VOL. XLIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 9, 1878.

83,15 Per Annum,

NO. 7.

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Banner of Fight.

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 SPIR-ITUALISM. 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 knowledge 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 he has no conception of what are known 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 stazes 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 race must be developed, even as the individual; what is known and felt by the personal identity concerning the unseen against this assertion, or against the fact of the

and as it is with man individually so is it with man collectively; the race 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 minority. 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 today 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 deeps 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 t

occupying prominent positions in society's every department, are yet of such peculiar temperament that they cannot accept (though they may not 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 mon who, while instinctively they long for a full reimion 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 mature 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) of mind becomes thoroughly convinced of the immortality of the soul, since by its revelations 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 furure 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 beholding one another.

Spiritualism's first use is to domonstrate 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 evil which you have voluntarily committed while in the phys occupying prominent positions in society's every department, are yet of such peculiar tempera-ment that they cannot accept (though they may

Spiritualism is at war with atheism, secularism, and infidelity — but it is also at war with superstition and all the errors resultant from the world's multiplied creeds, on the other hand. It is at war with everything that would make man a mere 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, then I should say do not strive to benefit yourselves and others, do not 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 shipwreck or a railway disaster, or any of the accidents or vicissitudes to which human physical life is so freely exposed: Annihilation, if true, would be the grave of all moral and societary 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 of being, 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 Spiritualism is at war with atheism, secu-

in oblivion, a freedom from all the penalties or 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 reasonable labelings and specificary plished 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 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 sight 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 immortaliplished for the race—the labors and sacrifices which some of the followers of materialism had

vistas of the future ages.

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

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 bibliolatry 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 be assured that you, spiritually, can no more live upon the inspiration, alone, of two thousand years ago, than you can physically exist to-morrow upon the food which you consumed last year; you must be continually fed, and in order that you may be so supplied, continual revelations are afforded from the spiritual world, each suited to the conditions of the age and the receiver. And if Spiritualism appears to you to-day in a different form from that with which it appeared to the sages of antiquity, learn that it has come to you in a new dress, and has so 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 immortal life 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 make faith possible, just as much as the blind man is deficient of sight though he is furnished by nature with orbs 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

some people denounced the spiritual phenomena because they found it difficult of belief that the enfranchised 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 indifferent 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 and found but poor materials for the construction of the vehicle of his thought, would use the best writing materials to be had, and so 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. vatchful care.

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.

heaven on earth.

Through all the ages the cry has been reïterated: when shall the Christ come, and shall all flesh be redeemed from sin, and God himself in human form walk with humanity! The great 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 appealed to 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.

growing brighter and brighter to the perfect day.

This glorious morn-star was even now rising, and was to be the outcome of the revealments of Modern Spiritualism, which was the John the Baptist of the New Dispensation of 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 eyer 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 today the fulfillment of the words of Jesus, that the works which accompanied his ministry on

surroundings of the future life, also reveals human duty in a light new and penuliar to itself. It points to the value of prucibicality, and described the points of the value of prucibicality, and described the points of the value of prucibicality, and described the points of the value of prucibicality, and described the points of the value of prucibic points and the value of prucibic points of the value of value of value of value of value of the value of val

bility enter into any heaven which you have not yourself formed and fashioned, neither can you escape through any vicarious scheme or substitutionary 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 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 forged! Mankind were taught by Spiritualism that there was no hell which God had formed; no Evil Spirit in the common acceptation of the term, but that there was a spirit which could so be cultivated by the indulgence of the vicious and foot by the chains which their own acts had forged! Mankind were taught by Spiritualism that there was no hell which God had formed; no Evil Spirit in the common acceptation 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 ineyitably go to its own place—though subject to 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 faith would be in vain. The church erred 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 the verything must be given and received by and through the spiritual side of the individual; whereas Spiritualism declared that twas 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 intuitional promptings.

Some people denounced the spiritual phenomena because they found it difficult of belief that tiful than the heart can comprehend! orighter than the mind can conceive, more beau-iful 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—the medium being specially apt and pertinent 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. Are there not many conditions in sion that it is not necessary to believe in order to be saved. Are there not many conditions in which a belief, and that 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 consentor refusal concerning the acceptation 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 clusive 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 accord belief in the Athanasian creed, for instance, but were they therefore to be realed out of heaven. were they, therefore, to be ruled out of heaver in consequence? Others had never even heav of the Orthodox scheme of salvation; were the in like manner to be thrown out because of thei

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 assessor 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 necessity 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 acceptation of that which brought the demonstrated proof of its verity in its train.

In answer to another who queried as to wheth-

verity in its train.

F.R.G.S., treated of the "Soul Ideas
In answer to another who queried as to wheth-

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 son, whose work extended over three continents; who risked his life and braved the rancor of American hatred and violence for the sake of the American slave; who toiled for the oppressed American hatred and violence for the sake of the American slave; who toiled for the oppressed 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 shrank 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 delivery of her farewell address at Southport; 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 approalmost unable to articulate, Mrs. Nosworthy sat-with him reading from the literature of Spirit-nalism such extracts as she deemed most appro-priate; 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 au-thoress, "To the Hon. George Thompson, this humble volume is presented with the best wish-es and sincere regards of Lizzie Doten. Boston. es and sincere regards of Lizzie Doten. Boston,

May 7th, 1867."

Mrs. Nosworthy and her sister Edith were the 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 mell, 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.

For 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 Kislingbury, "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 7. 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.Tel. 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 Horoism: Its Elements and Characteristics. BY of once, A. BACON.

Lecture delivered before the Roundabout Club of Melrose. Mass, in the Unitarian Church Thuesday evening, Oct, 31st, 1878.

Mr. Prosiled, Pollar Merders of the Cleb, Ladies and Gen-

It is a part of the unwritten law of the Roundabout, paraking more or less of the character of the edicts of the Modes and Persians, that it a member of the Club shall deline anjuppointment serve obvice for accepting a position is the, we feel instinctly as reverently to apostrophize thee, it being understead that each is to do the best he or she can incher the circumstances, beaving the consequences where they belong of to take care of themselves as best they may, A recold, with the spirit of this rule, I waive all further reference to everything of an introductory character, and proceed to ask, during the brief bour you lend me this evening, you favorable and indeed your charitable attention to a consideration of what to my opinion constitutes "The Elecments and Characteristics of Hereister.

I shall to measely look, to confine myself more particularly to the placed ally base of the suice of though not entirely so, because that is well night impossible, lowing to its intimate connections. Whatever is highed by the enlightenment of the understanding the unfoldment of the mind agreeably with the principles underlying and pervading the arts and sciences, literature, the domain of morals and religion -Whatever is con is hended by that systematic series of instruction and discipline defined by the all embracing term Education, resolves itself into a question of development. Principle-which have reference to primordial laws, the oporative cause of thangs, reveal themselves as rapidly as men intelligently researnize and appresiate them. The cultivation of all the grases, the harmonization of character, is simply a process of growth. Politics, which we are togapt to asso-, ciate only with the present mixed and muddy condition of our manistipal, state and national afficies, as though this were the Alpha and Onega Politics, which in a comprehensive sense is the science of government, and according to Burke; but the principles of morality enlarged; Liberty, whether considered as a principle, an institution or a phase of civilization, all these become questions of growth. True, very slow growth in the right-direction at the best.

On the other hand, what instinct is to animals, an original expression of nature itself, so hope, bravery, courage, heroism, are innate in man, and reveal themselves spontaneously, requiring neither books nor schools to give them proper. setting. They borrow nothing from the conventionalities; of life. They are the legitimate outcroppings of man's spir-· Itual nature. Their constituent elements inhere in the huiman soul. The most impount as often as the highly culturied give royal exhibition of this ingrained spirit. No uation or people ever existed but what felt to pay homage to: the heraic in man. It instinctively commands and receives the applicase and rest to dathe world.

Whose, under the sons
Of reason well the street of viring,
Displays the mount of ment, is a noble
Of Samuel of ment, is a noble

more does the observable of Such an not after tine? And vet a rain, oh, well spring of pleas rie! how deep and strong and it hair feeling is the some cheat of to him who, at the isfaction, what me welling of pride or low is experienced; of innocent children, though her own precions life went out though, if not walking on tip, he enrely is the absolute ownerrof, an unsurely isable clearted moral railway, and would gard for those little ones, placed in her sacred keeping, and give a perretual season ticket to all those who begrudge counting interest for the again; or to those who cannot hear thath no man than this, that he lay down his life for his to have the smell of their clover 20 out into the highway for friends." fear that others will get something that belongs to theme without taving for it.

anterior to the historic era, this characteristic caused the young captain in the army, who witnessed the act, married fortunate possessor to be not only associated with, but in her. The captain is now Bresident of the French Republic, popular estimation to veritably become one of the immerand the lady is Mme. MacMahon. tals. Thy sical prowess, however, is one thing, bravery quiterable. Bravery springs chiedy from natural heart qualities: son, giving it a higher character.

Lord Basin snot somuch a Lord because of his heraldic insignia, as by virtue of his transcendent intellectual endowments, his princely contributions to the mental wealth of the world Lord Bacon classifies hospitality; open-handed taken from the city papers at the time of the occurrence: generosity, literal ways and manners, although more showy i and popular, as belonging to the lower order of virtues; while true courage, adherence to the right, devotion to principle, &c., are justly ranked as among the higher class of

Colton says: "Physical courage, which despises all dangers, will make a man brave in one way;, and moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for scouncil; but to constitute a great man both are

One of the primal elements which render bravery effective and effectual in plainest phrasid is promptness. Numberless are the instances where nothing less than instantaneous action could possibly have availed- such as railroad dis-; asters, &c. This was admirably illustrated recently in the case of the woman motice that fact, gentlemen, who was overtaken by a train on a high-trestle-work near Marietta, Ohio, and who saved herself from instant destruction by dropping between the ties, holding herself sus; ended by her arms until the train passed over, when she climbed back again, and all without a scream. Let any one whom I have the honor of addressing fallill the admonition of Charles! Reade, and in imagination "put vourself in her place," with yawning death beneath you, and certain destruction directly i stances all ided to, quickness of thought and quickness of tained. action became a first-class virtue. And yet too much of one — This is the brief story of one of the most many action became a first-class virtue. And yet too much of one — This is the brief story of one of the most many action became a first-class virtue. And yet too much of one — This is the brief story of one of the most many action became a first-class virtue. And yet too much of one — This is the brief story of one of the most many action. and not a corresponding degree of the other, often proves: for many a year. One brave man, who dares death rather fatal, as it well u ghdid to officer James Powers, of Milford, than give up the secfet which will save his life at the cost of who was on his way from that place to Worcester during the robbery of those who have confided in him, is worth a last May, a year ago, having in charge Charles White, a score of these villains who prey upon the community, and, handcuffed prisoner. They were on board the lightning exhandcuffed prisoner. They were on board the lightning express, going at the rate of forty-five miles per hour, when White suddenly sprang from the train, and was instantly killed. Officer Powers, immediately jumped after him, and was badly injured. The officer's devotion to duty is to be commended more than his discretion. An instant's flash would have convinced that worthy guardian of the public welfare that, under the circumstances, the train could have been stopped, and the prisoner secured before he could possibly have escaped, and the officer thereby have saved himself from being mangled most to death. Ben Johnson says:

Ought not to undergo or tempt a danger, at But worthily, and by selected ways. He underly does by reason, not by chance. His valor is the salt to his other victures; They 're all unseasoned without it.'

But it is an easy matter to criticise such an affair after it is all over, when we would not dare to imitate the plucky

example.

"Miss not the occasion; by the forelock take
That subtile power, the never halting time.
Lest a more moment's putting off should make
Mischance almost as heavy as a crime."

—[Wor -[Wordsworth.

the first thing necessary, it needs to be actively associated with another characteristic, that of coolness. The absence of this, even when all other requisites are plentiful, has often the heroic qualities demanded. In a day of peculation and resulted in the loss of valuable life. When we remember how frequently our sympathies are excited as we read of sad disaster on sea or land, where numbers become panic-"SITE ken; where all the distinguishing characteristics of teasoning men and women are merged, for the time into unreasoning, selfish animals, overcome by and paralyzed with fear, when we remember that in moments of peril, other things being equal, gracious coolness is an indistensable vir- Swiss Guard, is but the natural symbol of such a man.

Oh Genii of the hyperbereau regions! Then preserving power of cooliess!

grant the influence of some moral iceberg to neutralize the

Apropos of goodness, Webster relates that on coming to a tiver's brink he once saw a man struggling in the water, and full complement of limbs are not seen doing this sort of thing another man coelly lacking on with no apparent interest in every day. If trifles light as air, or "straws indicate the the matter. Assisting to secure the drowning man, he pro- way of the wind," how enviable the character indicated by difference, when he excused himself on the ground that he like that, had never been introduced to him! Such coolness under such circumstances is sufficiently frigid to chill the enthuwhen they, boy like, stripped off their clothes, went to his during a thick fog. Here is one account of it; resene and saved his life. On reaching shore, an officious policeman arrested them for nude bathing. It is hoped that that policeman may fall into the water some day with no help near save those two boys.

How usually on occasions of great danger some conspicuas example of level-headedness-"distinct as fire at night" ecomes master of the situation, and by the inspiring power thus vouchsafed to him directs the contending and abnormal difficulties, by heroically leading out of the perilous way physical salvation.

Remembering where we stand, the place of consecration in a Christian chapel, the worthy occupant of its desk being not only a liberal Christian but an humanitarian as well, rein proportion to their number, the prayer of deeds is oftener answered than the prayer of words. One is efficacious when the other is often formal and multitudinous. One is like unto the golden glories of the sun-god, the other the pale and the kering moonbeams; one is the sudden grip, the succoring hand; the strong right arm, the intrepid, daring soul. the needed, practical help, the active, energetic agent that saves; the other the conscientions thought and wish that expends itself in words, in hopes and fears, and attempts nothing further. . Deeds have life, and grow as living trees and fruits dos they people the vacuity of time and make it green and worthy."

A good illustration of the blessed prayer of deeds is mentioned by James Jackson Jarvis in one of his letters from Florence. He says:

Of reison yeld first and within the property of white the property of the educational orders recently was of Supersymmetring.

