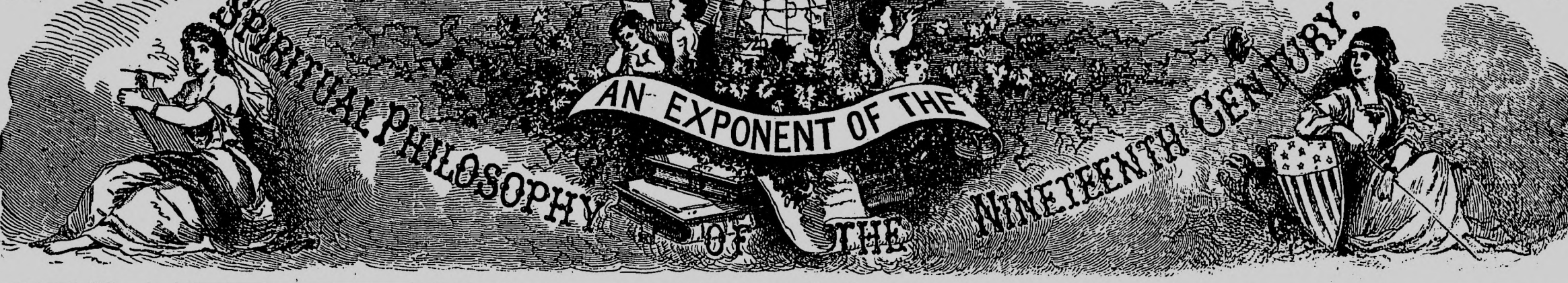


# BANNER OF LIGHT.



VOL. XLIV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 9, 1878.

{ \$3.15 Per Annum,  
In Advance. }

NO. 7.

## CONTENTS.

FIRST PAGE.—W. J. Colville—His First Appearance in Boston. The Death and Funeral of the Late Mr. George Thompson.  
SECOND PAGE.—Herodotus: His Elements and Characteristics. Poetry: To My Mother.  
THIRD PAGE.—Children's Department: Two Little Angels; Tales of the Everlasting Mother. Foreign Correspondence: Letter from Mrs. Susan G. Horn. Spiritual Phenomena: Manifestations in Olneyville; Spiritual Phenomena in Torre Haute; Spiritual Circle in Manchester, N. H. Poetry: From One Standpoint. Banner Correspondence: Letters from New Hampshire, California, Pennsylvania, Kansas, Massachusetts, New York, and Maryland.  
FOURTH PAGE.—A Matter of Honesty, Thomas Gates Foster's First Lecture in London, etc.  
FIFTH PAGE.—Brief Paragraphs, New Advertisements, etc.  
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Ridd and Mrs. Sarah A. Dunckley. Correspondence of Spirit Messages. Astrology and Destiny. Cleveland Notes. A Happy Exit, etc.  
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—Pearl, Spiritualism Abroad: Review of our Foreign Spiritualistic Exchanges. The Rostrom: Heaven, and what it is like, etc.

## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 9, 1878.

### W. J. Colville; His First Appearance in Boston: A Large Audience, and a Spiritually Profitable Occasion.

In compliance with the arrangements announced in our last issue, Mr. Colville delivered his initial lecture in his present engagement before the Parker Memorial Society of Spiritualists in this city—and the first lecture of his current tour in America—also on Sunday afternoon, Nov. 3d. The hall was filled to its utmost capacity, and the sweet singing of the female quartette seemed to find response in the hearts of all in attendance. John Wetherbee, Esq., presided, and introduced the speaker appropriately, after which Mr. Colville was controlled and gave expression to a beautiful invocation.

Mr. Wetherbee then informed the audience that the lecturer about to address them had requested the Committee to select a subject to be made known to him on the platform before the people, as evidence of the discourse not being prepared beforehand, and that he would now in their name discharge the duty by stating the theme of their choice to be THE USES OF SPIRITUALISM. The medium then proceeded with the treatment of the subject in a manner which called forth frequent applause from his auditors.

#### ADDRESS.

The subject which you have selected for this afternoon's consideration is one so vast and wide-reaching in extent and purpose that we will not pretend within the limits of a single hour's discourse to do justice to its claims; but we shall attempt to look upon some of the uses which are continually brought before the consideration of all painstaking students of the tendency of modern thought as applied to this glorious religion, which is God's own best gift to the nineteenth century.

The idea of immortality is indubitably inherent in the human mind. Because there have been or are to be found upon the earth-plane individuals who apparently have no conception whatever of the future life, and no conception of it, cannot be considered a tenable argument against this assertion, or against the fact of the immortality of these individuals, since it would be just as reasonable to contend that these undeveloped nations of mankind are not immortal because a knowledge of immortality has not been experienced by them while in the mortal, through the avenue of their mental processes or emotional consciousness, as to say that the helpless infant reposing upon its mother's breast can never hope to become a musician, because it has no conception of what we know as the vocal powers, or cannot call forth from an instrument the harmonies which it is capable of evolving under the touch of the skillful performer. Talents are inherent in the mind of man, but they have to be developed—they have to be brought out through long stages of tireless effort. Talents or inherent possibilities have to take this route to become practical conceptions; and as it is with man individually so is it with man collectively; the nations must be developed, even as the individual; what is known and felt by the personal identity concerning the unseen world must be known and made manifest in the lives and consciousness of all.

In the enlightened and civilized races of the world, where science has to the broadest extent unfolded her banner, and the mind of man has to the fullest degree applied itself to the consideration of the problems of human life and destiny, it is a noteworthy fact that those who disbelieve in some future state of existence are in the minority; while among the most undeveloped nations and tribes, those who believe in immortality are in the majority. At least this rule holds good in most cases. And we discover that whatever may be the difference of ideas concerning the future life, they are, wherever found, the same in their essential attributes. There is a thought permeating your midst to-day that makes itself known in various forms—an intuitive feeling, which, though it assumes different shapes, yet points unvaryingly to the same end—so that when you ask, "If a man die shall he live again?" the world's heart returns a firm and confident Yes! In this day and generation a bold and flat denial of the continued existence of the human soul is comparatively unknown among the people. It is true it has been attempted among the atheists; but they are incapable of making anything more than a negative denial—their affirmations lack a positive sound. They can only say, "I do not know that there is a future life, and so I do not believe there is"; not "I have sounded the depths and measured the heights of the matter; I have investigated the question in all its bearings; I have practically demonstrated for myself that there is no future life for man, and therefore I know there is no world into which the disembodied of humanity arise—where the soul survives the wreck of time, the shock of physical dissolution." But there is a large class of individuals in the world to-day who, while they are

occupying prominent positions in society's every department, are yet of such peculiar temperament that they cannot accept (though they may not deny from the force of surrounding conditions) dare to deny it and express their real opinions) anything as truth unless it is scientifically demonstrated to their minds. There are men who, while instinctively they long for a full reunion with their loved ones beyond the grave, still tread with trembling steps the way of life; they fear, though they may only half form that fear in the mind, that there may be, after all, no future existence for the soul; and though the Church comes to them with its hymns and psalms, breathing over and over, it may be, the spirit of piety and truth and purity, and speaks to them through the lips of its ministry of an immortal existence, nevertheless these efforts to convince fail, because, though the inner nature of such individuals makes response and says "It is true," the intellectual powers still refuse to give entire credence to the statement, and thus the idea of immortality remains, as far as this class is concerned, nothing else than an idea. But when Spiritualism comes to the rescue, then this order (as well as all the others) around becomes thoroughly convinced of the immortality of the soul, since they have been presented to the emotional, and its practical experimentation afforded for the use of the intellectual side of human nature, we can become as certain of continued future existence as of any other problem presented to our consideration—you may be as sure of immortality as that you are in this hall this afternoon, because you can see that you are inside the building and are becoming one another.

Spiritualism's first use is to demonstrate immortality; to tell you that existence stops not this side of the grave, but that you, as conscious intelligences, go forward into the experiences of another life—a life in which you will be blessed in proportion to the amount of good which you have done on earth, and will be unhappy in proportion to the amount of evil which you have voluntarily committed while in the physical form. Spiritualism takes out of the mind of those who, the fruit of old-time errors, whereby mankind has been led to look for a vicarious salvation—the anticipations which so many have cherished of entering into the spiritual world, robed with light and glory, and all through no effort of their own, but through the goodness or the merits of some one else. Spiritualism tells you that you are to enter into that glory and that light by and through your own effort; that you are all the sons and daughters of the Infinite Spirit; that every soul is eternally allied to the great Over-Soul, and that when you enter into the new life you will find that your interior being can develop itself in directions and by methods unconceived of before; and though there be savours many, and perchance some higher and brighter than the rest, yet from all the efforts which they have made to accomplish your salvation, you will receive no benefit unless you will first apply to your own case the powers with which the Divine Spirit has gifted you, and make use of the freedom which you enjoy to-day, and which they, the sages, the saviours, the martyrs, the friends of humanity in all ages have handed down to you.

Spiritualism is at war with atheism, secularism, and infidelity—but it is also at war with superstition and all the errors resulting from the world's multiplied creeds, on the one hand. It is at war with everything that would make man a slave to automatic machine moving without any volition of his own. Hence the real use of Spiritualism is to reveal the future world, and the life-conditions of that future state to your understanding, and thus lead you to better lives in the world that now is as preparation for yet happier surroundings in that which is to come. If I were to believe that the human soul, the higher life, ends with this contracted and imprisoned round of physical existence, I should say do strive to have it yourself, and others, do seek to attain to higher aspirations or better deeds—it is of no use at all! If annihilation is to be the end, then all efforts for the betterment of human conditions lose their spring. You might, for instance, put forth all your powers to benefit a fellow-man, and then see the result of that effort, and the man as well, swept into the gulf of annihilation by the swift stroke of death, or a railway disaster, or any of the accidents or vicissitudes of which human life is so freely exposed. Annihilation, if true, would be the grave of all moral and social obligations. If you believe not in the immortality of man, that you have nothing whatever before you in the spirit-world, you would argue at once for a condition where you could do as you like, steep yourselves in every sin, misuse every opportunity, and suffer no consequences whatever unless you wished, because when those consequences made their appearance around you on the physical plane, if being around the door of suicide would open to you a refuge in oblivion, a freedom from all the penalties of suffering or remorse forever.

In making these remarks about the central idea of materialism, we make them concerning the tendency of materialistic teachings, and not concerning the believers of materialism themselves. Here the speaker paid a high compliment to the good which their efforts had accomplished for the race—the labors and sacrifices which some of the followers of materialism had made for the good of others, with no higher hope but the memory of their works which they left behind, and the effects they would produce upon those who came after them. This noble impulse, of the possession of which the acts of these devoted minds gave evidence, was good as far as it extended, but failed to meet the demands of humanity in general, since the existence of some future state of being was always presenting its claims, however unsought, before the minds of the great majority. The verity of that existence was now demonstrated by Modern Spiritualism, which also supplied the need that those destined to embark upon the new life should know something concerning that state of being. Were you, he said, to sail across the ocean and land on a foreign strand, and know nothing of the condition socially, industrially, and otherwise of the inhabitants, you would find yourself at a loss to grasp the novel state of affairs surrounding you; you would be all in the dark, totally ignorant of the means of gaining subsistence or of outworking anything of a practical nature; so if you were to go forth into the future world knowing nothing whatever of that world, you would find yourself in a similar condition; you would be at a loss how to proceed, you would be ignorant of the processes whereby to overcome the obstacles surrounding you—obstacles that appear at first slight insurmountable, but which will yield to the soul's efforts at added knowledge. When you have learned, by the application of the powers you possess, the lesson of your condition, you will then be at home with your new surroundings, and will enter understandingly upon the life which stretches out before you through the vistas of the future ages.

