,
Come as before!
We lived long together,
We loved one another;
Come back to our life.
Come father, come mother,
Come sister and brother,
Cillid, husband and wife,
For you we are sighing.
Come look in our faces,
The dead on the dying,
Come home!
We have oncomed the door. CHOTA NAGPOOR.

Come home!

We have opened the door,
Once, twice, thrice!
We have kindled the coals,
And we holl the rice
For the feast of souls.
Come hither, come hither!
Think not we fear you,
Whose hearts are so mear you.
Come all unforgotten,
Come from the shadow-lands,
From the dim meadow-lands,
From the dim meadow-lands
Where the pale grasses bend
Low to our sighling.
Come father, come mother,
Come sister and brother,
Come husband and friend,
The dead to the dying,
Come home!

Come nome!
We have opened the door
You entered so oft;
For the feast of souls
We have kindled the coals,
And we boil the rice soft.
Come you who are dearest
To us who are nearest.
Come hither, come hither,
From out the wild weather;
The stern-clauds are fiching. rrom out the wind weather; The storm-clouds are flying, The peepul is sighing, Come in from the rain. Come father, come mother, Come sister and brother, Come husband and lover, Beneath our roof-cover Look on us again. Look on us again, The dead on the dying, Come home!

We have opened the door!
For the feast of souls
We have kindled the coals
We may kindle no more!
Snake, fever and famine,
The curse of the Brahmin;
The sun and the dew.
They burn us, they bite us,
They burn us, they bite us,
They waste us and smite us;
Our days are but few!
In strange lands far yonder
To wonder and wander
We hasten to yon.

List then to our sighing. While yet we are here:

While yet we are here:

Nor seeing nor hearing,

We want without fearing,

To feel you draw near.

Oh dead to the dying

Come home!

--{John Greenleaf Whittler, in Atlantic Monthly.

Banner Correspondence.

New York.

NEW YORK CITY .- Dr. W. O. Page, 5211/4 Sixth avenue, writes: "Permit me to state what I heard time, our toil, and all that we have, all that we are, all that we can by to redeem humanity from the toils and miseries of many centuries, and lift them into the light, and joy, and freedom of the kingdom of heaven on earth.

For there is but one thing needed to bring that kingdom here—begin the divine life, adopt the divine law of love proclaimed by the inspired tips of Jesus—and if you fear that it may be superstitious to bow before the inspired teacher because his false followers made him a God when he was simply the human mouthpiece of Divinity—if your souls do not cleave in close

Prof. Mapes say in the Spiritual Conference, in Clinton Hall, in New York, a number of years before the inspired ton Hall, in New York, a number of years before the inspired ton Hall, in New York, a number of years before the inspired ton Hall, in New York, a number of years before the inspired ton Hall, in New York, a number of years before the next. On the occasion referred to he remarked in substance: 'I visited Mrs. Hatch, one afternoon, in Brooklyn; she became entranced: I had a problem in writing which I had before her. The problem was solved to my satisfaction. I had sent the same to the president of nearly every college in this country and received replies, but none answered the question; I then wrote to the Royal Society of London, and received a reply, but this did not answer the query. Through Mrs. Hatch, one afternoon, in Brooklyn; she became the same to the president of nearly every. The problem was solved to my satisfaction. I had sent the same to the president of nearly every through writing which I had before her. The problem was solved to my satisfaction. I had sent the same to the president of nearly every. Through Mrs. Hatch, one afternoon, in Brooklyn; she became entranced: I had a problem in writing which I had before her. The problem was solved to my satisfaction. I had sent the same to the president of nearly every. Through Mrs. Hatch, one afternoon, in Brooklyn; she became entranced: I had a problem in wr Prof. Mapes say in the Spiritual Conference, in Clin-

SPARROWBUSH, ORANGE CO.-W. L. West writes: "I think there are two good reasons why every procall upon you to obey the voice of God himself gressive Spiritualist that can afford to do so should

AUBURN .- J. H. Harter writes : " Much of the spirus to this great volume, in which we open its | malistic light and knowledge possessed by us has come through the mediumship of the ever-glorious

> NEW YORK CITY ... J. William Van Namee writes us from 87 Vandam street, Jan. 27th : " My guides have started me on a missionary tour to carry the news of started me on a missionary tour to carry the news of our glorious philosophy into the highways and byways of life. I becture next Sanday night on subjects chosen by the audience for lecture and poems, at Harry Hill's Theatre. I am ready to obey their demands, and trust I will be sustained by mortals in this work, as well as the band of spirits who control me. Letters of encouragement and aid will enable me to gather strength for the work laid out to do. I wish to raise funds for the distribution of tracts, to bring light into dark places. Who will aid me? Let the lovers of truth put their hands to the plow, and help me in my work, humble though it may seem. I am appointed to do it, and shrink not from the ordeal."

> BROOKLYN .- Mrs. II. Morse writes, endorsing the course of the Banner of Light, and saying: "I have left for a season only the good and noble friends of left for a season only the good and noble friends of Michigan, to work among my Eastern friends in my native State—Connectient. I would like to make engagements in Massachmeetts, and other States east of New York, for the year. I shall labor in the State of New York another fall, as I have many dear good friends there. I am engaged in New Haven for the month of March; Meriden the two last Sundays of April; the two first Sundays of April the wall lowns in the vicinity of Meriden. The month of February I am holding parlor meetings in New York, Brooklyn and Williamsburg—my address for that month will be 129 East 16th street, New York. My permanent address is New Haven, Conn., 138 Grove street."

Connecticut.

MERIDEN. F. A. H. Loomis writes: "Although the hard times affect us quite materially, still we are working for the upbuilding and advancement of the working for the updathing and action of the period of the plantage of the plantage of the plantage of the period of the plantage of the period of the plantage of the period of the plantage o

consecutive Sindays, which were quite pleasing, logleal and entertainling. She also spoke here the last two
Sundays in January.

Sister H. Morse, inspirational speaker, and State Missionary from Michigan and Towa, where she has served
for five or six years, was with us Sunday, Jan. 12th, and
the week following, delivering addresses, giving parlorentertainments and sittings. She is an indefatigable
worker for the good of humanity. She is particularly
adapted to organizing societies, arranging and assisting in the formation of circles. Her spirit band, will
also nost gladly and willingly render any assistance
needed to struggling, undeveloped mediums. She has
been laboring quite extensively in Northern Illinois
and Indiana. She is here (the place of her nativity)
visiting old friends and associations. Societies or organizations would do well to secure her services. Wo
were well pleased with her, intellectually and socially.
She is a very genial and agreeable lady. She has engagements in Brooklyn and New York for February;
March in 'New Haven; in Meriden the two last Sundays in April. Her address is Mrs. H. Morse, 138 Grove
street, New Haven, Conn."

Pennsylvania.

CHADD'S FORD .- C. Brinton writes, in the course of a letter renewing his subscription: "The publication of discourses, as delivered through Mrs. Richmond and others, is eliciting much commendation from your readers. The world is able to receive more concentrated food now without injury than it could have done a few years ago. The prophetic record of coming events will be of even more benefit in the future than at present, especially among Orthodox converts, whose hearts will be gladdened to recognize that God is still a God of the living and not of the dead."

Ohio.

KENT.-Mrs. M. A. Merrill writes renewing her subscription, and saying: "Too much cannot be said in praise of the Banner of Light; it is the leading spiritual journal in northern Ohio, and comes as a welcome guest to our family circle every Saturday evening. My Banner at least does a missionary work, for as soon as

it is read at home I send it to my friends and neighbors, who appreciate it as highly as we do. Long may you live to demonstrate the truth to mortals, and may God and the angels bless you for your noble defence of mediums."

Colorado.

DENVER .- E. G. Granville writes endorsing the genulneness of the development of Howard A. Streight. spirit artist for the production of sketches in oil-his letter being based on satisfactory experiences which he has personally had with Mr. S. In the course of his epistle, he thus describes the method of procedure followed by Mr. Streight:

epistic, he thus describes the method of procedure followed by Mr. Streight:

"I was permitted to witness an exhibition of his rapid painting under spirit control. A piece of canvas 12x15 inches was placed on a stretcher, and then seemed to the easel with nalls, and the easel fastened to the floor in like manner; the room was then darkened, and the artist with palette and brushes took his seat before the canvas; in about five minutes he was entranced, his eyes being closed, his whole countenance underging a change. With movements like electric shocks he selzed a brush, prepared his paints and commenced painting with the rapidity of thought, his brush flying from one part of the canvas to another with lightning speed, his whole frame shaking violently, and his face turned from the canvas. In the short space of six minutes he produced the first painting of a fine landscape of mountains, lake and beautiful sunset, which after another sitting of about four or six minutes, will finish a picture that would take any ordinary artist many days to produce, and even then not be able to draw out from the canvas the soul of the objects painted, as is done by the artist under this power; for looking on his beautiful mountain scenes, it does not require much stretching of the imagination to hear the riphing of the water as it courses through the rocks, or the rustling of the foliage, or feel the cool breezes floating down from the water so it courses through the rocks, or the rustling of the foliage, or feel the cool breezes floating down from the snow-capped peaks in the distance. His productions receive the encomiums of press, public, and also from the most severe arterities, and yet this man never received one hour's tuition in the art from any mortal on earth.

Public exhibitions of Prof. Streight's wonderful gifts are given under the following conditions: A committee appointed by the audlence, if desired, may procure canvas, bushes, paints, the labels removed, and the tubes mixed together, placed on a table behind the ar

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California.

SAN FRANCISCO. - J. M. Matthews, Secretary, writes: "The Children's Lyceum in this city continues writes: "The Children's Lyceum in this city continues to exist, and was never in a more prosperous condition than at present. Our seventh annual exhibition was held in Dashaway Hall, in the early part of December, and was a success, financially and otherwise. The large hall was well filled with an appreciative audience on that occasion. Nearly every Lyceum scholar took some part in the exercises, which consisted of dramas, music, declamations and tableaux—and all who took part in the services did so with credit to themselves, and the satisfaction of those present in the audience. The proceeds of the exhibition were used to purchase for each member of the Lyceum a sultable present for Christmas. Our Lyceum numbers some ninety children, with an average attendance of seventy to seventy-five. Our yearly festival was held on Christmas night, and the children were happy and eager for the time when Santa should come and unload the large, heavily loaded Christmas tree. After some music and a few recitations, a representation of the 'Old Dutch Myth' appeared in the jolly fashion of long ago. After the presents were distributed, the floor was cleared, and dancing was indulged in by young and old, until the small hours commenced. The hall was beautifuly decorated with evergreens and flowers, and with appropriate mottos suitable for the occasion. We believe much of the success of our Lyceum has been owing to the weekly meetings of the officers and leaders to devise the best means of promoting the interest and welfare of the Lyceum, and also for harmonious and social greetings, and we believe that no Lyceum need fall it such business and social meetings are held once a week." to exist, and was never in a more prosperous condition

SAN FRANCISCO .- J. D. McLennan, M. D., in remitting a new subscription to the Banner of Light, says: Spiritualism has many admirers in this State, and on the whole is in a flourishing condition. The Banner of Light furnishes me a rich repast each week. I do enjoy Bro. Peebles's lucubrations very much."

WEST CUMMINGTON .- O. M. P. writes: "Passed to spirit life, from this place, Dec. 21st, 1878, Lydia R. Parker, aged 46. She was a consistent and conscientious follower in the ranks of Spiritualism, and derived her greatest strength and comfort from its teachings and philosophy. Therefore immortality was a blessed assurance, and death but an easy road to the possibilities of the future. Her funeral was attended by Cephas B. Lynn, who kindly braved the severity of a ride across the Berkshire hills to brighten the occasion by his soutstirring, soul-soothing eloquence.

Sweet sister, shrined within thy soul
Were all the traits that cheer and bless;
Kind pity, hope, bread charity,
Allection's studied tenderness;
And, shrining with its mystle power,
Thy faith filumed life's darkest hour.
Dear sister, smilling in our tears. Parker, aged 46. She was a consistent and conscien-

Thy fath infilmed fite's darkes nour. Dear sister, sollling in our tears, We leave thy storm-encircled grave; Thy love shall bridge the lonely years, Have power to comfort, strength to save, Until we meet in Heaven's fair spring. And know a fuller biossoming.

Dakota Territory.

FORT TOTTEN .- A correspondent writes: "You can rest assured that the only way to solve the Indian problem is by giving the army full powers over the Inproblem is by giving the army full powers over the indian. By so doing you save him from starvation, rolbery, and bad government. When the soldier gets full control of the Indian, war will cease, but not till then. I have been amongst the Sloux Indians for nine years, serving in the army for that time, and I know of what I write. I have taken the Banner of Light for twelve years, and every year there is an improvement. I wish you every success. The beautiful Banner still wayes, the best paper in America."

A New Work on Spiritualism.

To the Editor of the Banner of Light: In compliance with the request of a number of friends, I feel disposed to undertake the compilation and preparation of a small work on Spiritualism, a work to embody all the most important facts and phenomena which have been developed since the manguration of the rappings at Hydesville, N. Y., a work comprising, in a succinct form, all the principal external evidence of the truth of Modern Spiritualism, restricted to such a size as to place it within reach of every reader in the country. Such a work is greatly needed to put the world in possession of the overwhelming amount of evidence on which the belief in spiritual intercourse is based. For several years I have earnestly hoped some one more competent would undertake this arduous task. I, and hundreds of others, daily feel the need of such a work to put into the hands of skeptics and inquirers. If the more than twenty different phenomena which have been developed, and the best attested and most convincing facts which have been witnessed in connection with those phenomena, could be collected together and embodied in a pamphlet not to cost more than twenty-five or thirty cents, I think it might be used to disseminate more light and dissipate more error with respect to Modern Spiritualism than all the papers published and all the speakers employed in the country. My object in publishing this notice is to call upon the friends everywhere who may favor the movement, to render all the aid possible by putting me in possession of all the works and facts they may have in their possession bearing upon the subject, and I desire them to name all the phenomena they have witnessed, and recite the well-attested facts in each case. Friends, will you respond and aid me in this great and important enterprise? KERSEY GRAVES. Richmond, Ind.

Spiritualists will rejoice in a volume compiled with taste by Mrs. Cornelius W. Lawrence, and entitled "Do they Love Us Yet?" It is made up of selections from a great number of poets and well-known authors, all expressing in more or less beautiful and striking terms belief in immortality and the active interest and sympathy of the departed for those of their friends who are still living on the earth. There is something very impressive in what may well be called the "cloud of witnesses" to the belief that souls on earth and spirits in heaven constitute one family, and that the invisible members of it continue their active ministrations though unseen by us. These selections show extended reading on the compiler's part, but the collection might have been enriched by many others quite as striking and impressive. She has given a number of alleged communications from departed spirits through different mediums. parted spirits through different mediums. Published by James Miller, No. 779 Broadway. — Evening (N. Y.) Express.

The Marlboro Times thinks Ruth must have had trouble with her first lover, as she got another Boaz soon as possible.

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Dr. J. M all doing

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Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER EIGHTEEN.

BY J. J. MORSE, (English Agent and Correspondent of the Banner of Light.)

How often it is that our intentions remain unfulfilled even though our desire is that they should be carried into effect at once. The pen has been in your contributor's hand to take up his former threads with, but alas! each effort has been frustrated. But if not writing to greet your myriad readers as often as he desires, your correspondent feels his heart go out to them, and you, Mr. Editor, in soul-prayers for the success of your noble work and the unbuilding of our glorious cause An ever "welcome guest," the noble Banner of Light reaches me every week, its ample folds inscribed with many a beauteous thought from its numerous able contributors. Free from all that is objectionable, holding the scales impartially, and dealing fairly, the Bannor sets an example that Spiritualists everywhere may well be proud of. We, here in England, read with much pleasure the excellent reports of lectures through Mrs. Richmond, Mrs. Brigham, Dr. Peebles, W. J. Colville, and the host of other workers good and true. These reports bring us face to face, as it were, with workers we have met here, and serve to draw still closer the bonds of love and sympathy between us. For this new year-may it bring happiness and peace to all, and may the good old Banner wave over many a new citadelonce perhaps a stronghold of materialism, or of clerical intolerance, but now the lasting home of spiritual truth.

Since my last the Williams-Rita affair has blown itself out. As usual, opinion ran high and strong, and a tendency to recrimination was manifested. The British National Association dealt with the matter, and the outcome of their committees' report has been that Mr. Williams has resigned his membership of the above body. Of the mediumship of Mr. Williams there is no doubt in the mind of any person who has sat with him (the writer has witnessed most excellent phenon ana under satisfactory conditions on various occasions), and at the present time Mr. Williams is obtaining phenomena that are indisputable, while Mr. Rita has satisfactorily established that his mediumship is thoroughly genuine. Exposers and their exposés, while they often air their own unfitness to deal with the subject, but seldom succeed in "showing up" a medium in a thoroughly indisputable manner. Miss C. Wood, of Newcastle-on-Tyne, who was considered to be quite wiped out by her exposure, (?) has since then again and igain proved the genuineness of her mediumship. Outside the cabinet, clothed in a tightly-fitting sleevejacket and hood, made of white pique, and in a fair ight-sufficient to see the time on a watch-dial by-Miss Wood sits and obtains startling manifestations. Forms emerge from the cabinet, she talks under control of her little guide, " Pocka," a bell is rung, a tambour ine played-and all done simultaneously. The writer and four others were privileged to witness the above only four days prior to writing this. Fraud of course impossible on Miss Wood's part, as she was in sight all the time; confederates she could not have had, as the entire party of five could see each other the whole time. Reputed exposures are untrustworthy as tending to show that any medium is a cheat.

The progress of Spiritualism in London has not been marked by any very striking events since my last, and indeed the fearfully depressed condition of our country just now is not calculated to assist the spread of any movement. That good and gallant war-horse, Maj. Forster, has retired to our warmer southern air, and will, it is said, spend the winter out of London. True London Spiritualists will be deprived of his valuable services on their platform, but the Major's health must engage his first attention. And there may be other réasons also that deprived us of his labor.