Whose becomed as not heave, whose heart does not throbally walk, when she saw a madder remaining toward them. In mediately she planted herself between them and the animal, and heroic action? And if the recital does this, how much more does the observance of Such an act after the? And put the property of the property o

Think you that such self-forgetfulness, devotion to duty. risk of his own, saves the life of another. What sense of sats such instinctive Legolius, such personal sacrifice in behalf perhaps in some unceraided asserted, when the selfish in use in mortal agony, think you that she, "in that land of song is in an editise, and we, to our own surprise, dosome really and glory," where our highest conceptions of justice are clover, commendable, mainly act! It makes one feel as fully realized, will not meet with commensurate compensation? manifesting as she did such fraternal, affectionate recomplying, as she did, with the severest test laid down by bees the honey they take from their flowers without disc the Exemplar of all Christendom, namely, "Greater love

At a fire in the convent at Limoges, France, on Nov 49th, 1838, it was suddenly discovered that one of the children of Since the sun of intelligence first shed its illuminating the girl's school there had not been rescued. She was in rays on man's mental and moralivision, has physical force or a distant room, and doubts were expressed of the ability to human prowess made itself an element of power, and cars save her. A young lady said, "I will try," and rushed beried along with it a sense of sureri rity. Primitively, he tween the flames on each side of the entrance. She was rewho possessed the greatest physical strength became the garded as lost, but finally appeared with the child in herautocrat of his day, the relative god of his time. Later, yet arms. King Louis Phillippe sent her a gold medal, and a

Self-abmogation forms one of the highest constituents of another, though often regarded as synchymous and insepa- heroism, finding its native home in the soul of the truly courageous. In this connection we recall no grander illus--the result of feeling; conrage possesses more of a union of "tration of high and heroic self-renunciation than that which heart and head qualities, a combination of feeling and reason occurred last February, on Washington's birthday, in the neighboring State of Maine. The anniversary of George Washington! Surely as important dates evoke great memories, so grand events create enthusiasm, and heroic acts beget inspiration. The substance of the following account is

"The tragedy at Dexter, Me., was rendered notable by its ending—the death of a faithful man who valued his life less than the preservation of the trust which had been confided to him. James Wilson Barron was still a young man. He was born and had always lived near the town where he died. was born and had always lived near the fown where he died. A poor boy, by industry, and economy he became able to set himself up in business. When a savings bank was established, his fellow-citizens selected him for, treasurer, and heakept the position as long as he lived. For half a score of years, also, he has been the treasurer of the town. Friday was holiday, and the bank was closed, but the treasurer was at his desk and at work. At supper-time he did not agreen, and, in the early evening, search was made for him. At last, no tracers being found, the glass doors of the bank were broken open, and then were heard breathing and groanings, which at last were located in the yault. The yault was broken open, and then were heard breathing and grounings, which at last were located in the vault. The vault was locked and the keys could not be found. The banking-rooms are one flight above the street and on the same floor with the national bank which uses the same vault. Through the national bank the scarchays went. Over the vault there was an iron grating, in which the bars were some little distance apart, and a small man succeeded in getting between them, and then down through into the part belonging to the savings bank. Here Mr. Barron was found gazzed, handcuffed and a rope about his neck. The gaz was cut and he was lifted up, and, being a small man, by the aid of numerous persons he was pulled up through the grating and taken out into the bank. Physicians worked over him in vain, and, after nine hours and a half of insensibility, he died. It is thought three nien must-have been concerned in this foul erime. They were probably waiting in the half, and watched their chance, and when Barron went to the coal room, overhead, and think how yell would have felt and acced on such an obcasion. Just here let me percentherically insumed an obcasion. Just here let me percentherically insumed an obcasion that are precautionary matter it sometimes pays to anticipate perilous positions because of their practical help in times of need. Under the circumstances alluded to, nuckness of thought and quickness of thought and quickness of tained.

A real hero, if one ever sealed his fidelity with his blood. And though the event which has immortalized his name may be epitomized in half a dozen lines, how inestimable for all time is such an heroic example. Seized by rutlians, and dragged away to give the key, which, while it would enrich the robbers, would beggar the industrious, saving poor, he was found, gagged, bleeding from many wounds, dying; but the vaults of the bank still locked! The facts tell their own story, and what a story. No extremity of torture could prevail on him to betray his trust. The little all of widows and orphans was committed to his keeping. No man demanded it of him, but he demanded it of himself, to die rather than struggled. Steuart, a man of great physical strength, a sort see them plundered. What words can express the public admiration that ought to be felt for such a man? It is comparatively easy to die in the heat of battle. The shouting of crowd broke in and seized him. A fierce struggle ensued, hosts, the roaring of cannon, and the infuriating frenzy of the surroundings, bring on a mad delirium in which many a tied to a tree near by, and the half-rescued victim lifted to timid man rushes headlong into the jaws of death. But here the impromptu scaffold again and swung into eternity with the scene is of another sort. There are no spectators, no the rope about his neck. plaudits to be won from assembled crowds. It is a lonely, silent torture-chamber; flesh and blood in the hands of ex-

itable persistence for hours, under the steady ebbing of force brough long exhaustion of pain and loss of blood-these are fraud like this, how sublime the example! And it is worth a thousand-fold more for the faith it inspires that in humble, unnoticed positions everywhere there are men as capable as the Roman sentinel at Pompeii of standing to their posts though all hell break loose. Such deeds are a nation's best inheritance. The "Dying Lion of Lucerne," hewn into a rugged cliff in everlasting memorial of the fidelity of the

Not long since I took by the hand Mr. Jas. Russell, of Boston, the only man gut of half a dozen workmen who saw a little boy five years old-Thos. Hardy by name, living in Purchase street-who, while at play on Rowe's wharf, accidenttendency to hysteria, in these spasms of peril and excite- ally fell overboard. Though Mr. Russell is the owner of but one less he unhesitatingly jumped in, and, at the risk of his own life, rescued the drowning child. Verily, men with their coded in fitting terms to rebuke the other party for his in such a moral barometer! No "man of straw" does a deed

"Charms strike the sight, but merit wins the soul." The only other instance that I have met with, where a onesiasm of the most ardent. This man must have been legged cripple sought to save human life by boldly plunging

near relative of that policeman who lives in Newark, No into the water, occurred at the collision of the ferry-hoat Two boys saw a man drowning in the Passaic River, James Fisk with a schooner in New York harbor, Feb. 23d,

during a thick fog. Here is one account of it:

"The cries of the drowning were heard on shore, and three brave men started to the rescue. Scizing a yawl of a schooner they phished out to the disaster. They found that the ferry-boat had struck the schooner Jessie Crowley off Horatio street and dragged her down as far as Bank street. Here they pook from the water three persons. One was a little boy aged ten years. Another was a gentleman with a cork leg, who lives at the Coleman House, and who jumped off the ferry-boat to save the little boy from drowning. The third was a German gentleman, with both legs broken. He had a good deal of money about him. He was conscious, and was sent home in a coach," &c.

Recently this same one-legged hero, Jas. Russell, when all other observers stood aghast at a little child who got knocked down and had fallen under the horses of a Metropolitan car membering where we stand, we affirm with emphasis that, while it was going down Battery street, North-End, he alone and the nerve and plack to block the wheels of the car with his wooden leg, or stump, and at the same instant dragged the child unburt away from the horses' feet. The generoussized silver medal of the Massachusetts Humane Society, worn by this worthy man, indicates the estimation in which he is held by those who really know him. [By the way, this is the only man with a wooden stump for a leg I ever saw who could dance a jig with credit and agility.]

It is no credit to be courageous, physically or otherwise, in men like Bonaparte, Bismarck, and others, who believe themselves to be instruments of Providence; no special merit in acceptors of the doctrine of Nihility or believers in Fatalism, meeting the inevitable with icy composure. They are widely separated, removed by a discrete degree from those who, conscious of the responsibility of their acts, conscious of their eternally dependent and interdependent relationships, those who, obedient to the intuitions of their deepest nature, do their little service from humane consid-

erations and for humanity's own dear sake.

Believing that the law of compensation runs through all Nature, is as universal and inexorable as gravitation, that it unities the very stones beneath our feet with the stars over our head, linking the denizens of earth with the inhabitants of the older planets-the most inconceivable atom with the original cause of all things-believing all this to be true, there are persons and principles for the maintenance of which, if necessity clearly required, we would yield up our physical existence with as little hesitancy and unconcern as we seek our nightly slumber. With every pulsation of our being we believe that "it is not all of life to live, nor all of death to die ": that oftentimes greater sacrifices are made to tread the weary round of daily despair, to patiently continue to wave the battle of life-greater courage required to live than to cease to live. Every suicide, not the result of an unbalanced-brain, to a greater or less extent, springs from cowardice. Nil Desperandum, however, is a motto like unto that "Hope which springs eternal in the human breast ": it is filled with a divine enthusiasm in behalf of everlasting continuance in well-doing. Take courage, then, oh we despairing souls, and endeavor to rise to higher altitudes of thought and feeling, to corresponding serviceable action. Life is a casket, valuable in proportion to what charity, industry, loyalty and virtue have placed within it.

It is said that faith without works is dead, and thought without action useless-the logic of which is, let your good thoughts bless the world by ripening into noble deeds. If faith without works is dead, and thought without action useless, then courage without confidence is akin to cowardice. Courage begets confidence. Courage inspires confidence. It is reported that when news of the wreck of the steamer Huron reached Mrs. Holland, wife of the Master-of-Arms on board that ill-fated vessel, that her husband was among the lost, she said, "I don't believe it; were any saved, if but two are saved my Jack must be one of them." And so it proved. Later reports placed Mr. Holland's name among the survivors. Courage inspires confidence, not only on the part of others, as in the case of Mrs. Holland and her husband, just cited, but with those who consciously possess it. Here is a corroborative item taken from the city papers last December:

"Christopher Burrill, driver of Hook and Ladder No. 4 "Christopher Burrill, driver of Hook and Ladder No. 4, having a new horse to break, hitched him with another horse before the ladder wagon yesterday afternoon, and was about mounting to his seat when the team started. He was thrown violently to the ground, sustaining severe, but it is hoped not dangerous injuries. Young Hinckley, a late recruit to the company, performed a daring and difficult feat in mounting the wagon while the horses were running at full speed down Dudley street, walking out on the pole, securing the reins, and stopping the team. The wagon, team and its appurtenances sustained no damage."

A capital exhibition of thought and action happily and

A capital exhibition of thought and action happily and practically blended; consideration for others the stimulating or inspiring motive, self being of secondary consequence.

"A brilliant issue of the Argonaut of San Francisco contains a strikingly dramatic history of one of the chapters of Capt. James Steuart's life in the California mines, where he, as one of the Forty-niners, east his lot and grew, by the power of his worth as a man and stanchness as a friend, to be honored and beloved as he is with us to-day.

The incident narrated is how Capt. Steuart, single-handed, faced three thousand lynch-law lawless miners to save the life of one poor wretch.

A man slaughtered another, fled, and was pursued by a gang of miners, who gathered numbers in the chase until an army had captured the wretched fellow, and a quickly constituted court passed judgment upon him with the cruel celerity of revenge.

Steuart was awakened at thick midnight by the news that a lynch-law verdict was passed and about to be inflicted. He rode in the direction of the scene of Chaparral vengeance, as he had been advised of its locality; brush fires vivified the spectacle. He struck the outer edge of a circle of executioners as the victim was about to be lifted to his doom-ria the rapid transit of a half-inch rope.

Loud and fiercely, in the face of a wild, long-hearded mob, Steuart cried out against the act. 'Go hire a hall!' Cheese it!' were the gibes of many of the mining mob, while others threatened an additional homicide if interference were made. Steuart had a few friends behind him. Wholly unarmed, save with a thick stick of brushwood he had picked up, he essayed to beat through the mob, while the victim, buoyed by hope of help, cried, shrieked, and of nervous giant, beat through the circle and tore the man to be murdered from the hands of the hangman, while the which ended in the sheriff, bruised, torn and bleeding, being

Stenart was released by the lynchers, whose respect caused. asperated and merciless ruflians. No momentary outburst to bring many who incited it to justice, and to lead those-

One can thus readily see that although promptness is often of courage will snatch victory in such a fight. Stern, indomthe laws of the land in concord with its political administra-

In all such instances, self-abnegation rises to the full measure and completeness of heroism, if not of martyrdom. Only last week the Associated Press sent us an account from Cincinnati of a father's rescue of his child-rushing through a sheet of fire to save the little one from death:

At an early hour this morning, Oct. 22d, the dwelling of Michael Reuter, at the foot of Prince's Hill, was burned. Michael Reuter, at the foot of Prince's Hill, was burned, Reuter, upon awakening, ran unstairs to rescue his little daughter. In doing so he was obliged to pass through the flames. He found the child with her nightdress burning, and grasping her in his arms forced his way back through the flames; and reached the ground in safety. The child was badly burned about the face and arms. Reuter received what will probably prove to be fatal injuries, both arms being burned almost to the bone, and the flesh scorched off his back.

Words are witless, are emptied of their meaning, in presence of such events, and yet shallow-pated persons everywhere abound who affectedly bemoan that the age of chivalry has gone, forgetting, as all such minds invariably do, that the chiralrous spirit was the only real chivalry ever known on earth. The age of chivalry never ceased. In truth it has been said, "there never was an age of chivalry. . . . Whatever of the old time we worship as chivalry, lives to day in a worthier and nobler form, and has been purified and sanctified in the process of the centuries." The honor and service of knighthood are perpetually in demand. No privileged class, in medieval or in modern times, ever held monopoly over this subject. No patent-right was ever issued save that of the Almighty in the original constitution of man.

The various traits and characteristics already specified in this briefly considered analysis of the physical aspect of Heroism, the promptness, coolness, level-headedness, the abnegation of self, the disposition to dare and do for others, may be partially summarized by what is termed presence of mind, when that presence of mind is vitalized by an humanitarian spirit which takes the chances however suddenly they arise, which hesitates at no apparent or real danger, and which often wins victory from the very jaws of death. Such presence of mind is rare as it is beneficent, and evermore desirable as it is blessed in its results.

Heroism thus becomes a crowning glory as it possesses these several characteristics.

Into what a seemingly different world we should be ushered, did our daily press teem with the record of dutiful, loyal, ennobling and heroic actions—in lieu of those which now burden it with a desperately opposite character? That wisdom-loving son of man, that child of Mother Nature and subtle interpreter of her wondrous ways, Henry D. Thoreau, says: "Warm your body by healthful exercise, not by cowering over a stove. Warm your spirit by performing independently noble deeds."

Bravery is always fascinating, stimulating, inspiring; and fortunately for us it is not rare, despite the fact that men whine against the present as possessing nothing of the heroic. Let such as complain set the example as they would have it followed.

While manifestations of heroism crop out here and there, blaze or blossom forth when least expected and from quarters never anticipated, how pertinent in this connection become the words of that grandly courageous soul, Theodore Parker, himself a conspicuous example of the highest type of New England heroism: "If it is a good thing to honor dead saints and the heroism of our fathers, it is a better thing to honor the saints of to-day, the live heroism of men who do the battle when the battle is all around us."

We are accustomed to rail never so loud and long against hero worship and devil-worship. It is well. Alas I too often they mean one and the same. Still a recognition of the heroic, in man, woman, or child, whenever or wherever manifested, is but a simple act of justice. The least an appreciative world can do is to keep forever green and fragrant the memory of its heroes and heroines; and thus we leave

"High in the heavens where ye have ascended, Glory shall rest on thy brows as of yore, Garlands of roses with amaranths blended, Leaves of the laurel thy crown evermore."

Wriften for the Banner of Light. TO MY MOTHER, · Mrs. S. E. Holt. Bridgewater, Vt.

Mother! dear Mother! Blest name on life's scroll; How the tides of your love flow back on my soul! And when I am weary, and suffer with pain, How I long for your presence, dear mother, again, ong for your soothing voice, tender and sweet, Long for its music to lull me to sleep.

I would not go backward to journey again Up the mountain of Progress, through sorrow and pain; Sometimes in deep shadows, in valleys of gloom, With no sunlight to bless, no sweet flowers to bloom; With mad persecution because of my thought Outspoken in truth, as my duties were wrought.

But I would say, Onward, "oh stern tide of years," And bear us away from life's anguish and tears; And when I am weary and burdened, opprest, I would pillow my head on your still loving breast. For though crowned with the frosts of life's winters so wild, I am nothing, dear mother, but your little child.

Other dear loves have clustered to bless on my way, Some coming, some going, some with me to stay; But nearest to God come the waves of thy soul, That over my being in baptism roll. And none like a mother can charm away pain From the sad, burdened soul and the world-weary brain.

Thank God! you "still live," and no grass has grown green Through the long, weary years, our faces between. . But oft in my sorrow, my grief and despair, You have nursed me to life with your sweet, loving care. And if God's weary ones have been blest that I live. To you, dearest mother, their thanks they can give.

West Newton, Oct., 1878.

The Mental Cure. Illustrating the Influence of the Mind over the body, both in Health and Disease, and the Psychological Method of Treatment. By the Rev. W. F. Evans, M. D., author of several other valuable works. Colly & Rich, Boston, publishers.