Spiritualism, while it demonstrates immortality, and unveils the conditions, occupations and

surroundings of the future life, also reveals human duty in a light new and peculiar to itself. It points to the value of practically, and declares that its teachings are of themselves of no use unless they are applied to the standards of life by those who accept them. As illustration the speaker said that the sun might shine, the flower give fragrance, the water flow, but the blinded eye could not see the radiance, the heedless or defective sense might not comprehend the beauty or fragrance of the flower, and he who refused to drink the water might perish of thirst by its side. And so while the evidences of immortality have been and are being furnished on every side, while the sweet songs of the bright inhabitants of the Summer-Land are being poured forth in melody, while angels bring to earth the fragrant flowers of love, the limpid water of life, if men apply not themselves to the utilization of these blessings they will be, as far as they are concerned, as if they were not. If your Spiritualism does not make you better in life's every walk, if it fails to render you more wise, more liberal, more generous, more forgiving, then it is, for you at least, a something truly useless and without worth. Spiritualism is not merely a net, something of the nature of a trap, to which you must give your intellectual assent, it is a permanent element, a presence, a power which is ever and anon pulsing in all the associations of life, uniting earth and heaven, and drawing from the eternal wellspring of all beatitude the gifts best fitted to the needs of the soul.

Spiritualism does not point you back to the records of antiquity, and say, "In this book you will find all you need to know." There has been too much bibliography in the past, too much clinging to the records of by-gone ages; too much worship of olden inspirations, and not enough attention bestowed upon the inspirations of the present day. We do not need to deny, overturn, or condemn the inspirations of the past, but we require to supplement them. We do not need to require to deny the veracity of the spiritual phenomena in the days of yore, but let us accept with vigor the truth of the phenomena occurring to-day. And the assurance that you, spiritualists, learn that it has come to you in a new dress, and has come because that new dress is best fitted for the uses of the present day and age.

Spiritualism's work, according to the speaker, was to demonstrate immortality for humanity in a manner which would meet the wants of all classes of minds. Not only must it present appeals to the emotional, but demonstrations to the scientific side of human nature. Phrenologists stated that certain men and women were deficient in the organs the exercise of which made faith possible, just as much as the blind man is deficient of sight though he is furnished by nature with organs which are nevertheless sightless; these deficient organs must be aroused by development, for unless an educational process in a spiritual sense were induced, the organs themselves would remain useless, and all the evidence which might be presented to the mind of the individual in favor of his belief would be in vain. The church, even in that it strove to affect only one side of human nature; it appealed to the hope of a future life, to the revelations made by God through the human soul, to the recorded revelations of the past, but it declared that everything must be given and received by and through the spiritual side of the individual; whereas Spiritualism declared that it was not necessary for any to believe in order to be saved, because there were means at hand for furnishing possibilities of study for each individual in this direction, and as knowledge was better than faith it was highly important that these accessories be utilized. The speaker would not be understood as criticising or condemning the emotional part of the individual or the race, but leaned to the opinion that the intellect must also be brought in sympathy with the intellectual promptings.

Some people denounced the spiritual phenomena because they found it difficult to believe that the disembodied spirits of the great ones of earth could behave in so strange and uncouth a fashion as to return for the purpose of oscillating a table, or scrawling indelible English through the hands or in presence of persons with whom in physical life they might perchance have refused to associate. Such critics were reminded that it was not a question of dignity but of availability with the returning intelligences; a man who desired to send a note to his friend in the spirit-world, would not be concerned with the vehicle of his thought, would use the best writing materials to be had, and the disembodied intelligences were in like manner led to utilize the means at their command, rather than to enter into argument as to the quality or character of the manifestation which was to convey to their loved ones across the ocean of death the tidings of their continued life, and the assurance of their ever present and watchful care.

Spiritualism will be useful to you as you endeavor to feel it; as you look upon it as the power to uplift society; when you look upon mediumship as a sacred talent entrusted to your charge which you dare not hide and dare not prostitute. Spiritualism will be useful to you when you earnestly call for truth; and when searching for that truth you will assuredly find it. It will remove all sorrow from your hearts, and unite earth and heaven, by bringing in a heaven on earth.

Through all the ages the cry has been reiterated: when shall the Christ come, and shall all flesh be redeemed from sin; and God himself in human form walk with humanity! The great and good of every age have given expression to this ardent aspiration, and proclaimed the truth of which it is the embodiment, but still the direct reply has not yet come—no answer has yet been attained to, which has successfully answered the wants and therefore to the acceptance of the whole of humanity, no power has been put forth which has reached every stage of society. And so we are still hoping that a new star shall shine forth in the spiritual firmament, growing brighter and brighter to the perfect day. This glorious morn-star was even now rising, and was to be the outcome of the revelations of Modern Spiritualism, which was the John the Baptist of the New Dispensation of a light and love. Again had humanity's Saviour been reborn amid lowly conditions, and displaying his powers in places that are other than the chief seats of the synagogue, but this was but another proof that truth ever and only reveals itself to earth through the avenue of humble and contrite hearts. Those who were looking for this dawning light, for that glorious star that even now is rising, would, if they gave credence to their vision, see in the signs and wonders of the day the fulfillment of the words of Jesus, that the works which accompanied his ministry on

earth should still accompany those who in after days were true to their trust, and that greater works even should be added to them when he had returned to the Father. Whatever these words and promises might have been understood to mean in his day, the present century welcomed in the usual fashion the disciples, and their work as it did eighteen hundred years ago; but the signs continued to present their appearance now as then, and to demonstrate their divine commission as they followed the efforts of faithful souls.

When in view of these crowding wonders you are led to strive to understand the hidden meanings that underlie the manifestation of spirit-intelligence—when you learn that ocular demonstration is involved in the presentation of these signs in your midst, then there shall come to you a plenary inspiration which shall guide you in all the duties of life. We would ask you, in view of these facts, to answer the question each one for yourself: Of what use is Spiritualism? And as an answer from his standpoint the Controlling Intelligence pointed to the fact that the revelations of the Spiritual Philosophy and phenomena demonstrated that not only were the words, deeds, and even secret substitution of mortals known to the angels (thus presenting a strong reason why rectitude of conduct should in all cases be observed), but that also from each individual was projected into the spirit-world a subtle essence for either good or evil, which formed the materials out of which were to be fashioned the habitation, the raiment, the surroundings of the person from whom that influence primarily proceeded. It was, therefore, of use to humanity to know that no false statements, no dissimulation, no hypocrisy could for a moment be possible and the Summer-Land life and conditions; that happiness and unhappiness were bought with a price, which consisted of faithful lives or voluntarily performed evil deeds. It is of use in that it teaches men that they make their own heaven and their own hell. You cannot by any possibility enter into any heaven which you have not yourself formed and fashioned, neither can you escape through any vicarious scheme or substitution of action from a state of unhappiness which is the legitimate offspring of your own deeds; your every effort for the good of others is registered in the spirit-world, and adorns your spiritual habitation with a splendor beyond finite imagination.

Spiritualism was of use through the communications given through its multitudinous media, in that they always taught mankind the necessity of good works done for humanity rather than intellectual submission to a tenet; the spirits who claimed happy states of life invariably ascribed their condition to deeds rather than to creeds; while on the other hand there came up a remorseful cry from those whose lives in the world beyond were cast in shadowy places, and they bore the sad testimony that they were in that stage of being bound hand and foot by the claims which their own acts had forced. Many were taught by Spiritualism that there was no hell which God had formed; no Evil Spirit in the common acceptance of the term, but that there was a spirit which could be cultivated by the indulgence of the vicious promptings of a morbid and evil nature (when the power was with the individual to reach a higher condition if he would), which would inevitably go to its own place—though subject to the law of after and progressive development—and where no being can comprehend the authority of that development never failed to teach, through repeated acknowledgment of its suffering condition, that there can be no violation of the laws of God without the payment of a consequent penalty. Therefore it was wrong to endeavor to close the gates of return through mediumship in the faces of the dark ones in spirit-life; they brought humanity to understand a most important lesson: that there was no escape from the unalterable workings of the divine law. Thus even the dark side of Spiritualism catches the light that streams from the fountain of good, and the dark background and the bright foreground form a radiant picture revealing the future world and the practical meaning of life, teaching you so to direct your steps in the mortal that you shall fear naught in death or change, but may through just preparedness press onward to scenes and conditions brighter than the mind can conceive, more beautiful than the heart can comprehend.

Mr. Wetherbee then called the attention of the audience to the proposed answering of questions by Mr. Colville's guide, and several present availed themselves fully of the opportunity offered them in his replies. One asked that the controlling spirit would more clearly illustrate what he meant to convey by the expression that it is not necessary to believe in order to be saved. And there were many questions in which a belief, and the belief guiding our actions, becomes our only avenue to salvation?

To this the spirit replied that he intended to convey the idea that it was not by any mere intellectual assent to any church dogma that we could secure happiness in the life to come. Man in the future life reaped the result of his own work, and attained to happiness or the reverse through that work, and not through his assent or refusal concerning the acceptance of any formulated scheme of faith based on the merits of another. Belief must rest upon conclusive evidence, and unless that conclusive evidence had been gained by a person individually that person was not called upon to render his acquiescence to its demand, since such a demand would in that case be leveled at his credulity rather than his reason. Many persons were so constituted that they could not accept belief in the Athanasian creed, for instance, but were they, therefore, to be ruled out of heaven in consequence? Others had never even heard of the Orthodox scheme of salvation; were they in like manner to be thrown out because of their failure to believe a system of whose existence they were totally ignorant? It was not the mental process, but the moral life as exhibited in deeds for human welfare, which formed the basis of angelhood; it mattered not to what creed, whether Orthodox, Mohammedan, Parsee, or other, we gave assent—any faith which tended to make its possessor purer and nobler in life was good for its followers, but the test was not the letter of its creed, but the spirit which it led its communicants to exhibit.

This questioner afterward explained that he had reference particularly to the return of undeveloped spirits, and the fact that in his experience belief on their part of what he told them, and that belief guiding their action, had been the path which they had found necessary to take in their efforts to attain to better conditions. To this the speaker replied that faith or belief in and of itself was not, in these cases, a salvatory agent—as the questioner himself had admitted in his clause concerning "that belief guiding their actions"; there was a difference between the assent to a blind assertion presented without proof ("belief without evidence" as the church demanded) and the acceptance of that which brought the demonstrated proof of its verity in its own life.

In answer to another who queried as to whether

there was anything which richly fulfilled, though unaccompanied by proof, to the mental acceptance, he replied that the abstract revelations of science, and the statements of savants in regard to their specialties, might be instanced as cases of this kind, to be taken on trust, but that in the main it was man's duty to examine for himself into matters presented for his belief. There was an order of evidence which was as conclusive to the soul as that of other which appealed to the mind, and both must be acknowledged, and, further, utilized as far as possible.

