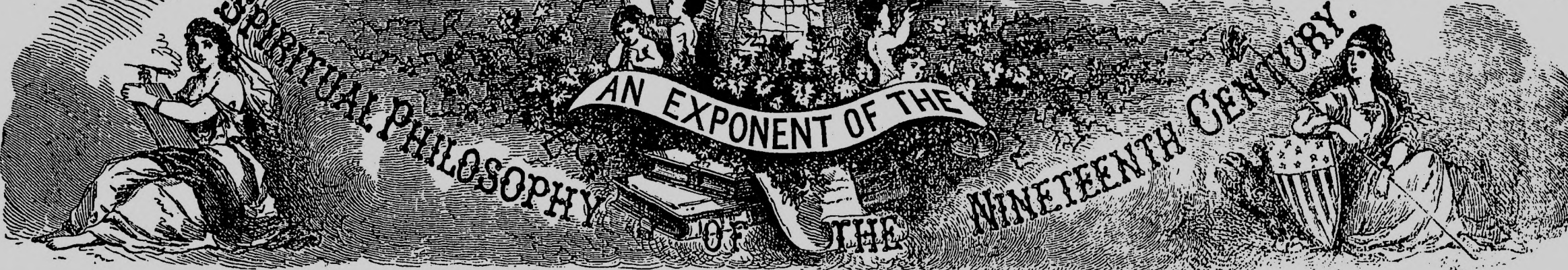


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The Rostrum.

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

A Lecture delivered before the Parker Memorial 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 revelator of all that is; and as the sphere of light is boundless—reaching beyond the powers of human conception, beyond the range of telescope—so is the sphere of science unlimited; and being unlimited 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 omniscience.

In the higher realms of science—in the cloud-lands yet unpenetrated—is the realm of mystery, where man realizes his own insignificance and the grandeur of the Divine; where the knowledge brought up from lower realms falls 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 zoology.

Another relates to the career of man—the nations, governments, wars, emigrations, buildings, arts and literature of the multifarious 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 atoms.

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. Zoology, 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 except when it enters the sphere of humanity, and thus comes nearer to the Divine. Hence the

only correlation that we find is in history, for 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 be 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 abnormal.

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 bedazzled 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 "ecclesiastical 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 and lifeless character of physical science. The fashionable clergyman fraternizes with the fashionable doctor, who considers all religion delusion, 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 of semi-ossified science and semi-paralyzed religion, when that eclipse of faith is coming on

which excludes the light of Heaven from church 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 the dark storm-clouds of atheism and bloody 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 spirit-life; 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 mediums, 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 parsons 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 me now who can verify all that I say, and who like St. Paul (whether in the body I know not, or whether out of the body I know not) have walked and talked with the angels.

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 supernatural light, as you would watch the chief how 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 temples, 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 supernatural 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 supernatural 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 no thought, 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 need not say; but I can truly say that I believe there is a fountain of light and life, of power and wisdom, for man's redemption, which is free 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 laboratories of Tyndall, Huxley and Liebig, the angels are not recognized and the invisible world is unknown.

Religion relates to man alone, and not to fossils, rocks, shells, acids, alkalies, furnaces, microscopes, scalpels, bones, muscles, drugs, steam-engines or cannon; and until science takes cognizance of man, it has nothing to do with reli-

gion, and instead of pointing to a true religion, 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 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 Anthropology. 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 Zoology, 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 mismanagement 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 fervent heat without.

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 credentials 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 man.

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 I 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 affirm may be made clear.

We have an immense number of honest people who have too little faith in the historical evidences of the Christianity of the churches to rely upon any religion resting upon the historical basis. I sympathize with them in their doubts and isolation, and I am delighted to be able to 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 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 of the churches identified with the repression of 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 of untold millions of peaceful natives in Mexico and South America, with the promotion of wars and butcheries without number, with the main-

tenance of intemperance, slavery and systems of social aristocracy, that bind the laborer in hopeless serfdom; and taking all these things together as the future of Christianity, regarding 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 deem 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, prodding by all that that divine influx into humanity which has illuminated its mountain heights, though it has failed to penetrate the dark morasses of brutality and ignorance.

My theme is vast, but my time is very limited, and I must proceed 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 Anthropology 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 all.