I see my friend Mr. Fletcher has acquainted you with the appearance of Bishop "the bumptious" in our midst, and the failure he made. We have Bishops enough of another sort, and so can't spare time to assist the precocious preserver (?) of the Old South! By the way, the latest movement in London is the establishment of a series of free lectures by Mr. J. W. Fletcher, at that spiritually historic meeting place, the Cavendish Rooms, London. Mr. F. gives his services free, finds the hall at his own cost, and takes no collection, nor makes any charge whatever. It is the first time in the writer's experience that anything like it has been done, and it is a reflection upon us that the establishheld on Sunday, Jan. 5th, and was a crowded and enthusiastic success.

That well-known medium, Mr. W. H. Lambelle, so well known in the north of England, has during the past year been associated with Mr. Burns in the office of the London Medium, and acting as one of the medium speakers at Mr. Burns's Sunday services. Mr. L. was forced to sever the connection at last, but not through any fault of his own, and has since attempted a series of Sunday services in London on his own risk, but they not meeting with the required support had to be abandoned. The hall was inconveniently situated. Mr. Lambelle will have good reason to remember his experiences in London, for he has fully realized that hope deferred maketh the heart sick."

Our "British National Association" is in shallow water, and among shoals. Your correspondent once previously stated a few facts concerning its position that a spiritual journalist over here took exception to. But the statements made in this column were correct, and the abolition of the Guarantee Fund did financially paralyze the Association, for it was found necessary to make a special appeal during the past year, and as that appeal was not responded to sufficiently well, there was a deficit of \$450, which amount was required to meet the expenses of the year now closed, and has to be drawn from the annual subscriptions due in the present year; and, as further evidence of the strait things had got to, the salary of the resident secretary had to be reduced from \$750 to \$400 per annum, while the ofdees are now only open from 2 P. M. till 9:30 P. M., and on Saturday from 10 A. M. till 1 P. M., Instead of the former hours of 10:30 A. M. till 9:30 P. M. The fact is, the B. N. A. S. has not got the affections of the pro-vincial Spiritualists, and they are by very much the largest body of our people here. Hitherto the Association has seemed quite incapable of attracting this section, and consequently the B. N. A. S. is supported mainly from the wealthier London Spiritualists, and some few of those are taxed rather hard to maintain the offices in Great Russell street. It is submitted that the above facts amply support my statements in a former letter, and it need scarcely be added that your correspondent does not venture upon statements unless he knows they are true.

The close of the year brought us what is called "Inditution Week," during which societies and individuals are invited to hold special meetings and forward special donations to assist Mr. Burns in his work. However, from bad times and other causes, the result of the effort this year was only some \$200 instead of the usual

Information reaches me of a "new movement" that is likely to appear ere long in London. I am informed that gentlemen of influence in London and throughout the provinces are interested in it, and are giving their influence and means to support it. But as it is sub rosa at present, a more detailed notice must be reserved

At a recent session of the fortnightly discussion meet ings of the British National Association of Spiritualists, the Reverend Stainton-Moses read a most excellent paper entitled "The Intelligent Operator at the other end of the line." A resume was given in the ipiritualist, and the entire paper, with additions, is omised as a pamphlet, to be issued almost directly. Mr. Stainton-Moses is without exception a true type of a cultured Spiritualist, and the very reverse of some who claim the above title. Long may he labor for us.

The American mediums in London—Mrs. Annie Loomis, healer, Miss Houghton, medical clairvoyant, Dr. J. Mack, healer, J. W. Fletcher, test medium-are all doing good work and maintaining their excellence in their several specialties, while the district societies in Dalston, Hackney, Mile End and Marylebone are carrying on their labors with ability and vigor.

Our new journal, Spiritual Notes, makes its seventh Appearance in the number for January, now before me, | characters of their fellow-creatures. The "respecta-

and gains steadily in power and usefulness. Its circulation increases with each issue. Ere long it will make its appearance as a weekly sheet. The "Spiritualist" Medium" each keep on their accustomed lines, and are doing their work in their respective spheres. The "Psychological Review" completes its first year of existence with the number for January, and will, no doubt, increase in favor as its undoubted merit is more generally recognized. The only new book that has appeared since my last, is a reprint of Mrs. Kingman's tale entitled "Intuition," issued by Mr. Burns. As most of your readers have perused the pleasing brochurd, it is not necessary to refer to it further than

announce its appearance in its present form over here. The provinces are feeling our hard times most cruelly. In some towns-Manchester, for instance-as many as sixty thousand have been in receipt of charitable relief at one time; and in other large centres of trade the distress has been quite as marked and painful. Lancashire has felt the times very much; and necessarily these commercial depressions have affected the progress of Spiritualism, as of all other movements. The "District Spiritualists' Committee," that represents the Spiritualists of the above county, has had its efforts restricted somewhat by the stringency of the times, but nevertheless it has done an immense amount of work. So thoroughly has it organized its labors that societies within its area are supplied with the best talent to be obtained, and the working expenses are economized as was utterly impossible at one time. The Committee" organized a farewell soirée to Mrs. Patie, in Manchester, on January 1st, on which occasion over one hundred and fifty persons sat down to tea, and over two hundred were present at the demonstration afterwards-and these were gathered in from the district immediately around Manchester, and no special effort made to get them either. The committee presented Mrs. Patie with a testimonial, consisting of a very beautiful portrait album, of American manufacture, a set of silver spoons, and \$125 in eash. Mrs. Patie as a trance speaker has won the hearts of thousands, and gained affection and esteem in all quarters she has visited by her qualities as a woman, and it is with deep regret that her many friends con template her proposed departure for the United States In fact, so strong is the desire to keep her with us, that it is likely after all that she may reconsider her determination and remain. The above meeting was a most enjoyable one, and formed a pleasant and happy inau guration of the New Year, unmarred by a single hitch

The Spiritualists in the midland counties of Derbyshire. Nottinghamshire and Leteestershire, lately held a united conference and formed the "Midland District Spiritualists' Committee," and though only in existence for one quarter, they have been fairly successful in obtaining funds and holding meetings.

Newcastle-on-Tyne has held two very successful sociibles—the last at the close of the old year. Each was well attended and highly enjoyable. This society is the leading institution of the kind in England.

In Scotland things are in a low condition, the financial collapses that have occurred having created a very dispirited condition of affairs. The Glasgow Spiritu alist Society, however, still holds upon its way. Mr. David Duguid, the "Hafed" medium, continues to give séances that are marvelous exhibitions of the powers of our immortal friends. Some of the pictures that are done "direct"-that is, without mortal contact-are marvels of execution and are real artistic gems. Liverpool is going on in an extremely satisfactory way and its new hall is well filled with earnest and attentive audiences. In fact, considering the state of things generally, we have every reason to congratulate our selves upon the position of our cause. In Macclesfield where a new hall was opened last year, the friends are

working with vigor and enthusiasm. The many friends of Mr. W. J. Colville are much pleased at the lengthy reports you have given of that gentleman's labors in your city, a pleasure the present writer shares in; and, judging from all accounts, my co-worker has as much reason to be pleased with his reception at the hands of Boston Spiritualists as the present writer had during his well and pleasurably remembered visit to them. We wish Bro. Colville a successful tour through other States, and a safe return home again, where he will be welcomed warmly by his

Mr. E. W. Wallis, our other noted trance speaker, has much improved of late, and excellent reports of his valuable services reach me from all quarters. He is a most worthy and unassuming young man, and is esteemed by all who know him. Among our other mediums may be mentioned Messrs. Westgarth, Brown, Dun, and Miss E. A. Brown, Miss Ball, and others too ment of entirely free Sunday meetings has been left to numerous to mention, who are all working loyally for stranger to inaugurate. The first of the series was our cause; the angels bless every one of them, and increase their usefulness continually.

Commercially and industrially things are very bad over here, some croaking critics going so far as to say that "England is played out, sir," a statement that is far from true. The flush times of five years ago naturally entailed a reaction; now we are feeling the full force of it. Time will, however, show who is right, those who say our "turn has gone," or those who say the present condition is only temporary. Many reforms we must make, and when made, and when labor and caultal can in some sort be adjusted on a basis of justice, better times will surely come. Politically the outlook is not pleasant. Our war in Afghanistan, a little war on the Cape, a government that has a policy of "fireworks," are not likely to promote stability in home trade, or confidence abroad. We have now got a spirited foreign policy, and it is costing us \$300,000,000 a year to support it. What an expensive luxury monarchy is. No wonder people are poor, souls stunted, and nations ground to the earth, when such enormous treasures are worse than wasted.

Let us hasten the coming of that glorious era foretold by the inspired of every age, and reaffirmed by our spirit-friends in these times, when "Peace on earth, good-will to man" shall universally prevail. As the angels perceive we second their noble efforts for humanity's good, their exalted bosoms will be fired with redoubled zeal to aid us, and truly shall we find that God (good) helps those who strive to help themselves. Work on, then, fellow-laborers, harvest time will come and then how sweet the reward in garnering to the heavenly home those full ears we help to sow and tend.

From old England the writer sends across the waters to all true Spiritualists the greeting of a Happy New Year, a wish in which all unite. And echo answers, So mote it be."

Elm Tree Terrace, Uttoxeter Road, }
Derby, England.

DOUBTFUL MEDIUMS AND DOUBTFUL JUDGES.

To the Editor of the Banner of Light: Although your readers may have come to a different view already on the important Williams-Rita difficulty (as reminding one of the Bliss and Pickering cases a few remarks, in addition to the able letter of "Fidell ty" in a late issue of your paper, may be opportune and

in harmony with your, alas ! almost solltary example of bestowing equal justice and exhaustive considera-

tion to both sides of a question. When I first read the tale of the "unmasking" of our best mediums, the discovery of the slate-writing machinery struck me at once as monsense, because the phenomenon of writing was not at all in the programmo of these mediums, and how could the peculiar order of apparatus they described be set in operation without the slate, being held either by a confederate (or an ignoramus) who had a "finger in the pie"-at least between the two slates? The boasting triumph, too, or eight unknown Hollanders, to have caught the secret which puzzled well known scientists for years, in a scuffle of some minutes in the dark, so disgusted me by its arrogance that my surprise turned to the easy acceptance of the farce by Spiritualists who had been fattening with spiritual food at the generous and liberal table of Mr. Williams for ever so long! This extra ordinary willingness to believe evil of a fellow-worker however, may be in part explained by the fact that the Banner of Light is freely quoted hereabouts, when 'exposures" have to be trumpeted out, but silence is observed when the same Banner of Light vindicates the victims by showing up the conspiracy of enemies Hence the rapidity with which Spiritualists on this side of the water credited the unsupported (by the facts) declarations made in this case (as in others) against the

against two-mediums! whereas no sound Spiritualist should be influenced by that altogether too handy term, "respectability," which might be defined as "the honorable distinction of having hitherto escaped the keener eye of judgment and the entanglement of the

Let it be borne in mind that mock-seances were held by one of the "signers" where "John King" and "Peter" have been imitated to perfection, hence the emphasis on recognizing "the apparel" falls to the ground as telling against our mediums; and the appearance of the slate-writing machinery was naively admitted as a manufacture of imagination. Dr. Carter Blake seems correct in hinting (in a late Spiritualist) at the flimsy and slipshod nature of the evidence. My profest is inspired by the attack not only on the honosty of these mediums but on their intellect, they being depicted as willing to risk a firm reputation by winding up a string of successes in the last moments by a suicidal trick! Mr. Williams is reported as saying on the occasion in question: "This affair may ruin me!" and these words are quoted to prove his evil conscience, as if a to-be-elected parson, assalled with foul and cunning slander, should not similarly express his apprehension! The matter has at last fortunately died for want of breath and sympathy. Let us rejoice that the infectious panic takes away the ugly sting of personal malice in our ranks by the glaring contradictions of-fered by the same sources of information. Permit me, n conclusion, to state that in one point I fully agree with all parties concerned, that is in my indignation and resolution to prosecute if a case of fraud is so clearly disclosed that it stands to reason without the aid of Imagination. Yours truly, C. REIMERS. 47 Mornington Road, London, Eng., Jun. 1879.

CHRISTMAS IN PARIS.

BY THE AUTHOR OF "STRANGE VISITORS."

To the Editor of the Banner of Light: Strangers who expected to see an imposing spectaele on Christmas Eve at the churches in Paris were greatly disappointed. Many of my American acquaintance attended mass at the Madelain, and avowed they were astonished at the simplicity of the service, the crowd being the greatest sight to be seen. The infant in a crib, with kneeling cattle and adoring saints around. and the smiling "Virgin" which greets the eyes of all of il pligrims in Rome on Christmas Eve, are not pat-

ronked in delstical France. I attended midnight mass in a small church near the Bols de Boulogne, and certainly expected some typical spectacle of the event, but nothing of marked interest transpired. The singing, however, was very good, and I enjoyed highly to hear Christ's birth ushered in by the musical airs of Verdi's opera. Though I smile at many of the forms of the Roman Catholic religion, yet I love to see the simple faith of its followers in the symbols

it displays. Let the Blessed Virgin and Christ come to us, no matter how, whether it be by gorgeous tableau or inspiring song, visibly or invisibly, so that their advent bring "Peace on earth and good will to man." I remember how these words sang by my father used to thrill me when a child; now the learned say they have been badly translated and only mean " Peace to men of good will." How utterly insignificant becomes the whole drama of Christ's life under such interpretation ! It takes not a God to say that—the savage says the same. Christendom, alas! seems to put such interpretation upon the text, for the followers of Christ are always fighting. When will the days of warfare end Some prophetic minds see days of struggle awaiting all the nations of the earth.

A lady author who surveys with keen eyes the events of the times, remarked to me that on Christmas day she attended service at St. Roch and had her interest awakened by a poorly-clad, surly-looking man, who gazed vacantly at the gorgeous ceremony of the day, while ever and anon he cast a sort of defiant glance a the well-dressed people around him, seeming himself like a volcano smothered, gathering force to break out ere long in fire and burning lava.

These are the signs of the times to be read everywhere-in Germany, Italy, France and England, and perhaps in our own country-revolt everywhere among the half famished masses and men without work. When will governments cease to lavish wealth upon those who are already in affluence—the nobles and courtiers around the throne—while they forget the poor of the land, the unfortunate-masses to whom they owo their position, and whom like a good parent they should

provide with means of support. A French lady informed me that she was sent to Spain on official business to see the brother of Queen Isabelia, and he said to her in course of conversation : If every day I should rake up all the gold of California it would not suffice for the greed of my family !"

Is it astonishing, amid the extravagance of royalty that the so-called socialist, in his blind efforts to bring food and work to the starving, strikes equally at the Emperor of Germany, the young and unostentatious King of Italy, the retired Queen of Great Britain and Empress of India? Alas! their grand titles will not feed the multitude.

The depression of trade is felt all over Europe; not half the Christmas sales have been made in Paris: all the large magazines like the " Bon March!" the " Low vro," &c., opened their shops on Sunday before Christmas and New Year's day, hoping thereby to make up for their scant sales. Magnificent embroidered satins and velvets trall over their counters in vain. Americans and English cast a loving, longing glauce and pass them by for less pretentious articles.

The weather is bad here, and I shall open my wings BUBAN G. HORN. 5 Place D'Eglan, Parts, Jan. 4th, 1879.

To the Spiritualists of Minnesota.

Dear Brothers and Sisters: For various reasons, and a multiplicity of causes best known with our Association, many of the Spiritualists of Minnesota seem to have fallen into a state of apathy and indifference, as regards the welfare of the Association and Spiritualism generally: hence there has been a falling off in the attendance at our Conventions. At our last Convention in Farmington, our number was smaller than ever. We were disheartened and discouraged: but at this critical moment we heard cheering words from the invisible world, bidding us be of good cheer, assuring us that, notwithstanding we met in sadness, we should go away rejoicing; and so it proved. Our meeting on Sunday atternoon will long be remembered by all who attended it. We listened to a most soul-stirring appeal from the spirit-world through the mediumship of Miss Susie Johnson, and felt that we had received a baptism of the Holy Spirit, and went away full of joy, and hope for the future, determined to do all in our power to promote that gospel that has brought light, liberty, joy and peace, to hundreds of souls who sat indarkness—a religion that has transformed the grim messenger, Death, into an angel of mercy, who when our work on earth is done, comes to set our weary spirits free.

For the purpose of disseminating this precious gospel, the Executive Board have engaged the services of Bro. T. H. Stewart, of Indiana, to do missionary work in the State. He has been a missionary for several years in other States, and is an earnest, faithful laborer. His heart seems to be in the work, and he is anxious to be engaged all the time. Let us bid him welcome to our State, and cheer and encourage him in his arduous work-not only with kind words and acts, but with our money. It is not enough that he be housed and fed; he must be clothed as well. There are hundreds of ministers in the State preaching what we believe to be error, supported by the people, and shall we not support one advocate of what we believe to be true? If there is a man who is willing to become a wanderer on the face of the earth, that he may carry the joyful tidings of this new gospel to those who are living in doubt, and fear, and uncer-

can to help and sustain him, while we are enlabors till every son and daughter of humanity to give anything for the promotion of this best | Canaan of Spiritualism. of all religions, let him think of the poor widow and her two mites. Did not Jesus say "she gave more than they all "?

A good brother, long since gone to his spirithome, was once asked how he could afford to give so much for Spiritualism, (for he was not has the same conviction. As a liberalist he is rich,) and he replied : " I am building me a house | so balanced, so screnely pivoted, that he sees no over yonder, and I want one that I shall not be | necessity for pronouncing either for or against ashamed to occupy." And he was right. Our home "over there" will be just what we make the reality of the phenomena; but then, to him

Let us try to make our lives so pure that the poses to "wait." good and loving spirits who have gone before us Truly hath the poet of the "New Year" said with reference to the comparative values of lives as spent in efforts to promote the good of humanity, or the reverse:

humanity, or the reverse:

"Life is like a book,
And new years are the openings of fresh pages,
Each number in its order. Books are prized.
Not for their strength, but for the thoughts that crowd
In lustrous balos round their hallowed leaves.
And though the book of life may be but short,
Yet if from every page there shimmers out
The one word, Love, that volume will at last
Rest in a golden binding, on the shelves,
The mystle shelves of God's great library.
We measure life by years; but not so God.
A thousand ages are as one short day
With him. He counts by deeds, not fleeting hours,
And he who speaks a gentle word, or gives
A cup of water to a fainting one,
Will count more birthdays in Heaven's register
Than if he lived a million centuries
Unto himself alone. The seed-time now is ours,
And with each new year we begin to sow
Another furrow in life's fertile field;
And at the coming harvest we shall reap,
As we have sown—rich golden grain, or weeds." MARY A. CARPENTER,

Secretary of State Association. Written for the Banner of Light. ROSES WILL BLOOM AGAIN.