Another in the audience having asked further explanation as to how the outcome of man's deeds in the physical went to build up his home and constitute his surroundings in spirit-life, the speaker said that the soul's development (which was the result of the work performed by the individual while here), on entering the new life decided its place of abode, since one possessing poverty of soul would not enjoy the possessions necessary to the happiness of the full-orbed intelligence. In the spiritual world there was a continual drawing to itself: the spirit draws, by a power within that which surrounds it, as if a magnet were placed within to attract toward it whatever was susceptible to its influence; therefore like attracts like. The speaker said that the forms of animals seen by clairvoyants were not the disembodied spirits of undeveloped humanity as some thought, but were the surroundings of the disembodied spirit of some one who in earth-life developed attributes to which they correspond. These surroundings might be seen by clairvoyant sight to the veiling out from the vision of the spirit itself, just as a handkerchief thrown over one's face would hide the countenance from view, while it would still be present behind the screen.

Some one desired the controlling intelligence to define the word love as he looked upon its meaning; and the reply was given that love was the spontaneous outflow of the purest element in man's nature in actions done for the benefit of others. Mistakes might be made in its expression, but if such expression were made with a hope to do good, the error was neutralized in the spirit-world. As man is made in the image of God, so man contains within himself the essential principle of the divine power, Love, which in itself represented the sum of all the virtues.

Other questions were considered, an impromptu poem was given by Mr. Colville on "Music, Art, Poetry—their Influence on Man" (subject selected by the audience), and the meeting closed with a spiritual benediction.

(From the London Spiritualist, Oct. 18th.)

### The Death and Funeral of the Late Mr. George Thompson.

We regret to have to announce the departure from this life of Mr. George Thompson, the Anti-Slavery Reformer, and late M. P. for the Tower Hamlets. He was so firm a believer in the communion of this world with the world of spirits that each of his last visits to the United States he had sitting with nearly all the best mediums; his daughter, Mrs. Nosworthy, of Liverpool, has a number of manuscripts by him about these seances, given to her as the only Spiritualist in his family besides himself. It is further worthy of note that Mr. George Thompson, whose work extended over three continents; who risked his life and braved the rancor of American hatred and violence for the sake of his endearing life by following her to the natives of India; and who worked for the repeal of the Corn Laws, made, while very feeble, his last journey by rail to bid farewell to a medium (Mrs. Tappan), and shrink not from bearing his testimony publicly to the then most unpopular cause of Modern Spiritualism by taking the chair at Mrs. Tappan's meetings. His last appearance in public was when he sat by the side of Mrs. Tappan and Mrs. Nosworthy on the platform of her farewell address at Southampton; this was some time after his appearance at the Town Hall, Leeds, on the Slave Circular Question, as recorded in the sketch of his life in the Leeds Mercury. He leaves three daughters, and for more than twelve months one of them, Mrs. Nosworthy, has been almost constantly with him; he missed her so when her family returned from Leeds to Liverpool that she was obliged to return to reside with him, in order to prevent his endangering his life by following her to Liverpool against the advice of his medical advisers, who said that he was not strong enough for the journey. Mrs. Nosworthy says that their common faith in Spiritualism did much to place them in close sympathy with each other. As his last hour drew near, and when he was almost unable to articulate, Mrs. Nosworthy sat with him reading from the literature of Spiritualism such extracts as she deemed most appropriate; and one of his favorite poems, in which he used always to join her in the refrain, was "Lizzie Doten's 'He giveth his beloved sleep,'" pasted by his own hands into a volume of her poems, inscribed thus in the writing of the authoress, "To the Hon. George Thompson, this humble volume is presented with the best wishes and sincere regards of Lizzie Doten. Boston, May 7th, 1867."

Mrs. Nosworthy and her sister Edith were the only relatives, save two grandchildren, who attended George Thompson in his dying illness. They decided not to have an ostentatious funeral, for their father was, like all great men, of an unassuming nature, and had asked for the interment of his remains "in the most simple manner." Hundreds followed his remains to the grave, although not a soul but his own family had been invited.

Fortnightly discussion meetings will be held under the auspices of the British National Association of Spiritualists for the season of 1878-9, after the following order: Nov. 18th, Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1"; Dec. 2d, Capt. Burton, F.R.G.S., "Spiritualism in Eastern Lands"; Dec. 16th, Mr. Stainton-Moses, M.A., "The Intelligent Operator at the other end of the Line"; Jan. 6th, Baroness von Vay, "Visions in Vessels of Water"; Jan. 20th, Mr. W. H. Harrison, "Hauntings"; Feb. 3d, Miss Kishlingbury, "Apparitions of the Living"; Feb. 17th, Dr. Carter Blake, "On the Nerve Ether"; March 3d, Dr. Wyld, "Christian Occultism"; March 17th, Mrs. Ellis, "Experiences in the Home Circle, No. 2"; April 7th, Dr. Bloede, "Psychometry"; April 21st, Mr. C. C. Massey, "On Some of the less known Facts of Spiritualism"; May 5th, Mr. D. Fitz-Gerald, M.S.T.E., "Recent Research in the Phenomena of Spiritualism"; May 19th and June 2d, these days are purposely left free for the discussion of any subjects of importance that may arise; June 16th, Mr. Stainton-Moses, M.A., "Review of the Session." Nov. 4th, Mr. Bonwick, F.R.G.S., treated of the "Soul Ideas amongst the Ancient Egyptians" in this course.











Keshub Chunder Sen, leader of the Brahmo Soma  
is dangerous!!



BRIEF PARAGRAPHS.

**SHORT SKEIN.**—By a virtuous emulation the spirit of a man is exalted within him; he formeth good designs, and rejoiceth in the execution thereof; but the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbor breaketh his rest.

Up to Nov. 1st, the total number of cases of yellow fever in New Orleans was 13,163; total number of deaths, 3,837.

An exchange records that a nephew of Col. Robert Ingersoll was cruelly hazed at Cornell University, recently. He was bound hand and foot, gagged, and then taken to a stone wall. Here he was suspended head downward, and was given to understand that unless he would do as he was bidden he would be dropped to the ground. His moustache was shaven off, his face colored, and his clothes ruined with paint. Modern education!

"Grandfather's clock" stood ninety years on the floor, and now there are signs that we are to have it ninety years more on the accordion and hand-organ.

When death strikes down the innocent and young, for every fragile form from which he sets the panting spirit free, a hundred virtues rise in shapes of mercy, charity and love to walk the world and bless it. Of every tear that sorrowing mortals shed on such green graves some good is born, some gentler nature comes.—*Dickens.*

There is to be another monster Nihilist trial, the Russian Government making preparations for prosecuting three hundred and forty members of the order who are now confined at Odessa. Many of them have been in prison since 1876. Six of them will be tried separately for attempting to murder one of their associates whom they suspected of being in the pay of the police, and during the course of the examination the garrison will be increased and the police supplied with revolvers.

"We know no Spiritualist autoeracy or aristocracy, and have little sympathy with that super-sublimated dilettantism which is ready to expire at the idea of physical phenomena, and is overwhelmed with confusion and affected disgust that men and women who pass from the mundane to the supernal are prone to manifest themselves as men and women still and forever. We think we have known 'fortunes told' as correctly as the Harmonical Philosophy explains the Universe."—*Ed. S. Wheeler.*

**ANOTHER DEFAULTER.**—This time a tax-collector in Birmingham. Amount \$2514. He was an active member of the Methodist church at Nantasket village, and a prominent worker in the Sabbath school.

We can all do something for each other in this world, if we only try. Do not let us forget what Wordsworth taught us so long ago, that "the primal duties shine aloft like stars," while "the charities that soothe and heal and bless are scattered at the feet of man like flowers."—*James T. Fields.*

Some antiquarian has discovered that "Whom, Emma," is not new to this age. Matthew Prior, generations ago, wrote: "Oh, day, the fairest one that ever rose, / Period and end of anxious Emma's woes." But though "Emma's woes" ended, we seem to have fallen upon a new period of "Whom, Emma."

**MEXICO LOQUITUR.** Sound the trumpets! To the wars: Roll the drums! roll the drums: Already the earth is drinking in blood—Ourfranks, they know not a traitor; Death to the daring invader!

The Mechanics' Exhibition in Boston came to a close Saturday evening, Nov. 2d. An immense crowd was in attendance. Appropriate speeches were made by President Paul and Vice-President Slack.

The steamer Helvetia, from Liverpool for New York, came in collision, off Tucker Light, Oct. 31st, with the British revenue cutter Fannie, which foundered almost immediately. Seventeen of the Fannie's crew were lost and seven saved.

**FORGIVE AND FORGET.** Forgive and forget is better Than living with a feeling ill; Of revenge in thy breast to abide, For thy step through life's path will be lighter, When the load from thy bosom is east; And the sky that's above thee be brighter, When the cloud of displeasure has passed.

Starting statements are made by the United States Consul at Tangier, of the fearful ravages of the cholera in the interior of Morocco. Business is paralyzed, and the cholera is sweeping over the middle and southern provinces, where hundreds are dying of starvation. To all these miseries small-pox and malignant fevers add their horrors.

An eminent British physician, after years of investigation, announces that the eucalyptus tree does not cure ague, and has no beneficial effects whatever when planted in malarial districts. There is another idea smashed; here is another venerable faith torn from the human breast. We will never again plant another—(Pray, somebody, what is an eucalyptus tree, anyhow.)—*Hackney.*

Bro. Talmage having interviewed New York by moonlight, gave his congregation a great sensational treat last Sunday. We very much doubt the wisdom of parading such human lies as he so fluently describes before the youth of the land. Won't it excite their curiosity to see what he has seen, rather than deter them from visiting such places?

The weary-hearted Philadelphia Bulletin thus sighs out its complaint upon the unheeding air: "What is home without a mortgage? For three-quarters of its worth? Interest and taxes make it Quite the dearest spot on earth."

"In my airy days," remarked the old man, as he shovelled coal into the schoolhouse bin, "they didn't use coal to keep us school young 'uns warm, I kin tell you." "What did they use?" asked a boy near by. "A'sad, far-away look seemed to pass over the old man's face as he quietly responded: 'Birch, my boy, birch.'"

Gen. Sheridan, says the Boston Transcript, knows something about the Indians. His statement, therefore, that "kind treatment, administered with steadiness and justice, would relieve our Western frontier from all the appalling horrors arising from Indian outbreaks," accords so nearly with the testimony of others whose business has brought them into close relations with the different tribes on the Western border, that it should not be lightly considered. Kind and just treatment the Indians can claim as a right, and the Government should see to it that its undoubted purpose to thus treat the Indians is not defeated through the aversion of any of its agents.

**COMPARATIVE VALUES.** "De big sunflower may rise above / De modest 'tater vine, / And brag about its Sunday clothes, / And put on airs so fine; / But when de winter howls around, / An' de snow lies on de doah, / De big sunflower, oh! I whar am he? / De 'tater has de doah."

Said a friend to a bookseller: "The book trade is affected, I suppose, by the general depression. What kind of books feel it most?" "Pocket-books," was the laconic reply.

Some members of the Presbyterian Synod object to the employment of "evangelists," because they are a variety of preacher unknown to the constitution of the church. The Jewish church made a similar objection to Jesus Christ.

The winter comes, the frost benumbs / All tribes that walk, or creep, or fly; / From the chill north fell tempests blow; / The streams are frozen, and fast the snow / Is sifted from the cloudy sky. / Oh, hours of winter and of gloom, / When no bird in the woods sings, / Ye, too, are feeling!—such the doom / Of man and all sublimar things. / How pain and dread, like visions, fly! / How winter and how age go by! —*W. L. Shoemaker.*

Business dyspepsia is what the Troy Press calls it. And yet nobody wants the country to die-just at present.