"'Tis the greatest art of life to manage well the restless mind," I here seem to be many objects connected with this valuable work; one of them shows the value of self-preservation and self-cure. It can be well called the philosophy of life. Mr. Evans, we learn, devoted some twenty-five years of his life to ministerial work, doing all in his power to save souls; but in later years he has spent his time and energies for the preservation and restoration of both soul and body, considering that the material body needs as great care as the soul; and that both of them need to work in harmony to enjoy life in the material body. There is so much in this book that recommends itself to the reflective, thinking mind, that it would be impossible in this brief notice to show the merits of the work; it must be read to be understood and appreciated. We will give the value of the work to the public by quoting the words of an intelligent reviewer of the treatise, which reads thus: "The reader will find himself in the profound depths of the science of human-nature, wondering at the great simplicity, yet far-reaching relations of the mysteries of life, mind and sprift, when set forth by a mind fitted to discern spiritual things and intuitively endued with the logical methods to set them forth to another in a complete and rational system, and in the beautiful language of denonstrable truth." Another writer says: "It includes a knowledge of spiritual laws and forces, which are intimately related to the welfare, the daily needs, physical and spiritual, of humanity, in this life as well as that which is to come." Many encomiums have been written concerning the usefulness of the treatise. We copy one of them, which reads as follows: "Since reading the Mental Cure book I have not taken any m

CERTIFICATE OF DEATH.-A poor woman lay very ill in her scantily furnished home in Sheffield, England. The doctor was sent for and came. He at once saw that hers was a very grave case, and that she had, as he thought, little chance of recovery even if she could get the nourishment her illness required. As he was about to leave, the question was put: "When should we send for you again, doctor?" Well," was the reply, as he looked at the poor woman and then at her wretched surroundings, "I don't think you need send for me again. She cannot possibly get better, and, to save you further trouble, I'll just write you out a certificate for her burial." And he did. After the doctor departed the woman got better rapidly. She has now completely recovered, and goes about carrying her burial certificate with her. At least, so says the Sheffield Telegraph.

An intelligent, thinking Christian is a Spiritualist by his very profession. To-day, also, the blind receive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on of the cipleship set up by Jesus .- Selden J. Finney.

Children's Department.

TWO LITTLE ANGELS.

Two little darlings I went to see, Who were as happy as happy could be. One was a two-year-old—the other, three Two little darlings, joyous and free. Bright were their blue eyes,

Flaxen their hair, Done up in ringlets Quite debonaire. Gracefully walked they—. Sweetly they chatted-Anon their fond mamma Gently they patted. Then into papa's lap The elder would climb, To list to his heart-throbs In exquisite rhyme. They were two little angels. Pure pledges of love,

From the Godhead above.

TALES OF THE EVERLASTING MOTHER.

Divine emanations

Writen down through the Mediumship of ADELMA, BARONESS VON VAY, Of Gonobiz (in Styria), Austria, and translated spe cially for the Banner of Light.

THE STRAY WIFE.

Oncoupon a time there was a man and his wife vho loved each other very much; they kissedand caressed, laughed and sang, and led a happy life together. But this did not please the Divil, who would always have only quarreling and disputing; so he one day stepped betweer this loving couple to incite them to dissension. They immediately began to torment eich other and to disagree; the husband said lard words to the wife, and she would always iave the last word. At last her heart was neary broken, and the husband was so exasperated oy her tears that he sprang on his horse and rode away. The wife rushed out into the fields crying, "He loves me no more! he loves me no more!" and she wept so bitterly that the Devil was greatly rejoiced. But she came to the murmuring wood and the stream where the good wood-nymphs and elves play in the sunbeams, and where the Devil dared not go. There she seated herself on the soft green moss and

thought over her fate.

"Now it is all over," said she. "How wicked it was, though! My heart must break! How tired I am! ah! so tired from grief." And like a froward child she laid her head sobbing on

The sun shone through the branches of the trees and spun a golden net of threads of light around her head. A little elf came riding on one of the sunbeams.

What is the matter with you, dear creature? it asked, curiously observing the woman.

"Ah! you cannot understand," said she disconsolately; "you are an elf, and have no husband; you have no feeling human heart, so you do not know what love is, nor how it is sweet or bitter, and can make happiness or unhappiness,' and she began sobbing anew.

The pretty little sun-elf was frightened at

"How good it is that I do not know love," said she. "See! I have lived in the light of the sun. It is true I am only a soul that will one day become a spirit, but that will not happen for a long, long time, and now I am happy and gay. I rejoice in the beautiful earth, the flowers and fruits, and play in the shade of the

"And do you love no one?" asked the woman

"Ah! I beg you do not speak that word out," whispered the elf. "You suffer so much from it, and it has already moved me quite strangely. Come, sing, float and dance with me.

And the elf was gone. She skipped here and there, and sang a little-song that sounded soft and mysterious, like an golian harp. All the little wood-flowers rang their bells and sang with her; the rustling oaks and other large trees of the forest played the organ accompaniment; violets breathed their perfume as incense: butterflies fluttered and danced; moths beat kettle-drums and drums, and even the little birds looked on, merrily twittering. All was so joyous and gay that at last the poor child of earth was fascinated too; she began to sing and dance by the brook; then she plucked a garland of flowers, and presently quite forgot her pain and sorrow. When the evening came she sank down to rest on the dewy moss. Sweetly she lay there, surrounded with ferns; beetles hummed her to sleep, and soon she was lost in

The next morning her eyes were kissed open by the elves, who begged her to be their queen. They brought her a crown of dewdrops, embedded in violet leaves; they entwined her with wild roses, and bore her away through the woods in a veil of mist. So she became Queen of the elves, sang, danced, spun threads from the moonlight, and had nearly forgotten her old love to the angry man at home. She numbered the stars, she painted herself with powder from the flowers, imbibed honey, and if it rained she stooped under the ferns, or the elves covered her with their wings.

But the cold, hard winter came! The Icc-Queen drove through the land with her snowwreaths and icicles. The leaves fell from the trees, snow covered the moss, the ferns were frozen, the elves had departed; they slept their long winter sleep. The child of earth could not follow them, for she was still quite inexperienced in the elfin kingdom. So she stood alone, cold and weeping, forsaken by all, as the Ice-Queen,

in passing, called her, and said: 'I can help you; but you must quite give up the earth and your old love; you must give me the plain gold ring from your finger, and instead of it put on this crown of ice, which will take away from you forever all remembrance of your beloved. You will quite forget him, love will be benumbed in you, and you will then be a

for their love was stronger than his wicked envy. [Continued in our next.]

Foreign Correspondence.

Letter from Mrs. Susan G. Horn, [Author of "Strange Visitors."]

To the Editor of the Banner of Light :

London is in her autumnal glory just now; for a week past our Indian summer, with her soft breath, and head crowned with a golden halo, seems to have visited these shores. The noble trees in the parks wear a russet hue, and a warm illuminated mist hangs over those remnants of ancient forests, for portions of Kensington and Hyde Park may truly be called forests, so much have they retained their primitive characteris-tics. The great oaks with their immense trunks and low-spreading branches cast the same shade to-day that they offered years agone in the days of Johnson and Milton; here have mused Charles Lamb and Coleridge, later still Dickens, and Thackeray also, whose villa stands at the foot of Kensington Gardens; looking for his genial shade, I walked, one quiet Sunday morning, through his open gate, to the steps of the house he built, a real "Harry Esmond" looking mansion; I looked up to the windows, hoping to see a materialization of his massive head, but he whispered me in spirit that he would rather stroll under the branches of the umbrageous oaks than hover about a house from whence all he loved had fled.

London parks are truly the glory of the city. One can walk over the grass with impunity, no obtrusive guard appearing to drive off the lover of nature.

A few mornings ago I sat under the shade of a giant oak in Kensington Park, and observed with pleasure a group of merry, well-dressed with pleasure a group of merry, well-dressed children engaged in sweeping up the dead leaves from under the trees, and placing them in their little toy carts. "How ruddy were their cheeks! With what zest they ran over the grass to collect the crisp leaves! Watching them I could not help comparing invidiously the freedom of these little ones under a monarchy, with the restraint of our children circumscribed to formal walks and prescribed localities in the lovely Central Parks of Republican America. But there is another side to the picture which strikes me painfully, and that is the servility of the lower classes, affording a painful contrast to France, where a wholesome independence, not assumed but natural, is apparent above the politieness of the humblest individual.

London, with its fogs and debilitating climate,

assumed but natural, is apparent above the politeness of the humblest individual.

London, with its fogs and debilitating climate, does not suit my constitution, and I was reluctantly preparing to leave the warm friends I have found here for the continent, when it was announced that the long-looked-for event of the return of Major Thomas G. Forster to the rostrum would take place on Sunday. Upon this I decided to remain and hear the booming of our great American gun, as he is called, and I must say it rang out gloriously. The lecture took place at Daughty Hall, which was filled to the utmost by a highly intelligent audience. I went in company with a large party, among whom was Mr. Lyman, of the U. S. Treasury, Washington. The noble Major was introduced to the assembly by M. A. (Oxon.), a gentleman of culture and intellect, well known in the world of letters. In a highly polished and culogistic speech, he presented our American medium to the English public. Mr. Forster commenced his lecture by giving an outline of his career, stating how from a point of unbelief he had grown by ocular demonstration to be a believer in spiritual communion. His discourse was frequently interrupted by applause as he announced the soulsatifying truths of the Spiritual Philosophy. We need have no fear of the cause declining while we have such eloquent advocates as Major Forster.

At the close of his address a gentleman con-

At the close of his address a gentleman con-At the close of his address a gentleman connected with the secular press came and congratulated me on the success of the orator of the occasion: "You may be proud of your countryman," said he, "for his discourse was eminently logical, the sequences well deduced, and his eloquence admirable."

Indeed the Facility are hindered.

Indeed the English are kind enough to speak in the highest terms of American mediums, saying that every talented medium is an American, and they rejoice that the unseen world sends them over to visit the shores of the Old World with their more vigorous life and more original teachings. Here as yet they wan in the old

with their more vigorous life and more original teachings. Here as yet they run in the old grooves. People who for ages have been under the sway of a State Church can scarcely be expected to think in a much wider channel.

Major Forster and his gentle wife have many warm friends in England.

Major Forster is invited to fill in part the rostrum next week at Langham Hall, when the famous medium Daniel Home, and the two extraordinary sisters, Mrs. Fox Jencken and Margaretta Fox Kane, will appear before the public. So we see, amid all the so-called frauds and exposés of false mediums, Spiritualism is winning its way, and will yet become the dominant belief of the human race.

I had the pleasure of meeting Miss Kislingbury, Secretary of the "British National Association," who showed me a collection of remarkable spirit-photographs, taken in France by

medium, sat to the right, holding the slate in one hand, while the other was constantly in full view of the spectators. Scarcely five minutes clapsed ere the unmistakable scratching of the pencil was heard, and the slate, which had been previously examined, was withdrawn, containing the following message to myself: "Carrie IL is here; so is also Eva." These are the haptismal names of my deceased (?) sisters, of whom the medium had no previous knowledge. The trite but beautiful "Sweet By-and-Bye" was then sung, the medium participating, notwithstanding which the writing still continued, and others in the circle received communications from their heloved ones.

The question was then asked whether, if the room were darkened, they would speak through

The question was then asked whether, if the room were darkened, they would speak through the trumpet, and, on receiving an affirmative reply, we forthwith proceeded to do so. The medium was then tied in a complication of knots by an adept at rope-tying, that would have defied the ingenuity of such consummate rope-manipulators as Wayman or S. S. Baldwin. These ropes, I will here remark, at the close of the scance were found intact. A semi-circle was then formed, in the centre of which was placed a trumpet about three and a half feet in length. A few minutes 'elapsed, when some invisible formed, in the centre of which was placed a trumpet about three and a half feet in length. A few minutes elapsed, when some invisible power dashed the trumpet violently to the floor, and on being again placed in its proper position it was suddenly floated upon the atmosphere as though it were a feather; from it proceeded a voice which at first was scarcely intelligible, but becoming more audible, the following words were distinguished: "Hon't you know me, sister? I am brother B." The lady to whom these words were addressed then had a very pleasant conversation with her spirit-brother. One lady in speaking of the death of a near relative was suddenly interrupted by the trumpet being levitated over her head by our supernal visitants, from which emanated a voice; saying in gentle remonstrance: "I am not dead; I tell you I am not dead, else how could I be here, speaking to you; I have only undergone a transition; my corporeal body alone is dead, my spirit is here." The lady to whom the foregoing was addressed wept tears of joy at this consoling assurance.

Other persons then received messages from their beloved ones whom they had been accustomed to regard as separated from them by an impassable barrier—the grave, or an Orthodox heaven, or more probable still, the fiery domain of Pluto. But Theology with its direful maledictions against disbelievers and skeptics, might circumscribe the field of investigation and inquiry, and consign to the unquenchable fires of an inexorable Hades the great martyrs of Truth, but it could not prevent the return of their beloved ones from beyond the grave.

it could not prevent the return of their beloved ones from beyond the grave.

The medium frequently spoke simultaneously with the trumpet-speaking, which proves be-yond cavil that she herself was not guilty of trickery.

TRUTH.

SPIRITUALISTIC PHENOMENA IN TERRE HAUTE.

To the Editor of the Banner of Light:

I have had occasion recently to visit Terre Haute, Ind., and for a week daily attended séances held at Pence's Hall by Mrs. Stewart, and so far as my knowledge of mediums extends, I unhesitatingly pronounce Mrs. Stewart the finest medium in the United States for full-form materialization of spirits. There are two doors to the cabinet. Mrs. S. sits behind one door dressed in white. The spirits as they appear try their power by opening more or less the other door, until sufficient strength is obtained, when they walk out in full view upon the platform, and throw open the door, behind which the medium sits in an entranced state; so the medium and spirits are both in full view at the same moment. The spirits converse in audible voices, and shake hands with all present who desire it. Many of the spirits who have been in practice for some time, step off the platform, and even pass into adjoining rooms, return to the cabinet and dematerialize in view of all present.

Mrs. Stewart is equally renowned as a medium for spirit-photography. I fully tested her in both of her phases of mediumship to my entire satis-

There is also in Terre Haute a Miss Laura Morgan, who is an excellent medium for materializations, where spirits appear at the aperture and converse and shake hands with their friends. The Morgan family contemplate removing to New Orleans, when the denizens of the Delta City will have the opportunity of testing her powers. I am under many obligations to the Spiritualists of Terre Haute for the kindness and courtesy extended to me in my visit to their beautiful city. J. EDWARDS. Washington, D. C.

SPIRITUAL CIRCLE IN MANCHESTER, N. H.

true child of gaiety and enjoyment. So give the gold ting to me."

Major Forster and his gentle wife have many warm friends in England.

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Major Forster is invited to fill in part the rostrum mext week at Lancham Hall, when the words her ried:

"No, no! that I will never give away! Sooner would I die of starvation and cold!"

And old memories rose again within her. She saw herself leaning on the arm of her bridegroom, walking to the quiet church. She saw herself leaning on the arm of her bridegroom, walking to the quiet church. She saw how her pavents and sisters wept and embraced her at parting. Yes, she heard the bells of the church distinctly ringing, and the elfin spells were broken. Again she heard the words which had bound her forever to her beloved, and once more in the cold frosty woods she spoke a loud "Yes." which resounded far off in the deserted groves.

"Now out! out with you, child of earth!" screamed and whistled a storm of wind. "Out!" screamed and whistled a storm of wind. "Out grove designed a more artistle picture than they to your beloved!" And it laughed ather mock."

I the children can scarcely be expected to think in a nucle wider channel.