BY THE AUTHOR OF "DAISIES." Roses shall bloom again,
Sweet love will done again:
It will be summer-time by-and-byo.

— L. J. Bates.

Under the sod are our loved ones reclined, Say we in grief as we mourn o'er their tomb: Dreary and dark are the thoughts of our mind, Dark as the winter in sorrow and gloom; Seem they afar as we think of the past, Walling the wind the forest flies fast; Autumn is here, roses are dead, Loved ones are gone, Summer is fled, Yet will they come again by and bye!

Daisles that grew to adorn their last rest, Lilacs that bloomed with the warmth of the May, Teach us the lesson to trust they are blest, Blest in the light of Eternity's day. Faith in our God as we look to the sky. Gives us repose that no doubt can deny; Roses that fade return anew,

Swallows revisit afar that flew

These say they'll come again by-and-bye! What though the time and the season seem far? What though the winter intervenes with the snov He that bath set in the night the North Star, Guides us and keeps through the darkness of woe Naught that the years in their judgment may doom, Naught that our fears pleture dark in the tomb,

Faith like our own can dismay, Darken with gloom glorious day, For the dead come again by-and-bye! Earth is the word of the God of our life, Cadence most dear of the Lord's loving speech, Telling us true that the end of our strife Will the bright summer of love surely reach! .

Death is the gate of the soul to the sky; Roses repose under the snow. Loved ones arise far from all woe, All of us meet again by-and-bye!

ODDS AND ENDS FROM THE WEST.

BY J. M. PEEBLES,

To the Editor of the Banner of Light:

Now that the Indian Question is again brought prominently before the public, it seems fitting to express the hope that the future of the Indians be kept out of the hands and away from the influence of the military. Army men trained and drilled to fight-men who with few exceptions shout, "survival of the fittest!" "exterminate the Indians!" are morally unfitted to be trusted with the Indian affairs of the nation. Admitting the truth of history, the Indians in Columbus's time were not only brave, kind and trusting, but they were the truest of friends. Shame to a civilization that has caused their degeneration. Originally there were orators among them. This to a limited extent is still true. Not very long since Skenado, the aged Oneida chief, when robbed of a portion of his tribal lands, said pitifully:

"This is a sad day for Oneida. Our souls are heavy. Our eyes rain like the showers that roar in the tops of the trees of the wilderness. Our lands are gone. Our hearts ache—our heads fall upon our breasts. . . . Where now are the children of the rising sun? White men kindle fires upon their graves. . . . I am an aged tree. I am dead at the top. The winds of an hundred winters have whistled through my branches. I pray the Great Spirit to take me branches. I pray the Great Spirit to take me to the happier hunting-grounds, where the old become young again.

DR. CROWELL OF BROOKLYN. While delivering a course of lectures last month in Marion, Iowa, I was the guest of Maj. J. B. Young, a prominent lawyer, and a very influential men throughout the State. The lectures were delivered in the Congregational church. Mr. Young, a broad, rational Christian Spiritualist, says that Dr. Eugene Crowell's work, "Primitive Christianity and Modern Spiritualism," ought to be in every family in the country. Could this be, it would produce a complete revolution in religious thought.

"SPIRITUAL MANIFESTATIONS."

Such is the title of a new book that I have just commenced the perusal of. Thus far it interests me deeply. Dr. Charles Beecher, its author, as well as Thomas K. Beecher, and others of this gifted family, are avowed Spiritualists, and be it said to their honor, they dare express their well-matured convictions. If the middle and closing chapters of this book, fresh from the brain of the Rev. Charles Beecher, are equal to the opening, it is a most valuable contribution to Spiritualist literature. Among the doctrines that run like living streams through this last book of Beecher's, are those of preëxistence and incarnation. Mr. A. J. Davis, so he writes, has been holding "sweet communion with the thought-sphere" of Mr. Beecher. Every Spiritualist in the country should procure the volume, read it, and loan it to some narrowminded sectarian neighbor.

THE THREE LIBERAL LIGHTS OF CHICAGO. Prof. Swing, administering to the spiritually

bility" of eight unknown somebodies was allowed to tell fainty as regards the future, let us do all we "poor" of this great city, delivers one sermon per Sunday, and has \$7000 salary. As a preachjoying the comforts of home. And more than er he is clear-headed, philosophical, exact, practhat, let us all do what we can to spread the glad | tical and cautious even to "triuming" for the news of immortality, and never rest from our sake of pleasing. He has led certain admirers a goodly distance up out of the Egypt of orthohas caught the glad refrain. If there is a Spir- doxy; but he has neither the independence nor itualist in Minnesota who thinks he is too poor sufficient grit to conduct them over into the

> Robert Collyer, cordial and sunny-souled, is as a preacher more social and sentimental than solid or profoundly logical. He is certainly liberal, with at least one positive theological conviction-the unity of God-and the Mahometan they are "mysteries" inexplicable, and he pro-

Dr. Thomas, the liberal Methodist clergyman, to the summer-land may be attracted around is not only a man of research and culture, but a our pathway, to guide us in the journey of life, man of positive convictions. Coming into his presence one intuitively feels that he is an honest and spiritually-minded man. He believes in the Spiritualism of Jesus, the Spiritualism of John Wesley's time, and of these times, seeing in them all God's persistent witnesses of immortality. As a preacher he is calm, thoughtful, pathetic, eloquent. To know, is to love him. There is nothing of policy, nothing of the trimmer, nothing of this too-often clerical cunning about him. He is doing a glorious work right where he is.

MRS. M. E. WEEKS AND HER TESTS.

Chicago has excellent test mediums. Among them is Mrs. M. E. Weeks. Sitting in her pres ence one day my recently deceased brother Leonard came, spelling his name, specifying the number in his family, giving me, Masonie "grips," "words," and other unmistakable proofs of his presence. Her Indian influence is a gem of genial intelligence and practical good sense. It is deeply interesting to converse with

MRS. H. H. CROCKER.

No thoughtful person can attend one of Mrs. Crocker's séances without being satisfied of the presence of spiritual intelligences. Some of her tests are truly startling; and often, those who go to doubt and to criticise, return to ponder seriously and prayerfully. On New Year's the admiring friends of Mrs. Crocker gave her a hearty surprise.

Mrs. "Pet" Anderson's friends gave her a most flattering reception before her recent departure to California. It was held at the residence of Dr. J. S. Avery, long a faithful worker in the spiritual vineyard.

MRS. SIMPSON AGAIN.

How wonderful is spirit-power! No-not so -for all power traced back to causation is spiritpower. Recently at the sunny home of Mesars. Lewis and Tuttle, a goodly number of friends having gathered, the mediumship of Mrs. Simpson was the wonder and triumph of the hour. She shrinks from no test-only a want of room prevents the recounting of the crucial tests to which she has submitted. And then, remember -these seances of hers are held in the daytime, or under the blaze of gaslight. They are positively and absolutely genuine, and it is with a thrilling delight that I endorse such mediums and mediumship.

TILE BATTLE CREEK SPIRITUALIST CONFERENCE. Seldom- never in fact, have Fattended a more enthusiastic meeting of Spiritualists. It continued two days. On Sunday, and especially Sunday evening, the hall was not only crowded, but the standing room was fully utilized. It reminded me of the good times of past years. The speakers were A. J. Fishback, G. H. Gear, Mrs. Whiting-Anthony and myself. The music was by Mrs. Childs and several others.

THE NEW SPEAKER, GEAR.

"Many are called, but few are chosen." So it. was of old. So it is to-day. And some that hear the call obey it reluctantly. This was the case with Bro. G. H. Gear, of Minnesota. Intelligent spirits seeing in him a faithful farmer's son and a successful schoolmaster, proposed to call him to the advocacy of the truth proposed to make him a shepherd to feed the sheep. He fought against the missioned call-but the moral battle was useless. He is in the field as a trance speaker-and a most excellent one he is. He is now filling a second engagement in Battle Creek. During next month, February, he speaks in Sturgis, Michigan.

AND STILL ANOTHER.

As speakers, because of declining years or impaired health, cease their labors, or pass on and upward one step higher, or-putting it Masonically-"pass from labor to refreshment," it is encouraging to notice new speakers about to enter the field. Such is Mis. U. U. Pratt, of Aurora, III. Though timid and sensitive, she has excellent mediumistic powers and is capable of richly edifying the public. Will Western friends of the cause aid her to appointments?

HUDSON TUTTLE CRITICISING A. J. DAVIS. Though this is mid-winter it seems to thunder all around. Bro. A. J. Davis, in treating of 'conflicts and a crisis in our house," draws a sharp line of demarcation between the Harmonial Philosophy and Spiritualism, especially in "the spheres of public uses." Mr. Tuttle, after removing all blame from Mr. Davis for "pushing the claims of the Harmonial Philosophy," being its "founder," makes bold to tell him that "Spiritualism is the Harmonial Philosophy and a great deal more." And he further says:

a great deal more." And he further says:

"Perhaps, also, the attendance at circles is sometimes carried to extremes. What does this show? that all circles should be condemned? This would be a most illogical conclusion. Were there no circles, had there never been any held, were there no mediums, what would be known of Spiritualism? Can Bro. Davis or any one tell of Spiritualism? Can Bro. Davis or any one tell us how we are to arrive at the facts of the next state of existence except through mediumship? Perhaps he will say through what he calls the 'Superior State.' While I recognize the possibility of such a state, in which the spirit arises to the consciousness of spiritual things, I know that it blends so inseparably with spiritual influence that it is impossible to separate the two."

The Harmonial Philosophy minus spiritual manifestations, physical and mental, can hardly be said to excel some of the philosophies of ancient India and Greece. Epicurus taught the "unity of the universe"—taught that "the primordial elements of matter are infinite, eternal and self-moved," and that "plants, animals and man were spontaneously generated from ether and earth." Prof. Cocker, of the Michigan University, further tells us—referring to book and page—that Lucretius taught that "spirit is the father, and earth the mother of all organized beings." Aristotle denominates God "the Eternal Reason," and Plato terms him "the Supreme Mind."

Philosophy, whether ancient or modern, and The Harmonial Philosophy minus spiritual

Philosophy, whether ancient or modern, and however harmonial, can hope to do but very little toward demonstrating a future existence and defining the conditions and modes of that existence, if it ignore, discourage, or treat lightly spiritual manifestations, and more especially the higher event love messages that dran in unthe higher sweet love messages that drop in upon us like sunbeams from the paradisaic abodes of purity and holiness.

Sturgis, Mich.

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TO BOOK-PURCH ANERS.

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SPECIAL NOTICES.

27 In questing than the BANNER OF LIGHT care should be aken to disting each between enthough articles and the outland attack possible is deal of helpwise local correspondents, to commiss are state for the abstract to enterprise fing period from the abstract of the problems of the variety in the cool enterprise for the variety of the completes the variety of the cool enterprise and convenient of the variety of the cool enterprise and convenient of the variety and conjugations of the cool enterprise for an abstract of the variety and conjugations of special case abstract to the old futth. We cannot undersafe to retain the presence of the variety of the second confusion of the control of the second confusion of the confusion of the abstract of the second confusion of the abstract of the a

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BOSTON, SATURDAY, FFBRUARY 8, 1819.

Banner of Light.

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80 THE MISSION OF MODERN SPIRITUALISM IS TO EXTRIBUTED OFFICE OF THE STORY OF THE PARTY action; to redeem the analytic is some neither many and the will the organic his point. Generally the teach the great one residence to the distriction of the Says there will be not trouble with Red becoming that the common pair and time beding. Cloud or Spotted Tail unless there occurs a vio-Communication spectral

No We premised in our last that the issue for Feb. 15th should contain the Biography of Dr. A. B. Child, so long kept on file for publication, hut on reflection we have decided to defer

that is all the while making itself felt like a truth which Spirita disin teaches is one of the. marvels of the age we live in: Yet to us who familiar with the facts of sphill-communion, of are esteemed minimalous, but all is as natural ment, through its agents, to keep its promises, ament and ridicule. as the laws of the transmission of light, and the results are lapping dated by us as the poullsha-, ment and stimulas which is divinely provided

all redecting Spiritualists that the means proyided for the communication of disembedied spirits with a creals are only human, subject to the second in a partial state of the stamp indersection are newton and newton their median in the stamp indersection are neither better not worse than those who surround them albeit as sec, dives they compose a class of themselves which it becomes the duty of the rest of us, who profit by their the duty of the rest of us, who profit by their sus of tibility, to cherish and protect as a boon the precions to be wasted and last. In place of hesic_ing them with unrelenting criticisms, and the ren aimler awomen and shiften he sent to their a rency, meaning the Indian Territory, when call names of restacles in their way, and carping at the results obtained through their peculiar organization, or even unconsciously consenting to league ourselves with showly be the south in 1875. It means death slow, but certain. Then the vindictive conditions which cannot be other than hostile solutions and male indians taken South in 1875. It means death slow, but certain. Then the vindictive conditions which cannot be other than hostile too precious to be wasted and last. In place of conditions which cannot be other than hostile

their several (often adverse) influences.

Now what is primarily needed in such a case is more care, and more constant care, on the part of those who attend circles. When the fault is imputed so freely to the medium, it as often will be discovered to lie at the door of the individual sitter or of the circle. The first thing to be done is to so harmonize the influences that radiate from the several members of a circle that they shall blend and attract none other than trustworthy spirits. Motley spirits in the form may be expected to bring no different spirits out of the form; or if confusion prevails in the influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but influences of a circle, the medium, who is but in the continues to wait till he is advised as to the actual number needing clothal number needing clothal number is small indeed. At Camp looking that the number is small indeed. At Camp looking that the number is small indeed. At Camp looking that the number is small indeed. At Camp looking the number of the indian captives to break down the walls of their prison, and the rifles of the guard end the sufferings of the Surface of the Northern Cheyennes from their former homes to the Indian Territory; their sufferings during their stay in the South: their prison, and the rifles of the number is small indeed. At Camp looking the number of the first will problem, who have nothing but robbery, starvation, exile and death before them. We tremble when we think of the mighty spiritual power of this doomed race to removal of the Northern Cheyennes from their former homes to the Indian Capture prison, and the rifles of the Northern Cheyennes from their former homes to the Indian Capture prison, and Now what is primarily needed in such a case

the depository of all the influences combined, can be expected to yield no different results than such as can be wrought through such a such as can be wrought through such a with the Ogallalas and then disagning and imprisoning them; subsequently punishing them by withholding their supplies of food, clothing and combination. We can never get what we are not prepared for, and the work of preparation on the part of sitters and circles manifestly becomes as important as a similar work on the part of the medium. In criticising any mediant of the medium. In criticising any mediant of the medium of the medium of the medium of the medium. In criticising any mediant of the medium um let us not longer overlook the necessity of modified explored and for Sale by criticising ourselves also. We speak imperson-ally when we say that the foult may be of the sale by criticising ourselves also. We speak imperson-ally when we say that the foult may be often.

The Phenomenon of Spirit-Materiali"has nothing to do with Spiritualism"; a really when we say that the fault may too often be found with those who are so ready to complain of it.

The Slaughter of the Cheyennes. -

While the telegraph and its co-worker, the bear, ere this, the news to every city, town and less for further resistance.

Gen, Crook, who knows the Indian nature and the shoulder of its companion. fate of the thirty-two remaining alive was but ! sees he must force the issue or suffer still worse, with and he will die or gain his point. General Siony, will fight to the death.

A leading New York, journal devotes a large space to this double massacre, and editorially

suns it all up in this says

tion, but repreted from we have decided to defer
its appearange to the Brazer of Light for Feb.
22d. We shall print in its stead next work a
fine transculsomers of until delivered by Mrs.
Nethral J. T. Binomys before the Republican
Hail New York "Society of Spititualists, and
hearing the title of
"Perrus" Vision Frior 10. Horse, and to return the restore
the thought of the one London, dated on Christmas Day, concludes with the assertion that
"Spiritualism is interpenetating the whole
and the little decided to the theoleted and furly were hadd as prisyment until demonstrating the
most unlikely people. As a converte system it finds
hearing the responsibility.

The thought of the tendence and the
private from the modern the affect of the age is permanently the season of the private darks and and the hought of the age is permanently lesses and influences the most
unlikely people. As a converte system it finds
hearing have been been sentially been and the first the state of the private darks and the first death heart of the age is permanently lesses as in the
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The system of jobbery in Indian Agencies" is the placase that fits the case exactly, and ac-

Frem an inhabitant of Fort Robinson comes a for the growth and larginess of the human with the record of the slaughter now completed, a plicable to them, especially in the Indian Terri-The letter is dated January 1-th, and in simple But it is none the fess a recognized fact arroug justice to the perscented, defrauded, and mur- to take land in severalty and also refuse to be which virtually tell the whole story;

"It was proposed to seed all to Fort Leaven- ered, in case of actual or threatened hostilities, worth, Kan., December 16th. A number of the to place the jostile tribe under the control of subjected to the same treatment and discipline as were the Indians who were sent there in 1875, and the remainder awomen and children be conditions which cannot be other than hostile spirit that could urge this request—the sending to them, is it not our bounden duty, as it cer- j of all male adults to a lingering torture because

to them, is it not our bounden duty, as it certainly should be our pleasure, to study the occult have which evidently govern the manifestations; to reoperate in establishing only the most projitious conditions for communication, and so far as lies in our power to supply from ourselves any deficiencies which are likely to leave their stamp on the final result?