The last great official act in connection with the Exposition Universelle, the distribution of awards, took place Oct. 22d, at the Palais d'Industrie, Paris.

Dr. Rush on the Severe Yellow Fever.

Spirit Dr. Benj. Rush has very recently given, through the mediumship of Dr. Stone, the author of *The New Gospel of Health*, the following communication:

**VERIFIABLE CO-WORKER.**—To address you on the subject nearest my heart at this time, and as my highest sense of duty to humanity would require, would occupy many hours, but as time and space, as well as strength, are precious to you, as well as health, I cannot be brief, and confine myself to a few leading and important principles. I allude to the scourge of disease commonly known as "yellow fever," and realize fully your desire to hear as I do mine to impart.

First, then, the disease begins in latent blood. No persons can accept the disease, though daily conversant with it in its worst forms, until their own blood becomes impregnated with the seeds of the virus, which is cast off by those afflicted. To prevent this, frequent ablutions in water of cologne, or alcohol, and water equal parts, should be adopted, and cloths dipped or wrung out from the same solution, should be worn on the stomach and nape of the neck, while common rock salt, pulverized, placed in the shoes, so as to be dry on the soles of the feet, there to dissolve, then to be renewed by more; also sipping salt water, and placing the palm of the hands in it, or rubbing the hands and entire person in dry salt, prevents the germs from entering or breeding their venom in the blood of the physician or attendant. Nowhere will this fall as a preventive, unless the virus or something akin to it is already in the blood; then this will not prevent the seeds from ripening and bearing fruit in the formation of the disease.

Second, To cure, after patient is exposed and the disease is assuming its worst forms or types, is not the work of a positive trial but a passive one. Heat is the method, not cold; expansion, not contraction; rejection, not suppression; therefore, instead of retarding by closing the pores, assist by opening them. Heat the patient by any kind of moderate bath, without applying the usual alternative of cold afterward, rubbing the person with a dry towel instead of cold water. I would like to give a specific recipe, but have not time, and as you have no chance for its application, it is not practicable only as you might leave it on record for future generations.

Third, To prevent its external spread, fire should be kindled in all the infected neighborhoods, and even where there is danger of infection, the more inflammable material burned and the more explosive the elements used, the greater success will result. The greater the consciousness made the more will the waves of the disease be broken (it travels in waves or tremulous vibrations) and its course interrupted and the germs destroyed or killed. Repeated shocks from heavy cannon, or conducted by means of blasting rocks, with glycerine, breaking the waves, will cut off the channels of the disease. The jar also dislodges the particles from their beds and destroys their life, the same as moving eggs in a nest prevents their hatching. Heavy frosts kill the life of the germs, and render nugatory their power of motion, therefore the wave currents have no power to carry them about and scatter the seeds of death.

Remember, I have given you but the outlines of this most hideous and unapproachable disease, but the principle here laid down and carried out would render powerless this most formidable enemy.

Yours for human recovery,  
BENJAMIN RUSH, M.D.

Dr. Richardson's Birthday Anniversary.

To the Editor of the Banner of Light: A very pleasant social reunion was enjoyed by many of the friends of Dr. A. H. Richardson, who to the number of some three hundred filled the beautiful, cosy hall just fitted up by Moses Dow, Esq., in his Waverley Building at Charlestown. The occasion was the fifty-fifth anniversary of the general Doctor's birthday, which, happening on Sunday last, favored the general attendance of so large a company. Bouquets and baskets of fragrant flowers in rich profusion, sent in by friends, adorned the desk and platform, and a large star of evergreen stily symbolized the auspicious star of his destiny—the consciousness of immortal life.

The Doctor's hearty and soul-felt greeting to his friends, in a few brief words, opened the exercises; and, most appropriately, the well-known orchestra of several pieces, led by his son, Howard, and known as Richardson's Orchestra, of which his daughter is also a member, followed with their contribution of rare and admirably executed music. The exercises were pleasantly diversified with readings by Miss Maria Adams and Charles Sullivan, addresses by Dr. H. B. Storer, Mrs. Jennie Rudd entranced, Dr. Grover in rhyme, John Wetherbee, Esq., with wit and wisdom blended, Dr. I. P. Greenleaf, Henry C. Laill, Mrs. Cushman, Dr. Greenleaf, and Dr. Currier. The cornet and violin solos were admirably rendered, as were all the orchestral pieces, and the songs of Mr. Sullivan and Miss Adams were much enjoyed. Everybody present seemed in the most genial mood, nearly all old acquaintances, and a feeling of sincere regard and hearty good will for Dr. Richardson and his family pervaded the entire assembly.

The Doctor expressed the hope that the beautiful philosophy and religion in which he found the crowning joy and inspiration of his life, might be the subject of the speakers' remarks, rather than any attempts to eulogize his humble self; but the speakers all found it difficult to avoid saying something in appreciation of the man whose kindness of heart and useful life illustrate the virtues of that philosophy and religion in which he believes.

**DEAR BANNER.**—I find in the *Religio-Philosophical Journal* of May 3d, 1873, the following positive endorsement of the mediumship of Harry Bastian, of Chicago: "Spirits do tie and untie Harry Bastian; spirits do put on and take off his coat when he is securely tied, exhibit their faces and forms, raise him onto and off of a table, wind up a music box without a visible key."

Harry Bastian's first appearance in Chicago was the result of solicitation on the part of the editor of the *Journal*, and for a long time he was the medium at the "Circle Room" of that paper. Abundant opportunity was therefore had by the editor and his assistants to test the genuineness of his mediumship, and the above endorsement therefore carries great weight. I know that its reproduction now will be pleasant reading to the large circle of this medium's friends and well wishers.

Yours for truth,  
CHAS. A. WARDEN.  
Auburn, N. Y., November 2d, 1878.

Spiritualist Meetings in Boston.

**PARKER MEMORIAL HALL.**—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2:30) during the season of 1878-9. Good lectures and excellent music. The public are invited to attend free of charge. W. J. Colville will lecture during November. For order, see Com.

**AMORY HALL.**—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10:30 a.m. The public cordially invited. J. B. Hatch, Conductor.

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

**CHICKERING HALL.**—The Spiritualist Ladies' Aid Society will meet at this place, Parker Memorial Building, Berkeley corner of Appleton street, every Wednesday afternoon and evening. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

**EAGLE HALL.**—Spiritual Meetings for speaking and testing are held at this hall, 616 Washington street, every Sunday, at 10:30 a.m. and 2:30 and 7:30 p.m. Excellent quartette singing provided.

**WATERFORD HALL.**—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

**Amory Hall.**—The entertainment to-day was unusually long, and very fine. Many repetitions were called for, but no responses were made on account of the length of the programme. The school presented a grand show as to numbers, and the audience was large. The call to order was made promptly on the hour, and the services were conducted with ease and precision, so much so that one of the speakers (Dr. Currier) complimented the scholars upon their improvement in the choice of the selections, and also the decided betterment in the rendering. We feel grateful for this (I trust I may be allowed to say) deserved compliment. All we ask is the sympathy and support of the Spiritualists and lovers of the young, and we will give you in return our best efforts. With an orchestra of from ten to twenty pieces (though their pay is nominal) if anything, and whose services are serving of great praise, the hall rent, paraphernalia, and incidental expenses, one can readily see expenses cannot be met by the admission fee of five cents; but true friends have come forward and contributed to relieve our necessities. The dear old *Banner of Light* and its proprietors have ever been firm and true to the in-

terests of the Lyceum. God bless them and all who have contributed in any way to our prosperity; the reward must surely follow. We would like to call attention to a series of entertainments for the benefit of the Lyceum, to take place the second Tuesday of each month, in the evening, at this hall. Tickets, twenty-five cents, to be had of the officers and leaders.

The exercises to-day consisted of a selection by the orchestra, led by Prof. Bond; singing; responses, and Banner March by the school; song, "Rest thee, mother, rest thee," Little May Waters; recitations, "The Idle Boy," Willie Graydon, "A Little Sermon," Jennie Bicknell, "The Tiny Raps," Jennie Lotrop, "Old Time," Arthur Bond, "Mamma's Kiss," Eva Folsom, "The Vagabond," Elsie Peabody, "Conquer and Rest," Oscar Dresser, "What is Love?" Charles Lotrop, "A Sign Board," May Waters, "The Smack in School," Ella Carr; song, "The Sailor Boy," Florence Danforth; song, medley, Mr. Fairbanks; song, Nellie Thomas; piano solo, little Jennie Beals; selection by orchestra, introducing cornet solo by Prof. Alonzo Bond; selection, flute and accordion, Staples Brothers; select reading, "Dinah and the Telephone," Miss Helen M. Hill; remarks by Col. Scott and Dr. Currier; wing movements and Target March, closing with selections by the orchestra.

WM. D. ROCKWOOD, ORG. SEC.  
Children's Progressive Lyceum No. 1,  
Boston, Nov. 3d, 1878.

**Monthly Concert.**—The Boston Children's Progressive Lyceum will hold their first monthly concert of the season at Amory Hall, Tuesday evening, Nov. 12th, commencing at 8 o'clock. The exercises will consist of vocal and instrumental music, recitations, &c. At 10 o'clock the floor will be cleared for a social gathering, which will continue until 12. Music will be furnished by Prof. Bond. The price of tickets for the whole entertainment is only twenty-five cents, which can be procured of any member of the committee, at the Lyceum on Sunday, or at the door on the evening of the entertainment. Spiritualists, and all others, should avail themselves of this opportunity to give the Lyceum a helping hand, and at the same time procure a four-hour's enjoyment seldom obtained at so small a cost.

**Entertainment Committee.**  
R. O. LAGROS,  
I. G. BOWMAN,  
MRS. C. C. HAYWARD,  
MRS. G. P. PRATT.

**Charlestown District.**—The course of meetings that have been held in Army and Navy Hall will hereafter take place in Abbottsford Hall, Waverley Building, on Sunday evenings. Next Sunday evening, Nov. 10th, Capt. H. H. Brown from Michigan will speak in this hall at 7:30. He will be assisted by Mr. Vandercrook, who will on that occasion sing several fine inspirational songs. C. B. M.

Movements of Lecturers and Mediums.

Speakers having matter for this Department are reminded that the *Banner of Light* goes to press on Tuesday of each week, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday preceding the day of going to press.

Bishop A. Beals has been reëngaged to speak in Waukegan, Ill., and at Whitlitt for the month of November. His meetings have been well attended at both places, and the increase of interest has encouraged the friends to continue them another month. A correspondent, writing from Waukegan, says: "The old Spiritualists here have been revived in their zeal, and many new converts have been recently added to the ranks."

J. Frank Baxter commenced a month's engagement before the First Spiritualist Association of Philadelphia, Sunday, Nov. 3d.

W. L. Jack, M.D., will return to his office, 60 Merrimac street, Haverhill, Mass., on the 15th of November. Capt. H. H. Brown and Mr. Vandercrook occupied the rostrum at Fane Memorial Hall Sunday afternoon and evening, Nov. 3d, and are reëngaged to speak there next Sunday morning and afternoon. In the evening they speak before C. B. Marsh's course at Abbottsford Hall, Waverley Building, Charlestown District. About the first of December they will commence their western tour by way of Detroit, Chicago, St. Louis, etc. Friends along the route who may desire their services can address them, up to Dec. 10th, care this office.

Mrs. Clara A. Field spoke before the Society of Spiritualists in Quincy, Mass., last Sunday, and will lecture at the same place next Sunday afternoon, 10th inst.