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, while the untaught power of intuitive diagnosis 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 pre-creative 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 elevation 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 education, 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 manufactures—and 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, happiness and greatness.

It is not the religion of speculative theorists who speculate about religion, but who have never felt its power; it is not the religion of

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 threats with, but alas! each effort has been frustrated. But if not writing to greet your myriads of 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 upbuilding of our glorious cause. An over "welcome guest," the noble *Banner of Light* reaches me every week, its ample folds inscribed with many a beautiful thought from its numerous able contributors. Free from all that is objectionable, holding the scales impartially, and dealing fairly, the *Banner* 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 ideal—once 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 committee's report has been that Mr. Williams has resigned his membership of the above body. Of the membership of Mr. Williams there is no doubt in the mind of any person who has sat with him (the writer has witnessed most excellent phenomena 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 inability 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 again proved the genuineness of her mediumship. Outside the cabinet, clothed in a light-fitting sleeve-jacket and hood, made of white *pyrid*, and in a fair light—sufficient to see the time on a watch-dial—Miss Wood sits and obtains startling manifestations. Forms emerge from the cabinet, she talks under control of her little guide, "Puck," 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. Frank 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 could see each other the whole time. Reputed exposures are unwarrantably 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. Porster, 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 reasons also that deprived us of his labor. I see my friend Mr. Fletcher has acquainted you with the appearance of Bishop "the bumpkins" in our midst, and the failure he made. We have Bishops enough of another sort, and so can spare time to assist the precocious preserver (?) of the Old South I. 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 establishment of entirely free Sunday meetings has been left to a stranger to inaugurate. The first of the series was held 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 offices 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. has not got the affections of the provincial 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. 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 "Intuition 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 \$700, or so.

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 until a future letter.

At a recent session of the fortnightly discussion meetings of the British National Association of Spiritualists, the Reverend Stanton-Moses read a most excellent paper entitled "The Intelligent Operator at the other end of the line." A *résumé* was given in the *Spiritualist*, and the entire paper, with additions, is promised as a pamphlet, to be issued almost directly. Mr. Stanton-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,

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*" and "*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 *brochure*, it is not necessary to refer to it further than to 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 cash. 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 contemplate 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 inauguration of the New Year, unmarred by a single hitch or failure.

The Spiritualists in the midland counties of Derbyshire, Nottinghamshire and Leicestershire, 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 soirees—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 Spiritualist 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 mental 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 ourselves upon the position of our cause. In Manchester, 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 pleasantly 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 admirers over here.

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 Hall, and others too numerous to mention, who are all working loyally for 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 come," or those who say the present condition is only temporary. Many reforms we must make, and when made, and when labor and capital 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 munificence is! No wonder people are poor, souls stunted, and nations ground to the earth, when such enormous treasures are wasted so.

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, Ullswater 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 "Fidelity" in a late issue of your paper, may be opportune and in harmony with your, alas! almost solitary example of bestowing equal justice and exhaustive consideration 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 nonsense, because the phenomenon of writing was not at all in the programme 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, of 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 extraordinary 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 rapidly 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 characters of their fellow-creatures. The "respecta-

bility" of eight unknown sombodies was allowed to tell 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 law."

Let it be borne in mind that mock-séances were held by one of the "slayers" where "John King" and "Peter" have been initiated 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 blinding (in a late *Spiritualist*) at the filmy and slipshod nature of the evidence. My protest is inspired by the attack not only on the honesty of these mediums but on their intellect, they being depicted as willing to risk a firm reputation by building 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 juror, assailed 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 offered by the same sources of information. Permit me, in 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. FRANKS.

47 Mornington Road, London, Eng., Jan. 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 spectacle on Christmas Eve at the churches in Paris were greatly disappointed. Many of my American acquaintance attended mass at the Madeleine, 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 pilgrims in Rome on Christmas Eve, are not patronized in desolate France.

I attended midnight mass in a small church near the Bois 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, sorry-looking man, who gazed vacantly at the gorgeous ceremony of the day, while ever and anon he cast a sort of defiant glance at 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 owe 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 Isabella, 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 Marché*," the "*Leveillé*," &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 trail over their counters in vain. Americans and English cast a loving, longing glance and pass them by for less pretentious articles.