The causes and occasions of what may be termed defective and even deceitful communications were reviewed by our London correspondent in a spirit and with an intelligence that were full of a timely suggestiveness. He enjoins us to "remember what the constitution of a circle involves," and calls on us to be "blameless, as having done our duty to insure good conditions, before we run a-muck on mediums." He urges that we may usefully set ourselves to work to revise the methods under which public circles are held, and very clearly recites certain conditions under which the spheres of heterogenous sitters are interblended, the medium being the passive recipient of their several (often adverse) influences. lute, are fleeing for life to the frozen-fastnesses of the mountains. The Commissioner of Indian Affairs will prob-

zation.

Is at the present time calling forth marked attention in all quarters of the globe. Not withstanding the determined efforts now making in certain quarters to misrepresent its mediums and belittle the manifestations for which they are the daily press of the country, have combined to mere instrumentalities, the interest is rapidly spreading. Though the seances convened in hardet in America the intelligence of the last this city the present winter for this phase have, and crowning outrage upon the Indians which in the majority of cases, partaken rather of a has recently transpired, we desire to devote a private than a public character, yet such sitportion of our space the present week to the tings, held more systematically than before, are parting before our readers, not as matter of represented to us as being, as regards their news but as food for reflection, a few facts relative something of an astonishing order. tive to the double butchery of the Cheyennes. Those who are so keen to discover "fraud," Of the first sally of the Indians from Fort Rob-1 and who continue to count among the list of inson, and their heavy losses at the hands of , the "doubted" ones the name of Mrs. John R. their pursuers, we have already spoken. The Pickering, of Rochester, N. H., are informed second attack was made upon them at last-four I that that lady is holding successful séances at companies of cavalry against thirty-two Chey- her home, and is winning a high place in public ennes, men, wemen and children- and the press favor. From the most reliable sources we are account sets forth that when the firing ceased, furnished with the information that at a recent the dead bedies of twenty-three Indians were seance held by her, and while she was sitting found in the ritle pits which had been occupied contside the cabinet and in plain view of the by them, among which were jour squares and two vecompany, quite a number of forms severally papooses. Of the nine that remained still alive Issued from the cabinet, and in a single instance eight were squaws, and five of these were two faces appeared at one and the same time wounded. So that all but one of the male Indi- (the medium being seen in her chair), the one ans were killed, and he was wounded and help-belonging to a form which stood in the entrance of the cabinet, and the other looking out over

habits well, and is esteemed a famous "Indian. The season of donot, distrust, and heartless fighter," says the termination of the affair has 'ainsympathy which has been ruling of late conbeen foreseen by army officials, and that the | cerning mediums of this character will soon give way to the springtime of justice, and, therelittle better than that of those killed; for, he fore, of the promise of better things. While Breit, Basic of Laberta Laberta Miss. Wille says, the civil authorities need nothing more Alberta Color of the promise of hefter than that of those killed; for, he fore, of the promise of hefter things. While says, the civil authorities need nothing more beginn to the color of the charges against a man than this being an Indian, and strating the unreliability of the charges against especially one of a band which has committed them in America, the same rightfully-to-be-commurders, to hang bim. He says that the Indian amended work is in active procession in Engpolicy all through the West has changed. When I land, as the following from the letter (third page) treaties are violated and supplies fail the Indian of our Agent in that country, J. J. Morse, will

"Mr. Williams is obtaining phenomena that Cloud early there will be no trouble with Red are indisputable, while Mr. Rita has satisfactorized Spetted Tail unless there occurs a violation of promises, and then nothing can prevent a terrible war, for like the Cheyennes, the ing up 'a nhedium in a thoroughly indisputable manner. Miss C. Wood, of Newcastle-on-Tyne, who was considered to be quite wiped out by her exposure (2), has since then again and again her expostire (2), has since then again and again proved the genuineness of her mediumship. Outside the cabinet, clothed in a tightly-fitting sleeve jacket and hood made of white pique, and in a fair light—sufficient to see the time on a watch-dial by—Miss Wood sits and obtains startling manifestations. Forms emerge from the cabinet, she talks under control of her little guide, 'Pocka,' a bell is rung, a tambourine played—and all done simultaneously. The writer and four others were privileged to witness the above only four days prior to writing this. Fraud of course was impossible on Miss Wood's part, as she was in sight all the time; confederates she could not have had, as the entire party of five earld see each other the whole time. Reputed exposures are untrustworthy as tending to show that any medium is a cheat."

minute. The silent speed and growth of the counts for the dreadful work that is thrust in bagoes and Omahas, who reside on their reser- will be the result of that birth?" As we shall the face of the country with a shocking regu- | vations in Nebraska. The proposition that two | print a full report of the discourse at as early a larity. And yet there are Indians just across hundred and fifty thousand men, women and know the reason for our belief, who in other the line in the British Possessions, and a war, children, out of a possible tifty millions, must words are become reasonally, and practically much less a massacre like this, is never heard be governed and controlled by the military arm in startling prophecies, and bright pictures of The secret, however, is at last out. The of this great nation, seems really absurd, and coming days on this planet. Two inspirational there is nothing miraculous about it, as things cause of it all is the faithlessness of the Governate to the European squart is a source of much com-

The Committee, or this part of it, thinks the statement of this whole matter to the same New civil law should be extended over all Indians New York journal, in which it appears parallel who will agree thereto, with a code of laws aptory; the smaller bands of Indians that decline dered red men we give the following extracts, come eitizens, should be moved on the large reservations: the President should be empowto place the lostile tribe under the control of the military, to remain so until permanent peace ion, might be setreated at once. The reservations should be decreased. The Indian Bureau should be a distinct department, with its head a member of the Cabinet. And the Indian should be protected in his rights to his land.

Safeguards should be thrown around him, and he should not have the right to sell his land, without consent of the Defartment, under twen'y-one years. The above is the substance of the recommendation of the other half of the Congressional Committee, and it cannot be denied that it contains a great deal of common sense. At any rate, it discusses the case from the position in which it now is. Our present and past mode of dealing with the red men is acknowledged to be a disgrace to the name and standing of the nation. Only the other day, one of the Cheyenne Chiefs who had escaped from Fort Robinson but was captured and carried back, stabled himself in the breast four times, and it is thought fatally, in order to escape from the cruelty which he knew from past experience was before him.

What does a desperate deed like that mean but that the policy of the Government toward in conformity with justice it would be to have disguised as Indians, who procure the company of a few bad Indians and commit murders and outrages on the frontier settlers, merely to start an Indian war and make times good for themselves. These are the villains who want watching and capturing, and who deserve to be kept in irons at the frontier forts; not the victims of | circulation in this country. before them. We tremble when we think of the

in very favorable terms of the lectures delivered in that city by Mrs. Brigham, of whom it avers

Mesmerism in Paris.

We publish in another column a letter by the

Paris correspondent of the Boston Advertiser relative to the new outbreak of interest in France in regard to the phenomena of mesmerism. The correspondent, well aware probably of the Advertiser's implacable spite toward Spiritualism, is careful to let his readers understand that this somnambulism of which he writes mark about as scientific as it would be to say that the electric light has nothing to do with electricity. All the most advanced mesmerists for the last hundred years have recognized the spiritual character and bearing of the phenomena of clairvoyance and somnambulism. But we must pardon the Advertiser's correspondent his concession to the prejudices of his employers, in consideration of the candor which breaks out in other parts of his letter. The report adverse to mesmerism, which he says was signed by Benjamin Franklin, does not really carry the weight of his authority, since he was ill at the time the investigations were made, and did not attend the sittings. He merely signed the report out of courtesy to his associates on the

"The power of mind over matter" is the great mer's, according to the Advertiser's correspondent; and what does he mean by this but the respondents, or by-and-bye it will allow some one to say that its unretracted falsehoods in respect to Slade have been utterly disproved, as amply shows.

Fraudulent Mediums.

The remarks of Mr. Simmons, formerly agent for Henry Slade, the medium, which are given in the letter of Mrs. Andrews to the London Spiritualist, embody the opinions of a shrewd ties, such as few have ever enjoyed, to study earth. the inside facts and phenomena of mediumship. He tells us that his experiences lead him to the conviction that mediums-by which, of course, he means genuine mediums-"seldom, if ever, when appearances would seem to admit of no when the fault is entirely our own." A passive | Materializing Phenomena in the Near Future?" skepticism, which will crop out in spite of me." pressed in our columns opinions very similar. next Sunday evening at half-past seven o'clock. tion in regard to frauds by genuine mediums, to the wishes of a number of his friends who desire to are not equally sincere in their desire to rule obtain the opinion of his guides on this much mooted

Saxonized, this portion of the Committee regards subject: "What Does Spiritualism Imply? to as proven beyond cavil in the case of the Winne- what changes is it likely to give birth, and what point of time as possible, no further reference need be made to it other than, that it abounded poems were rendered by Winoona, in which the subjects "Persecution" and "Materialization," as furnished by the audience, were well embodied. Excellent singing was furnished by the quartette choir.

At the conclusion of his discourse Elder F. W. Evans, of the Lebanon Family of Shakers, was introduced by John Wetherbee, the Chairman, and made some excellent and well-timed remarks, which the crowded state of our columns compels us reluctantly to abandon all attempt to report.

Mr. Colville will speak for the Parker Memois assured. The Sioux, in the Committee somin- rial Society of Spiritualists during the Sunday afternoons of February. His topic next Sabbath will be, "The New Nation," Spirit Theointelligence who will deliver the discourse.

Paine Hall.

A meeting of those interested in the Paine Memorial building was held in Investigator Hall, Appleton street, Tuesday evening, 28th ult., to take measures to keep the mortgage upon the the property cost in full \$110,000, on which there is at present a mortgage of \$50,000, at seven per cent., due in March, 1880. It was voted that a stock company be formed, which should issue stock to the amount of \$65,000, in shares of \$25 each. The amount of stock subscribed already is over \$30,000. It is thought that \$20,000 will be accepted in part payment of the debt on the building, and the remainder reduced to six per cent. interest.

The Psychological Review, published quarterly by Edward W. Allen, Ave Maria Lane, London, contains in its latest issue the followthe Indians is indefensible? How much more ing articles: "Is Immortality a Delusion?" by Epes Sargent; "Sister Celeste;" "Spiritual Phithe military make a raid on some of the Indian losophy in Relation to Death and Spirit-Life," agents and traders, or on the white marauders by John Page Hopps; "Inspiration," No. 2, by S. E. D. Morgan; "Reminiscences of George Thompson," by his daughter; "Zetalethes, the Truth Seeker;" "The Mound-Builders," by William Denton: "Montanism-Materialistic Mysticism-A Geologist's Confession-The Seat of Evil." The Review should have an extensive

BJ. D. McLennan, M. D., practical manipulator and electro-aurapathist, is doing a good work in healing the sick in San Francisco, Cal., judging from what is said of him in the Chronicle, the Evening Post, and the Dominion Press. He is reported to have made three thousand

Ka Mrs. Maud E. Mitchell, we are informed, is holding well attended and thoroughly satisfactory séances for physical manifestations at her residence, No. 91 Waltham street, Boston.

W. J. Colville's Meetings.

On Sunday morning, Feb. 2d, Mr. Colville addressed a good audience at Investigator Hall, his theme being Thomas Palne and the influence which his writings have exerted upon society. The guides of the medium reviewed the life and labors of the author-hero of the Revolution, and spoke in a highly eulogistic manner of the services he had rendered to humanity both in this and other countries; they considered that the charge of atheism which had been made against him was entirely unfounded, and regarded his order of belief, as found in his works, to be one of the brightest, most rational and Intelligent conceptions of faith in natural religion which was to be found in the literature of any age or nation. They did not, however, regard Thomas Paine's conception of religion as being the very highest to which humanity could possibly arrive—since progress was the universal law in this as in all things—but they considered that so far its his ideas went they were excellent, and that his works were remarkably clear and free from the popular errors of the time in which he wrote them.

The charge which had been brought against Thomas Paine, concerning the bold and outspoken character of his printed language, wherein prurient prudes thought they discovered harm, was groundless and merely the invention of his enemies-an opinion in which they felt that all unprejudiced minds would join if they would take the frouble to make a personal examination of his works for themselves; when one considered the free-handed style which characterized much of the point in Dr. Charcot's theory as it was in Mes- literature of a century ago it would be found, on examination, that the works of Thomas Palue were remarkably refined, as far at least as refinement and outspoken thought could be coupled together. They gave no crepower of the spiritual over the material? He dence whatever to the story retailed by his enemies bears testimony to the genuineness of the clair- concerning the dark ending of his days on earth, and voyant phenomena through Madame Mongruel. affirmed that he passed away from this present life, as Truly the Advertiser must look out for its cor- far as they could learn, in a quiet and peaceable manner. They had often met with him in spirit-life, and hoped at some future time he would be able to control the medium himself, and deliver a discourse on some his success in Germany, Russia and Australia lecture terminated several questions, bearing more or less upon the subject under notice, were replied to, in a satisfactory manner, by the speaker. The meeting closed with an inspirational poem on the motto, "To speak his thoughts is every free man's right," which is so conspicuously displayed over the rostrum in Investigator Hall. The audience Joined heartly in the musical portion of the exercises, especially in the concluding hymn, the words of which were written by and sincere observer, who has had opportuni- Thomas Paine himself while he was in the form on

> Next Sunday morning, Mr. C.'s subject for a lecture will be Robert Owen and his Theory of Communism from the spiritual standpoint.

On the evening of the 2d inst., Mr. Colville lectured attempt the practice of fraud consciously, even (as to point of numbers) of any yet assembling in his present course at this place. Four subjects were preother theory." "I am convinced," he adds, sented by the people, the one receiving the largest "that we are apt to hold mediums responsible number of votes being: "What are we to expect in condition on the part of the sitter he regards as guides of the medium devoted considerable time to essential; and he sagaciously adds: "It by no this theme, apparently to the satisfaction of their hearmeans follows that I am passive, however quiet ers, and then made a few remarks on the other submeans follows that I am passive, however quiet I may keep, while I am filled with suspicious of God," "What Constitutes True Prayer?" and "The Intermediary State according to Swedenborg." A few questions were answered, and a poem improvised by all tyros in investigation; they are familiar to Winoona on "The True Man and the True Woman of the experienced. Mr. A. E. Newton has extitle Future." Mr. Colville will speak in Concert Hall

On Monday evening, Peb. 3d, Mr. Colville delivered a drawing-room lecture at the residence of a lady in Boston Highlands, introductory to a proposed course of addresses explanatory of the Apocalypse which we understand will be delivered hereafter on Monday evenings at Kennedy Hall, Warren street, in obedience out everything like imposition. The question theme. Further particulars will hereafter be announced.

Tuesday evening, Feb. 11th, Mr. Colville lectures in Melrose Highlands. He will accept calls to lecture on week evenings, and desires that all applications for his services may be addressed as soon as possible to his present home, 8 Davis street, as during April and May be expects to speak every Sunday in Brooklyn, N. Y., devoting his week evenings while in that vicinity to discourses in various parts of the Empire State.

The Louisiana allopaths are wire-pulling to arrange "a corner" for their benefit in the medical stock of the Pelican State. They have besieged the Legislature for that purpose, and have succeeded in getting a bill reported. But the keen New Orleans Daily Times has no fear of the "Regulars," and "cuts them up" in a most singularly appropriate fashion; after giving almost a column to an exposition of the numerous imperfections of the proposed statute, (to say nothing of its injustice to the citizens of that State in the endeavor to compel them to employ doctors not to their taste), and intimating that perhaps after all it is a huge joke, the editor of that journal puts the finishing touch to his polished satire in the following sentences: "We take it that this bill is merely one of the desperate resources of members [of the Legislature] against adjournment. If the per diem is to be insisted upon, some pretense of legislation must be resorted to, and bills of this character may be expected along daily."

MT The elegant parlors of Dr. Main, No. 60 Dover street, Boston, were filled with a very select company Monday evening, Jan. 27th. Amque the guests were Mr. Colville and Madame Usodore Parker being announced as the controlling | nellie. The former replied to scientific and his torical questions propounded by Dr. M. and others, while the latter favored the party with vecal and instrumental music. The Indian maiden Winoona gave a fine poem on "Happiness," which was as instructive in one way as were the more profound words of Spirit Geo. Rush in another. Dr. Main is the prince of hosts, and possesses so hall from being foreclosed. It appeared that much tact mingled with kindly feeling that his guests find it difficult to depart from the pleasant influences which surround his unostentatious home. The evening was rendered still more pleasant by the efficient aid of Miss Caryl. the accomplished assistant of the doctor. The occasion was one which will long be remembered by all who participated in it.

> Being impressed with the great value to the cause of Truth and Human Progress of the liscourses given through the mediumship of Mrs. C. L. V. Richmond, and also in response to numerous and repeated requests from representative Spiritualists, the First Society of Spiritualists of Chicago has commenced the issue in that city of a neatly printed four-page weekly bearing the name of The Spiritual Record, every number to contain one of said discourses given each Sunday in the year 1879, together with the inspirational poem given at the conclusion of each discourse, and other matter from inspirational sources. The move is a good one, and in the right direction, and we wish the Record and its enterprising publishers every success. Those wishing to know more of it can address Collins Eaton, Secretary, 14 Canal street, Chicago.

> N. L. Andrews, Esq., speaker of the House of Representatives of Wyoming Territory, is out with a letter to the press wherein he flatly denies the unfavorable statements, so widely circulated at present by the enemies of the cause of woman suffrage, as to the results produced there, and declares that the system of conferring on woman the right to the ballot has worked for good in that Territory beyond the possibility of question.

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Elder F. W. Evans in Boston.

This distinguished light in the Shaker fraternity of America has of late made this city the scene of active | which we claim the privilege of making this exwork. On Friday evening, Jan. 31st, he read an essay before the Boston Social Science Club, 4 Park street, its subject being "Socialism and the Shakers." In the course of his effort Elder Evans held that "Shakerism is the God government of to-day. Contemporary with such government there has always been a prophetic order, and these are the conservative and progressive forces of humanity. By Spiritualism we come in rapport with the denizens of the inner spheres, who have obtained the same knowledge of cycles that we possess of the seasons. By faith we may possess ourselves of their knowledge. This is the basis of our hope and confidence in the future." Shakerism he considered to be "the new dispensation, wherein, under the laws of evolution, the two orders, natural and spiritual, are rising higher."