Major Forster and his gentle wide charge in the filter of the Baneer of Light:

Thinking you and other friends might like to the ward on the ward of the We call it private, because the motion of the war abour our little circle, I forward you a few notes in regard to it. We call it private, because the ear abour our little circle, I forward you a few notes in regard to it. We call it private, because the ear abour our little circle, I forward you a few notes in regard to it. We call it private, because the motion. The motion of the subject of the

indy, and somework through and though your property of the problem of the problem

children was present, who, after his bereavement, had sought to drown his complicated sorrows and sufferings by resorting to the intoxicating cup, and at one time seriously meditated the taking of his own life. He had never before been present at a scance of the kind. The spirit of his deceased wife came to him at each séance and materialized so perfectly and characteristically that her husband said he was sure nothing could possibly ever shake his belief in her identity. From that time, he assures me, he has become, from one of the most miserable and despairing, the happiest of men.

Not long since I received a letter from him, from which I make the following extract:

"I am receiving comfort and assistance from the sphitsdaily, and I feel to you and others who kindly aided and sustained me, very grateful, and hope my example will prove to my friends the truth and power of spirit-influence. Since I saw you I have had the pleasure of again meeting my angel-wife in three circles for materialization (two in my own house), with all the children present. The remnion was like the others you witnessed, heavenly beyond words to express. present. The reunion was like the others you witnessed, heavenly beyond words to express. I and my little ones are now very happy again. May God and the angels bless and sustain you, for your kindly aid in our behalf."

There were no "fraud proof conditions" asked or instituted on the several occasions alluded to above, hence in the estimation of some "investigators," the poor man's experiences were of course all a "cheat and a delusion"!

T. R. H.

FROM ONE STANDPOINT.

BY M. F. BUTTS. The minister will preach to-day
On endless punishment;
No doubt the folks will fill the church,
Upon the theme intent.
I should have bought a pair of gloves;
These are not fit to wear;
Our pew, you know, is in plain sight
Of everybody there.

Of course all men will not be saved!—
Is my shawl folded straight?—
Not many rich, the Bible says,
Will pass the narrow gate;
They have their good things in this life—
Is not that rose awry?—
I wooder what old Madame D'Or
Thinks of the camel's eye?

She eats from gold, the servants say,
And sleeps in silken sheets—
Come to the window, Gracie dear,
The people fill the streets.
Say, would you wear your coral pin?—
There is the second bell!
One thinks, in seeing such a crowd,
Of the broad way to hell.

Or the broad way to neh.

Do n't let your dress trail on the walk;
That slik was very dear;
I hope to see Frank Hertz to day;
He's rather lax. I fear.
I heard him say, not long ago,
"I do n't believe the man
Is living that can cipher out
Our Heavenly Father's plan."

A hity, I should say, if all the men who study so, And spend their lives in libraries With logic, do not know. Frank says he studies for himself; That 's nonsense, when we pay the minister to think for us, And teach the heavenly way.

I should be glad if all could go
With us—of course I should,
But then a sinner could n't live
In heaven with the good.
It is n't plain what we shall do
To pass our time away;
But then one need all cross a bridge
Till one gets there, they say.

Ah! here we are! Just see the crowd!
And there is Dr. Brown!
They say he is more cloquent
Than any man in town.
I'm just in raptures when he talks,
His reasoning is so clear;
He'll treat the subject beautifully,
There's not a doubt, my dear.

Please push that hassock this way, Grace,
And let me take your fan;
It's just as well to be at ease,
If anybody can.
It does seem hard to be in —
So long, when you reflect!
How thankini we all ought to be
Who are of the elect.

The doctor's opening is superb—
What! four men taking notes!
Poor fellows! They are very sure
To be among the goats.
Well, well, it is insertitable,
The whole! cannot see;
But Dr. Brown is proving it,
And that's enough for me,
—[Christian Register.

California.

MERCED CITY .- W. C. McDougall writes in comnendatory terms concerning the matter furnished weekly in the columns of the Banner of Light. He is specially pleased with the trance lectures of Mrs. Cora L. V. Richmond which from time to time find publication in these pages. Our correspondent says he was converted to a belief in spirit return through the unms takable manifestation of a departed brother, who demonstrated his continued, existence to bin but a few days after his entry into the spirit sphere. In the young city where he resides Spiritualism has a few carnest advocates, and the churches, though somewhat munerous, do not seem to successfully appeal to the people, if the paneity of their congregations is any test of the public feeding. He recommends organization for purposes of sustaining local meetings and circles everywhere, and thinks the mediums who could not fail of being developed under such circumstances would appeal more powerfully to the belief of their friends and neighbors than could entire strangers who, in the prosecution of their inissionary work, enter each community hastily, and of necessity can abide but a short time in any one place: ly in the columns of the Banner of Light. He is spe

Pennsylvania.

PHILADELPHIA. - Simon Morris, John Callaban and Thomas Carrol, "Trustees of the First Reform Spiriual Church," so runs a missive bearing the countersign of Garet B. Cullen, Secretary, return the respectful and grateful thanks of that organization to Mrs. Nellie D. Young, medium, 1620 North 22d street, "who volunteered her services, and filled the church with the largest audlence ever known in the building, for the pecuniary benefit of the society"—her scance doing much in the way of clearing it from a burden of debt.

A correspondent writes that Mr. and Mrs. James A. Bliss, the noted materialization mediums, hold their ones, the noted materialization mediums, hold their seances in Phornix Hall, 403 Vipe street, Philadelphia, every Sunday. Wednesday and Friday evenings at 8 o'clock. Sociables are also held by them every Thursday evening, and developing cheles on Tucaday evening, much good work is reported as being accomplished by them.

Kansas.

CONCORDIA .- A correspondent writes that Cook, the "exposer," has been in this vicinity recently. The main point which he exposed was that his hands could be rondered smaller then his wrists, so that he was able to withdfaw them from any ligatures, from, etc., which the committee saw fit to place upon them. And he, by the committee saw fit to place upon them. 'And he, by inference at least, endeavored to make the people believe that the same singular physiological formation which characterized his extremities apperlained to the Spiritualist media in common, thus accounting for escape from scaled ropes, etc. This explanation of the case was joyfully accepted by the Orthodox audiences. Verly the Pharisee of the nineteenth century is as ready as was his brother of the first to "strain at a gnat for truth and swallow a came!" of deceit, if only that deceit he parallel with his mental bias. The claims of Cook concerning Mrs. Holmes and Mrs. Miller are self-eyidentity erroneous. evidently erroneous.

Massachusetts.

EAST SOMERVILLE .- Annie Lord Chamberlain. writing from 119 Pearl street, says : " Allow me to call the attention of the readers of the Banner of Light to the attention of the renders of the Banner of Light to the fact that Mrs. Sarah Byrnes-Snow, who has resided at Chicopee for a year past, has moved to Malden. Mass., and having recovered from her late severe ill-ness, is prepared to receive calls to lecture during the fall, and winter. Mrs. Snow is nell and favorable known in this yieldity, consequently it is unnecessary for me to write in her praise. I had the pleasure of listening to a discourse from her, at the closing exercises of the Ooset Bay Camp-Meeting, and I considered it as did many others, one of the best and most practical lectures I ever heard. Friends, I hope you will hear in mind that Mrs. Snow is right in our mitals, and ready to work. Give her a call. Your reward is sure. Her address is Malden, Mass., Box 748."

New York.

WESTFIELD.-Mrs. M. S. E. writes: "We heard a Spiritualist say, 'I am a firm believer in Sphitualism.' Spirinalist say, 'I am a firm believer in Spiritualism, 'yet I cannot see why we are so often forced to seek the manifestations through such channels, for almost always we find our best mediums are from the lower walks of life, and in many instances fillierate and unclueated.' I would ask Spiritualists to be at least as tolerant as the church, especially as our religion teaches us to be more so. Years ago, when I united with the Presbyterian church, I was not questioned as to education, or whether our ancestors were rich or poor; seemingly, the ann was to set the heart right. We know of good honest Spiritualists who have come out from the church with all its pomp and show, and like the 'man of old,' chose rather to suffer affliction with the people of God, than enjoy the pleasures of sinfor a season. In all candor I would ask, are we Heine our religion when we refuse to accept spiritual manifestations because, forsooth, they may come through the organism of some one who has not had the advantages which wealth affords? Lay aside such narrow minded intolerance. We think no class of human beings are more shabbily treated than our media, who need the most congenial magnetisms, the healthiest and finest surroundings possible. Those thoughthnous who deal kindly with and help them to good conditions, will not be forgotten when the angels shall come to gather up their jewels. The broad, beautiful principles upon which our religion is based, when rightly received, must necessarily enlighten, unchain and redeem our common humanity—but they must be lived in order to show their full force and beauty." yet I cannot see why we are so often forced to seek the

Maryland.

BALTIMORE .- Ch. Harbaugh writes that the Stand ard of thatfeity, whereof W. M. Connelly is editor, has shown a kindly feeling toward Spiritualism in various ways of late, one form being in its regularly devoting a column of its space to items of spiritual intelligence gleaned from various parts of the country.

THE MEDICINE OF SUNSHINE.—The world wants more sunshine in business, in its charities, in its theology. For ten thousand of the aches, and pains, and irritations of men and women we recommend sunshine. It soothes better than morphine. It stimulates better than champagne. It is the best plaster for a wound. The good Samaritan poured out into the fallen traveler's hurts more of this than wine and oil. Florence Nightingale used it on Crimean battlefields. Take it into all the valleys, on board all the ships, by all the sick-beds. Not a phial full, not a cup full, not a decanter full, but a soul faill. We expect that heaven itself is only more sunshine. sunshine.

Gladstone, the ex-Premier of England, is reported as saying that he neither accepts nor condemns Spiritual-ism, but awaits developments.

TO BOOK-PURCHASERS.

Colley & River, Pal Intercond Reskellers, No. 9 Mont-omery Place, once I Province Street, Roston, Mosso, copilor sacro, angle of Strain at a Spiritual Pro-ressive, Return and Miscellaneous Books, d

SPECIAL SOTICES.

To Inquicing from the BANNER of Lightr care should be taken to distinguish between editorial articles and the communications on loss detre her are not correspondents. Our columns are positive from expression of unpersonal free thought, but we care you delicate the values of the table of the values of the valu communicate (see), he so detected as cof correspondents. Our colonius are expense in expensional free thought, but we care a sudentive to endough the thought, but we care a sudentive to endough the AARod shades of open in to which side per land surveit to the colonial flow.

PWe do not not all analysis of the wifet and communications. The waite at Faddicts of the wifet and continuous flatter to the north action of the wifet and the colorial flatter to be larger that are not used. When newstap in are topy after the contain matter for our import in the so glet was conternational valueing a flat are not by a transfer to early a factor of the societies and the artist the doctres operating to be commend for returns. perusal.

These who prive the warding indices of spiritual most ings, straight and a resolution, with places to tended that the Passaria of Training temporary to press on Passara of each week. Then no result, the color, because pringly mostly of the dolor has the provided at time to reach this office on the preciding Monday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 9, 1878.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Protak'in Street, Boston

THE AMERICAN NEWS COMPANY, 2) and 41 Charders Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

Business Letters should be addressed to Isaac B. River, Barner of Ingle Publish 0.2 Being Roston Miss. Alkalbar extens and commons alreas should be belowarded to Inglian Coulty.

** THE MISSION OF MODER'S SPIRITURISM IS TO ENTER INTO PUREL SERVICES FOR LIFE. To being forth a new, and more fixing order of things; to tofuse a better spirit intoevery profession; forenter hadness circles; and proclaim the "Gooken Rule" as the leating ate standard of action; to redeem the world; to make men and women better; to teach them to live according to the effectates of the inner man, that their lives may be pure and true, leading them uphligher spiritually.

Our Public Free Circles.

Hereafter three circles a week will be held at the Banner of Light office Mrs. J. S. Rudd, medium), regularly on Tuesdays, Thursdays and Pridays, at 3.P. M.

A Matter of Honesty.

In the "religious" monthly magazine, Simboy Afternoon, we find a question pur by a Congregational minister in this fashion: "Must we confess that it is because there is something wrong in the religious views we hold, that so many of the defaulters in these days age menwho have been prominent in our churches, several of them office be ness, and others active in our Sanday selegols and prayer-meetings?" And the editor answers this apparently anxious question with an apt quotation from a leading Unitarian journal, as follows: "Whether certain doctrings total totals and the sense of right and wrong is always a feir question; and or have needoubt that both Orthodox and liber if opinions that be so presented and so held as to exercise no moral power whatever, . . . But you cannot draw an in lictment against an entire people." Wholesale reproaches only add to raising an indiscriminate dates, and a mudstorm whenever an individual member walks orpokedly, is itself a form of fraud."

"To this reply of the Christian Register the Sunday A Termon magazine gives its hearty assent. And so do we, and we take have to apply it to the case of believing Spiritualists as well as to the Orthodox and Unitarian churches. The charity which they claim as their own due. they will not be permitted to deny to others. The Surchay Afternoon thinks this view one of liberality, we call it one of simple justice. The Orthodox brother who proposed the first question goes on to ask, latwever, "Dowe ministers: preach honesty?" Do we make enough of honesty in our public teachings?" And on the whole. he rather scores to think they do not. In which opinion a great many will agree with him-

Among the reasons he is pleased to give for holding to this opinion, is the singular one that some of the preachers referred to have refrained from preaching honesty, lest they should be suspected of Unitarianism. The Sunday Afternium says the reasoning is very common, and is something like this: "Unitarians preach honesty; Mr. Smith preaches honesty; therefore Mr. Smith is an Unitarian." It says it is only parabilled by another syllogism, as follows: "Unitarians believe in the multiplication-table: Mr., Moody believes in the multiplication-table; therefore Mr. Moody is a Unitarian." It is, for making what it calls "this profane reference to him." But it hopes that not many of its Orthodox brethren have been frightened off by so silly a fallacy from speaking the truth as

And it proceeds in a strain of sterling common sense to say that "the training of ministers in these latter days has been too scholastic and metaphysical -- more concerned to adjust the teachings of the pulpit to the symbols of the past than to the facts of the present." That is precisely what we have ourselves been repeating and reaffirming for years, put seemingly without making the least impression on Orthodoxy. At the last, however, it appears that it has opened its eyes. A simple question, put by one of its own number, is sufficient to rouse it from its lethargy. The Sunday Afternoon remarks that "a close and faithful application of the moral law to the business of life needs often to be made. It is in this, if in anything, that the modern pulpit has failed." And it goes on to show how a modern Orthodox minister would proceed to preach on the eighth commandment.

It says that such a discourse may be pleasing enough to the auditors, but that the trouble is that it does not come quite close enough to the business and bosoms of the people. Men like those present inmates of the Concord State Prison-Chace and Wright, and like Tappan also, would in its opinion listen to such a disthat is really needed, in our contemporary's judgment, is that the command Thou shalt not the change called death. Inquirers into Modsteal, should be translated "into the terms of be shown, to begin with, that "cheating is steal- professional call.

ing": that "every transaction in which, by deceit, or concealment, or misrepresentation, a

been making serious inroads while the preach- member that God is just." ers have been fooling with metaphysics.

We commend to the preaching and the practice of our anxious Orthodox friends a single consideration of this nature, merely by way of an apt illustration; When certain persons do certain things which are notoriously wrong, and still claim to be Spiritualists, we suggest to our new anxious Orthodox friends that they do not gleefully sound the war-whoop and flourish the tomahawk with such savage joy, crying out against all Spiritualists as being like this assumed representative. If their own chickens have finally come home to roost, as we always knew they would, it is only retribution, and we cannot find any fault with it. If they find their own uncharitable rule applied to themselves, so much the worse for them; but they are sure to learn wisdom, if not charity likewise thereby.