The weather is bad here, and I shall open my wings and fly to Nice. SUBAN G. HORN.
5 Place D'Esplan, Paris, 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 to 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 afternoon 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 in darkness—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-

tainty as regards the future, let us do all we can to help and sustain him, while we are enjoying the comforts of home. And more than that, let us all do what we can to spread the glad news of immortality, and never rest from our labors till every son and daughter of humanity has caught the glad refrain. If there is a Spiritualist in Minnesota who thinks he is too poor to give anything for the promotion of this best 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 spirit-home, was once asked how he could afford to give so much for Spiritualism, (for he was not rich), and he replied: "I am building me a house over yonder, and I want one that I shall not be ashamed to occupy." And he was right. Our home "over there" will be just what we make it.

Let us try to make our lives so pure that the good and loving spirits who have gone before us to the summer-land may be attracted around our pathway, to guide us in the journey of life. 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:

"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 lusty halos 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 mystic 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.
To 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.

ROSES WILL BLOOM AGAIN.

BY THE AUTHOR OF "DANIELS."

Roses shall bloom again,
Sweet love will come again;
It will be summer-time by-and-by.
—L. J. Bates.

Though the roses in our path grow pale,
We know that all things change, they do not die.
—Alice Deane.

Under the sad are our loved ones reined,
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,
Wailing 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-by!

Daisies that grew to adorn their last rest,
Lilies 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-by!

What though the time and the season seem far?
What though the winter intervenes with the snow?
He that hath 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 picture dark in the tomb,
Faith like our own can dismay,
Darken with gloom glorious day,
For the dead come again by-and-by!

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;
Out through its portals the spirit doth fly;
Roses repose under the snow,
Loved ones arise far from all woe,
All of us meet again by-and-by!

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 shrank, "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 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 man 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 he is 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 *preincarnation* 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 narrow-minded sectarian neighbor.

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

"poor" of this great city, delivers one sermon per Sunday, and has \$7000 salary. As a preacher he is clear-headed, philosophical, exact, practical and cautious even to "trimming" for the sake of pleasing. He has led certain admirers a goodly distance up out of the Egypt of orthodoxy; but he has neither the independence nor sufficient *grit* to conduct them over into the Canaan of Spiritualism.

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 has the same conviction. As a liberalist he is so balanced, so serenely pivoted, that he sees no necessity for pronouncing either for or against Spiritualism. True, he does not *cannot* deny the reality of the phenomena; but then, to him they are "mysteries" inexplicable, and he proposes to "wait."

Dr. Thomas, the liberal Methodist clergyman, is not only a man of research and culture, but a 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 presence one day my recently deceased brother Leonard came, spelling his name, specifying the number in his family, giving me, Masonic "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 her.

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 criticize, 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 *spirit-power*. Recently at the sunny home of Messrs. 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 séances 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.

TID BATTLE CREEK SPIRITUALIST CONFERENCE.

Seldom—never in fact, have I attended 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 Mrs. U. U. Pratt, of Aurora, Ill. 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 Harmonical 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 Harmonical Philosophy," tells us its "founder," makes "bold to tell him that 'Spiritualism is the Harmonical Philosophy and 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 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 Harmonical 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 however harmonical, 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 sweet love messages that drop in upon us like sunbeams from the paradisaic abodes of purity and holiness.

Sturgis, Mich.

Mr. N. L. Andrews, Esq., speaker of the House of Representatives of Wyoming Territory, came 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 confining on woman the right to the ballot has worked for good in that Territory beyond the possibility of question.

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 work. On Friday evening, Jan. 31st, he read an essay before the Boston Social Science Club, 4 Park street, his 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 deities 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. 20, Elder Evans occupied the pulpit of Dr. Mier'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 religion 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 cable—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—as 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 a cent." The Holmeses, Pickers, Eddys, &c., 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 spirit-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 seances for the sole purpose of materialization, and they were entirely successful. The cases are parallel—science, truly so called, brought to bear at any point, could alone overcome the difficulty, and insure total, perfect success. It is thus with the spiritual telegraph, with spiritual 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 Peabody 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 invasion with great enthusiasm, as being sure to lead to the confirmation of the friendly understanding and the promotion of commercial intercourse between both Republics.