On Sunday evening, Feb. 2d, Elder Evans occupied the pulpit of Dr. Miner's church—the themes treated in his address being Shakerism and Spirit Materialization. Space is wanting to epitomize his discourse, but we give the following outline of a pamphlet written by the Elder, and read as an introductory to the exercises, and entitled, "The Atlantic Cable and Materialization": It was, he set forth, a union of science and re-ligion that created the Atlantic telegraph, even as spirit-materialization is a union of religion and science. The highest interests of humanity were involved in it. Could we have a better foreshadowing of the faith, labor, courage, rise and fall of hopes, often ending in shameful impostures and disheartening failures, that have attended the laying of a practical telegraphic eable—a means of intelligent communication—between this and the spirit-world? Actual materialization has been affirmed at Moravia, Chittenden, Rochester, Vineland, and many other places many years past. To the skeptics the Robert Dale Owen fizzle was a godsend. The whole press of America raised a shout of triumph of long-sought, much desired victory. They had passed a long, wearisome struggle with the materializing mediums. Now, the end had come, and Spiritualism was put down-was stone dead. The Shakers alone held the fort, standing by themselves, in their shame, or their glory, as the event shall finally prove. Then came a reaction, a renewed attempt to perfect, beyond a doubt. Action and reaction succeeded each other in rapid succession. An editor remarked, "Spiritualism, when put down, don't stay put down worth a cent.' The Holmeses, Pickerings, Eddys, et als., were proved to be deceivers, or deceived, until the public fondly hoped, and with avidity believed, that they would be troubled with it no more forever. What proved very aggravating to the unbelievers was, that at each reaction it came back with an increase of sphit-power and ocular demonstration that called for the most active, renewed efforts of opposers, as no one knew whereunto the "pestiferous" thing would grow. To make a bad matter worse, the Shakers held a week of séances for the sole purpose of materialization, and they were entirely successful. The eases are parallel-science, truly so called, brought to bear at any point, could alone overcome the difficulty, and insure final, perfect success. It is thus with the spiritual telegraph, with spir-Itual materialization, when reduced to actual practice, so that there can be no more doubt about it than there is now about the Atlantic telegraph.

Acknowledgment.

Since our last report the following sum has been received, to be added to the Peebles fund: Friend, Philadelphia, Pa., \$5,00. Donations continue, notwithstanding the polls were closed some time ago.

The invasion of Mexico by American merchants is progressing very satisfactorily, according to the latest Mexican despatches received via Havana. The commercial excursion party arrived at Vera Cruz Jan. 12th, and were cordially received by committees of the merchants of Vera Cruz and the City of Mexico, where they arrived on the 14th, and were entertained by the Government with great liberality. The Mexican press comment on this peaceful lead to the confirmation of the friendly undercourse between both Republics.

"Petticeat" Bishop (W. I.) is now kicking Spiritual Philosophy." up his heels in Edinburgh, Scotland, we understand. It is positively astonishing to us that this arrant impostor should so thoroughly gull educated Englishmen, after what has been made public all over America in regard to this fellow, who "is bound to live," as he says, "without work." We are pleased that Londoners did n't nibble at such miserable bait. Boston's notables, who got caught by Bishop's "cheek," are dreadfully mortified to-day that they were so badly sold.

A correspondent writes us from London, (but the state of things is such in America that the language is equally pertinent in this country): "Some individuals here, unconsciously or otherwise desiring to rule and coin not only mediums, but the movement, will eventually be brought to their senses, and the present crisis will lead to good ends."

ETJ. A. Hill writes us Feb. 1st: "Mrs. Stewart's materializing séances in Terre Haute are well attended, there being visitors here from every direction, and the manifestations are decidedly satisfactory. Many, very many, are the persons who recognize departed friends beyond the possibility of mistake."

Bo Sister C. Fannie Allyn writes: "People read the Banner, as its bright face looks up to them from our table of spiritual literature, who never looked at it before; I know you are loved by the angels, but I do enjoy heartily seeing the appreciation it is held in on this side of life."

Read the announcement made by the Ladies' Aid Society, under the head of Meetings in Boston. Miss Webster is one of the finest elocutionists in America, and the cause to the advantage of which she will on that evening devote her services is worthy the countenance of

Mrs. Clara A. Field, an excellent business, medical and test medium, has removed her office to Room No. 4, 81 Montgomery Place, Boston, where she will be pleased to meet her patrons and the public.

J. L. Paxson, of 1029 Mount Vernon street, Philadelphia, is an excellent magnetic physician -which statement we can avouch for as correct through personal benefits which we have received from his treatment.

Owing to sickness we have been of late somewhat remiss in regard to answering private correspondence, for which we ask the indulgence of the friends.

A lady correspondent writing us from New York, bears witness to the value of Dr. W. O. Paige's gifts as a healer. Give him a call. He can be found at 5211 Sixth Avenue, that city.

Lottie Fowler, the celebrated test medium, is at present located at No. 471 Sixth Avenue, New York. She expects to be in Boston some time in April.

We have received from Z. Glazier, Secretary, a report of the proceedings at the recent Shall print the account next week.

A correspondent writing from Paterson. N. J., says in the course of a private letter, from tract: "I have been much pleased at the consistent manner with which you have treated those in our ranks who have been too anxious to cast indignity on the phenomena of materialization, and the medial instruments therefor. Of course such efforts come to grief, and the dear brethren are left to wonder over the uselessness of mortal-made conditions for the return and public exhibition of those gone to higher In the presence of spirit phenomena how futile is mortal opinion! How evidently has the course of the Banner of Light been marked out by the higher intelligences for the best and greatest good of all."

In January 29th-the one hundred and fortysecond anniversary of the birthday of Thomas Paine-was observed with appropriate exercises at the Paine Momorial Hall, Boston, services throughout the day and evening; in Philadelphia it was commemorated by a meeting on the evening of that day at Washington Hall, 810 Spring Garden street—an oration by Mrs. Carrie Burnham Kilgore, an exhibition of Edison's Talking Phonograph, etc., entering into the order of procedure. The Liberals and Spiritualists of Geneva, O., also celebrated the anniversary, C. Fannie Allyn and others contributing to make the meeting a success. [Will print Bro. Stuart L. Rogers's favor in this regard next

A great many people have been hung for murder of late: but it does not lessen murders -rather increases them. The fact is our youth are made altogether too familiar with the graphic details of such murders in the sensational twopenny daily papers. Their tender minds are thus made familiar with crime, the effects of which in many cases become apparent when they arrive at the age of manhood. It is simply cause and effect. Legislation should intervene. Newspapers are public teachers, which wield a vast influence for good or evil, and should therefore at all times be conducted in the interest of the strictest morality.

William Denton's course of illustrated lectures on geology, now in process of delivery in Paine Memorial Building, Boston, has proved so popular that the small (lower) hall first engaged had to be exchanged for the upper and larger one. His audience last Sunday evening was excellent, and his theme, "The Glacial Period and Advent of Man," was handled in a way which drew the closest attention of his auditors. The pictures thrown upon the screen were fine in execution and well fitted to their purpose. Next Sunday evening he speaks in Paine Hall on "Man in the Stone Age."

M A correspondent, writing from Grand Rapids, Michigan, says: "As a matter of course the Spiritualists are very numerous in this section, speak favorably of the Banner of Light, and are pleased with its present temperate course." Our friend also writes that he hopes they will put their sympathies into practical shape, and each of them add another name to the Bunner subscription list; for by so doing he thinks "they. will be adding good works to faith." We cordially thank our Michigan friends, and shall endeavor to always merit their appreciation.

ET II. A. Moore, Bryan, Texas, writes, Jan. 21st: "I cannot fail to offer my appreciation of the marked ability in the management of the Bunner of Light. The wealth of talent displayed invasion with great enthusiasm, as being sure to in the able corps of contributors to your columns, is certainly invaluable to the readers of standing and the promotion of commercial inter- the Banner. The Spiritualists of America should earnestly support you in your endeavors to make the Banner a first-class expounder of the

> The Rev. Dr. Talmage-the sensational preacher-has been hauled over the Brooklyn Presbyterian couls for wandering, as is alleged, from the "prescribed lines" of the faithful "and thereby bringing religion into contempt." Now there will be "sensation" in quite another

Mrs. Kendall, the well-known test medium, expects to be at her rooms, 84 Montgomery Place, Boston, and ready for employment March 1st. Her rapidly returning health gives every indication that such will be the case.

Mrs. C. B. Bliss is now holding highly successful séances for the materializing phenomena, in Washington, D. Cc, so a friend informs us.

For Mrs. Patie, read Batie, in Bro. Morse's letter, third page—a typographical error.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Twesday morning to insure insertion the same week.] Dr. H. P. Fairfield having finished his engagements

in New Haven, is now at liberty to make other arrange ments to lecture wherever his services may be required Address him Greenwich Village, Mass. Mrs. J. F. Coles, of New York, one of the earlier ploneer workers in the cause of spiritual enlighten-

Amanda Harthan, M. D., will visit Holyoke and Northampton, Mass., two days each in the week for the present. Those wishing her services in the vicin-

ment, is in this city, where she will remain for a few

ity of Springfield will address her at Springfield, Mass. 'Abby N. Burnham has been speaking and holding séances in Hartford every Sunday since Nov. 11th, to crowded houses. She spoke in East Hartford, Jan. 21st and 22d, and Feb. 1st, 2d and 4th, and is to return there on the 9th, and to speak in New Boston, Feb.

10th, 11th and 12th. Dr. Samuel Watson, of Memphis, Tenn., has engaged to lecture in New Orleans during this month on the Spiritual Philosophy.

E. V. Wilson will speak in Springfield, Mass., during February. His engagements are for each Saturday evening, a question meeting; for each Sunday at three o'clock and half past seven P. M., lectures, with tests of spirit-life. On each Monday evening a séance at Sweriger's Lower Hall, Beach street, Springfield. He will speak anywhere in New England on Tuesday, Wednesday, Thursday and Friday evenings, on reasonable terms. After the 10th, address him at 39 Centre street, Springfield, Mass.

P. C. Mills spoke in Portsmouth, N. H., Jan. 19th; at Seabrook, 26th. He will be in New York City, Friday, February 7th. Will answer calls to lecture on Spiritu alism, or Temperance, anywhere in the Middle States. Terms within the means of all who wish to have lectures. Address him 129 East 16th street, New York

J. Frank Baxter will speak in Greenfield, Mass., on Sundays, Feb. 9th, 16th and 23d, both afternoon and evening, and on the evenings of Feb. 14th and 15th willgive, with Mr. Charles W. Sullivan, character songs and recitations. His other engagements for February are as follows: Tuesday, the 4th, in Bernardston, Mass.; Wednesday, the 5th, Gardner, Mass.; Thursday, the 6th, East Templeton, Mass.; Friday, the 7th, East Hartford, Conn.; Tuesday, Wednesday and Thursday, 11th, 12th and 13th, Hartford, Conn.; the 18th, 19th and 20th anticipated in Manchester, N. H.; the 25th, in East Medway, Mass., and the 26th in Natick, Mass. Spiritualist Convention at St. Johnsbury, Vt. The Sundays of March are engaged for Portland, Me., excepting the last, which is in Boston, Mass. Will till 6 P. M.

parties confer with Mr. Baxter, Maplewood, Mass., for week-evening appointments for March, who may be situated near or on either the Boston and Maine or Eastern Rallroads? Mr. Baxter has had most success-

ther engagements as a platform test medium. Address her No. 6 Bond street, Lynn, Mass.

John Brown Smith has given three of a projected course of lectures in Florence, Mass. He will speak in Underwood's Hall, Northampton, Mass., Feb. 11th and

Mrs. H. Batle is about to leave this country to join her husband in America. The work she has done for spiritualism is inestinable. To the graces of person and manner there are added a very high inspiration, and eloquent and impassioned delivery, which have electrified thousands, and yet this self-sacrificing lady tolls on, and but fittle is heard of her beyond the limits of her voice or the grateful expressions of those who have listened to it.—London Medium and Daybreak, Jan. 17th.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. Spiritualist meetings will be held at this hall, in Parker Memorial Bullding corner Appleton and Berkeley streets, Boston, on SmidiVidentermons (at 24) during the senson. Good becomes and excellent music. The public are livited to attend free of charge. W. J. Colville will lecture during February. Per order Ex. Com.

Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET. W. J. Colville delivers an inspirational discourse and peen and replies to questions in this hall every Sunday morning. Services commence at 10½. Congregational Singing Practice at 12½.

AMORY HALL,—Children's Progressive Lyccum No. I holds its essions every Sunday morning at this hall, corner West and Washington streets, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hail) is removed to Pythian Hall, 176 Tremont street. Services overy Sunday morning and afternoon. Good mediums and speakers always present. EAGLE HALL.—Spiritual Meetings for speaking and ests are held at this hall, 616 Washington street, every Smi-lay, at 105 A. M. and 25 and 73 P. M. Excellent quartette inging provided.

FARRAGER MEMORIAL PARLORS, ... The Spiritual-ist Ladies' Ald Society will meet at this piace, Parker Me-morial Building, Berkeley, corner of Appleton street, every Friday afternoon and evening, Mrs. John Woods, Presi-dent; Miss M. L. Barrett, Secretary.

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USOPELLIF HALL, 7 Tremont Row.—Meetings continued every Sunday at 2½ and 7½ P. M.

ABHOTSFORD HALL,—Meetings are held in this hall, Waverley Building, charlestown District, every Sunday evening, under direction of C. R. Marsh.

Amory Hall.—Our exercises to-day were of the usual character, varied somewhat by remarks being made by several in the audience, recommending a special collection for the benefit of the Lyceum, the result of which was upwards of twenty dollars in eash, and the promises on slips of paper of ten more, showing conclusively the substantial interest the public have in our endeavors for their edification and the advancement of the great principles of our beautiful system of religion. We are very grateful to the friends who have favored us with this pecuniary token of their appreciation, and assure them it shall be appropriated to the special purposes for which it was designed. The exercises were as follows: Selection by the orchestra; singing, responses and banner march; answers to the question, "What should it be my aim to accomplish in this life?" remarks by Mr. Towle, the Treasurer, also by Mrs. Perkins, of Woreester, and others; duett (piano), Harry and Jennie Beals; recitation, "The Loap for Life," Nellie Thomas; song, "The Dog and Cat," Gracie Fairbanks; recitation, "The Dog and Cat," Gracie Fairbanks; recitation, "The Old Widower," May Waters; song, "Angel Hands Shall Ever Guide Thee," Mr. Charles W. Sullivan; orchestra, "I Wandered by the Brookside," introducing a flute solo by John Celona; wing movements, singing and Target March. W. D. Rockwood, Cor. Sec. March. Wm. D. Rockwoon, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, Feb. 2d, 1879.

Boston, Feb. 2d, 1879.

Pythian Hall.—The exercises at this place last Sunday morning consisted of short and spicy speeches by Messrs. Crooker, Wentworth, Plummer, Hall, Noyes, Ricker, Hugue, Mrs. Dade, Mrs. Emerson, and others. In the afternoon Mrs. A. W. Wildes read an essay on "The Philosophy of Spiritualism," which was replete with soundreasoning, gems of thought, and excellent suggestions to all who are interested in Spiritualism. It was intently listened to by an appreciative audience. After the essay, Mrs. J. F. Coles, of New York City, being present, was invited upon the platform, and gave an excellent tranco-address. At the close of the meeting Mrs. Wildes recited an original poem, written under inspiration, entitled, "The Rainbow Bridge."

Bridge."
The manager of the meeting announced that next Sunday morning the time will be devoted to a developing conference for young mediums, also that Mrs. Mary C. Bagley will occupy the platform in the afternoon and give tests.

F. W. J. Ladies' Aid Society.—Miss Lucette Webster, assisted by her pupils, will give a literary and musical entertainment for the benefit of this Society, in Investigator Hall, Friday evening, Feb. 7th, commencing at 7:45—the entertainment to conclude with dancing till 12 o'clock.

ment to conclude with dancing till 12 o'clock.

Charlestown District—Abbotsford Hall.—Sunday evening, Feb. 2d, a very interesting meeting was held in this hall. Quite a large audience was present. The exercises commenced with a song by the choir, after which Mrs. E. M. Hickok entertained the people with a few very interesting remarks; Mrs. M. C. Bagley was then controlled and occupied a full hour, speaking and giving tests. More than twenty different spirits identified themselves, giving names, &c., and nearly every one so manifesting was recognized. Mrs. Bagley will speak and give tests in this hall next Sunday evening, Feb. 9th, at 7½.

In 1876 thirty-six (36) death claims were paid by the Union Mutual Life Insurance Company of Maine, on which the persons whose lives were insured paid only the first year's premit m, amounting in all to \$6,106.91, for which the company returned \$65,279.25.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Sphrinalism, Published weekly in Chleago, III. Price 8 cents per copy. 83, 15 per year.

Voice of Angels., A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,65 per annum. Single copies & cents.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

THE STRUTUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,07; six months, \$4,00. Single copies, 25 cents.

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

cents.

THE SHAKER MANIFESTO, (official monthly) published
by the United Societies at Shakers, N. Y. 60 cents per anum. Single copies 10 cents.
THE OLIVE BRANCH. A monthly. Price 10 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES. - Forty cents per line. Minion, each insertion. BUSINESS CARDS, - Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

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

to Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy-The Wolnterful Testace And Exp. (19, 18). The Wolnterful Testace And Joe of hair and \$51,(8). Give name, age and sex. Address Mrs. C. M. Monuson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*.N.9.

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

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City.

and Leominster, Mass., of late.

Mrs. A. E. Cunningham was in Newburyport, Mass., Jan. 26th and Feb. 2d. Would be pleased to make further engagements as a platform between the programmers as a platform between the control of the co

A Cough, Cold or Sore Throat should not be neglected. "Brown's Bronchial Troches" are a simple remedy, and will generally give immediate relief.

Religion Contrasted.

To Invalids.

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

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. Ja.4.