Special Notice.

Prof. Westcott is open for a few more engagements to address the people upon the "Exigency of the Times." Present address, Medford, Mass.

(Caldwell Times, Nov. 8, 1878.)

"Prof. Westcott delivered at the City Hall an exceedingly interesting and instructive lecture."

(Boston Evening Traveller, May 1, 1876.)

"We think that those who attend Prof. Westcott's lectures will be interested and instructed."

(Boston Herald, Nov. 13, 1877.)

"They should be heard to be appreciated."

(Yarmouth Register, April 21, 1877.)

"Prof. Westcott delivered his lecture on 'Reason and Common Sense' to a crowded house, who testified their approval by extending a unanimous invitation to deliver another on Saturday."

(Hartford Independent, May 3, 1877.)

"Prof. Westcott lectured to a large audience in Dorie Hall, and the Professor treated his subject in a scholarly manner, winning the respect of his audience by his earnest and eloquent style of speech."

Additional references furnished to any interested party.

Correction.

To the Editor of the Banner of Light:

In Mr. Adams's account of our stance in the *Banner of Light* for Oct. 26th, he says that Mr. Holmes was secured in a cage during the dark séance. It should be secured in a cage during the light séance.

Mr. Wetherbee's article in this week's issue makes the occasion commemorated to be the twenty-fifth anniversary of the commencement of Mrs. Holmes's public mediumship. Instead of the twentieth, as it should be. Also *Rosie Yambou* is mentioned instead of *Rosie Tumbou*. Several other errors appear of minor note.

Oct. 30th, 1878. J. N. HOLMES.

As will be seen by reference to our fifth page, J. William Van Namee has removed his office from 19 DeKalb Avenue, to 318 Livingston street, Brooklyn, N. Y.

RATES OF ADVERTISING.

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

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

A *HAIRY* for Agents, Thirty cents per line.

Agate, each insertion.

Payments in all cases in advance.

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

Electrotype or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date 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. 13w\*.Au.10.

**THE MAGNETIC HEALER, DR. J. E. BRIGGS,** is also a Practical Physician. Office 121 West Eleventh st., between 5th and 6th ave., New York City, J. V.

**J. V. Mansfield, TEST MEDIUM,** answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.S.

**Dr. F. L. H. Willis.** Dr. Willis will be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O.S.

JENNIE ELLSWORTH STANSBURY, Medical, Business and Test Medium, 176 Plane st., Newark, N. J. Answers letters, open or sealed, \$1.00. How to Become a Clairvoyant. Book by mail 10c. N.S.

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.

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

**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.

BUSINESS CARDS.

**Lydia E. Philham's Vegetable Compound** is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle 1/2 doz. for \$5.00, sent by express. Sent by mail in the form of Lozenges at \$1.00 per box. Address MRS. LYDIA E. PHILHAM, 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 our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Moise at his residence, Elm Tree Terrace, Uxbridge Road, Derby, England. Mr. Moise also keeps for sale the *Spiritual and Reform Works* published by us. COLBY & RICH.

**PHILADELPHIA BOOK DEPOT.** DR. J. J. MOISE, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Bookstore sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Parties in Philadelphia, Pa., desiring to advertise in the *BANNER OF LIGHT* can consult Dr. MOISE.

**PHILADELPHIA PERIODICAL DEPOT.** WILLIAM WADSWORTH, 230 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, Pa., has the *Banner of Light* for sale at retail each Saturday morning.

**ST. LOUIS, MO. BOOK DEPOT.** MRS. M. J. REGAN, 201 North 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**WASHINGTON BOOK DEPOT.** RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**HARTFORD, CONN. BOOK DEPOT.** E. M. ROSE, 36 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

**ROCHESTER, N. Y. BOOK DEPOT.** WELLS, HAZARD & CO., Booksellers, 141 Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

**BALTIMORE, MD. BOOK DEPOT.** WASH. A. DANRIN, 705 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light* and the *Spiritual and Reform Works* published by Colby & Rich.

**NEW YORK PERIODICAL DEPOT.** S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

**NEW YORK BOOK DEPOT.** D. M. BENNETT, Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reform Works* published by Colby & Rich.

**NEW YORK BOOK AND PAPER AGENCY.** T. O. STRANDBERG, keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 3d street.

**CLEVELAND, O. BOOK DEPOT.** LEESE, HAZARD & CO., Booksellers, 122 Dearborn street, Cleveland, O., keep for sale the *Banner of Light* and the *Spiritual and Reform Works* published by Colby & Rich.

**SAN FRANCISCO, CAL. BOOK DEPOT.** At No. 319 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 Pans, Planchette, Spencer's Pencil and Negative Powder, Orion's Anti-Tubercle, Dr. Storer's Satisfactory Remedy*, etc., Catalogue and Circulars mailed free. Remittances in U. S. currency and postage stamps received. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

**CHICAGO, ILL. PERIODICAL DEPOT.** W. H. HARRISON, 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other Spiritual and Liberal Papers always for sale.

**ROCHESTER, N. Y. BOOK DEPOT.** WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published at the BANNER OF LIGHT Periodical House, Boston, Mass.

**LONDON, ENG. BOOK DEPOT.** W. H. HARRISON, 38, 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, ENG. BOOK DEPOT.** J. BIRCHALL, 10, 12, 14, Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

ADVERTISEMENTS.

JOSEPH JOHN'S WORKS OF ART.

The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydeville. Size of Sheet, 24 by 20 inches; Engraved Surface, 14 by 11 inches. Steel Plate Engraving, \$1.00.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sentiment, after the manner of the old school, depicting eyes, and reveals the guardians of the spirit-world. Size of Sheet, 24 by 20 inches; Engraved Surface, 15 by 11 inches. Steel Plate Engraving, \$2.00.

Life's Morning and Evening.

AN ART POEM, IN ALLEGORY. A river, symbolizing the life of man, winds through a landscape of life and death, leading to a distant shore, where a boat, containing an aged pilgrim, an Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the sun, an emblem of eternal youth—singing "Life's Morning" to live good and pure lives, so, "That when their bark shall float at eventide, / They may, like 'Life's Evening,' be fitted for the 'crown of immortality'." Size of Sheet, 20 by 22 inches; Engraved Surface, 20 by 12 inches. Steel Plate Engraving, \$2.00.

The above engravings can be sent by mail securely on rollers, postpaid, by lock of hair, \$4.00 and 3-cent stamps. For sale by COLBY & RICH.

AGENTS WANTED ON

MASONIC Salary or Commission.

**NOW READY!** The great work, "Origin of the Order," singular form of initiation in the line of Solomon, Severe Testimonials, and Circulars, 20 full-page Engravings. A *HAIRY* for Agents, Sent at once for Descriptive Catalogue and terms. **MASONIC PUB. UNION.** 731 Broadway, New York. Nov. 9.—4w\*

**MRS. F. H. MUMLER,** 787 Tremont Street, MESMERIC PHYSICIAN.

CANCERS, Tumors, Nervous and all Chronic Diseases. Office hours, 9 A. M. to 12 M. 3w\*.Nov. 9.







## New York Advertisements

## THE GREAT

**SPIRITUAL REMEDIES**  
**MRS. SPENCE'S**  
**Positive and Negative Powders.**  
**BUY the Positives** for any and all manner of disease  
*Except* Paralysis, Dizziness, Amnesia, Typhoid and  
Typhus Fevers. **Buy the Negatives** for Paralysis, Dizziness,  
Amnesia, Typhoid and Typhus Fevers.

**Positive and Negative** (half and half) for Chills and Fever.  
Mailed, postpaid, for \$1.00 a box or six boxes for \$5.00. Sold by Apothecaries at my risk and expense. Large quantities sold by Money Order. Pamphlets mailed free. Agents wanted. Sold by Druggists.  
Address: **Prof. Payton Spencer**, 138 East 16th street, New York City.  
Sold also at the Banner of Light Office. Oct. 5, 1891.

**JUST PUBLISHED--SENT FREE**

**Miss Lottie Fowler,**  
THE world-famous Medical and Business Spiritual Medium and Magnetic Healer, 60 West 23rd street, New York, -14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-10

**SURE REMEDY FOR BALDNESS.** Prescribed Free to any person who will accept of a trial. It is the only hair restorer known to the world. It is made by Dr. J. C. Ayer & Co., Lowell, Mass. It is sold by all druggists. It is the only hair restorer known to the world. It is made by Dr. J. C. Ayer & Co., Lowell, Mass. It is sold by all druggists.

**MRS. LYDIA MYERS,** reliable. Trance and Test. Medium, 20 East 7th street, near 3d avenue, first floor, New York City.

**Mrs. Elizabeth Hiton.**

**173** THIRD STREET, BROOKLYN, E. D., N. Y.  
 Medical Chaiwayan. Reads the interior condition of the patient, whether presented by "cough of hair, Pitt \$1.00 and postage. State age and sex. Mrs. Miller's well known Cough Mixture, an undaunted remedy for diseases of the lungs and chest, especially adapted to the consumptive price 50 cents and \$1.00 per bottle. Hours 9 till 4 p. Sundays 9 till 12. Nov. 2.

**Mrs. Nellie M. Flint,**  
ELECTRICIAN, and Healing and Developing, 601  
1200 Jordanian street, opposite C. & H. Bank, Brooklyn  
N. Y. Hours 10 to 4. Nov. 9.

**THE MAGNETIC TREATMENT.**  
SEND FIFTY-FIVE CENTS TO DR. ANDREW  
S. SPONE, 1111 Ave. C, and obtain a free, handy illustrated book on this system of vitalizing treatment.  
Oct. 5.

ANY of the Profitless Cards you ever saw, with name

24c, pos. paid. G. L. R. BIRD & Co., Nassau, N. Y.  
Oct. 26, 26c

W. M. H. COFFIN, Magnetic Healer, 173 Third  
Street, Brooklyn, E. D. N. Y. 4c - Oct. 29.

---

# PSYCHOGRAPHY

ILLUSTRATED WITH DIAGRAMS.  
BY "M. A. OXON."

SYNOPSIS OF CONTENTS.

List of Works bearing on the Subject.  
Preface.  
Introduction.  
Psychology in the Past; Goldenrod's Chances.  
Personal Experiences in Private; and with Public Schools.

*General Correspondence for Evidence.*

1. *That Abolition for the Season.*  
*of Mrs. E. C. Johnson*. — Mrs. E. T. Brown, in a Main-Report, Mr. John A. Bains, Mr. H. D. Jordan, etc.
2. *Of Hearing*—Evidence of Mr. Seipant Cox, Mr. George King, Mr. Henrich Wetzwood, Canon John Barneson Van Vorst, Dr. H. Adair, Wm. P. Adhead, E. F. Fairbank, J. M. Gage, L. E. Gagne, James Glasgow, John Welchley, H. B. Street, Dr. A. McMichael, Edw.