Spiritualists have been made the scapegoat for a nameless and numberless multitude of sins by the uncharitable Orthodox. One would almost suppose, from the array of their free and easy charges, that Spiritualism was the sum of all human villanies. Whereas it is gentle and charitable, seeking for truth only, not given to angry disputations after the fashion of Orthodoxy, and eager chiefly to lead the blind into the light. For this alone it has been steadily rained upon by Orthodoxy and its pharisaical allies and dependents with a storm of abuse and lies such as no previous advent of new truth ever yet was called to encounter. But it has stood the storm bravely, and lives to see Orthodoxy at last, as now, sit down dejectedly and hold its head in its hands.

Thomas Gales Forster's First Lecture in London.

On Sunday evening, Oct. 13th, Doughty Hall was filled to overflowing by a most sympathetic and intelligent audience, the occasion being the return of Major Forster to the public rostrum as a spiritual teacher, after having been incapacitated for several years by the great strainwhich his nervous system sustained from overwork in former times. Mr. Stainton Moses, so well-known in literature as "M. A. (Oxon.)," presided, and introduced the speaker in a short speech of rare excellence. The Medium and Daybreak says, "We are unable to give a rerbatim report of Major Forster's comprehensive and eloquent discourse, because of the fact that Mrs. Forster has in proparation a valuable work embodying an account of her husband's career as a spiritual teacher, with a choice selection of his numerous orations and discourses. It is, becofore, necessary that copyright be retained. We, however, have pleasure in presenting our readers with a synopsis, which does but faint justice to the subject."

Mr. Forster, previous to his discourse, referred to the fact of his return to the rostrum the sum total of injustice by which so lety is as a normal speaker, and with notes before him, afflicted. The attempt to make capital against a course wholly unusual with him for more than a telizions denomination or a political party, by twenty years. Owing to his present convalescent condition, his guides think it best, for some time at least, to prepare his lectures beforehand, in the quietude of the closet, and to aid him in their delivery in his normal state, as this method is less wearving to his organism than the original method adopted by them during; his pioneer labors.

In the course of his remarks, Mr. Forster claborated at some length his views as to the; tenets of Spiritualism, declaring that the system admitted of no arbitrary creed, however, but that its best thinkers held their opinions of today, subject at all times to higher convictionsincidental to the law of universal inspiration, and it has made my heart rejoice. and the advancing capacity of the human soul. For his own part, the speaker said, the truths thus far received through this beneficent agency had satisfied his mind, that, considered as a religion, as a science, and as a philosophy, Spiritualism underlies and overtops all human interests; and in this important light he designed presenting the subject in a series of lectures he i had in contemplation, should proper arrangements be made.

"We know now," said he, "from actual demonstration, that the old arm-chair by the fireside has not been entirely vacated; that the nursing-chair by the family-stand may still contain its beloved occupant; and that even the eradle is not altogether tenantless! We know! now that death is not the sad messenger of an pleased to beg pardon of Mr. Moody, however, angry God, shutting our friends from our sight in time, and perhaps forever, but that the phenomenon termed death is rather the pale angel of organic law, bringing compensation for the varied degrees of martyrdom incidental to time; and that, as he hovers about the homes of earth, he is seeking to gather the violets therefrom, that they may be transplanted amid the flowery plains of a brighter and happier clime. We know now, indeed, that there are no dead in all the garden of our God, but that-

Still the angels bridge death's river With glad tidings, as of yore; Whilst their song of triumph swelling Echoes back from shore to shore— Man shall live forever more.

形 The Haverhill (Mass.) Woman Suffrage Association proposes to hold a series of monthly public meetings for the consideration of all topics relating especially to woman's education, duties, conditions and rights. Meetings to begin at 71 o'clock. The board of officers is as follows: President, Rev. Wm. H. Spencer; Vice Presidents, Mrs. E. P. Hill, Mr. A. O. Kidder, Mrs. R. Stuart Chase: Secretary, Mrs. Anna Garlin Spencer; Treasurer, Mrs. C. C. Morse; Executive Committee, Mrs. Wm. Sellers, Mrs. Richard Webster, Mrs. O. A. Roberts, Mrs. George Webster, Mrs. E. Hunt, Mrs. T. O. Huse.

Charles H. Foster is now in New York City, and has established himself at 1257 Broadway, second floor, where he is in readiness to course in perfect serenity of soul. The thing afford the strongest possible proof of the power of return possessed by the human spirit after ern Spiritualism and its data will find it emimodern commercial life." It says that it should nently worth their while to give Mr. Foster a

Another Chivington Butchery!

ceit, or concealment, or misrepresentation, a man obtains money or other values that he could not have obtained if he had fold the truth, is a dinect infraction of the eighth commandment."; that "the who gains an advantage by telling a lie or by biding the truth, in a commercial transaction, is just as really a thief in the sight of Gol's law as he who picks his neighbor's pocket." To all of which we respond with a hearty amen.

What is needed on every side, if not more priceching of honesty, then a great deal more priceching of honesty, then a great deal more practice of it. Unitarian or Orthodox, Spiritualist or Intidel, we need to adopt in word and practice together the plain rule of honesty, the hadron the content of the plain rule of honesty, the content of the plain rule of honesty is the content of the plain rule of honesty is the content of the plain rule of honesty is the content of the absence and the truth. Orthodoxy begins to fed adshand that it has done so little for its and the country was a street, that city, of whom we spoke in our last is needed on every side, if not more priceching of honesty, then a great deal more than the United States army, the case being in this instance more than even to war priceching of honesty, then a great deal more they could not sit dily by and see their may be a honely virtue, but it is the only virtue, while it has been tits energies to the adverted of the country when I repeated to truth. Orthodoxy begins to fed adshand that it has done so little for it is not so many tyring the cold-blooded deventing to fours from a gentleman residing in Philadelling the results of a scance held on ours from a gentleman residing in Philadelling the results of a scance held on the evening of Oct. 28th in presence of the such and the collection of the delivation of the collection of the delivation of the collection of th It is not so many years ago that the country We have the first of the cold-blooded described by the news of the cold-

member that God is just."

"BANNOCKS NOT ALLOWED TO SURRENDER, BUT ARE SLATGHTERED. -- A member of the Hayden expedition gives the following new account of Gen. Miles's capture of the Bannock Indians: He states that the Bannocks wanted to surrender, and sent a Crow scout, accompanied by Bannocks, to the camp of Gen. Miles to arrange the terms of capitulation. When information of the arrival of the Indians reached Gen. Miles, he ordered them to be put in irons, and leaving enough soldiers to guard his excur-Gen. Miles, he ordered them to be put in irons, and leaving enough seldiers to guard his excursion party, he set out with the remainder of his forces for the Bannock camp. The Indians, seeing the soldiers coming, joyfully turned out to meet them and give themselves up. Gen. Miles ordered his men to five upon them, which they did, killing men, women and children indiscriminately. Seeing that they were to be butchered, the Indians showed resistance, but were soon overpowered."

"Shepherd Tom's Recollections."

John P. Sanborn, editor of the Newport Merury, is about to publish in a handsome volume f some four hundred pages, "Shepherd Tom's Thomas R. Hazard's Recollections of Olden ticles which have appeared in that paper during the past year. These Recollections treat very largely of the early history of the Narragansett country, give graphic sketches of the prominent men who controlled the affairs of the State for the two centuries succeeding the colonization of Rhode Island, and relate very fully the history of the Robinson family.

The volume will also contain a complete and accurate genealogy of the Robinson family in America, from data collected and tabulated, after many years' labor, by the late Stephen Ayrault Robinson, and revised and corrected to date by Thomas R. Hazard, Esq., and others. The Robinson genealogy will be followed in the same volnme by agenealogical history of the Hazard family, containing more than two thousand names. Prefixed is a carefully prepared synopsis of the early history of the family from the eleventh century down. The Hazard genealogy has been collected with much care and labor by Thomas R. Hazard, and the history of its many distinguished members is written in his terse and vigorous style, with which our readers are so well acquainted. The book will close with a history and genealogy of the famous Sweet family, or the natural bone-setters of Narragansett," another of Rhode Island's remarkable families, adding materially to the value of the publication. The book will be printed in large, clear type, on fine, tinted paper, and will be handsomely bound, forming a volume fit for the librais or centre table. The work is put at the low figure of two dollars a volume, and will be know more concerning it can address the pub- following resolutions:

Spirit Children.

interesting communication from Deacon Daniel Safford, a spirit well-known while in the form in this community. What he has to communicate about the visits of little children in spiritlife to this circle is of striking impressiveness and deserves to be admitted into every reader's heart. "I have several times seen little children," says this spirit, "control here who in earth-life were deprived of the kindness, the goodness, the amenities of life, and after being transplanted from the rough furrows of life to a brighter clime, relieved from their peculiar burdens, were able to come here and control;

He says that when in earth-life he had an affection for children above all things. He never met a case of juvenile sorrow or suffering without desiring to give it relief. He now sees that he was guided in his duty by unseen hands. He can now look over this city and see a number of young men and women whom he aided, and he hopes he may be able to aid others. He confesses that it is he who brings little children to our Circle, who on entering the spirit-world need to be helped and nurtured. Who will not be ready to give him all the assistance possible in a work that isso truly inspired and heavenly? How mysteriously are these agencies kept at their peculiar work, and how effectually they do what is bidden them all!

CONVENTION FOR THE PROMOTION OF AMER-ICAN COMMERCE .- George S. Bowen, Chairman. 4-Ogden Building, Chicago, Ill., sends us a circular in the name of a Committee of manufacturers, merchants, and citizens, announcing that a Convention, "to consider and suggest the best means of extending our trade with foreign countries in North and South America," will be held in the city of Chicago, on Tuesday, the 12th day of November inst., to which His Excellency the President of the United States and Cabinet, the Governors of the several States, Members of the Senate and House of Representatives, Foreign Ministers accredited to this country from the South American States, Mexico China and Japan, have been invited to be present. The Governors of all the States, Chambers of Commerce, Boards of Trade, Mayors of cities, and Manufacturers' Associations, who favor the object above stated, are also invited to send

A man was run over by a team in Haymarket Square on Monday afternoon last and killed. Within the past year we have witnessed very many hairbreadth escapes by pedestrians in consequence of careless driving. Drivers of vehicles in this locality do not seem to be aware that there is a city by-law giving the pedestrian the right of way. It is therefore high time the city authorities instructed patrolmen to protect pedestrians while passing through this great thoroughfare. As things are at present in this respect, no one is safe in that locality at any hour of the day.

Mrs. John R. Pickering, so we are informed, has recommenced her materializing séances at her residence in Rochester, N. H.

Materializing Phenomena in Philadelphia.

issue:

"The scance last night was unusually, fine. There were nine materialized forms, and some of them exceedingly well draped in rich apparel of Oriental costume. Also, the 'Lady Countess of Gordon,' a beautiful spirit, came out, as lovely as an angel, and accepted a rose from my hand, and promised on Friday evening to bring me a bouquet from spirit-life.

There was a Hindu Prince about eighteen years of age who came out, and his dress was splendid; around his waist was a broad silver belt, studded with jewels; his cap was of red silk, and diamonds flashed on every part of it. I was conducting the scance, and sat near the cabinet, and had the forms between the cabinet and myself, and the light striking directly on them, so that I had a perfect view of all. When it is reflected that the medium is in reduced circumstances pecuniarily, it will be seen that the quantity of drapery clothing the forms, which would fill a Saratoga trunk, and cost much money, would be entirely beyond his reach, had he the intention to do otherwise than right.

In conclusion I will say that the scance last night was the most wonderful and conclusive of the power of spirit forms to show themselves that I ever saw."

Aid for Mrs. Jennie Lord Webb.

In a previous issue we announced that the noble worker and truthful medium whose name heads this paragraph is at present a suffering and needy invalid, her physical powers having succumbed to the strain brought to bear on her nervous system, so that she has been obliged to discontinue her sittings entirely, and is therefore greatly in want of such assistance. Any person willing to afford her pecuniary aid, however small the amount, can forward it to this office, where it will be acknowledged in our col-Times," a series of historical and narrative ar- umns, or it can be sent direct to the address of Mrs. Jennie Lord Webb, Orange, N. J., care of J. B. Porter, Esq., P. O. box 736. The following sums have been already donated for this worthy | through this medium have attracted the atter object:

 Colby & Rich
 \$5,00

 J. B. Myrick, Bradford, Pa.
 25

 Mr. Parker
 50

W. J. Colville.

On our first page will be found a report of the exercises at the Parker Memorial Hall last Sunday afternoon, to which attention is directed. Mr. Colville, the speaker for the present month, holds himself in readiness to answer calls for week-evening lectures wherever his services may be desired. Address him at No. 8 Davis street, Boston. He deserves well at the hands of the American Spiritualistic public.

He will address the Parker Memorial Society next Sunday afternoon at 2:45 o'clock, on which occasion the selection of the subject of his trance discourse will be left to the audience.

The Paine Hall Liberal League held its regular monthly session Sunday, Nov. 3d, Mr. John Davies, the President, in the chair. The report of the delegates to the late Congress of the National Liberal League at Syracuse, N. Y., being called for, Messrs. Rivers, Damon, Verity and Spinney gave short addresses explanatory of the action of the Congress, and of the causes which led to its misunderstanding, dispute and sold by subscription only. Those wishing to division, after which Delegate Damon read the

Resolved, That the Liberal League of Paine Hall approves of, and endorses, the action of the National Liberal League held at Syraeuse (N. Y.), Oct. 26th and

Spirit Children.

In the Message Department of the present issue of the Banner will be found an exceedingly stock law, believing it to be unconstitutional and dan-

stock aw, beneving it to be unconstitutional and dan-gerous to personal liberty.

Resolved, That the Liberal League of Paine Hall pledges liself anew to the earnest support of the Na-tional Liberal League in its fundamental principles of total separation of Church and State.

Ro We passed over New York City the other day....in the cars of the elevated railway, and were much pleased with our trip. It is evident transit is a complete success, not only financially to the corporators, but as a source of great convenience to travelers. It is said that on the east side of the city not less than three hundred and fifty-eight thousand eight hundred and nineteen passengers were carried over one line. for the week ending Oct. 26th. This is evidence not only of the feasibility but utility of elevated street-railways in large cities. We understand that Mr. L. A. Bigelow et als. intend presenting a petition to the incoming Legislature of Massachusetts for the passage of an act allowing them to construct a similar railway in Boston, and we hope and trust that that body of law-makers will be wise enough to grant the petition of these gentlemen, who are ready and willing (in that event) to invest their capital in an enterprise which we believe will be productive of much public accommodation.

"SPIRITUAL MANIFESTATIONS IN AN ORTHO-DOX FAMILY."-As quite a number of our subscribers have written to us asking for the address of the medium alluded to in the article with the above heading, printed on the first page of the Banner of Light, Sept. 14th, 1878, it becomes necessary for us to state that we are not at liberty to give it, as the lady shrinks from public notoriety. We shall be happy to announce the name of so excellent a medium when permission is given us to do so.

Ko We shall print next week the report (made specially for our columns) of a trance lecture delivered in New York by Spirit Prof. Mapes through the organism of Mrs. Cora I. V. Richmond, Aug. 29th, entitled "Spiritual Sol-

Mrs. F. H. Mumler, mesmeric physician, has removed to new and commodious quarters at 767 Tremont street, Boston, where she will be pleased to meet with her old customers, and such others as may desire her mediumistic

A weekly Spiritualistic paper is to be started in Philadelphia the present month, we understand, by Jonathan Roberts, Esq., entitle "Matter and Spirit." As no prospectus has been forwarded to us we are unable at present to say more in regard to the new enterprise.

Ref Mrs. H. F. M. Brown writes us that the Children's Progressive Lyceum in Santa Barbara, Cal., have given their first exhibition. The net proceeds were \$54. The money is to be used for library-books.