"Petitioner" Bishop (W. L.) is now kicking up his heels in Edinburgh, Scotland, we understand. It is positively astonishing to us that this arrogant 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 not 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."

J. A. Hill writes us Feb. 1st: "Mrs. Stewart's materializing seances 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."

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 all.

Mrs. Clara A. Field, an excellent business, medical and test medium, has removed her office to Room No. 4, 84 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—whose 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 62½ 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 Spiritualist Convention at St. Johnsbury, Vt. Shall print the account next week.

A correspondent writing from Paterson, N. J., says in the course of a private letter, from which we claim the privilege of making this extract: "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 media 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 life. 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."

January 29th—the one hundred and forty-second anniversary of the birthday of Thomas Paine—was observed with appropriate exercises at the Paine Memorial 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, A., also celebrated the anniversary, G. Fannie Allyn and others contributing to make the meeting a success. [Will print Bro. Stuart L. Rogers's favor in this regard next week.]

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 two-penny 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."

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 Banner 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.

H. A. Moore, Bryan, Texas, writes, Jan. 21st: "I cannot fail to offer my appreciation of the marked ability in the management of the Banner of Light. The wealth of talent displayed in the able corps of contributors to your columns, is certainly invaluable to the readers of the Banner. The Spiritualists of America should earnestly support you in your endeavors to make the Banner a first-class expounder of the Spiritual Philosophy."

The Rev. Dr. Talnage—the sensational preacher—has been lauded over the Brooklyn Presbyterian 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 quarter.

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 seances for the materializing phenomena, in Washington, D. C., 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 Tuesday morning to insure insertion the same week.)

Dr. H. P. Fairbairn having finished his engagements in New Haven, is now at liberty to make other arrangements to lecture wherever his services may be required. Address him Greenwich Village, Mass.

Mrs. J. F. Coles, of New York, one of the earlier pioneer workers in the cause of spiritual enlightenment, is in this city, where she will remain for a few weeks.

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 vicinity of Springfield will address her at Springfield, Mass.

Abby N. Burnham has been speaking and holding seances 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 seance at Swerger'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, 25th. He will be in New York City, Friday, February 7th. Will answer calls to lecture on Spiritualism, 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 City.

J. Frank Baxter will speak in Greenfield, Mass., on Sunday, Feb. 9th, 10th and 23d, both afternoon and evening, and on the evenings of Feb. 14th and 15th will give, with Mr. Charles W. Sullivan, character songs and recitations. His other engagements for February are as follows: Tuesday, the 4th, in Bernardsburg, Mass.; Wednesday, the 6th, 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. The Sundays of March are engaged for Portland, Me., excepting the last, which is in Boston, Mass. Will

parties confer with Mr. Baxter, Maplowood, Mass., for week-evening appointments for March, who may be situated near or on either the Boston and Maine or Eastern Railroad? Mr. Baxter has had most successful meetings in Woonsocket, R. I., Natick, Pittsburg 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 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 14th.

Mrs. H. Batie is about to leave this country to join her husband in America. The work she has done for Spiritualism is inestimable. To the grace 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 tells us, and but little service over her own, the fruits 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 Building, corner Appleton and High streets, Boston, on Sunday afternoons (at 2½) during the season. Good lectures and excellent music. The public will be invited to attend free of charge. J. J. Hill will lecture during February. Per order E. C. Con.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET. W. J. Connelley, test medium, will give lectures on the subject of questions in this hall every Sunday morning. Services commencing at 10½. Congregational singing practice at 12½.

LABYRIINTH. Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10½, corner West and Washington streets, commencing at 10½. The public cordially invited. D. N. Ford, Conductor.

PYTHIAN HALL. The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 12½ North Street, Boston, on Sunday morning and afternoon. Good mediums and speakers appear.

EAGLE HALL. Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday at 10½ and 2½ and 7½ P. M. Excellent quartette singing provided.