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

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is: cure for all those palyful complaints and weaknesses pecuflar to women. Sold by all Druggists at \$1,00 per bottle, ⁵2 doz, for \$5,00, sent by express, Sent by mall in the form of Lozenges at \$1,00 per box, Address MRS, LYDIA E, PINKHAM, 23 Western avenue, Lynn, Mass, Send for

pampidet.

NOTICE TO OUR ENGLINH PATRONS.

J. J. Mulkse, the well-known English tecturer, will act as our agent, and receive subscriptions for the Runner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace. Uttoveter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

COLEY & RICH.

DR. J. R. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for site at Academy Hall, No. 80 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 46 York avenue, Philadelphia, Pa., will take orders for any of the **Spiritual and Reform Works** published and for safe by COLBY & RICH.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets. Philadelphia, has the Banner of Light for sale at retail each Saturday morning. ST. LOUIS, MO., ROOK DEPOT.
MISS, M. J. REGAN, 629 North 5th street, St. Louis,
Mo., keeps constantly for sale the HANNER OF LIGHT, and
a supply of the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., AGENCY.
WASH, A. DANSKIN, 70% Saratoga street, Baitimore,
Md., keeps for sale the Banner of Light.

Parties destring any of the Spiritual and Reform Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will procure any work desired,

SAN FRANCISCO. CAL. ROOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale
the BANNER OF LIGHT, and a general variety of Spiritunlist and Reform Books, at Easten prices. Also
Adams & Co. Stolden Pens, Planchettes, Spence's
Positive and Negative Poyders, Orton's AntiTobacco Preparations, Dr. Storer's Nutritive
Compound, etc. Catalogues and Circulars mailed free,
35 Hemitances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 117,
San Francisco, Cal.

SMITIES PERIODICAL DEPOT. * 22 Dearborn street, Chicago, III. The Brainer of Light and other Spiritual and Liberal Papers always for sale.

NEW YORK PERIODICAL DEPOT.

St. HOWARD, Agent, Bookseller, 5t East Twelftt street, New York City, keeps constantly for sale the Brancer of Light.

D. M. BENNETT, Publisher and Bookseller, 44 Eighth street, New York City, Keeps for sale the Spiritual and Reform Works published by Colby & Rich. NEW YORK BOOK AND PAPER AGENCY.

Light and other Spirituat Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d street.

WASHINGTON BOOK DEPOT.

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

E. M. ROSE, 55 Trumbul street, Hartford, Conn., Reeps constantly for sale the Hunnes of Light and a supply of the Spiritual and Reform Works published by Cobby, & Rich.

ROCHESTER N. Y. BOOK DEPOT.
JACASON & BURLEHGH, Booksellers, Areade Hat,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., ROOM DEPOT. WILLIAMSON & HIGHEE, Booksehers, 62 West Main street, Rochester, N. Y., keep for sale the Spicifical and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

LEES'S BAZAAR, 18 Woodland avenue, Cleveland, O., Circuinting Library, and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

W. H. HARRISON, No. 28 Great Russell street; London, Eng., keeps for safe the Bannee of Light, and full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the BANNER.

J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

GREGORY'S Seed Catalogue.

M Y ANNUAL Catalogue of Vegetable and Flow-photographs, will be sent FIRE to all who apply. Customers of last season need not write for R. 1 ofter one of the largest collections of vegetable seed ever sent out by any seed house in America, a large portion of which were grown on my six seed farms. Printed directions for cultivation on acid package. All seed warranded to be both fresh and true to name; so far, that should it prove otherwise, I will refill the order grads. Theoregical before the link-bard Squash. Pidiney's Melon, Marblehead Cabbages, Mexican Corn, and scores of other vegetables, I hyde the patronage of all who are anxious to have their sed directly from the grower, fresh, true, and of the vege tables. NEW VEGETABLES A SPECIALTY. JAMES J. H. GREGORY, Marbichead, Mass. Feb. 8.—48

Feb. 8.—18

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BY JAMES M. PEEBLES.

dtar our hearts' best love. Oh, Father, we know that thou watchest over the sparrow,

Q. By Dr. B. Franklin Clark.' What does the controlling spirit think of the doctrine of individual sovereighty in relation to govern-

A.- I never saw an individual sovereign yet, dither in the spiritual we blor in the material, and I rever expect to. Mr. Chairman, it is not necessary to make a law that a man shall not steal for you, because you have no desire to teal, and it is not necessary to make a law for some people, that they shall not take a glass of inquor, because they have no desire for it. When a man can live entirely alone, and not be dependent on his neighbor for anything whatever, then be can declare himself an individual soverthen be can declare himself an individual soveredgn, but not until them. There can be no goveedgen, but not until them. There can be no goveedgen have defined, brought forth and cultivated all the powers of their natures toward
good and boly purposes of life. But you are now
all detendent one upon canother. The blacksmith is dependent upon some one to extract
iron from the mines, and prepare it for him, before be can note use of it; the farmer is dependent, upon the wechavie for his farming
tools; the banker is dependent upon those who
use money; the common laborer is dependent
upon those who hise him, and so on. You are use money; the common labouer is dependent upon these who labe him, and so on. You are all parts of the great whole of society. When the world grows jurier and more intellectual you will need no jolice; no laws and no prisons to restrain hamanity from evil doing, for each wan and each woman will be a law into himself and herself. Many centuries must base ere that time cones. Until that day trives you will all have to depend one upon the other.

Your questioner has made the Oriental mirrors for nearly two years, and has observed that some jetsons notice appearances when cas-nally, in possing one of them, booking at it, while others are affected as though they were sitting in a spirit-circle. If there is nothing gained from the composition of these mirrors, why do-spirits tell me the different chemicals to experi-ment with?

ment with?

A.-We do not doubt that chemists in the spiritual world teach the questioner how to prepare his mirrors, and to bring forth certain to wers which will operate upon mediumistic individuals so that they may see in those mirrors spirithands aiding these individuals, and no spirithands aiding these individuals, and no spiritual power back of them, we think they would see little more than if they looked in a common mirror, yet vou can so construct a mir-ror, or a magnet, that it will draw out manifes-tations from individuals, never before supposed tailons from undividuals, never before supposed to be mediumistic. I have no doubt that these inherors are produced by spiritual agency; in fact, I have the word of a spirit-chemist, who stands before me to day, that it is so; therefore I do affirm that he who sees the most in one of these mirrors is the strongest medium.

Q.— From a correspondent in Texas. The questioner's experience is that spirits do not see, hear, or read the thoughts of mortals without the aid of a medium. Please explain to what extent spirits pergeive human conditions and actions? A .- Some spirits are stronger than others.

Some spirits embodied may not have the intui-tive power that another spirit in the flesh may have. A spirit disembodied may lack the strength that some other spirit possesses. Some-times it becomes necessary that a spirit should times it becomes necessary that a spirit should look through mediumistic eyes, hear with their ears, and use their organs of speech. Then again we sometimes stand aloof and gather from the atmosphere certain power and strength by which we can perceive the actions of mortals. But our power is limited, to agreater or less extent. Sometimes, with just the right atmosphere and conditions, we can see without a medium; at other times it is impossible for 18, unless we enter the atmosphere of some such a medium; at other times it is impossible for its, unless we enter the atmosphere of some such individual, to clearly perceive, read or think, while we dwell on the earth-plane in spirit.

Q. (By the same.) How do spirits have intercourse with mortals when no medium in the form is used?

A.—Spirits never have intercourse with mortals without a medium. Some persons are mediums consciously, others are mediums and do not know it. Spirit communication, or inter-

not know it. Spirit communication, or inter-course with mortals on earth, is ever carried on through mediumistic individuals.

Incognito.

Mr. Chairman, a friend of mine has written me to come here in disguise. Now I don't like disguises, anyway. I suppose you call it spiritual masquerading, don't you? I hardly know what to say or what to do; but I will say to them that at present I can't cheer them—the outlook is not encouraging, but that as soon aspossible my hand shall hold theirs, my voice shall be heard, and I will do what I can for them, provided they are true, honest, self-reliant, and stand by the right. It matters not what others say, I am an individual, and I will do whatever I can that is right to be done. Tell them that oftentimes the mouse does not see the

Capt. Nelson.

Capt. Capt. Nelson.

Uncle Zeke Aldrich.

I haint got no such good-booking clothes on as the man that came before me, but I suppose I am just as welcome. I am anold brick-layer and hod carrier: I haint got no time epaulets on and hod carrier: I haint got no fine epaulets on my shoulders, nor stripes on my arm; I 've got on a darned and ragged coat, yet I don't see as he's much happier than I am. I used to be round these 'ere parts once. I worked on most all these streets round here, but I but myself, and I had pretty hard work to find myself after. I had got rid of what you call the old body. Now I never did believe that God was partial; that he whipped half his children, and gave sugarplums to 't other half. I never could believe that. They tried to preach it into me, but I never could believe it, and I don't believe it now. I think when one cares only to help himself, and have a good time down here, and don't try to do anything for anybody else, most likely he'll have a pretty tough time when he reaches the spirit-world, for he will then have to do something for everybody else, and stay in that condition, too, and 't aint a very good place to stay in.

condition, too, and 'taint a very good place to stay in.

Now I always had an idea that if a man wanted to work out of anything, he could. I never could save any money; I never earned a great deal, and never could save any, because, you see, I liked to spend it. I remember Annt Huldau used to tell me years ago, when I used to be up in New Hampshire, in Newport—she used to tell me: "Now, look out, boy! if you aint careful you'll spend every cent you get, and never have enough to bury you." I did just have enough to bury me, and that's all. I died here in Boston, in 1858. I was sixty-two years old. I left a son and a daughter, but where they are now is more than I can tell. I meant to tell you of the places where I had worked, and the folks I had worked for, but it has most all gone out of my head. One man that I worked for some time I had worked for, but it has most all gone out of my head. One man that I worked for some time helped me to come here. I worked a good many times for a man by the name of Palmer. You can call me old Unele Zeke. That is a nickname I used to go by. My real name was Aldrich. Somehow I ive got my coat sewed up since I ive come here. I did n't see 'em do it. I feel better ton. Jan 3.

Mary M. Pearson.

I was born into the spiritual world about five years ago. I want to send my love to some friends of mine who live in Boston. They will look out for your paper; they are expecting that if it is possible I will just mention my name. It is but a short note, Mr. Chairman. I'll not trouble you with a long one; but maybe it may reach my friends, then, I presume, I can have the privilege of returning.

Jan. 3.

Jan. 3.

Jan. 4. Walter Gribble; Isaac M. Daley; James Johnston; Mary Milony; Jam's M. Lawrence; Julia A. Frest; Jan. 16. Mary Licas; Jam's D. Uphams Acade for; G sorg W. Walter Gribble; Isaac M. Daley; James Johnston; Mary Milony; Jam's M. Lawrence; Julia A. Frest; Jan. 18. Mary Licas; Jam's D. Uphams Acade for; G sorg W. Walter Gribble; Isaac M. Daley; James Johnston; G sorg W. Walter Gribble; James Johnston; G sorg W. Walter Gribble; James Johnston; James Johnston; James Johnston; James Johnston; James Johnston; James Johnston;

J. Y. S.

J. Y. S.

Mr. Chairman, during my earth-life I heard something of these manifestations, but they seemed to me of but little account; and yet there were sometimes small raps which caused me to look about me, and to ask the question; "Can it really be so?" I have crossed the river; I have landed on the spiritual shore; I know now that life is a reality—that he who believes that this earth is all-there is of life has but little conception of the future.

I have been asked by business friends why I cannot return and give them the benefit of my experience. I answer, I have got through with this earth; I don't care to revisit its shores, except when some of my loved ones are in pain or suffering and I can aid them. I don't care to dabble again with the business of the world. It may seem strange to yon, yet a change has come over me, and life looks entirely different. No, I shall not, for I am going to learn the business of the spiritual, and devote myself entirely to the powers that come to me from the higher spheres, and journey onward and upward. But, loved ones, if I can help you to be more spiritual, powers within you, I will do it. Ask me not to return to business, ask me not to look over broad acres, bank stock or money. Please say it is from J. Y. S., of R. I.

Williem M Poore

William M. Poore.

My name is William M. Poore. I went out in Minneapolis. I have a sister in Montreal—Sarah. I have a brother in Minneapolis. I want to say to him: James, please look well before you step; make no false move; remember that he who takes unjustly from a brother man loses twice the amount in the end—if not in the material, he will in the spiritual; therefore be careful; gather nothing which belongs not to you.

Jan. 3.

Julia K. Meade.

Message Tepartment,

The spin Mosco counsel to home of their processor of the many of the model and processor of the many of the model and processor of the model and the processor of the processor of the model and the processor of the processor of

James Carthouse.

I died suddenly in New Jersey, but I was buried from Brooklyn Heights. The seasons come and go. Man lives and dies, and through that death he finds a wondrous life perpetual, with not a trace of mystery-surrounding his origin. He is truthfully and divinely fashioned in the image of his Creator. He has, like unto him, all his attributes, and it lies with him to cultivate them, whether he lives in a castle or dwells in a hovel. He can become master over all obstacles, let them be ever so heavy or ever so tangled.

I am not drinking now from rusty, worn-out emps; I am drinking now from rusty, worn-out emps; I am drinking now from rusty, worn-out a selver with the shavel or the spade, I am a worker with the shavel or the spade, I am a worker with the grand faculties which were given to me in my birth. Those which I cultivated not are now being cultivated. Now I can see the grand utility of application, of study, of closely analyzing. What a grand and beautiful school-room we are in! Why should man fear death—the only thing that gives us actual manhood, life, force, and vitality. Did I say death? There is no death, there are no dead. I am only speaking so as to be comprehended.

Though I passed out quickly, without thought,

There is no death, there are no dead. I am only speaking so as to be comprehended.

Though I passed out quickly, without thought, without meditation, yet when my eyes were opened I realized my position, and with an exclamation I said: "Though gone, my dear friends, still I am high unto you; not one tie that bound me to earth and earthly friends has been severed,"

Rev. John Thayer.

As the equilibrium becomes established, both As the equilibrium becomes established, both mentally and physically, I shall advance. John Thayer, Holliston, Mass.: I was bordering on the seventieth year of my age. I was a pastor, a lecturer, a controller and director of the human soul. Though my body was given to Mother Earth, still the spirit, by its relationship to Deity, has full life, and with life it has power to speak, to hear and to know. I was not a deep investigator of the divine philosophy that connects the two worlds, and even had I been I would not have dared speak it to my flock, for condemnation would have been mine. But now I speak in profound recognition of its truthfulness, knowing that censure can only fall fulness, knowing that censure can only fall very lightly upon me. I can safely say: Blessed are they who search Nature's vast book and from it learn the laws of life, not of death!

Isabella Brenarde.

Isabella Brenarde.

Isabella, widow of Charles Brenarde of Brooklyn. I was the daughter of Mary and John Murdoch; they resided on Penn street, New York. It may or it may not be a consolation to receive tidings from those who have passed to the better land with senses quickened into activity, with energy and force to accomplish that which we have learned to be of benefit to humanity. There are no inconsistencies under the law of spirituality. We drink and eat of that spiritual food which in time prepares us for the higher and more beautiful world. There are many worlds in the broad cast of the Summer-Land; there are some spirits who are listless and idle, they are stayers about the planet earth; there are others seeking for new revelations, knowledge and understanding of their positions, they are workers, and without work we gain nothing. We start from earth very ignorant, however much we may have learned of the law and the conditions of that beautiful land.

All things have vital force and activity of purpose—some in one direction, some in another. This privilege has been granted me, not for the unfoldment of spirituality. Is it not beautiful to be a believer in the divine philosophy of soul-life? Where you have not this belief it is a great impediment to your ascension. Learn, children of earth, learn all that pertains to your spiritual tife, for you, likened unto I, are hastening day by day to that country whence travelers do return.

MESSAGES TO BE PUBLISHED:

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

Gart, Mary Lucas; James D. Upham; Agric Taylor; G sorg W. Wood.

Jan. 16. Mary Lucas; James D. Upham; Agric Taylor; G sorg W. Wood.

Jan. 17. James M. Lonox; Mary Meria Farley; Black Warrior; William Peahody; Julia B. Hinckley.

Jan. 21. William H. Dearboru; Mary T. Lord; Patrick Flagan; Euza B. Alvernore; W. to A. J.; S woll Wallace, Jan. 28. From a Friend, to O. F.; Abraham Melcod; II.; Sydney M. Norcross; Eliza Payson Hallett,

Jan. 29. From Eca, to her aunt Eliyar; Goorge M. Wolcott; William Fair; Susan S. Gray; Hannah Simmons; Abram Littlefield; Bridget McGuire,

Jan. 30. Julia E. Steddard; M. N.; Ellen M. Ewell; Fmily T. Wright; Old Pucle Jimmile.

GIVEN THROUGH THE MEDIUM-HIP OF MRS. SARAH A. DANSKIN. Henry Wilson; Ira Cayda; David Curtis; Wm. Case.

Western Locals, Etc.

The Troy Revival—The Practical Lesson Involved— J. Frank Baster and his Work—Miscellancous Items. The Troy revival merits still further notice in the Banner of Light. J. Frank Baxter's ministrations during December were very successful. Over one thousand persons listened to his addresses each Sunday evening of the month. Even the most sanguine of the subscribers to the lecture-fund did not anticipate such a victory. W. H. Vosburg deserves great credit for his ardnous labors in connection with the move ment. Cooperating with him are gentlemen of wealth

and high social position. The people can be reached. Present the spiritual theory in a plain, uncompromising way, and a constituency is created at once. Of course a few fossils will complain, but that is a small matter.

The hour of liberty is here. The bold, ringing words of unfettered minds are refreshing to the people, who have become tired, if not disgusted, with the cant of the pulpit. So-called liberal Christianity seems to be struck with the spiritual dyspepsia. No apologies are needed for being a radical in religion. Theoretically the liberal Christian churches are fully committed to the views of the unchurched on the doctrines of revelation, infallibility and the scheme of salvation. Yet in many localities Universalist and Unitarian ministers indulge in a good deal of whining over the work of the free rostrum. They actually take sides with Ortho-

Byrnes-Snow to the Western rostrum. She is a veteran speaker, and should be kept busy all the time. Saratoga County, New York, is a splendid field for an earnest, practical talker. Mrs. Snow's address is Malden, Mass., box 748.