The Franklin Typographical Society on Saturday evening, Nov. 2d, voted to give a concert some time during the coming winter in Music Hall, for the benefit of the sick fund. .

A Christian Turning Buddhist.

To the Editor of the Banner of Light:
"A European Christian has been converted to

The above, cut from the Boston Daily Journal, appeared originally in an English newspaper. It was evidently written by an English Christian, who can see no good thing in Buddhism. nor any possibility of a Christian's turning Buddhist without some underlying selfish motive. He would ascribe the step taken to any motive rather than "devout convictions." It is not very strange that the Buddhist priestsof Bankok, knowing the creeds and the warlik conduct of Christians, should strongly suspect this Austrian's motives. They would probably save put him on a long probation. Thanks to the charitable King of Siam, he is duly instaled into

I frequently have letters from India and Ceylon, the writers asking me to send them the papers, pamphlets, tracts and books of Spirimalists and Free-thinkers, that they may be the better able to meet the arguments of the creedal nis-J. M. PEEBLE. sionaries.

English Notes.

To the Editor of the Banner of Light:

Mr. W. H. Lambelle is to give a series of ddresses at Ladbroke Hall, beginning in Noverber, on "Ancient Religions." The utterance tion of intelligent minds, and this new ventur is supported by private gentlemen who are de sirous of hearing more of these wonderful in spirations.

Maj. Thomas Gales Forster addressed a large audience at Doughty Hall, Oct. 13th. He was listened to with marked attention. D. D. Home and Mrs. Kate Fox Jencken are to have a reception at Langham Hall, Oct. 23d, to welcome Mr. Home back to London. Enmore Jones in the chair. Mr. William Eglinton, the physical medium, is meeting with unprecedented success in South Africa, and is doing great service to the cause. He receives a most complimentary let-ter in The Spiritualist of Oct. 16th, from Berks T. Hutchinson, under whose auspices he has been induced to visit Cape Town.

Mr. C. E. Williams is still giving séances in London, despite the alleged exposure, with his usual unqualified success. He denies the statement made by the people of Amsterdam. An investigation is now going on under the auspices of the Council of the National Association, a report of which will soon be printed. He has hitherto stood first among the English mediums.

Mrs. Hollis Billings, the American medium, is living in great retirement at Norwood, just out of London. She has, as yet, given no sittings. The Countess of Caithness is in Rome for the winter. Yours, J. WILLIAM FLETCHER.

A Remarkable Scance with Mr. and Mrs. Holmes at 8 Davis St., Boston.

To the Editor of the Banner of Light:

On the evening of Monday, Oct. 28th, I was kindly invited by Mr. and Mrs. Holmes to attend their séance for the production of physical and materialization phenomena. After a splendid physical séance held in the dark, at which Mrs. Holmes acted as medium, and during which very powerful manifestations took place, a light was struck, and Mr. Holmes was secured in a cage in the cabinet. The room was then in a semi-light condition, when several forms succesthat as a business venture this method of rapid sively made their appearance, fully materialized. I was individually specially favored; after being, while sitting in my seat at some distance from the cabinet, very powerfully influenced by the invisible presence: I was called up to the cabinet, and after having sat immediately in front of it for a few moments, holding Mrs. Holmes's hands, the spirit of my grandmother appeared: every feature was distinct, the height and gesture were unmistakably characteristic of her appearance and manner when on earth; and bearing in mind the fact that I had only that day arrived from England, and was an entire stranger to the mediums, I am utterly convinced that no satisfactory explanation can possibly be given other than the spiritual. I can give my word of honor to the truth of this occurrence, and by kind permission of the editor feel it both a duty and a pleasure to make this test of spirit identity through Mr. Holmes's mediumship known to the world through the columns of the Banner of Light. W. J. COLVILLE.

MR. GLADSTONE ON SPIRITUALISM .- A Sussex gentleman, who wrote recently to Mr. Gladstone on the subject of Spiritualism, has re-

stone on the subject of Spiritualism, has received the following reply:

"London, Oct. 16th.

I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain in what may be called contented reserve, without any fear that imposture will rule or that truth can be mischievous.

ischievous.
Yours faithfully,
W. E. GLADSTONE.
Sussex."

Mr. J. T. Markley, Horsham, Sussex. By reference to the obituary notices it will be seen that Col. W. H. W. Cushman, for many years of the banking firm of Cushman & Hardin, in Chicago, died at his residence at Ottawa, Ill., Oct. 28th. He was an energetic

Spiritualist and firm believer in the philosophy. Our friend Charles R. Miller's Brooklyn letter is received and has been placed on file for immediate publication. The same is true concerning the favor of "Onyx," of Chicago.

A leading Spiritualist in London writes us: "I grow to feel that the Banner of Light is working its way into the hearts of the people by supplying a great need."

named Thursday, Nov. 28th, for the National Thanksgiving, and probably the Governors of the different States will "follow suit."

The President of the United States has

Keshub Chunder Sen, leader of the Brahmo Somaj, is dangerously ill.

to the supplication of the

BRIEF PARAGRAPHS.

SHORT SERMON.—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, 3,937.

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 shayen off, his face colored and his clothes ruined with paint. Modern educa-

"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 assoclates 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

"We know no Spiritualistic autocracy or aristocracy, and have little sympathy with that super-sublimated dilletantism 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 Harmonial Philosophy explains the Universe."—Ed. S. Wheeler.

ANOTHER DEFAULTER-This time a tax-collector in Hingham. 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 "Whoa, 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 wees. But though "Emma's woes" ended, we seem to have fallen upon a new period of "Whoa, 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 Tusker 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—it is better
To fling every feeling aside
Than allow the deep, cankering letter
Of revenge in thy breast to abide.
For thy step through life's path will be lighter,
When the load from thy bosom is cast;
And the sky that's above thee be brighter
When the cloud of displeasure has passed.

Startling statements are made by the United States Consul at Tangler, 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

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

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 hells 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 airly days," remarked the old man, as he shoveled 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, there fore, that "kind treatment, administered with stead! ness 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 avarice of any of its agents.

> COMPARATIVE VALUES. "De blg sunflower may rise above
> De modest 'thter vine,
> And brag about its Sunday clothes,
> And put on airs so fine;
> But when de winter howls around,
> An' de sinow lies at de doah,
> De blg sunflower, oh! whar am he?
> De 'tater has de flouh."

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

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 froze, and fast the snow
Is sifted from the cloudy sky.
Oh, hours of winter and of gloom,
When no bird in the woodland sings,
Ye, too, are fleeting !—such the doom
Of man and all sublunar 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-jest at pres-

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

Dr. Rush on the Scourge Yellow Fever. Spirit Dr. Benj. Rush has very recently given, through the mediumship of Dr. Stone, the author of The New

The state of the s

Gospel of Health, the following communication:

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:

Venerable 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 must 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 viliated blood. No persons can accept the disease, though daily conversant with it in itsworst forms, until their own blood becomes impregnated with the seeds of the virus, which is cast off by those afflicted. To prevent this, frequent abutions 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 sippling salt water, and placing the palm of the hands in it, or rubbing the hands and entire person in dry salt, prevents the sperms from entering or breeding their vermin 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 the 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 the patient by any kind of moderate balt, without applying the usual alterative of cold afterward, rubbing the person with a dry colour and cold and the more explosive the elements used, the greater success will read, in cold bath

Dr. Richardson's Birthday Anni-

versary. To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

A very pleasant social reinion was enjoyed by many of the friends of Dr. A. H. Richardson, who to the number of some three hundred filled the heautiful, cosy hall just fitted up by Moses Dow, Esq., in his Waverley Building at Charlestown. The occasion was the fifty-fifth anniversary of the genial Doctor's birthday, which, happening on Sunday last, favored the convenient 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 evergeen fitly 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 seven 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 Charley 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. Lull, Mrs. Cushman, the guitar medium, 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 heautiful philosophy and religion is which he found

sembly.

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 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 ll-lustrate 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 atternoons (at 23f) during the season of 1878-9. Good lecturers and excellent music. The public are invited to attend free of charge, W. J. Colville will lecture during November. Per order Ex. Com. Per order Ex. Com.

AMORY HAIL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, conner West and Washington streets, commencing at 10% o'clock. The public cordially invited. J. B. Hatch, Conductor.

ductor.

PYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

CHICKERING HALL.—The Spiritualst 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 tests are held at this hall, 616 Washington street, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

AHHOTSFORD HALL.—Meetings are held in this

ARBOTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday ovening, 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 twelve pieces (though their pay is nominal if anything, and whose services are deserving 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-live 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 Lothrop, "Old Time," Arthur Rand, "Mamma's Kiss," Eva Folsom, "The Vagabond," Effic Peabody, "Conquer and Rest," Oscar Dresser, "What is Love?" Charles Lothrop, "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. Dill; remarks by Col. Scott and Dr. Currier; wing movements and Target March, closing with selections by the orchestra.

WM. D. Rockwoon, Cor. Sec. Children's Progressive Lyceum No. 1, Boston. Nov. 3d, 1878.

Children's Progressive Lyceum No. 1, Boston. Nov. 3d, 1878. 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 dancing, 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 progure a four-hour's enjoyment seldom obtained at so small a cost.

D. N. Ford,
R. O. LAGROS,
I. G. BOWMAN,
MRS. C. C. HAYWARD,
MRS. G. P. PRATT,

Charlestown District.—The course of meetings

Charlestown District.—The course of meetings that have been held in Army and Navy Hall will hereafter take place in Abbotsford Hall, Waverley Building, on Sunday evenings. Next Sunday evening, Nov. 10th, Capt. H. H. Brown from Michigan will speak in this hall at 73. He will be assisted by Mr. Vandercook, 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 reinfuled that the Bunner of Light goes to press on Tuesday of each week, but bears ine 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 make.]

Bishop A. Beals has been reengaged to speak in Waukegan, Ill., and at Whittier 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 mouth. 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 Merrimae street, Haverhill, Mass., on the 15th of November. Capt. H. H. Brown and Mr. Vandercook occupied the rostrum at Paine Memorial Hall Sunday afternoon and evening, Nov. 3d, and are reengaged to speak there next Sunday morning and afternoon. In the evening they speak before C. B. Marsh's course at Abbotsford 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.

[Calais Times, Me., Nov., 1870.] **Prof. Westcott delivered at the City Hall an exceedingly atteresting and instructive lecture.**

"Yarmouth Register, April 21, 1877.]
"Prof. Westcott delivered his lecture on 'Reason and
Common Sense' to a crowded house, who testified their
approbation by extending a unanimous invitation to deliver
another on Saturday."

"Prof. Westcott lectured to a large audience in Doric Hall, West Dennis. The Professor treated his subject in a scholarly manner, winning the respect of his audience by his carnest and cloquent style of speech." Additional references furnished to any inter-

Correction. To the Editor of the Banner of Light:

In Mr. Adam's account of our scance in the Banner of Light for Oct. 26th, he says that Mr. Holmes was secured in a cage during the dark scance. It should be secured in a cage during seance. It should be secured in a cage uning the light scance.

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 Rosic Yam-boo is mentioned instead of Rosic Tamboo. 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 Agate type, twenty cents for the irst, and fifteen cents for every subsequent in

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

For all advertisements printed on the 5th page, 20 cents per line for each insertion. Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Healer and Clairvoy ant!—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. Ja.5.

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. 0.5.

Dr. F. L. H. Willis.

Dr. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

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.9.

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

Bible of Bibles:

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

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. A Public Reception Room, EXPRESSLY

BUSINESS CARDS.

Lydia E. Pinkham's Yegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle ½ doz, for \$5.00, sent-the express. Sont by mail in the form of Lozenges at \$1.00 per hox. Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

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

Colby & Rich.

PHILADELPHIA ROOK BEPOT.
DR. J. H. RHODES, Philadelphia, Pa., Is agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Bookson sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings. Partles in Philadelphia, Pa., desiring to advertise in the Banner of Light can consult Dr. RHODES.

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Baniner of Light** for sale at retail each Saturday morning.

ST. LOUIS, MO., BOOK DEPOT.

MRS, M. J. REGAN, 620 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, Bookselier, No. 1010 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.

E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spirifual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. WELD & JACKSON, Booksellers, Arcide Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich, BALTIMORE, MD., ROOK DEPOT.
WASH, A. DANSKIN, 70½ Saratoga street, Battimore, Md., keeps for sale the Bauner of Light and the Spiritual and Reform Works published by Colby & Rich.

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

D. M. BENNETT, Publisher and Bookseller, 14 Eighth street, New York City, Keeps for sale the Spiritual and Reform Works published by Colby & Rich.

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T. O. OSTRANDER keeps for sale the Hanner of Light and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d

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I.EES'S BAZAAR, 16 Woodand avenue, Cleveland, O.,

Circulating Library and diplot for all the Spiritual and
Liberal Books and Pripers published by Colby & Rich

AAN FRANCISCO, CAL., ROOK DEPOT.
At No. 39 Kearney street (up states) may be found on sale
the BANNER OF LOUIT, and a general variety of Spiritunlist and Reform Books, at Eastern prices. Also
Adams & Co.'s Golden Pens, Pinnehettes, Spence's
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Compound, etc. Catalogues and Circulars mailed free,
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SMITH'S PERIODICAL DEPOT. 122 Dearborn street, Chicago, Ill. The Banner of Light and otherSpiritual and Liberal Papers always for sale.

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

Contain Times W. Now 1988

W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for safe the Bramer of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Ban-

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

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JOSEPH JOHN'S WORKS OF ART.

The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydesville, Size of sheat, 24 by 20 inches; Engraved Surface, 14 by 11 inches.

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This beautiful picture, and one of most thrilling sentiment, lifts the velt of materiality from beholding eyes, and revenls the guardinus of the spirit-world.

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Life's Morning and Evening. AN ART POEM, IN ALLEGORY.

AN ART FOEM, IN ALLEGORY,
A river, symbolizing the life of man, winds through a
landscape of hill and plain, hearing on its current a timeworn bark, containing an aged Pilgrim. An Angel accompantles the boat; one hand rests on the helm, while with the
other she points toward the open sea—an emblem of eternity—reminding "Life's Morning's to live good and pure
lives, so

"That when their barks shall float at eventide, Far out upon the sea that 's deep and-wide," they may, like "Life's Evening," be fitted for the "crown of immortal worth." Size of Sheet, 26½ by 22 linches; Engraved Surface, 26½

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The above engravings can be sent by mail securely on rollers, postage free.
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Chap. 44.—A Personal God Impossible,

Nov. 8.—In the twelve preceding chapters it is shown that the cardinal doctrines of Christianity are all wrong.

Chap. 45.—Evd., Natural and Moral, Explained.

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Chap. 46.—An Angry

Chap. 40.—An Angry

Chap. 41.—A Providences an Erroneous Doctrine.

Chap. 41.—A Personal God Impossible,

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Chap. 41.—At Chap. 42.—Special Providences an Erroneous Doctrine.

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

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Mme. Wright, MAGNETIC PHYSICIAN, gives Sulphur and Vapor Baths, 466 Ellot street, corner Tremont, Boston. Nov. 9.—In

Mrs. J. L. Small, The celebrated Trance, Business, Test and Medical Medium, No. 26 Essex street, Lawrence, Mass, Nov. 9.—1w*

Mrs. L. Hopkins,

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TRANCE, BUSINESS AND MEDICAL MEDIUM, Examinations by lock of hair, Age and sex required, No. 7 Montgomery Place, Boston, iw Nov. 9, J. WM. VAN NAMEE, M. D., Clairvoyant Phy-classes of diseases successfully treated. Testimonials fur-nished on application. Examinations by lock of hair, \$2.