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

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

ARCADE HALL. Meetings are held in this hall, Waverley Building, Cheltenham District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—Our exercises to-day were of the usual character, varied somewhat by remarks by the audience. In the afternoon, recommending a social collection for the benefit of the Lyceum, the result of which was upwards of twenty dollars in cash, 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 aid, and their appreciation and assurance that 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 I be my aim to accomplish in this life?" remarks by Mr. Towle, the Treasurer, also by Mrs. Perkins, of Worcester, and others; duet (piano), Harry and Jennie Barks; recitation, "The Life of Nellie Thorne," by Mrs. E. C. "The Dog and Cat," Grace Fairbanks; recitation, "An Old Wife's Dream," Abby Peabody; song, "Out of Work," Helen M. Dill; 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 Colella; wing movements, singing and Target March. (Wm. D. Rowland, Jr., Con. Sec.)
Children's Progressive Lyceum No. 1,
Boston, Feb. 2d, 1879.

Pythian Hall.—The exercises at this place last Sunday morning consisted of short and spicy speeches by Messrs. Crocker, Wentworth, Plummer, Hall, Noyes, Kieker, Hugue, Mrs. Dame, Mrs. Emerson, and others. In the afternoon Mrs. A. W. Wildes read an essay on "The Philosophy of Spiritualism," which was replete with sound reasoning, gems of thought, and excellent suggestions to all who are interested in Spiritualism. It was intensely 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 trance address. At the close of the meeting Mrs. Wildes recited an original poem, written under inspiration, entitled, "The Rainbow Bridge."

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

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.

Charlestown District—Abolition 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 manifested 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 premium, amounting in all to \$6,106.31, for which the company returned \$65,279.25.

For Sale at this Office:

THE RELIGIOUS-PHILOSOPHICAL JOURNAL, Edited by Spiritualism. Published weekly in Chicago, Ill. Devoted to the advancement of the Spiritual Philosophy. Price 10 cents per copy. A Semi-Monthly Spiritualist Journal. Published in North Weymouth, Mass. 15 cents per copy. MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. For year, \$2.16.

THE JOURNAL OF HEALTHY AND UNHEALTHY PHYSICAL CULTURE. Published monthly in New York City. Price 10 cents.

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

THE OLIVE BRANCH. A monthly. Price 10 cents.

RATES OF ADVERTISING.

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

SPECIAL NOTICES.—Forty cents per line. Minimum, each insertion.

BUSINESS CARDS.—Thirty cents per line. Agents, each insertion.

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

Electrotypes or cuts will not be inserted.

Advertisements to be renewed at continued rates, sure to be published before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1.00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 139 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. till 6 P. M.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th ave., New York City, N. Y.

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

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

To Invalids. S. B. BRITTON, 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 Subtle Agents in the cure of chronic diseases. Dr. Britton 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 efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars, cow. J. y.

Dr. F. L. H. WILLIS will be at the Quinby House, in Brattle street, Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. Jan. 1.

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

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all these painful complaints and weaknesses peculiar to women. Sold by all Druggists at 40 cents per bottle, 4 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$3.00 per box. Address Mrs. LYDIA E. PINKHAM, 23 Western Avenue, Lynn, Mass. Send for pamphlet. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as secretary, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moise at his residence, Elm Free Terrace, Grosvenor Road, Derby, England. Mr. Moise also keeps for sale the *Spiritual and Reform Works* published by us. COLBY & RICH.

PHILADELPHIA AGENCY. DR. J. H. RHODES, Philadelphia, Pa., agent for the *Banner of Light*, which can be found for sale at Arcade Hall, 12½ North Street, Philadelphia, and at all the Spiritualist meetings.

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

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. STREED, and N. E. CONNOR, Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT. MRS. M. J. REAGAN, 629 North 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

BALTIMORE, MD. AGENCY. WASHINGTON W. AGENCY, 100 North Street, Baltimore, Md., keeps for sale the *Banner of Light*.