The Potce is the name of a new monthly periodical conducted by Mr. Werner, of Albany, N. Y., one of the editors of the Times of that city: The Voice will be a ministering angel to all who stutter. There are two hundred thousand stammerers in this country. Mr. Werner's publication will give a scientific exposition of the causes of stammering, and will point out remedial methods. The Voice will not be narrow in its mission, but will treat of the organs of speech from every point of view-the physician's, the teacher's, and the critic's. Price \$1,00 per year. Address 401 Broadway, Albany,

N. Y.
They think, here in Troy, that science and civilization have conquered, among other things, that insatiate flend, the gas bill. Some Yankee came along, awhile ago, with a new invention called "Palmer's Gas Econo mizer," which "carburets" the ordinary city gas, or, in short, makes it over into a comparatively cheap luxury. The Clark House, whose generous hospitality i am enjoying, has had in use for some time one of these "economizers," and Mr. Clark admits a saving of full fifty per cent. Truly this is an item worthy of notice

in a time when economy is a matter of necessity to all.

The ladies of the Progressive Association of Orange, Mass., gave a grand party on New Year's Night. The free meetings are held in Putnam's Hall. Mr. Abbot of the Index was the last speaker. There are many earnest Spiritualists in the place.

The Joker is an able amateur paper published in Springfield, Mass. Virginia Stephens is the editor and proprietor.
Troy, N. Y.

Children's Department.

TALES OF THE EVERLASTING MOTHER Written down through the Mediumship of

ADELMA, BARONESS VON VAY, Of Gonobitz (in Styria), Austria, and translated specially for the Banner of Light,

THE EVENING. The Evening speaks:

The trees nod and make signs to each other: they speak in their own language and understand each other. Yes-they make grimaces, they laugh and cry, they scold, and they caress each other with their twigs. The night comes down sweetly and mysteriously over their topmost branches. Ah! then they feel so well and cool. It is a night in May, and they are telling each other of the severe, bad winter, of the heavy snow they had borne on their branches, and of the stormy and icy north wind which had so lashed them and broken many a branch. Yes, and the winter was a hard time, that must always be gone through again. But on this quiet, warm May night, you could scarcely imagine that there was such a thing as wintercold, merciless winter, with its snow, icicles and storms. All is rested again now; everywhere new life is springing up; every fibre and vein of Nature vibrates, and the moon and stars shed their soft light over all.

So the trees are whispering and nodding to each other, and all is blooming above and below-for surely it will be summer in June. The grasshoppers begin their pleasant chirping. They have much to tell you, and they chirp and gossip without end of all sorts of wonderful things and deep mysteries that lie hidden in the earth, where no man can see them. Yesnow in the summer they come forth, the inquisitive creatures-for inquisitive they are and real habblers, these grasshoppers. They come forth out of their winter dwelling and peep cunningly out of the grass; they look at the human beings, whom they like and admire exceedingly. The trees ask them:

'What is there, then, in these human beings? We see nothing at all in them. They are deaf and blind to everything else but their own hard language, and they are cruel; oh, so cruel! We know it well. They-destroy, fell and saw us into planks, or chop us up for-fire-wood; and then they even kill both large and small animals, in order to eat them. Men are wicked and destructive. They understand neither the sublime language of the stars nor the music of the sun-rays, as we do. All to them is profit, money, enjoyment. No! we do not love them." So rustled the trees, thoughtfully rocking their tops to and fro.

"But we like them," eagerly chirped the grasshoppers. "There are exceptions, but in general they are such mysterious, nice creatures. We see and know what they are; we see themselves -their immortal spirits. You have surely heard of mountain spirits and of sirens? of elves and gnomes? Well, these are the not-yet-born spirits of human beings. Yes, spirits in every form. Ah! that is wonderful, to see how death develops human children into all kinds of spiritual forms. Immortality is there in every kind of form; and the spirits of men have often, before their earthly birth, lived as little brown, hump-backed goblins—not wicked, but mischievous and teasing. There you see them as obstinate, deceitful black beings with tails—real little devils, who haunt and bluster; who mingle like sparks of fire in thunder clouds and practice alchemy. They are in the thunder and light—

The Next Quarterly Meeting

Western New York will be held at Bregfogle's Hall, Lockport, N. Y., on Saturday and Surgerous to address the meeting. As is the custom of the friends at Lockport, we extend a cordilat welcome to all who play.

J. W. SRAVER.

Geo. W. TABER.

MIS. E. GREGORY,

Lockport, Jan. 25th, 1579. Julia K. Meade.

Julia

ning; sulphur is their perfume. Ugh! it makes us shudder. Here, again, you see them as careful gnomes in the metals and precious stones, or as hard and inflexible granite and basalt spirits of the mountain. Those of the ice and snow have long beards and fog-caps. There a troop of fountain-flashing nymphs is disappearing: they have no heart-a lizard-like coquetry is sufficient for them. They vanish and reappear again, and in the same way they enter human life, where they learn to love and suffer and then leave it again. Ever to dance in the moonlight, to weave misty veils, and to tease and allure human beings, is the continual work of the false and captivating sirens, till at last they also have hearts and love and suffer. We like human beings, and we see that their souls are immortal and capable of improvement. Do you not see there, those powerful beings of light? They are holy in their aim, and, surrounded by light, they float as suns in the universe, as watchers and guardian angels of the children below. Their flight brings prosperity, their breath blesses, graceful is each one of their movements, love is their work. Oh! how beautiful they are !"

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The trees, plants and flowers have listened to this conversation of the grasshoppers, and now bow their heads, whispering and softly rustling as if filled with a shuddering awe. "Croak! croak!" cry the frogs in a pond near, "will this foolish conversation never leave off? We know your fancies, you silly grasshoppers, so away with you, out of the grass! Place there for us! You are and remain only simple visionaries. We and our learned cousins, the toads, know more of your famous human beings. They are of flesh and bones, as we are, nothing more. They say so themselves. When they die they are buried in the soft earth and there they decay. I myself was born in the marsh by the churchyard where there is nothing but the skeletons of men. They feel nothing, they think nothing, they say nothing in their earthy bed." "Ugh! ugh! nothing but corruption!" shout-

ed the other frogs confirmingly. "Only ask the earth-worms," croaked the learned and elated frog; "they know it only too well! and the ear-wigs, and all the vermin that

eat up the dead human bodies. Nothing but dust, dirt, and trash!" "Croak! croak! ugh! ugh!" laugh the corpulent frogs and the staring toads.

"These are intolerable creatures," say the trees and flowers confidentially to each other. We would rather believe the poetical grasshoppers."

"You are right," said the Angel of the Night, who was floating and watching over the earth; "believe the wise grasshoppers."

And now the spirits of mankind, the souls of the fountains, flowers, and trees, and all creatures of Nature struck up a mutual song of praise and thanksgiving to their Creator. Then began softly and sweetly the glorious harmony of the night. Like the solemn music of an organ sounded the melody of the everlasting spheres to the listening ear of devout mortal man. And the Eternal One, who is over all, hears it. In the dreams of slumbering human souls it sounds as an echo, till the sun in a rosy-golden veil appears on the earth, and with it the Angel of the Day approaches to watch over the newly-awakening earth. The nightingale and that pale child at yonder window have understood and sympathized with all this. They, too, have sung, and their song deafened the croaking of the frogs in the marsh. Now the nightingale flies to its little nest, the pale child shakes the dew from its hair and forehead, and goes sighing to its place of repose, patiently waiting till the Angel of Day shall bring it relief.

What the nightingale has sung in the night, that all the other birds have heard in their dreams. They tell it to each other directly the sun rises and they are again gay and babbling. "I dreamed this !" "I dreamed that !" and they chirp away, sharpening their little bills at the same time. The restless bat has hidden itself before the first sun-ray; the screech-owl is blinded. Human beings are seated at breakfast. What have you dreamed, you poor pale child? Do you not chirp it, as the birds, at the first dawn of morning, to your mother or aunt when they caress you? By day the trees grow speechless from the heat, and then they meditate and reflect: "What are human beings? Are they really embodied spirits? and is that child yonder an elf? Or are they will-o'-the-wisps from the swamps! And what are we ourselves? Now the otherwise boasting and forward frogs have all at once become quiet-why? But the grasshoppers chirp on indefatigably. They are spirits. And they, the elves, suffer, suffer long and deeply when they receive a heart before they understand how to love."

[Continued in our next.]

Passed to Spirit-Life:

From Westmoreland, N. H., Jan. 6th, Mrs. Margaret Boyden, formerly of Dummerston, Vt., aged 91 years and

For many years she was a member of the Congregational Church and a believer in its doctrines, but the last years of her carth-life were made pleasant by the knowledge she had gained by communion with the angles. All spoks of her as kind in affliction, patient and uncomplaining. She was kindly cared for by an affectionate daughter; and in compliance with her request that one of her faith should speak at her funeral the writer was called.

From Windham, Vt., Jan. 12th, Eugene, agod 3 years,

with tearful eyes but hopeful hearts they laid the little form away. Though lost to sight, may they feel that their number is not lessened, and that he still can nestle lovingly in their arms, and the Sammer-Land be all the brighter for his being a dweller there. Funeral service by the writer. Rockingham, Vt., Jan. 16, 1879.

S. A. Willey. From Quincy Point, Mass., Jan. 19, 1879, after an illness

of nearly four months, Mr. Eldad Worcoster, aged 83 years

o months.

He has been a resident of Quincy for forty-five years. His life and character were unsuffied. A wise counselor and true friend, he enjoyed the respect of a large circle of friends. For twenty-five years past he has been a firm believer in the Spiritual Philosophy, and was in daily communion with his spirit friends, which was a great source of happiness to him. Quiet, unostentations and reticent, he never forced his religious views on any one, but when asked was always ready to give a "reason for the hope that was within him." When the summons came he was ready, and passed away cheerful and happy, assuring us that "all was well" with him. He leaves a widow but no children. I have known him for ten years, and have received from his noble and expanded mind many lessons of wisdom, with happy lilustrations and demonstrations of the spiritual life. How appropriate to him is the Scripture quotation: "Mark the perfect man and behold the upright, for the end of that man is peace."

From Norfolk, Mass., Jan. 19th, Mr. Minot Fisher, aged

From Norfolk, Mass., Jan. 19th, Mr. Minot Fisher, agen 72 years and 12 days.

Bio. Fisher has long been an earnest advocate of the truth of spirit-communion, and has been cheered thereby during a prolonged sickness. He leaves a loved wife and three sons, who are also encouraged by the knowledge of a future reunion. Funeral services were held at his home on the morning of the 22d, consisting of remarks by the writer and the sluging of three appropriate selections by a fine quartettechoir, supported by an organ accompaniment, after which the venerable form of the aged pligrim was tenderly laid in its tomb.

71 Leavest street. Rosion.

71 Leverett street, Boston. Obituary Notices not exceeding twenty lines published gratuitourly. When they exceed this number, twenty cents for each additional line is required. A line of ague typs averages ten words.]

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Oct. 19.—13w*

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Miss Nellie B. Lochlan, BUSINESS AND TEST MEDIUM, 17 Hayward Place. Feb. 8, -1w*

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The Rostrum.

TO DIE IS TO LIVE.

An Address Delivered before the First Society Evening, Jan. 26th, 1879, by MRS. NELLIE J. T. BRICHAM.

Reported for the Ranner of I rebt by tossize H. Meilish.

In view of the death, as it is called of our worthy President, the late Dr. Robert T. Hallock, we have shosen the subject this evening from Buddha's Path af Vlittie. The venerable age of this writing does not of course give to it. In the eyes of those who love the bruth, any very great added value, for the truth is the "Mpression of God, forever the same, not old, not new, only as viewed from our tracky human, material stand-"There is no suffering for him who has finished his journey, and abundoned grief, who has freed himself on all sides, and thrown on all fetters." There is nothing in the platesephy of the past which seems to is to have a grander meaning than this. And in all the carted writings which have come to man we find no sthough the spiritual element that truth becomes is you cannot to ad anything and have a running comethted in the back, so offlines in common speech your houghts are lost believed the words, and if the world would see what you think it really is, it would have a befor anderstanding than it has to day. When we yeak of death. then, we only speak of a perfectly natand change, a Leantiful change, if you only understand a change which reveals as much of nature's kindes and barmony as in a bad a blossom can do, a change that reveals to our limited powers of boncepion as much of our heavenly lather's love as his in intle love can make known. For to die is to live, dough stratize the statement may seem to you, it is Title to hear is to find ! To lose the body is to find a dater, diving rexperience. To go down into the darkis only a place where for a little time your stay, and a you see to more, but are only gone before. To years at last slide down goally with the last sleep, Which men call death. And then what?

Surpose the world its asked? Materialism pretents its answer, sectafian theology presents its an a ewer. So king for the truth in intuition, in the voice if revelation, we trad an answer, and death disap- ! pears, leaving nelling but the shell of the nature, inity and we find, instead of that, the blossem of a life inth structible and Continuen itself the name of God. 193k of this, then, when enotation like his departure and such years of this earthly life into that of the pitt land. It is a wonderful thing! How to that a alcoyent as te one in portant point, all your thoughts. end. Varjous are the feelings of speculation, of wonet, of questioning, that are wont to arise in this concetten, and wherever death occurs, as it is called, t traichtway, as from a sood that is planted, there occurs year band question after question, and who shall

Lettace is 100, when the pouriey is faitshed, man hes Twicomet vegrabition of electrand the gravel is heaped weither. But the years are by, and the grave sinks. interly little desiral at last where the mound was there. s a lighten and jet en it e dust of years has drifted intot there is no thing to mark the place of tell you a grave. case one there, so nich have theh headstones, their menunchits, but thesel too, grow old and decay. Maferfalt-in, in answering the questionings of the human heart, campot rive safist action, for the very reason that fore can never be diagred into the caveins by any of a these materialistic theory's, it always erresont for some thing teveral, it will not be satisfied, how can it be? Can the life of the fancsling min be satisfied if the badow of the id falls upon him? No, he needs something more than a reflection. He needs something that comes to him with a personal satisfaction. So shen the materialist thanks that this human soul is To result of combination, that it is the result of ore is gother that there is no future for it, either for good or for exil, fey or some we that it has remelled the end of he purpovarid has gone out into the darkness of endesset wien, the world can be ver be satisfied with life statements of helief and at 15st yell find the question of

and nity to a lang out layerd, the range of mere ma-

a man die shall he live airdic? When theology takes up the subject and strives to Fig chette mand of man the full satisfaction of its desites (e) calling inflorefally, we at once the one with a 1% tables and energe its tackers and while sense that it which we reced hardly in fer. One chanch as once you cat a loop of death for a caven time; another the case of the charter of the c sites deporting man ortality, we at once encounter will in the ranks and on one its teachers a divided senand sing their psalms of happiness, praise and glory, and that this forms the bliss of heaven.

Now theology has never undertaken to give to man any clear idea of anything beyond hie grave; whenever It has crossed that boundary line in its speculation it bas been adrift; it has been a sea of shades. It only tells you you are immertal, and your happiness or your misory is forever decided by the condition of this earthly life. Now if you listen to the reading of the burial service, however solenm and beautiful it may be-and in the Lucial service of the church there is much of beauty-you will feel, as we believe, this cold materialistic element striking through the sweet and sacred words they use. More than this: You will feel a kind of strange uncertainty. They read it over saint and dinner alike, over the good and the evil, over the beautiful and the unbeautiful, over the pure and the impure: "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." Suppose the life was the ordinary, drifting, selfish, greedy life of a commonplace human being. Did be die in the Lord? The supposition is that its reading is only for those who die in the Lord. Then again they read, "I know that my Redcemer liveth." They read, "Yet in my flesh shall I see God," Take, your reason, take your ordinary understanding, take the common progression in religious thought that you will find in the church to-day and sift this idea, and you will find very few who believe it. Most of them will say to you that they do not believe in the physical resurrection-or that their material eyes shall see God. But yet they repeat the words as if in their very heart of hearts they believed them to be true; they read, "I believe in the resurrection of the body," and so this sentiment has its echo in the ordinary burial service.

may find in language that is old to humanity, is it not the rendering of the piece, entered so completely into better for us to speak of the truth as something that never in all the ages grows less? And as something to be fully understood ought to be unfolded, so taking the lolden words which have revealed a little and concealed a great deal, we say. Let us think, let us reason, let us the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite in contrast to this followed, and was given in the spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch quite spirit of it as to give general satisfaction. A sketch understand what death really means. All around us ton read by request the piece cutified "Barney Mcwe look and find life, life even in the material world, in Kay," by J. W. Storrs. Three subjects had been given the laws of all forms; for does not the rock seek through | to Mrs. Brigham to speak upon, but as the hour was the changing condition to bring out the life of the late, she very properly declined to make any extended lichen? Everything is changing in animal life, in vegetable life. When you look at the fields of grass, of clover white and red, you know as well as we do that the grass has gathered its strength, that the clover has evening, both the social and literary divisions, and it is gathered the sweetness of its bloom, much of it, from decay; the bone or the animal goes back into the soil, Ings of this nature, thereby bringing the people togethand comes up in the branty of the growing grasses. Wherever you look, that which is death, as you call it,

is only the wonderful change of life evolution. As for these human, bodies they are only borrowed; they are only tenement houses; they do not belong to you, and yet you offtimes act as if they were to be yours forever. This body is only a house which you live in for a time, but the time comes when death says to the soul, "I have prepared for you fairer garments and a better house, and to place you in possession of these parel feeling of the divine, than in these words. For a fairer garments and better house you must leave this hat which is heavenly, true, is divine, and when R t earthly dwelling place." And so you leave it naturalomes to man it is by daying inspiration it is given. It by lovingly, while those who stand around you weep and meurn and say, 'Our filend is dead." But our green tible to man. When we use this word truth we hipped is risen, he is freed at last, he has reached the the system of the car hand a feeling that it ought to each of his earthly forance and his earthly labor; that waxplained to those who do not understand it. But which he did with his hands is finished, and he has laid aside, his earthly garments and thrown off all his fetactuary in your indied white you are reading, as though there. This is the second birth! Why call it death? You were reading between the lines something for Duly because you have used that word so long that one could hardly make you understand, perfectly what was meant without using it; so you make use of it in your speech one to another. When you learn that life is everywhere, you learn that death is not anywhere, but that which is called death is the shadowy side of this evergreen life.