TWENTY-SEVEN "Divine Revelations:"

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A Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events;

ALSO A DELINEATION OF THE CHARACTERS OF THE

PRINCIPAL PERSONAGES OF THE CHRISTIAN BIBLE,

AND

AN EXAMINATION OF THEIR DOCTRINES.

KERSEY GRAVES.

Author of "The World's Sixteen Crucified Saviors," and "The Biography of Satan."

As will be remarked on perusal of the table of contents, the ground gone over by Mr. Graves in the course of this new work is simply astounding, and the literary labor performed is worthy of receiving the approximate reward of an extensive reading at the hands of the public. In the sixty-six chapters into which the book is divided, almost every question of interest which arises in the mind at the mention of the word BIBLE is considered in that straightforward style which has made the volumes of Mr. Graves so extensively sought after.

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CHAP, 56, --Infidelity in Oriental Nations -- India, Tenue, Greece, Egypt, China, Persia, and Arabia. CHAP, 57.—Sects, Schleins, and Skeptics in Christian Courteles.

CHAP, 59.—The Christians' God, Character of, CHAP, 60.—The One Hundred and Fifty Errors of Jesus Christ. CHAP, 61.—Character and Erroneous Doctrines of the Apostles. CHAP, 62.—Erroneous Doctrines and Morat Defects of Paul and Peter.

| CHAP, 63.—Idolatrous Veneration for Bibles—Its Evils.

CHAP, 64.—Spiritual or Implied Sense of Bibles-jects. CHAP, 65. - What shall we Substitute for the Bible? CHAP, 66.—Religious Reconstruction, or the Moral Necessity for a Religious Reform.

Cloth, large 12mo. 440 pp. Price 82,00. po-'nge ME. STAR, Magnetic Physician and Clair voyant, tells the future. 3 Walker ave., Charlestown.

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A Commission of the Hall with the productive section of the control of the contro

MRS. JENNIE'S, RUDD

with negliums where the strong and care in the every gun lorded with the who tesert to such a constraint them the should have every thought dedicated to the good necessary power to their work it is of all, and be living God-like lives, doing that one more nail in their collins, or one more day which is calculated to build up the system and increase its strength, is very good for those who head.

Eben Davis

head Q.—Do mediums to pure to have certain platen-ological organs well devel end? A. Mediums will be reclimis, normatter what of any they large. If they are born with that gift, they will be mediums. A good speaking medium must have those poculiar organs devel-ored which are usually ressussed by steakers. With a physical medium it makes but little dif-ference if the individual possesses the peculiar arra required.

ference if the individual possesses the peculiar aura required.

Q. What occans should be larrely developed?

A. A speaking medium should have comparison large, and good memory. Scirit mediums are very peculiar individuals; you must let the spirits who control them do as they dease if you want to gain any substaction from them.

Q. 4By S. W. B., Montifello, lown! Do spirits, walk as we walk and are their scirit bodies subside, to exavitation, or anything like it?

A. A. A corbling to out ideas, we walk just as

A. In the s. ivit world weight is not a necessity, nor is lesh a necessity, only the spiritual. The lower linds are just as likely to be of use to us without weight as with it.

Q. If the spirit world has givers, mountains, &c., it must have surface. Where, then, is that surface?

As dust beyond your world. We cannot measure it or tell you how many miles; It is just beyond and above your world. The spirit-world has surface, rivers nonnearins and lakes. Of what use are various organs of the body, of what use are various organs of the body which we many potential needs of the polysical condition of one existence only?

A. Very many potential have a resemblastice to their own bodies, while quite a number say? "Don't give me anything that books like the old form. I don't want it." The various organs of the brain are represented spicifiedly, the arms and bands are represented spicifiedly, the arms and bands are represented spicifiedly, when a limb is amountated, the individual in mortal sufformules the severed por ton is put in a comfortable potton, proving beyond doubt that there is a spicifical counterpart. spi itua' counterpart.

Hannah Griffin.

"Lanuah Griffin, of Somerville, Massa, fifty-ve years old. I have been gone some little time. Jived on the corner of Bow and Milk streets. I desire more to communicate and let everybody know that T am alive than anything else. I go to my friends and speak to them, but they won't hear me, I touch them and they do not feel me. I've come, hoping I may reach them—to the Chairman if I don't, then may become again? [You may.]

Alpheus Chapin.

My son and dear ones, the spiritual world is one great canvas to me; the life there is not as I supposed, but it is grand. No mere sadness, no more life-long longings, no tears. I have met my beloved ones, and learned that there is no death; what seemed so is but transition or change. I know there is a great beyond, thank God for that!

The Banara Light Frest are being a great from the first of the confidence of the first of the f

Sarah B. Thomas.

1 am Sarah B. Thomas, of Jersey City. I haven't been gone a great while, and a two years haven't been gone a great while, and to work of the haven't been gone a great while, and to work of the haven't been gone a gr

Mary Knight.

Invocation.

Then Heaverly Father, who I is west all our thoughts, whom we can rever countedpend, for Logi art beyond all over coincidence, for Logi art beyond all over coincidence, for the still our trision, while we lead our hand and bow in substitution, while we plack and closers of thought from the grand gandens of the stinfund, give us at each time that I have chell a higher degree of institution. A higher power has bed me upward, where I canameer friends that I never extend and grower the first creat and distance for the meet. I was a peculiar medium, while Being, who densite higher and the deals has been as the constitution by my parents, and by the give tend to do my work. I was given a strange cancer. Now the question has been asked sewwith a determination of life led a strange cancer. Now the question has been asked sewwhould to travel through the different streets and seak words of was the same Mary who used to travel through the different streets and seak words of was the same Mary who used to travel through the different streets and seak words of was the same Mary who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have who used to travel through the different streets and seak words of was the same have and seak words of was the first in the service of the meet. I was a peculiar medium.

Covernoties is Senier. Mr. Chairman, we will, would have been a good thing for the individuals now listen to whatever questions you may layer; to whom they were given.

Questions blick live "affect a medium's heading power fring power follows heading power fring power to hold median grower fring power follows. Ye a verily, I do process? No power to hold median means nutricious living that which will give to means nutricious living that which will give to head some of the body strength, then "high living" is effected in the seda strength, then "high living" is effected in the seda strength, then "high living" is effected in the seda strength, then "high living" is effected in the seda strength will lead to thin the east the food they that will lead to thin the east the food they will lead which were substituted to the use of morthines very many times he said, "I must take it there is no other remedy for new". When he had taken his doce of ment by I would say to his wife, "One on tennel," with medians when the cooling, "So it is with medians when the cooling," So it is with medians when the successful, "So it is with medians when the successful, "So it is who resort to successful to the good." You have every gun loaded with the who resort to successful the food I mead to the same. You need not tear, if you have every gun loaded with the will medians when the successful them the good.

"One on the noil." So it is a shall-have every gun loaded with the will median of differ love and charity. You who resort to successful to the good.

Eben Davis, of New York City, returns, asking that he may be heard. He hones he may be reach some friends in Louisville. He wishes to teach his sister Mary Jane, that he may give her some information that will make her wiser and perhaps richer than she is now. He wishes to reach a friend in Galveston, and say to him, Harry, look out there are pitfalls before you. It is the eareful where you go, and who you go with, or else you will lese you'll life before you know it.

Daystar.

son large, and good memory. Scirit mediums, are very recallest individuals; you must let the spirits who control them do as they clease if you want to gain any satisfaction from them.

Q. 4By S. W. B. Megiticelle, lown. Do spirits walk as we walk and are their's cirit bodies subject to gravitation, or anything like it?

A...A. quadrage to concidens, we walk just as you walk plut were you to see us per inhulate your's recets you would crobably not believe your streets you would crobably not believe your streets you would crobably not believe your and you streets you would crobably not believe your and you streets you would crobably not believe your streets you would not a feet from it, instably believe your get shaked un, then everything be not your ground of a feet from it, instably bears with allowing and smoothed out. Then comebater times, and wamnum be more plenty, that we have the sum idea of metallic bears as it they let him, do his work well. If they not join the classification, and can walk on your ground of the Big Father. Me like the bright things you got here the flowers. Me came to tell everybody that reads the talking some there were shaked un, then everything be now. No need to be sared, for him he would now. No need to be sared, for him he would now. So need to be sared, but we not your get shaked un, then everything be so wing mighty much seeds. They grow up, and some of 'em lock very black; but we no can hook 'em lock very black; but we no can hook 'em on without taking some good shakes up. You no be seared, but look out for yourselves, pale-faces, The red brave be looking on, and if you no do justice to the red brave, book out for yourselves.

Oct. 1. brave, look out for yourselves."

M. A. F.

The last of life was truly a conflict, and it seemed so long my heart grew very heavy. On, the heavy breathing, and the soul felt hours of wor! How I longed to leave earth's wees and go forth to the ever-heautiful land of the spiritual. But the edict had gone forth that lemist remain on earth and do my work. And I lived—lived on until it seemed as if the very soul within me rebelled. I felt to break the fetters, but the angels said, No. I listened long and eagerly, hoping they would break the choin and let me go forth in beauty and not be ever mained. But yet they said quietly, Abide your time. At last the way was opened, and I saw the river flow. I heard the rushing of its waters, and I hoved that I might go. When I did reach the land of the angels, I found work to do. They told me there were no drones within their hive. So I return here, hoping I may send forth some So I return here, hoping I may send forth some love and sympathy to those who suffer on earth. I want to bring them up higher, teach them that every hour of their lives is precious to them. Please say it is from M. A. F. Oct. 1.

Henry Peabody.

Henry Peabody.

I stand upon your platform, Mr. Chairman, with considerable awe, for as I have been criticised in the past, I am liable to be criticised in future. I am not given to public speaking. I have been told, from time to time, I was a fanatic: that Spiritualism had made a fool of me. Grant that it was so, yet I want to return and tell friends of mine who are reaping the benefit of my labors, and who understand that I was a Spiritualist, that if the medium who obtained part of my property has not been successful, that is no concern of theirs, and no "curse of God." Spiritualism was to me the greatest treasure that I had on earth. My fading sight showed me more clearly the dear beloved ones in spirit. I have welcomed one (who thought I was fanatical) who felt that he must leave earth, so much so that he left it by his own hand. As I clasped the hand of an honest one, who looked after me and mine for years, did I not feel that the spiritual had something for me? Av, though there was selfishness, it was no more than in every other department of life. The whole world is selfish. I come to say to friends of mine, Be very careful where you tread, and listen to the promotings of the spirits, or that which you have will fly away. Please say this is from Henry Peabody, of Providence, R. I. A friend in the circle to-day has given me the power to come.

John Lord.

George Bailey.

To the Editor of the Banner of Light of Oct. 12th, Mrs. Danskin medium,) who passed away from earth about a month since, is recognized by his friends; one of my family having been present at his funeral. It would, doubtless, gratify his friends on earth if he could communicate again. His name was misspelled.

Henry Fairbain.

To the Editor of the Banner of Light:

Formerly of Westfield, N. J.

Albert Field.

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To the Editor of the Banner of Light:

Albert Field.

Yell of Oct. 22th, Mrs. Danskin medium,) who passed away from earth about a month since, is recognized by his friends; one of my family having been present at his funeral. It would, doubtless, gratify his friends on earth if he could communicate again. His name was misspelled.

Formerly of Westfield, N. J.

Albert Field.

Yell of Oct. 22th, Mrs. Danskin medium,) who passed away from earth about a month since, is recognized by his friends; one of my family having been present at his funeral. It would, doubtless, gratify his friends; one of my family having been present at his funeral.

Henry Fairbain.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Albert Field.

Mary Shepley.

I can't say much, Mr. Chairman. I don't know much. I never did learn but one thing, and that was "Mary had a little lamb." I've come from way off-from New York City. I came in a big boat. I hided away so there wouldn't anyhody see me. Some little folks that has been here telled me I could come. I hided away, an't they didn't see me, they didn't ask me for any money. You aint geing to ask me for any is you? I didn't grow up, sir. Ise a little bit of a thing, six years old. I don't know why I came here: they made neconor. They said I'd grow big. Do you like little rids? Yes. Xunive got some prefty flowers. Will you give me some? "The Chairman gave her some flowers. Can I carry 'em home? You may if you can.] They 're too pretty for me. I never did have anything so pretty. I'm ever so, mach obliged. Can't I do-something for you, sie? Hayen't you got any papers to sell? I can sell 'em first rate.

Daniel Safford.

One thing that has theased me more than another, is the conscientionsness of the controlling spirits in their desire to express the truth. I have several times seen little children control here, who in earth lite were deprived of the kindness, the goothess, the amenities of life, and after being transclanted from the rough furnows of life to a brighter clime, relieved from their peculiar burdens, were able to come here and control, and it has made my heart rejoice. If there ever was anything in earth-life I thoroughly worshiped and loted, it was childhood. Whenever I met a little child, and could do it good, or whenever I met suffering, it was ever with a feeling of love and duty, and a desire to minister relief. Although in the earth life I walked a different chemnel from the spiritual, according to your ideas of Spiritualism, yet, notwithstanding, I know I was guided by unseen hands. I can I ok over your city to day and see quite a number of young men and women that I aided, and I trust I may be able to aid others. If I must confess it, I am the one who frequently brin's little children here, who on entering the spirit-world need care and attention—need to be mutured and helped. Dâniel Safford, of Boston.

Oct. 3. One thing that has cleased me more than aniel Safford, of Boston.

confidently of the truth that communion between the seen and the unseen worlds exists.

Friends, these whom I have left behind, do not think a magiss ell has been thrown around me; the spirit-world is a world of fact, like unto your own yet not se ponderable. Oh! this future life—one that I so much dreaded while encased in the flesh, new gives me so much pleasure and so much delight that I come here to-night to find one through whom I can express myself to my friends.

my friends.

I am only fulfilling a promise made ere I departed. They will see it, they will read it, and they will understand the realities into which I have been ushered. Strangers, friends, farewell; I have tallified my promise with joyous well; and teaches eves. heart and tearless eyes.

Bella Wheeler.

I know that my father and my mother are very lonely now, for I was their only child. My name was Bella Wheeler; my father's name is James. My place of residence was Litchfield, Herkimer Co., N. Y. Gone! gone to the realn's of life eternal, where the sun has no setting, but ever hurns belieftly giving warmth and com-

or the eternal, where the sun has ho setting, but ever burus brichtly, giving warmth and com-fort to the angels who tread that sacred ground. Blessed are they who die with a knowledge concerning the intercourse existing between the two worlds. Blessed are they who look to the Father for contort and peace, who speak of him as being kind and merciful to all who are ush-ored into his kingdom. Oh felonds in Safeitted.

as being kind and mereiful to all who are ushered into his kingdom. Oh, friends in Spiritualism! you will find the divine philosophy that will bring happiness to every household that investigates for purposes of spirituality. It stands in truth without a flaw.

When I entered the spirit-land, it seemed familiar to me. I had anticipated its beauty and its grandeur. Oh, father! oh, mother! believe me when I tell you I am enjoying the perfume of heaven. The flowers are rich and rare; their fragrance gives new vigor and vivacity to my spirit. I await on the beautiful shore for you both; then our home will be complete.

I come through a stranger to make your hearts glad, to make your minds more fully understand that God's love and wisdom rule in the spiritland.

Bella Wheeler, to her mother and her father, with that spiritual love that can never know a

Wm. T. Wood, of Providence, R. I., writes that he has proved the identity of spirit-messages from the following named parties, received through the mediumship of Mrs. J. S. Rudd: Ennice Bliss, of Providence, R. I., printed in Banaer of Light, Feb. 23d, 1878; Thomas A. Jenekes, of the same place, formerly member of Congress, printed May 4th, 1878, and John Kay, of Cranston, R. I., who was a shop-mate of his, printed Oct. 12th, 1878.

Astrology and Destiny.