Committee with Watkins.  
 II. *From the Writing of Languages unknown to  
 Psychic:*  
 Ancient Greek - Evidence of Hen. R. Dale Owen and M.  
 Blackburn (Slader); Dutch, German, French, Spanish, Por-  
 tuguese (Sad); Russian - Evidence of Madame Blavats-  
 ky (Watkins); Romule - Evidence of T. T. Tunayen (Wa-  
 kins); Chinese (Wallace).  
 III. *From Social Tests, which Perceive, &c. signs of*

*Journal of the Writing:*  
 Psychics and Conjurors: Contradicted; Slade before the I.  
 Spiritualists: See Table. British-Natal Association.  
 Evidence of Rev. J. Page, H. C. Hooper, W. H. Harrison,  
 J. S. Searan (Slade); Writing within Slade's seerily seen  
 together. Evidence of Mrs. Andrews and J. Mould; Dis-  
 crepancy between the Evidence of the Experiments of  
 J. R. Wallace, F. R. S. and the Experiments of Woodhouse,  
 P.; Rev. Thomas Colley, W. Oxley, George Widd, M. J.  
 Miss Kishington; Writing in Answer to Questions: Is  
 a closed Box. Evidence of Messrs. Ashford; Statement  
 of the Evidence of the Experiments of the Experiments of  
 Monk were conducted at Kewbury; Writing on Glass  
 Coated with White Paint. Evidence of Benjamin Colley

Letters addressed to *The Times*, on the Subject of Prosecution of Henry Slade; by Messrs. Joy, Jeard, Prof. Barrett, F. R. S. E.  
Evidence of W. H. Harrison, Editor of *The Spiritualist*.  
Summary of Facts Narrated.  
Deductions, Explanations, and Theories.  
The Nature of the Force: Its Mode of Operation—Evidence of C. Carter Blake, Doc. Sci., and Conrad Cook, C. E.

The Psycho-Physiological Sciences  
AND THEIR ASSAILANTS.

BEING A RESPONSE BY  
ALFRED R. WALLACE, OF ENGLAND;  
PROF. J. R. RUCHANAN, OF NEW YORK  
DARIUS LYMAN, OF WASHINGTON;  
EPES SARGENT, OF BOSTON,  
TO THE ATTACKS OF  
PROF. W. D. CARPENTER, OF ENGLAND

AND OTHERS.

Those who have followed the course of the crushing view of Dr. Carpenter which Dr. J. R. BUCHANAN from week to week contributed to the columns of the *Banner of Light*:

Those who have perused the well-weighted arraignment this would-be expander of Spiritualism in which PROF. A. WALLACE has given in the world:

Those who have enjoyed the reading of the clear-cut sentences in which DARIUS LYMAN, ESQ., has given utterance to his thought in this connection; and

Those who cherish pleasant memories of the telling tale dealt by EPES SARGENT, ESQ., in his admirable brochure "Does Matter do it All?";

Will be, we are sure, glad to find all this body of irrefragable evidence for the truth and reliability of Spiritualism, together with much new matter on the subject.

And those who approach the book without having had such preliminary reading, will find in it a mine of rare information clothed in attractive and readable form.

The work is one which no student of the Spiritual Philosophy and no public or private advocate of its teaching can afford to let pass without a thorough, a consecutive and

**THE WORLD'S**  
**Sixteen Crucified Saviors**  
**Or, Christianity Before Christ.**

Containing new, startling, and extraordinary revelations  
in Religious History, which disclose the Oriental origin  
of all the doctrines, principles, precepts and  
miracles of the Christian New Testament, and  
furnishing a key for unlocking many of its  
Sacred Mysteries, besides comprising  
the history of Sixteen Oriental Cru-  
cified Gods, etc., etc.,  
BY KEDSEY GRAYES

This wonderful and exhaustive volume by Mr. Gray, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of labor necessary to collate and compile the vast information contained in it must have been severe.

Printed on fine white paper, large 12mo, 380 pages, with portrait of author, \$2.00, postage 10 cents.

For sale by COLBY & RICH.

**History of the Conflict Between Religion and Science.**

BY JOHN WILLIAM DRAPER, M. D., LL. D.,  
Professor in the University of New York. Author

"Treatise on Human Physiology," "History of the  
 Intellectual Development of Europe," "History of  
 American Civil War," and of many Experimental  
 memoirs on Chemical and other scientific subjects.  
 Cloth, 12mo, \$1.75, postage 10 cents.  
 For sale by COLBY & RICH.

**The Spiritual Teacher and Songster**

The author says in his preface: "These readings, responses, and collections of hymns and songs are offered in part, temporarily, as a want felt by circles and societies of Spiritualists in their social and religious gatherings. Strangers finding their way into our halls wish, naturally enough, to read some statement of principles; or, some way to ascertain something of our doctrines and general teachings. There seems to be a growing desire to

Price 15 cents, postage free.  
For sale by COLBY & RICH.

---

## ACHILLES' WRATH.

This neat *brochure* in verse is printed on elegant thin paper, paper covers, 12mo., 32 pages. 25 cents, postage 1¢.  
For sale by COLBY & RICE.



## Pearls.

And quoted odes, and "wrote the words long,  
That, on the stretched forefinger of all time,  
Spark'd forever."

### THE HOME OF SPIRITS.

Their skies are bright, their lives serene,  
Strangers are they to pain and fear,  
No sorrow comes to them, nor care,  
Nor night to mar each loveliest scene.

Never put pen to paper in a passion.

### THE INFLUENCE OF SONG.

I love to sing when I am glad,  
Song is the echo of my gladness,  
I love to sing when I am sad,  
Till song makes sweet my very sadness.  
'Tis pleasant time when voices chime  
To some sweet rhyme in concert only,  
And song to me is company,  
Good company, when I am lonely.

Good words do more than hard speeches, as the sun-  
beams without any noise will make the traveler take  
of his look, which all the blustering winds could not  
do, but only make him find it closer to him.

### PARABLES.

As molting snow leaves bare the mountain side  
In spaces that grow white and note white,  
So melted from the sky the lonely field  
That had the face of summer. Laid and ledges  
And waste of glittering waters send a glare  
Back to the smiling sun. The trailing air  
Lays, sea on sea, along the bottom's edge.  
And on that upper ocean, clear as glass,  
The tall ship followed with deep mirrored sails,  
Like clouds, wind moved, that follow and that pass.  
And on that upper ocean, far and fair,  
Floating the islands all unseen before,  
Green grew the ocean, shaken through with light,  
And blue the heavens, flecked with plummy white,  
Like pinnacles of the wind, from over the rocks.  
The birds which saw and in shrill piping flock,  
And through the dawn, as through the shadowy night,  
The sound, I saw that I do sleep on the shore.

The great thoughts are winnowed if not linked with  
beauty, and they will work in most surely when  
arrayed in their *MAJESTIC CLOTHING*.

## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. E. DUNSON, M. D.

FRANCE.

The October number of the *Revue Spirite*, Paris, has been received. It contains a great amount of interesting matter, which may be briefly summed up as follows: A séance with Mr. Slade, where the magnetic needles, known as the "magnetic compass," were made to oscillate as desired, without human or any visible contact by which they could have been affected. The report is from Léon Adolphe de Bourbon, of the Royal Guards, who, with a noted advocate, M. V. S., had a meeting, by appointment, with Mr. Slade, at the Hazy, in the month of June last. He says that he had about fifty sittings with this noted medium, "all of which were crowned with the most perfect success." To add to the interest which is naturally attached to this important manifestation, drawings are given of the table, the position of the sitters, the compasses between the arms of Léon de Bourbon, as far from Mr. Slade as possible, and the several positions of the needles as they were requested to move, one pointing, for instance, to the southwest, the other to the north of west at the same instant. Sometimes one needle oscillated alone. The writer adds a suggestion, perhaps of moment, which is, that a vessel may be wrecked through malign influence, where the helmsman happens to be a medium possessing the wonderful gift with which Mr. Slade is endowed. What say our *astute* scientists and our *learned* editors?

The *Revue* favors us, also, with one of Mme. Blavatsky's piquant articles, in which she not only ably defends herself and her cause, but pays a noble tribute to the teaching of the Prince Siddhartha. It is, in fact, a reply to "one of that race of bigfeds," who, having misrepresented her and her sentiments in the *New York World*, "have not been classified by the *Leaves of the Sciences*, under the rubric of *Teratology*, when they treat of human monsters." Mme. B. here declares herself a citizen of these United States, and ridicules the tendency in a republic to give to all foreigners titles. She says also:

"It is true that I regard the philosophy of Gautama Buddha as a system *plus sublime*, the pure, pure, and above all the most logical of all others. But this system, disfigured for ages by the ambition and fanaticism of priests, has become vulgar, its forms and practices *outré* or *exotérique* or popular, resemble too much the Romish, which is a servile copy of them."

That the study of Oriental literature is becoming more general, is evident from the fact that we see quotations from its vast store, as we have been in the habit of seeing from the Latin, French, etc. In "Free Thoughts," an able article by Mr. J. C. Gaillet, in which the importance of the unvarying laws of the universe is considered, he says: "Nothing expresses the Truth better than the text, old as the world, one may say, of the philosopher Hindu Narada: 'It is necessary to study to know, it is necessary to know to comprehend, it is necessary to comprehend to judge.'"

A lengthy treatise on the relation of man to his organism, on the doctrine of Leibnitz and others; an article, illustrated, on the weighing of mediums, etc. I must thus pass over to give a line or two to the following. A correspondent of the *Revue* states that the apparition of a faithful dog is to him a fact: that he has only to call him to see him, and to actually feel his caresses as he leaps upon him. An objection to the Theosophists' principles seemingly not well understood, comes from Pekalongan, Island of Java. The Trinity of our composition where it is not in accord with A. Kardec, "leading us back to Pantheism," and the statement that the kingdom of heaven is to be taken by violence—representing it as not true—are the main features of said objection. The death of Mme. Cordurié and of Count Adolphe Poninski are recorded with profound regrets. The latter, it seems, left the Chamber of Deputies of his native place to go to Leipzig to devote himself to our noble cause. Here is also a translation of Prince Wittenstein's letter to Mr. Harrison, in which he states that though some spiritualistic mediums had predicted that the Russian war would be fatal to him, he was assured by a Theosophist that he should be protected; and sure enough, though he actually sought the places most exposed to the enemy's fire, no shot was fired while he was there.

Le *Devoir*, of Guise (September 15th and 22d), so earnestly and ably devoted to the cause of the just remuneration of labor, is also before me. It is a great pity that exactly such a publi-

cation as this is not in the house of every laborer, that he might learn the advantages of associations like this at Guise, where labor has all that it craves, with the very superior advantages of domestic, social, educational conditions that a man with a wise head and the well-being of his fellow-man enthroned there as a motive power, could institute. The first article of the *Devoir* has a smiling face, and is headed, "The Fête Day of the Children," with these introductory lines: "Every year the Familistère of Guise celebrates two fêtes or festivals." One is the fête of labor, given on the first Sunday in May, the epoch when Nature gives her most striking examples of activity; the other, the fête of the children, given on the first Sunday in September, the time when Nature furnishes the grain for the sowing of future harvests." But I have not touched upon a powerful protest against the action of the police in Paris in breaking up a peaceable gathering of representative workmen, and which Louis Blanc and other deputies will make a noise about; nor the extolled speech at Dreux, of the Minister of Instruction, who earnestly advocated the education of children and the construction of schools for that purpose—commemorating an event of the kind at Dreux; nor the extract from the *Semaine de Laval*, an ultramontane journal, which discourses thus: "An immense cortege of saints had to appear before Pius IX. when he emigrated from this life to heaven. The Virgin Mary gave him a brilliant crown for the one he laid aside here," &c.; nor upon articles concerning Mr. Edison and his marvelous inventions; two sisters, Victoria and Giovanna Barbon, who, at an examination at the Academy of Letters at Venice, were pronounced the first of the thirty-four competitors; the recognized advantages in the United States of public reading-rooms; the right to exist; and the International Congress of the Rights of Women, in which many countries were well represented.