TROY, N. Y. AGENCY. Parties desiring to subscribe for the *Spiritual and Reform Works* published by Colby & Rich will be accommodated by W. H. VORSHIE, at Rensselaer Hall, corner of Congress and Third streets, or at St. James Hotel, Troy, N. Y., through the week. Mr. V. will procure any work desired.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 30 Kearney street (up stairs) may be found on sale the *Banner of Light*, and a general variety of *Spiritual and Reform Works*, published by Colby & Rich. Also Adams & Co.'s *Golden Rule Planettes*, *Spencer's Positive and Negative Powder*, *Orion's Antitoxin Preparations*, *Dr. Storer's Nutritive Compound*, *Chamberlain's Colic, Cholera and Diarrhoea Remedy*, &c. &c. in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

CHICAGO, ILL. PERIODICAL DEPOT. "SALES" THOMAS C. DEPOT, 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritual and Liberal Papers always for sale.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 41 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 41 Eighth street, New York City, keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY. F. O. OSTRAENDER keeps for sale the *Banner of Light* and other Spiritual and Reform Works published by Colby & Rich, at Republican Hall, 35 West 33d street.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. JACOBSON, 100 E. Main street, Rochester, N. Y., keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT. LEES, 122 E. 16th street, Cleveland, O., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

LONDON, ENGL. BOOK DEPOT. W. H. HARRISON, No. 28 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and a full list of the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *Banner of Light*.

LONDON, ENGL. BOOK DEPOT. J. RUINS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT. And Agency for the *Banner of Light*, W. H. TERRY, No. 31 Russell street, Melbourne, Australia, has for sale the *Banner of Light*, and a supply of the *Spiritual and Reform Works* published by Colby & Rich. Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

GREGORY'S Seed Catalogue. MY Annual Catalogue of Vegetable and Flower Seeds for 1879, rich in engravings, from original photographs, will be sent FREE to all who apply. Customers of last season need not write for it. I have 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 each package. All seeds warranted to be both fresh and true to name, so far, that should it prove otherwise, I will refund the order gratis. The logical butchers of the Hubbard Squash, Pittman's Melon, Marblehead Cabbages, Mexican Corn, and scores of other vegetables. I invite the patronage of all who are anxious to have fair and directly from the grower, fresh, true, and of the very best strain. NEW VEGETABLES A SPECIALTY.

JAMES J. H. GREGORY, Marblehead, Mass. Feb. 8, -18

ITCHING PILES—SYMPTOMS are moisture, itching, burning, and pain. They are caused by a local disease, particularly at night. SWAYNE'S OINTMENT, a powerful remedy, cures them in a few days. Applied to any part of the body, it cures all skin diseases. Sent to any address on receipt of price, 50 cents a box, or three boxes \$1.25. Address letters DR. SWAYNE, & SONS, No. 220 North 3d street, Philadelphia, Pa. No charge for advice. Sold by leading druggists.

Sold by COLBY & RICH, 9 Montgomery Place, Boston, last Feb. 1.

Mrs. Ida Randolph, the celebrated East India Medical, Proprietor, Astrologer, and Interpreter of Remarkable Dreams, in English or French, 3 Tremont Row, Room 19, Boston. 19* Feb. 1.

PILES. One box of Mrs. ROGERS' Pile Remedy will cure the worst case. No outward application; purely vegetable. \$1.00 per box, postage free. Mrs. M. B. ROGERS, 235 York street, Jersey City, N. J. 21st Feb. 1.

SHORT-HAND thoroughly taught by mail. A. S. H. KENDALL, 323 Euclid Avenue, Cleveland, O. Feb. 1, -1879.

MRS. YORK. TEST, Business and Medium Medium, 28 Elliot street, Boston, Room 6. 19* Feb. 8.

NEW EDITION. JESUS: Myth, Man, or God?

The Popular Theology and the Positive Religion Contrasted.

BY J. M. PEEBLES, M.D., Author of "The Sere of the Ages," "Travels Around the World," "Christ, the Corner Stone," &c.

The contents contain the following:
CHAP. 1.—Evidence of the Existence of Jesus.
CHAP. 2.—The Origin and Mission of Jesus.
CHAP. 3.—The Moral Teachings of Jesus compared with the Old Theosophy.
CHAP. 4.—Influence of Christianity.
CHAP. 5.—Jesus and the Positive Religion.

An attempt to present the evidence of the actual existence of Jesus, comprising many interesting quotations from scholarly writers.
This work has been out of print for some time, and the demand has been such that we have been furnished with stocks from England, and shall keep a full supply hereafter. Cloth, 75 cents; paper, 30 cents.
For sale by COLBY & RICH.

JUST ISSUED.

Spiritual Manifestations.

BY CHARLES BEECHER.

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