But non tell you that death is a curse, that God was angry with men and so brought death into the world. That is the old idea - that death would never have come into the would if man had not sinned! Death is a lifegiver, and you only lose this material life at last to find a higher life; you only break away from it as you break

ess'ts to go'up into the fight, and among the paradoxes i before, you will end, in due course of experience, that we leave you to discover the truth. You I now that to die is to live, and to live on a higher plane than here His cartily life is not the at along place for any one, it , on earth. They are not lost whose material presence while yet stay yet, do not continue following out the paramex for you become you from day to day, from that "there is no suffering for him who has findshed seek to week, and the mants run into the years, and bis journey and abandoned grief, who has treed him-

erna platesorby, and the query is still the same: "If

CHARLES R. MILLER. Brooklyn, N. Y., Jan. 25th, 1879.

Reception at Mr. Newton's.

To the Editor of the Banner of Light: On last Sabbath evening, at the meeting of the First Society of Spiritalists, notice was given that Mrs. Nellie J. T. Brigham would meet her friends at the pariors of Mr. and Mrs. H. J. Newton in West Forty-Third street; as Mrs. Brigham was in town but very little of the time, being engaged during the week in missionary work elsewhere, she had not the opportunity of visiting the members of the Society individually; a cordial invitation was extended to every one of the congregation to meet her-those who might not be acquainted with her should become acquainted with her, while those who knew her were always glad to meet her. Mr. and Mrs. Tewton in their endeavor to bring out the social element are doing a good work. Man is a social being, and that element of his nature should not be neglected. The members not only ought to know Mrs. Brigham, but they should be well acquainted with each other. There is nothing that adds more strength to a Society than the social element, and that should be cultivated more than it is.

The pariors were well filled this evening, and every one felt at case, as is usual here, for both Mr. and Mrs. Newton have the pleasant faculty of imparting that feeling to the visitor. As at the three former receptions, the first hours were occupied socially, afterward Mr. John B. Gardner recited the familiar piece, written by Bret Harte, entitled "The Second Grand Review of the Army." Miss Mamle Newton then played a selection entitled, "La Fontaine." A recitation followed which afforded much amusement for the company; the piece was entitled "De Convenance"

Now, however much of truth and beauty a person . The Convenient Marriage ; Miss Plorence Newton, in an impromptu poem, the subject being furnished by to be hoped that the Society will hold frequent gatherer and binding them stronger in sympathy and love. New York, Feb. 1st; 1879 HIRBERTUS.

Paris.

Mesmerism Revived - How People Believe in It, But Will Not Acknowledge It-Torments of the Late Princess Louise by a Magnetle Doctor.

Will Not Acknowledge II.—Torments of the Late Princess Louise by a Magnetic Doctor.

Parises Louise by a Magnetic Doctor.

Which Paris is going mad? Neither more nor less than sommanbulism—sommanbulism which has nothing to do with Spiritualism, but to which magnetism plays the greatest part. On the 2-64, M. Charcot, considered one of the lights of our luminers age, held forth in language much resembling that with fell from the lips of Mesmer, a century ago. That German physiologist was bewild dered and led astray by his immense discoveries, and the supernatural clenour of his theory destroyed the part really due to science. A French proverh says, "There is no smoke without some file," but the commission appointed by the king August 12, 1781 decided otherwise. Much smoke was created by Mesmer, and yet we see the entions paper signed by Benjamin Franklin. Le Roi, Back. D'Arcet, Guillotin and Lavoster, absolutely denying the presence of fire. Like all documents made bypeople who do u't know what they are talking about. Its one contains singular contradictions. For instage, they came to the conclusion that "nothing proves the existence of magnetic fluid, and that this non existing unified. The princes of science that spoken. Magnetist had received its death-blow. Mesmer was an unmittated humbing Carlyle admits the word as good Eurlichen, and his disgrace was complete and irrevocable. Magnetis had received in disstrous Magnetis, and the subject the following words: "Not only magnetism does not exist, but its action is of the niost dangerous."

For a hundred years believers in this non-existing.

met the wonth of man had not smeet. Postly is a light of supervise many on each bear the hearnest life at last to the last one of the property of the content of the con

: "Cabinet Magnétique, Extract de l'album de Madame Mongruel. Chevenx flottants sur les épanles, A la main la faneille d'or, Elle nous rend Norma des Gaules, On la prophétisse d'Endor.

Perfect soom imbulists are so rare that when one has the good fortune to meet with them it is the simple and strict duty for a ma- of honor, who interests himself in this science so long neglected or fallen into unworthy hands, to share his knowledge with his fellow-clitzens, and recommend those-worthy of their comblence, Madame Mongued scemed to me, during her sleep, to be in a state of remarkable lucidity—conselentious as well as inspired—and I take pleasure in attesting this truth to those who may wish to consult her. And she is one of many who are now turning the heads of Parisian idlers. Some—and she is probably of the number—may be really magnetized mediums; but we are safe in saying that the greater number are atracious humbings, and those who pay their twenty francs to learn the forbidden secrets of the future get only what they deserve when they listen to nonsense which never comes to pass. A man of science is one thing, an impostor another, and seekers after truth must not confound the two.—Boston Advertiser. MERY."

Nobody needs to doubt the courage of the Prince of Wales after this incident, which is narrated in an English paper. He was once standing with Dr. Lyon Playfair near a cauldron containing lead which was boiling at a white heat. " Has your Royal Highness any faith In science?" said the Doctor. "Certainly," replied the Prince. "Will you, then, place your hand in the bolling metal and ladle out a portion of it?" you tell me to do this?" asked the Prince. "I do,' replied the Doctor. The Prince accordingly ladled out some of the boiling lead in his hand without sus taining any injury, it being a well-known scientific fact that the hand may be placed for a moment unin jured in boiling lead, being protected from harm by the moisture of the skin. Should the lead be at a per ceptibly low temperature the result would be un

The somewhat irreverent (?) Fox Lake (Wis.) Indo pondent does not scruple to give vent to the following words concerning the predicted convulsions of nature

or '79:

"We are in receipt of Prof. Tice's National Weather Almanae for 1879, an interesting and standard work of its class. An examination of its predictions of the probable weather for the year shows that for a large majority of all the months and days we are to have heavy threatening, ramy, stormy weather, with a liberal allowance for floods, tornadoes, cyclones, etc. The Professor's explanation of this probable state of atmospheric derangement is that some of the big astronomical twinklers—Jimiter, Saturn, Venus, et als,—will be in confunction, appliedlou, perfliction, apogee, perigee, cherocee or some other 'gee,' and that their influence will be bad upon mother earth."

The coroners generally decide when doctors disagree.

BRIEF PARAGRAPHS.

On dit that Central Africa is teening with millions of robust people, and, instead of being an arid desert, as writers averred thirty years ago, where scarcely any form of life could exist, it is beautified with numerous rivers and lakes, and rich in the greenest of fields.

The Jews say they are willing to be Christianized when professed Christians live up to their belief-not before. The reply is, "Rationalism is slaying its thou-sands in Israel." Spiritualism teaches, When all peoples live up to the Christ-principle by fully carrying out the golden rule, there will be no need of evangelizing any one, as all will be "saved."

A railway is to be built from Jerusalem to Jaffa.

They now send young 'uns over our railways by express, duly billeted, and they arrive at their destinations in safety, duly cared for by the express agents. What

The population of China is said to be four hundred millions

"The awful plague" is now scaring the peoples of the Old World. The Russian Czar is advised to destroy the infected districts of his dominions, and probably will do so. As long as great wars exist great plagues will follow. It is the natural sequence. When will nations "learn the arts of war no more"? Ambitions individuals are always the cause of wars. Make such people alone do the fighting, and great wars would cease at once. "Let us have peace," then plagues will

SPECIMEN OF PRENCH STABILITY .- Gen. McMahon has gone to Grasse!

"Good mornin', Patrick, what are yees doin' these times?" "In luck, Barney. I'se on the jury, gettin' two dol-

lars a day!" "Luck enough, sure; but how did it happen, as you

are not eddicated?" "Happen! Why, Barney, ye're not posted up, I see, in politics. Why, bless yees, I 'lectioneered for Butler, with expectations; but Ben was defated, ye know; and I brought my fluance to bear on the councilmen of our ward! That's it! When ye're out of work, Barney, yees can get on the jury, ye know. That's how

Boston's cup of misery is not quite full. It is ru-mored that "Rev." Justin D. Fulton is to return. What hars we done, that thus we are made to suffer? With Cain, we can truly say, "Our punishment is greater than we can bear."—Boston Transcript.

Jo. Case got struck by an idea recently which resulted in the worst kind of strabismus,

WINTER DEWELS. A million little diamonds
Twinkled on the trees,
And all the little mablens said,
"A fewel, if you please!"
But while they held their hands outstretched
To catch the diamonds gay,
A million little sunbeams came
And stole them all away.

The Brooklyn Presbytery is asked to discipline the Rev. Dr. Talmage. It is rather to be feared that he will attempt to doctor the Presbytery. He is a fair specimen of yellow-covered literature.

Those frate people who are so anxious to see their philippies in print belong to the genus Hyena Discuss principles, not men.

Richard H. Dana, the venerable poet and essayist, died at his residence, No. 43 Chestnut street, Boston, on Sunday morning last. He was born in Cambridge, Mass., Nov. 15, 1787.

The clarlonet-player reeds music.

Owing to the rapid disappearance by the Christian bullet of the real article, eigar-store Indians have risen in price.

The reputed harmonial philosophers have ceased to exist. Requiescat in pace.

Rev. Jo. Cook's Monday lectures grow weaker and weaker every week.

DIGBY TO MARY. Friendship is but a mockery and a snare, When men have evil grown; Of such the pure in heart should erst beware,

And worship Honor's throne, Where the true soul, through good and ill report, Forever sits in majesty and power, Surrounded by an ever-loving court, Heaven's richest blessings for its final dower!

A paper has been started in Plymouth, Mass., the

home of the Pilgrims, called the Catholic Scutinel. Rev. Mr. Cook goes in for protecting the "heathen

The panie in Russia on account of the plague there is almost incredible. It is impossible to describe the terror which has taken possession of the people. The German ambassador at St. Petersburg has advised his government that the scourge is rapidly spreading, and urges as an imperative necessity that energetic meas ures to repel its advance be at once adopted by the German authorities. Austria is also alive to the impending danger, and has issued orders forbidding tray clers from Russia from crossing the frontier unless provided with passes by the sanitary authorities. Other European countries are adopting similar measures of safety against the spread of the contagion.

Annie Moore's gone away to get married, And her loss we deeply deplore; 'Mong hosts of friends here long she tarried, But she'll never come back Annie Moore. —{Roynolds Horald.

They are cutting down the wages of workingmen in England at a fearful rate, and numerous strikes are

France has just had a peaceful revolution, which goes to show a great advance in civilization in that beauti-

ful country. Success to the land of Lafayette.

SENTENCED FOR ABORTION—In the Superior Criminal Court, yesterday afternoon, Judge Colburn over-unled the motion for a new trial in the case of Clara H. Dearborn, who was found guilty, a few days since, of an abortion on Winnie Hackett, which caused the death of the latter. The abortion took place at the house of the defendant, on Court street, where the dead body of the Hackett girl was found. Judge Colburn sentenced Mrs. Dearborn to seven years' imprisonment in the House of Correction.—Boston Horald, Fob. 1.

A periodical complaint-Lack of subscribers.

Back of the canvas that throbs, the painter is hinted and hidden; Into the statue that breathes, the soul of the sculptor is bilden; Under the joy that is felt lie the infinite issues of feel Crowning the glory revealed is the glory that crowns

the revealing.

Great are the symbols of being, but that which is symboled is greater;

Vast the create and beheld, but vaster the inward cro-

ator. Back of the sound broods the silence, back of the gift stands the giving,
stands the giving,
Back of the hand that receives thrill the sensitive
nerves of receiving.—Richard Realf.

Death should bury animosity. But it does n't.

The late Dr. Jacob Bigelow, whose advocacy of rural cometeries resulted in the establishment of Mount Auburn, said that the plan was oddly misunderstood and misrepresented at first, and that he himself was accused of trying to entice families to bury their dead out of their reach in the country, where the doctors could get hold of the bodies with impunity, and so provide subjects for dissection. Others said they "would n't be buried in the woods as long as they lived."

The best gift to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you to yourself, respect; to all men, charity.

Prof. W. N. Rice, of Wesleyan University, in an address before the State-street Baptist church, in Springfield, is reported as saying: The fact that government has never had so little to do with religion as now is a cause for thanksgiving. We want no God in our Constitution; the home that God wants is not in the Constitution, but in human hearts.

New Publications.

THE ATLATIC MONTHLY for February-Houghton, Osgood & Co., publishers, 220 Devonshire street, Winthrop square, Boston-leads off with an article on 'The Career of a Capitalist," which has for its object a defence of this class in our community against the attacks of their critics; W. W. Story treats charmingly of a "Roman Holiday Twenty Years Ago;" W. F. Ap-thorp discourses on "Musicians and Music Lovers;" the new Catholic Cathedral in New York receives effective description at the hands of Clarence Cook; R. H. Stoddard's "Reminiscences of Bayard Taylor" are eminently appreciative of the deceased poet; "London Streets" are perambulated (in mental fashion) by Richard Grant White; Mark Twain contributes a side-splitting sketch entitled "The Recent Great French Duel;" among other articles may be mentioned: "The Modern Martyrdom of St. Perpetua," by Harriet Beecher Stowe; "Limited Sovereignty in the United States," "Puritanism and Manners," by Frank G. Ireland; "International Copyright by Judicial Decision," by Arthur G. Sedgwick. The poetry of the number is by Lucy Larcom, Sallie M. B. Piatt, "A. W.," Albert Leighton and Susan Marr Spalding. The departments are excellent.

SCRIBNER'S ILLUSTRATED MONTHLY MAGAZINE, and its companion for the little ones, St. Nicholas, reach us for February through the courtesy of Messrs. A. Williams & Co., corner School and Washington streets, Boston, who have them on sale. The ILLUSTRATED bears the title of the "Midwinter" Issue, and is crammed with good things. Its frontispiece is a portrait (from life,) of the sage of Concord, Ralph Waldo Emerson, drawn by Wyatt Eaton; F. B. Sanborn backs up this picture with a fine article on "Homes and Haunts of Emerson," some of the illustrations of which will prove of interest to the regular campers at Lake Walden, as they depict scenes which are to them clothed with pleasant memories. "The Tile Club at Play," "The Fortunes and Misfortunes of Co. 'C' " (the second in a series of papers on service in the Confederate army,) "Aerial Navigation" and other articles are worthy of attention. The poetry of the number has great variety, embracing Mr. R. II. Stoddard's epicedium on Byrant ("The Dead Master"), and poems by T. Wel'arsons, L. Frank Tooker, Charles de Kay, Joel Benton, Rose Hawthorne Lathrop, Andrew B. Saxton, R. W. Gilder, and H. C. Bunner. The dopartments are good-that of Bric-à-Brae containing an account of the singular will of Koscinzko, filed in Albermarie Co., Va., but never executed.

ST. NICHOLAS for February has a bright frontispiece-"Helping Mother" is its name, and the mischievous yet well meant work of the young water-carrier will we opine fall of being appreciated by the parent in question. We do not remember to have seen In any place, or in so compact a form, so much geological information - and given also minus the Greek nomenclature which is such a fearful scarcecrow to the tyro-as is furnished the little ones by Prof. D. S. Jordan in his "Story of a Stone," which is the first article of the present number; "Besieged by a Rhinoceros" is a story which all the boys will read for a certainty; "About Violins" is a good and valuable sketch for adult as well as adolescent reading; "The Half Timer" will bring the sympathetic tear to many an eye; "Unnatural History" Pictures by L. Hopkins, are filled with the soul of the comical-"The Great North American Takeiteezee" will be readily recognized. Poetry, puzzles, continued stories and well garnished departments combine with the attractions already mentioned to make this a live number.

THE LOGIC OF FACTS, by Almira Kidd, has for its object the demonstration of Occultism, Spiritism and Materialism, in the course of which are shown disembodled man and spirit phases, also the immediate condition affecting man after death. These are all matters which are of the deepest interest to all minds. There are thirteen sections, or chapters, in the book, which is a continuation of the same author's" Laws of Being," the investigation of the subject of psychology being continued, and the laws of occult forces controlling the soul of man in the life beyond the grave being illustrated. The two books have an internal connection, yet each is a complete work in itself. The full preface opens the way to a ready comprehension of the character and scope of the book, which, proceeding from an acknowledged medlum, will be sought after and perused with both interest and instruction. Published by Colby & Rich, Banner of Light Office.

My Queen, a Romance of the Great Salt Lake, by 'Sandette," is a vigorous, biting, explosive story about the infamles practiced in the name of religion at the Mormon settlement in Utah, and shows up certain phases of life there in a light that is not altogether so rosy. The romance, we apprehend, is rather in the the Utah monstrosity challenges, and will create a deep impression on all who read it. The literary merits of the book are especially noticeable. Published in

Foundrymen sometimes go smelting all their lives and never catch a fish. They sometimes get bites though. Red hot ones.

The Northern Wisconsin Spiritual Conference Will hold a three days mostling Spiritual Collegence Will hold a three days mostling in Spiritual Hall, Omro, Feb. 21st, 22d and 23d, 1879. Hon, C. W. Stewart will be the only energed speaker. Other speakers invited to participate. The meeting will be called to order Friday, at 10 A. M. The usual courtestes will be extended to all persons from abroad. Social party either Friday or Saturday evening. Come, friends, let us have a grand assembly.

W. M. M. LOCKWOOD, President.

Dr. J. C. PHILLIPS, Secretary.

Ourro, Jan. 23th, 1879.

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