La *Revue Monastique*, Paris, Sept. 16th, announces a "Fédération Universelle," which has among its many good objects to kill the cold serpent of lies which lifts its head against the truths of magnetism—the serpent that hides in caves and dare not look at the light; an idea most applicable to the opponents of Spiritualism. The Society's proclamation of aims and requirements is sufficiently noble, and it has elected for its President the venerable, the noble, the Baron du Potet, a gentleman to whom the whole world is largely indebted for many important facts and an impressive heroism that has dared to defend unpopular truths. In an address just delivered before the above-named association he said: "I know magnetism. For more than sixty years I have struggled to affirm it; for more than sixty years I have combated the habits and prejudices of the false sciences that represent official science." Magnetism is a subtle fluid that Nature imparts to us for the benefit of our fellow-creatures. This force was known to the ancients; the pythoneses, diviners, sorcerers of the middle ages operated solely with it." &c. A continuation of an article on "Spontaneous Somnambulism" is worthy of note; also M. Nodder's definition of "Charm"; but space is lessening.

### BELGIUM.

Le *Messenger*, of Leige, (Sept. 15th and Oct. 1st), has come, and is full of good sound matter. "The Manities of the Pains of Hell"; "Studies of Fluidism"; "History of Human Sacrifices"; "God and Creation," and "Progression of the Vital Force," are the more prominent subjects considered. A short account is given of a séance with Amélie, in which several spirits appeared, and branches of a coniferous tree were thrown upon the table—done by request, and within the space of five seconds. A very encouraging report of the progress of Spiritualism at Douai, Arras and Aniche, is also afforded us—new groups being formed at the latter places, direct writing obtained, with visions in a glass of water, &c. At the burial of M. Ernest Allard, a good man who had filled with honor the duties of a government officer which he held in Brussels, Mr. Jodtrant in his discourse on the occasion said: "As for myself, it is a great consolation to believe that these grand souls do not die with their frail bodies, but in the immensity of space will continue the struggle for justice and truth"; but upon these words it seems some ultramontane journals have commented with great bitterness. When the seed of the woman bruises the head of the serpent, what necessarily follows?

### ITALY.

Annali *Dello Spirittismo*, of Turin (September Nov.), has also a variety of excellent articles. Sr. D. Nief, Filadete opens the present issue with a lengthy philosophical dissertation on free-thought, and the relation of Spiritualism to the Church, in which he says: "Spiritualism is the child of the nineteenth century and the apostle of the future; not only with freedom of thought respecting belief in the *ipse dixit*, but to recognize the truth from the false; we live an independent life, think with our own brains, deliberate with our own faculties, judge and decide as our own perceptions dictate." And Spiritualism has rather preferred to break with the Church than accept its dogmas, and one so absurd and sacrilegious as eternal punishment. Charity and fraternity; behold the base of the religion of the future," etc. "The Master and the Disciple" (from the Spanish), by Sr. D. Murrillo; "Thought during Sleep," by Sr. D. Clavairoz; Magnetism as a curative agent, and an extract of several pages, from the writings of the Abbé de Hue—Travels in China and Tartary—make up the rest of this interesting periodical. P. de Hue, we may recall, wrote so truthfully and showed so plainly whence came the dress, rites, ceremonies of the Romish Church, "that he was unfrocked by the Pope"—as Mme. Blavatsky states it.

### SOUTH-AMERICA.

La *Luz de Sion*, of Bogota (Nos. 10 and 11), though received some time since, I may briefly notice now. An article on Purgatory states (this): That if one sins he must be purified by actual suffering in purgatory, hence prayers to relieve him can be of no account, though the latter are imposed by the Catholics. The "sublimity and efficacy of the *Oracion* of Jesus," with excellent comments upon extracts from Matthew and Luke, and upon the appearance of Moses and Elias upon the mount, follow the above; then we have a highly valuable "Introduction" to a new work by a Catholic priest—"The Letter Kills, but the Spirit Vivifies"—in which there is manifest a remarkable independence of thought, though in keeping with all that seems to be true; an independence that is cropping out everywhere and making itself felt. "Is it from the side of his reason," he says, "from his heart, from his nature (as *naturaleza*) which one obtains directly from God; or from the side of the Church which exacts with authority subjection and the sacrifice of his nature, his reason and his heart, that man is to act?" &c. Slade in

Belgium; the "Familistère of Guise" (reported on above); a further and lengthy article on "The Letter Kills," and a poem by Donna A. Domingo Soler, make up the other important features of this new, attractive publication.

The *Conciencia*, of Buenos Ayres (August number), comes with much beauty in form and material. And what could illustrate better its high character than the publication entire of Miss Anna Blackwell's prize pamphlet—"The Probable Effect of the Progress of Spiritualistic Ideas," &c.—(I do not know its exact title)—as read before the "British National Association of Spiritualists"? But perhaps of equal importance is the report of the tri-monthly reunion of the "Society Conciencia," in which it is stated that "We are far in advance of the point of departure, in the way of the best progress, progress which every day makes more evident." An excellent discourse was also pronounced on the occasion. Again, under the head of "Opportunities," is a lengthy and lucid exposition of the scientific, philosophical and religious errors promulgated against Spiritualism by the priest Padre Vila.

The *Revista Espiritista*, of Montevideo (August number). The editor opens the present number with a lengthy reply to an assertion in a Belgian paper that mediums should be paid, and well paid. He considers that the manifestations are of the spirit and not the medium, which cannot be paid except by love and gratitude; and he quotes in support of his opinion the instruction of Jesus to his disciples to carry neither silver nor gold, nor even two pairs of sandals, when going abroad on his spiritual mission. The *Revista* gives also several communications from the spirits. Those that emanate from the "Angel Guardian" are of a high order, yet practical with all. "The lack of spiritual light," says the Guardian, "is generally because man persists in evil." . . . not being willing to correct and dominate his evils and his inordinate passions. A good example is a pearl of great price; example of virtue, of love, of abnegation, of purity."

### MEXICO.

I have in hand two numbers (September and October) of *La Ilustración Espiritista*, of Mexico, with certainly enough good valuable matter to fill four papers like the *Banner of Light*. The September number has an "Essay on the Infinite"; quite a number of spirit-communications; a letter from Sr. E. S. Kasprowick, of Leipzig, on the notable work of Prof. Zöllner, respecting manifestations in the presence of Mr. Slade; "Critical Observations on Positivism"; "The Spirit of Nana Sahib, Manifesting in Naples" (heretofore noticed in the *Banner of Light*), with many minor items of unexceptionable interest. The October number, no less prolific, has a continuation of the "Essay on the Infinite," from the well-known writer, Don Juan Cordero; communications from the spirit-world through the mediums M. C. de Aranda and S. Sierra; Caroline Pichler, the German novelist and learned liberalist; "Recompense," from the graceful pen of Da. Amalia Soler; a "Letter to the Spiritualists," a reply to an attack on Spiritualism in a Mexican periodical, from one who "criticizes what he does not know nor understand," promulgating in fact a mass of stupidities; "Positivism," continued, in which Messrs. Littré, Auguste Comte, M. Weyrouff and M. Jourdain are brought under review, with short "cartels" of much moment. Here we have the announcement, also, of two new periodicals—*El Tiempo*, in Tezuitlan, and the *Lumen*, in San Juan Bautista in the State of Toluca.

La *Luz de Amor*, of Yucatan (Sept. 1st and 21st), has been received. The subject to which it is largely and very properly devoted, besides Spiritualism proper, is education; and it now gives several notices of school examinations which are full of interest. At Izamal there were eighty-nine alumni, among whom prizes were distributed. "Much enthusiasm prevailed among the scholars," and generally those examined received warm commendation. At the Lyceum for girls and at the school canto the same pleasing results obtained.

La Srta. Soler graces the first pages of *La Luz* with an article, "La Benediccion"; a notice follows of a discussion proposed to take place between the lawyer, D. J. Cordero, and an opponent of Spiritualism, in connection with which it is said: "Public attention begins to be fixed upon our doctrine." I must mention, also, the historical article on "Baptism," an interesting notice of the examination and prizes at the College "El Afán," and a letter from Garibaldi, extremely liberal in tone, addressed to Italy's representative at Berlin.

The Madrid *Crítico*, the Vera Cruz *Nuevo Era*, and La *Razon*, of Toluca, have not reached me this month.

## The Rostrum.

### HEAVEN, AND WHAT IT IS LIKE.

An Inspirational Address Delivered before the First Society of Spiritualists in New York City, Sunday Morning, Oct. 20th, 1878.

BY MRS. NELLIE J. T. BRIGHAM.

(Reported for the Banner of Light by George H. Melish.)

Mrs. Brigham, on taking up the subjects which had been laid upon the desk, said:

We have here some portion of the Scriptures to explain and harmonize and we are very glad that the task is easy. All you need, to understand the truths of the Bible, is simply a little spiritual light, and a little of that interior illumination which it is quite easy to acquire when you seek for it.

"Unto what is the Kingdom of God like?" There are different comparisons here. "The Kingdom of God is like a grain of mustard seed." And again he said, "Whereunto shall I liken the Kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened. Neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you. The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." The question asked on the paper is, "Could not Christ have given a better description of the Kingdom of Heaven?" That is a matter of opinion. We do not think he could, because the bearing of all these comparisons is the same, and they are so simple that it does not seem that any one need err in understanding them. The simpler the truth can be rendered the more perfectly it is unfolded to you, the better it is understood. That truth which shall feed the hungry spiritually is that which is put so low down that the smallest child can reach it and feed upon it. A farmer, if he were to feed his sheep or his cattle, would know enough not to put the hay so high that they could not reach it; he would put it down where those that were hungry could grasp it. And so He feeds the sheep and the lambs to-day as in the olden days, the simplest way. He took things for common comparison, he took the affairs with which they were most familiar in their daily lives, and it illustrated his ideas. And when you ask could they be more clearly illustrated, we answer, it seems to us they could not be. These comparisons, which were applicable more than eighteen hundred years ago, are just as applicable to-day. You only need to understand a lit-

tle of the surface, and you only need a little of this interior light, then suddenly the revelation comes.

"God is love." God is a spirit. The Kingdom of God is the Kingdom of the spirit, it is the Kingdom wherein we experience his love, it is the Kingdom of love; the Kingdom of love is the Kingdom of harmony, and heaven is harmony; so the Kingdom of God is the Kingdom of Heaven. Then if you say the Kingdom of God or the Kingdom of Heaven is like a grain of mustard seed, you ask why, how can it be?

If in your nature a little of the divine, the pure, the chief element of love is implanted, do you know what it is? Take a gross, cold, callous nature, and put into that a little of the divine element, and note the change that comes to it. Then think what this world would be if it were not for the children. Many a rough man has become a father, many a coarse woman has become a mother, and the little baby hands and eyes have opened in these hearts one pure treasure, which is the Kingdom of God—the Kingdom of Heaven. The feeblest hands lift you heavenward, and you do not know the mystical processes by which your lives are magnified, glorified, purified.

You perhaps know how through some great dam which has been a bar to the waters of a reservoir, there has been a little opening made in it, so small that at first you might stop it with one of your fingers; but as the water flows through that little opening it grows bigger, and with a whirl and a rush it works its way, and down comes the whole barrier, and it was all caused by that little opening, at first no bigger than your finger. And so we tell you, if there is one particle, if we may call it particle, of truth in you, of love, of the divine element, which you really possess, it may not be here on earth, but at some time and somewhere, by its progress, it will work its way until the bag of grossness, of evil, of undevelopment, as you may call it on earth, breaks down, and the Kingdom of Heaven flows in.

The love of God, you know it manifests itself always in love for man, in helpfulness for all the world, and it is like a grain of mustard seed, which is spoken of in the Bible as the smallest of seeds, which grows and spreads until the branches thereof cover the field.

And Jesus made the comparison for the comprehension of the people, men and women alike, and he said, "The Kingdom of God, it is like leaven, which a woman took and hid in three measures of meal until the whole was leavened." So into any life, gross, callous, sensual, evil as you call it, let a little of this love divine, this Kingdom of Heaven, harmony, this Kingdom of God, love, let it be hid in that nature, and it proceeds steadily until at last the whole lump is leavened.

Oh! how long has the little heaven been working in the world! how long! Yet on the other side you can see the influence of this good and beautiful religion, if we may so call it, the element of the Kingdom of Heaven; you may say it grows very slowly, but oh! how great is the lump to be leavened. Then how great is the wide field to be covered by the Kingdom of God, by the Kingdom of Heaven, by the Kingdom of harmony.

True, he said, "Neither shall they say to here! or lo there! for behold the Kingdom of God is within you." Now man hath said the Kingdom of God, the Kingdom of Heaven, was above this world, above the stars, somewhere in the shining light of space, where God is the light of that wondrous country; but remember that these plain words were uttered so long ago, and people wandering, gazing on the stars, stumbled over their own salvation; stumbled over this truth, which is so simple and plain to any nature that it is superfluous to question anything about it, as it would seem.

The Kingdom of harmony, the Kingdom of love, is not away outside of you, for men have learned at last that heaven and hell are interior states. Of old it was said the churches tried, with all their power, to keep the people or to get the people out of hell. Now it shows truly the right path, and that right living will take the condition called hell out of the people. That which was once considered an external thing is now known as an interior thing, and this is a great step when the world learns that. The people are coming near the light, the little heaven working all the while, until at last they have attained to this great result. As they took this step forward they found a higher truth unfolded to them. So to-day you learn the Kingdom of Heaven is the interior state of harmony. You need not say, Lo here! or lo there! is the Golden City. The spirit that strives to do right, strives to overcome evil, strives to do good, and to cast away the evil—in such a nature as that you have found the Kingdom of God, the Kingdom of Heaven.

Again, "The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." A certain man speaking of the nature of a friend, compared him to a piece of furniture, which the friend had once bought, and through days and through years this was used, but after it had been in his possession almost a lifetime, one day down close by the floor he touched a spring, and it opened a drawer perfectly fresh and clean, and in it were some of the fragments, some of the little pieces of shavings, that its maker had left there long years before. Now perhaps this has no meaning for you. You look at some nature, cold, selfish, material they seem to be, and you do not think there appears any development of the beautiful; but we tell you it is there. It is the concealed drawer, and you have never found the spring, it never yet has been opened, for the inspection of its owner, even. Yet the maker knew it was there, and even as he left it there are still traces of his own work. It may be that a child's hand will open it, it may be that the prayer of some sorrowing nature will touch it, sometime, it may be that some great need in some future hour will find the spring, and at some time of life it will be opened, and there will be exhibited that feature of your life which you did not know you possessed. So in your nature, in its undeveloped capacity, when at last you find some great, some great principle of divine love, and apply it to your soul, it opens the capacity, it fills it full, and we tell you, friends, all that you possess may seem to you only as shavings compared to that heavenly, spiritual condition of harmony, love, helpfulness, and spirituality which comes to you when the true Kingdom of Heaven is found at last. Here in this troubled path, these days and hours on earth, you awaken to the sublimest possibilities for good and for happiness, and some day you will find them, and some day you will feel them; then out of your nature shall come such rich and good results, that you will feel truly that the Kingdom of God is within you.

"Think not that I come to send peace on earth; I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law." A man was speaking in California, on a great and important subject, something of general interest, something which would uplift and place in liberty those who were in slavery and chains—and of course in the rabble there are always those who hate liberty, because they do not know what it means, they see nothing but darkness—and some one of the audience sent out a long hiss, and the speaker stopped suddenly and said, taking up the old church metaphors, "There was never a time when an angel leaning over the gates of Heaven dropped into the fire a pitying tear, but the burning, seething flames sent up a hiss." The audience understood it. When one goes to help men, there is always antagonism; there is always a spirit of contention. Take men who have been in mental and moral bondage for years, for a lifetime, and if any one goes to break the chains of this slavery, while there are a few that hall their liberty as they would hall a new life, there are some who cling to their chains and say, "Don't break them, we would not know what to do without them."

Womanhood—think what it is! Think of the glory, the beauty, the divinity that lives in it. Now those who strive for its best helpfulness, to purify it, to uplift it, to take away the conditions that would degrade it, have our sympathy and support. We do not mean fanatics, but we mean those who would give to woman the true position her nature has entitled her to, who would give to her her natural rights. One difficulty we find at the very beginning with a part of them, for they say, "We are better off as we are, slaves as we are, dupes, tyrannized over." Oh, poor womanhood! The darkest and saddest thing is your own blindness to your condition.

Now when one strives to do right in the true way, not as a fanatic, not as an extremist, they will always find people who will oppose them. Never in the world was a good thing started but what there

were people who would oppose it. Take, for instance, labor-saving machinery, that which would make toil lighter. Why, do you know who were its greatest enemies? the working people. They were blind, ignorant to their own good, their benefits, and they labored to keep back all progress by using their utmost means to prevent the introduction of labor-saving machinery. "Father, forgive them, for they know not what they do."

Humanity must be prepared in order to appreciate anything fully. How often we hear people say when there is some real reform work to be done, "Oh, wait; the world is not ready for it." The world is not ready for it? Will you tell us when it has been ready for any reform? Ready it is in a certain way. They have in their own way prepared for the reception of the reformer. How have they done it? They have taken that crown of thorns, and they have lifted it on high with the cross; they have lighted their pathway with flaming fire; and this is the kind of reception in days gone by they were wont to give to the reformer. To-day the old material fires have gone out, but the flame of mental and social tortures supplies its place.

When Jesus came, though he brought the law of love, though he loved the gospel of peace, nevertheless he says, "Think not that I am come to send peace on earth; I come not to send peace but a sword. For I am come to set a man at variance against his father." But when he brought these laws to the world and gave them to the world, such was the condition of the world that they were received as you have seen them. To illustrate: you know you do not expect to find Spiritualists the most harmonious of beings, ready to work together, always smiling upon each other, always pulling at one string, and on the whole working together. If you ever expect to find anything of that kind you will be more sadly disappointed than ever before. Spiritualism is the harmonious philosophy, but Spiritualists are not always harmonious philosophers. They have hold of it in theory; as the Church has placed its religion on high, as though it were at the top of the church steeple, so Spiritualists have put their faith away up, and they tell you how beautiful it is, how rapturous it is, and they speak of it as being far away from earth, they being a safe distance from it. Just as a beacon-light noted in the window afar off by the traveler on some lone country road is seen on the distant hilltop, he clambers up, coming nearer and nearer, until at last he reaches it, so Christianity was placed like the beacon-light in the window, and the world has been stumbling through the mud, through the swamps and climbing over the hills for the last eighteen hundred years, and they are quite near to it now. Thus Spiritualism has put its light in the windows of heaven, and the people are looking at it, all the time striving to be true, to be better, to be nobler, with a true and perfect love which is for all and may be reached by them. You are drawing nearer and nearer to it. But do not suppose that Spiritualism is incorporated in the so-called Apostles' Creed, for there is no creed broad enough, high enough, deep enough to hold the whole of this great harmonious philosophy.

"Jacob wrestled with God, and said, I have seen God face to face, and my life is preserved."—Gen. 32d chapter. "No man hath seen God at any time."—John 1st chapter. You ask what have we to say in regard to this? Nothing but that Jacob was mistaken. You say it is in the Bible. How can he be mistaken when he says he saw God face to face? But John says, "No man hath seen God at any time." We are told that Jesus spoke the words, "No man hath seen God at any time." What are we to do with these apparent contradictions? Take the explanation that we gave you at first. But did not Jacob say that he wrestled with that mysterious presence during the darkness of the night and just before the dawn? Oh, yes; but we say it was one of the dark circle manifestations of Ancient Spiritualism. When the angel came and wrestled with Jacob in the darkness of the night, he did not say, "This is a fellow-servant of mine," as the angel said to John on the Isle of Patmos, "This is one who has lived in order to come back to me as a materialized spirit." He did not think of it. So he simply believed, not knowing about the spirit of man—he simply believed that it was God, that it could be no less a being than God. So he said, "I have seen God face to face and my life is preserved." He was honest in so saying, for he believed what he said.

But in the light of this revelation the only way is to let Spiritualism explain it for you. Let Spiritualism unite these conditions of ancient truth and tell to you, that Jacob only saw a spirit, and that it was not God, and that it is true that no man hath seen God at any time, for God is infinite and man is finite. We might say that no man hath ever seen the ocean, and that is true; the ocean is limitless, and you have only seen a part of it; so we say that no man hath seen God at any time. You only see a little part of that measureless ocean—the ocean of Divinity.

We are asked, "What is the safest creed?" We answer, "We cannot tell you." But if you ask, "What is the safest belief?" we answer, That belief which teaches you to have the greatest amount of respect for yourself and for each other; that which inspires you to the greatest progress, the noblest endeavors; that which makes your life the noblest and purest; that which teaches you most fully of the fatherhood of God and the brotherhood of man—that is the safest creed!

A NEW PAMPHLET IN POETRY.—By Warren Sumner Barlow, author of "The Voice" (price 10 cents) entitled "If, Then, and When," from the doctrines of the Church. It is a sharp and pungent examination into many of the absurdities of theology, and will well pay a perusal. We will give a quotation to show its style:

"From one source came all existence;  
From one cause came all effects;  
From one source universal  
All unfolded and all effects.  
If two sources, good and evil,  
Seen to wage a war on earth,  
One must anticipate Jehovah,  
Else Jehovah would be dumb.  
Surely both cannot be senior,  
And the God whom we adore,  
Infinite in love and wisdom,  
Never hath a daughter bore.  
Satan—hoary myth of ages,  
How thy blackened visage pales—  
Too transparent for a shadow,  
Where the light of truth prevails."  
—[The Truth Seeker.]

Women have never written the "Hillad" nor the "Aeneid," nor have they built a Parthenon; but it is on their knees that men are formed.—Mrs. Garret in her *Speech in the Ladies' Congress, Paris*.

## BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

### SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY  
At No. 9 Montgomery Place, Boston, Mass.  
COLBY & RICH,  
Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER,  
LUTHER COLBY, EDITOR,  
JOHN W. DAY, ASSISTANT EDITOR,  
Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing  
A LITERARY DEPARTMENT,  
REPORTS OF SPIRITUAL LECTURES,  
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects,  
EDITORIAL DEPARTMENT,  
SPIRIT-MESSAGE DEPARTMENT,  
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:  
Per Year.....\$3.00  
Six Months.....1.50  
Three Months......75  
Postage fifteen cents per year, which must accompany the subscription.

In remitting by mail, a Post-Office Money Order on Boston or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender. Checks on interior banks are liable to cost of collection, and in such cases the term of subscription will be proportionally shortened in the credit.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.  
Private communications, twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper be forwarded to this office.