MESSAGES FROM THE SPIRIT-WORLD GIVES THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Kate McCorkendale Lawrence.

Having passed the river of death and having found life, where must I commence the chapter of that inner life which has brought so much eauty, barmony and satisfaction to myself? I died at Milton, Connecticut. I am Kate, the wife of Alrhouse Lawrence and daughter of Addichus McCorkendale from Chipdelltown, Scotland. A stranger to the outpouring of divinity, still, having learned much of the laws and manners of this land of spirits, I can speak confidently of the truth that communion between the seen and that unseen worlds exists.

Friends, the seem and that mean worlds exists. To the Editor of the Banner of Light:

tronomy?
Will Prof. Jenkins or Azaleel, who are men-

Will Prof. Jenkins or Azaleel, who are mentioned in Mr. Judge's letter as astrologists, answer? or some spiritual or other savant give their views for the edification of the readers of the Banner of Light?

I have not, like Mr. Judge, any testimony of my own experience to give in favor of astrology, but will add the opinion of a very aged and respectable medium, Joseph of Egypt, interpreter to Pharoah, given to me through the mediumship of the late Juliette T. Burton of New York, on Sept. 16th, 1874, without solicitation, it being prompted by my own mood arising from some disappointment. Joseph says: "I am not forgetful of you. I come, my dear son, to remind you that all things in life have a rise and fall, an ebb and flow, an increase and a decrease, and to assign as a reason for many disappointments and inconsistencies, the influence of the

an ebb and flow, an increase and a decrease, and to assign as a reason for many disappoint ments and inconsistencies, the influence of the planetary systems over and on human concerns. The star of nativity is not observed save by a very few, and it is of the first importance. Were I back in the body, in my youth, with knowledge of these facts, I could divert many things which should not have been—however, I do not advise that you enter into any deeper study of the systems than you have already at times."

And while I am writing, will you, Mr. Editor, allow me space to proclaim my conviction of the truth as so ably and emphatically set forth in the article of Frederic Francis Cook, "Spiritual Rationale," in the August 31st number of the Banner. of Light: and let me recommend to your readers not only its perusal, but re-perusal and close notation of its many wise suggestions and well-argued and clearly-established conclusions? And may I also be permitted to add my mite toward the upholding of the hands of that ardent champion of fair-play on behalf of mediums, by my benediction and God bless you and God speed you, my brother Thomas R. Hazard, in your philanthropic work of love? And I will not forget to append also the testimony of my approval and appreciation of the noble disinterestedness of the Banner of Light in the freedom of thought and of speech which it grants to all, yet dignifiedly reserving the freedom of its own individuality.

RALPH H. ISHAM.

Cleveland Notes.

Alpheus Chapin.

My sorn and dear arone, the suffit alworld is on great cancer to more the life there is not as one processes that the control of the contro

A Happy Exit.

inisspelled.

Formerly of Westfield, N. J.

Aliment Field.

Aliment field.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The edit the communication of Alboert Field, of Taunton, Mass., through the mediumship of Mrs., Jennie S., Budd, Seep 2201, 1878, I was well acquainted with the mediumship of Mrs., Jennie S., Budd, Seep 2201, 1878, I was well acquainted with the monumication reads as he used to talk from omanication of the Banner of Light of Lordon, CL, Oct. 23th, 1878.

To the Editor of the Banner of Light for Aug. 10th, 1878, a message, jer Mrs. Danskin, purporting to come from CHARLES DEXTON, of North Hempstead, L. I. I was not personally acquainted with Mr. Denton, but my esteemed scientific friend-John D. Cornelius, of Hempstead, Queen's Co., N. Y., was here on a visid about Aug. 10-13, and stated that he was acquainted with Mr. Denton, but my esteemed scientific friend-John D. Cornelius, of Hempstead, Queen's Co., N. Y., was here on a visid about Aug. 10-13, and stated that he was acquainted with Mr. Denton, but my esteemed scientific friend-John D. Cornelius, of Hempstead Plains from the south side of Long Island to Westbury to attend the Quaker meetings, which were held in the old meeting-house located in the rounding science on here of the worth, wealthy and substantial members of the society, Most of the older members were well known to my mother, and we were often invited to fake dinner with some of them. In this way I became acquainted with most of the Friendly fraternity re-siding in Westbury, the said Inchelling the common the south sold of Long Island to Westbury to my mother and the older members were well known to my mother, and we were often invited to fake dinner with some of them. In this way I became acquainted with most of the Friendly fraternity re-siding in Westbury, the said Inchelling the

First Society of Spiritualists in Philadelphia.

To the Editor of the Banner of Light:

It may interest some of your readers to know that the following resolution was unanimously adopted last Sunday morning at the meeting of the First Society of Spiritualists:

Resolved. That the thanks of this Society are justly due our esteemed friend and brother, J. P. Lanning, for his untring and futhful labors as its President for the last three years, and while we regret his retirement from that position, we rejoice that one so well qualified has kindly consented to serve the Society's interests in his stead.

Cur newly-elected President, H. B. Champion, was for several years an intimate friend and fellow-laborer in Nashville, Tenn., with our rison brother, J. B. Ferguson, than whom a truer friend of man universally has rarely walked this earth, and who, I am happy to know, continues to take interest in the welfare of his kind.

2210 Mount Vernon street, Philadelphia Pa., Oct. 27, 1878.

Washington Territory submits the question of female suffrage to the people separately with her new Constitution during the present

SPIRITUALIST MEETINGS.

BALTIMORE, MD.—Lyric Hall.—The "First Spir-tualist Congregation of Baldmore," Lectures every Sun-ay by Wash, A. Danskin, and circles for spirit communi-ations every Eridae eventor.

day by Wash, A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall, No. 92 W. Bullimore street.—Ohlidren's Progressive Lyceum, No. 1, in sets in this hall every Sunday morning, at 16 o'clock, and every Thursday evening. Conductor, Wm. 1, sonard; Assistant Conductor, Levi Weaver; Treasurer, Wm. Leonard; Seretary, Geo, Graham; Guardiau, Ruth Graham; Guards, Dr. Geo, E. Morrill and Geo, Pritchard; Trustees, Levi Weaver, Bonj, M. Hazolip, Dr. Geo, E. Morrill,

Dr. Geo, E. Morrill,

RRODKLYN. N. Y.—Society of Spiritualists means at Everett Halb, 39 Ention street, Sundays, Lectures at 2 F. M. and 7 P. P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyccum meets at 10% A. M. Mr. A. G. Klpp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Unardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Loona Cooley, Musical Director.

CHICAGO, HAL, —The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corper of Lafibi and Monroy streets, every Sunday at 10% A. M. and 7% F. M. Dr. Locis Rushnell, President; W. T. Jones, Vice President; Miss Nottle Bushnell, Treasurer; Collins Eaton, Secretary.

Eaton, Secretary.

CLEVELAND. OHIO.—Spiritualists' and Liberalists' smally School.—The Chindren's Progressive Lycenn meets regularly every Sunday at 123 P. M. in Halle's Hall, 333 Superior street. Thos. Lees, Conductor: Miss Sarah A. Sage, Gaardian. The public are cordially invited.

NEW YORK CITY.—The Society of Progressive Spirethasists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 105 A. M. and 73 P. M. J. A. Cozino, Secretary, 312 West 324 street. Chidren's Progressive Lycenum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, pr. Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELEPHIA, PA.—The Keystone Association

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 3 P. M. at Lyric Hall,

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycoum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evaning lectures are given at Charter Oak Hall, Market street.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sanday at Grane's Hall. Children's Progressive Lyceum in sets every Sunday at same hall at 1/8 p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashey; Guardian, Mrs. Mary F. Hunt; Seretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Scarvens. SALEM. MASS.—Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7½ r. M. S. G.

SUTTON. N. H. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-

Passed to Spirit-Life:

Oct. 28th, Col. W. H. W. Cushman, of Illinois, aged 65 He has been a firm believer in our Spiritual Philosophy for years, and his belief always seemed to comfort and make him happy. It always gave him pleasure to converse upon the subject with those who had not the chance to investigate the phenomena that he had. We feel that our friend is living still, and will be a worker for every principle of reform.

A FRIEND.

[Ohituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

North Collins Meeting of Spiritualists.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Grange Hall, North Collins, Erie Co., N. Y., Nov, 16th and 17th, opening at 10 A. M. each day. Lyman C. Howe, of Fredonia, N. Y., Mrs. E. L. Watson, of Titusville, Pa., and others, will be present to address the people. A cordial invitation is extended to all.

Grange Hall is one mile south of North Collins Station, on 1.—
B, and S, W. R. R.
By order of Committee,

GEO. W. TAYLOR,

J. W. SEAVER, GEO. W. TAYLOR, MRS. E. GREGORY. The Van Buren Co. Assorbation of Spiritualists and Liberalists will hold its Quarterly Meeting at Fenville, Allegan Co., Mich., on the 5th and 16th of November.

[Other Spiritualist papers please copy.]

B. G. SHEFFER, President.

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office No. 701 Saratoga Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cared through figr instrumentality.

She is scalarandent and clarryoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by better, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin, Is an unfailing remedy for all diseases of the Throat and lungs, TUBERCULAR CONSUMPTION has been cured by II. Prior \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. March 31.

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Pearls.

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 aught to mar each lovesome scene

Never put pen to paper in a passion,

THE INTLUENCE 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 'T is pleasant time when voices chime To some sweet thyme in concert only, And song to me is company, Good company, when I am lonely.

Good words do more than hard speeches, as the sunbeams without any noise will make the traveler take off his cloak, which all the blustering winds could not do, hat only make him blid at closer to him.

DAYBREAK As meiting snow leaves, bare the mountain side In spaces that grow wider and more wide, So melted from the sky the cloudy vell That lad the face of sum (se. - Land and ledge And waste of glittering waters sent a glare Back to the smiling sun. The trembling air Lay, sea on sea, along the horizon's edge ; And on that upper ocean, clear as glass, The fall ships followed with deep mirrored sails, Like clouds, wind moved, that follow and that pass And on that upper ocean, far and fair, Floated the Islands all unseen before, Green grew the ocean, shaken through with light And blue the heavens, flecked with plumy white. lake remaints on the wind, from o'er the tocks The birds whirled seaward in shull piping flocks. And through the dawn, as through the shadowy night, The sound of wave a that the akonjon the shore. Z. W. Guller.

The greatest thoughts are wronged if not linked with beauty, and they win their way in st surely when arrayed in their tot affire. chemograp.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-WALISTIC EXCHANGES.

17 HY, 97 hr DH 808, M. D.

FRANCE.

The October number of the Rerue Spirite, Paris, has been received. It contains a great amount of interesting matter, which may be briefly summed up as follows: A scance with Mr. Slade, where the magnetic needles, known as the mariner's compass, were made to oscillate as desired, without human or any visible contact by which they gould have been affected. The report is from Lieut: Adalbert de Bourbon, with Mr. S., at The Hague, 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." add to the interest which is naturally attached to this important manifestation, drawings are the compasses between the arms of Lieut, 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 northwest 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 belosmen bantens to be a medium posses ing the wenderful gift with which Mr. Slade is endowed. What say our astate scientists and ar harmed editors?

The Riem 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 Siddharta. It is, in fact, a reply to "one of that race of bipeds," who, having misrepresented her and her sentiments in the New York World, " have not been classified by the Academies des 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 les plus sublime, the most 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 or *culte*) exoteric or popular, tesemble too much the Romish, which are servile copies 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 artiele by-M-Rene Caillie, in which the importance of the unvarying laws in the universe is considered, he says; "Nothing expresses the Truth | the Church than accept its dogmas, and one so better than the text, old as the world, one may say, of the philosopher Hindu Narada: 'It is i necessary to study to Know, it is necessary to knew 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 Recue 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 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 violencerepresenting 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 Wittgenstein'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 carnestly and ably devoted to the cause of

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 earns, 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 Familistere of Guise celebrates two tites or festivals). One is the fete 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 Blane and other deputies will make a noise about; nor the extolled speech at Dreux, of the Minister of Instruction, who exprestly 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-Loral, an ultramontane journal, which discourses thus: "An immense cortege of saints paid. He considers that the manifestations are had to appear before Pius IX, when he emigrated from this life to tly 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 Giovania Barbon, going abroad on his spiritual mission. The Rewho, at an examination at the Academy of Lettres at Venice, were pronounced the first of the thirty-four competitors; the reco nized ad- | Guardian" are of a high order, yet practical vantages in the United States of public reading-

nounces a Federation Universitie," which has example of virtue, of love, of abnegation, of among its many good objects to kill the cold purity." 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 dated 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 habitudes and prejudices of the false savants who represent official science. . . . Magnetism is a subtile fluid that Nature imparts to us for the benefit of our fellow-creatures.

This force was known to the ancients: the pythonesses, diviners, soreerers of the middle The report is from Licut: Adalbert de Hourbon, ages operated solely with it," . . . &c. A of the Royal Guards, who, with a noted advortional continuation of an article on "Spontaneous cate, M. Y. S., had a meeting, by appointment, Somnambulism" is worthy of note; also M. Nodicy's definition of "Charm"; but space is les-

BELGIUM.

Le Messager, of Leige, (Sept. 15th and Oct. 1st.) has come, and is full of good sound material. "The Inanities of the Pains of Hell"; "Studies given of the table, the position of the sitters, pof 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 Amelie in which several spirits appeared, and branches of a conjferous 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 Donai, Arras and Aniche, is also afforded us-new groups being formed at the latter places. direct writing obtained, with visions in a glass of waterake. At the burial of M. Ernest Allard, a good man who had filled with honor the duties of a government office which he held in Brussels, Mr. Jottrand 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 spaces will continue the struggle for justice and truth"; but upon these words it seems some

"ultramontane journals have commented with Sciences, under the rubrique of Teratologie, great bitterness." When the seed of the woman bruises the head of the serpent, what necessarily follows?

> Annali Dello Spiritismo, of Turin7September No.), has also a variety of excellent articles. Sr. D. Nicef. Filalete 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 true 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

. 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 Huc, 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.

absurd and sacrilegious as eternal punishment.

SOUTH AMERICA.

La Luz de Sion, of Bogota (Nos. 10 and 11), Java. The trinity of our composition where it | 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 (su naturaleza) which one obtains directly from God; or from the side of the Church which exacts with authority subjec-

on above); a further and lengthy article on terior light, then suddenly the revelation comes. "The Letter Kills," and a poem by Donna A. Domingo Soler, make up the other important features of this new, attractive publication.

The Constancia, of Buenos Ayres (August number), comes with much beauty in form and material. And what could illustrate better its kingdom of Heaven is like a grain of mustard seed, high character than the publication entire of you ask why, how can it be?

Miss Anna Blackwell's prize pamphlet—"The If in your nature a little of the divine, the pure, the 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 im- if it were not for the children. Many a rough man has portance is the report of the tri-monthly reunion of the "Society Constancia," in which it mother, and the little baby hands and eyes have opened point of departure, in the way of the best progress, progress which every day makes more evi-An excellent discourse was also pronounced on the occasion. Again, under the and lucid exposition of the scientific, philosoph-Spiritualism by the priest Padre Vilá.

with a lengthy reply to an assertion in a Belgian ; paper that mediums should be paid, and well 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 nor gold, nor even two pairs of sandals, when shows invista gives also several communications from the spirits. Those that emanate from the "Angel with all. "The lack of spiritual light," says the Tooms; the right to exist; and the International Congress of the Rights of Women, in which many countries well well represented.

La Revu Manuetique, Paris, Sept. 16th, announces a Property of the Rights of Women, in which many countries well well represented.

La Revu Manuetique, Paris, Sept. 16th, announces a Property of the Rights of Women, in which many countries well well represented.

A good example is a pearl of great price;

> I have in hand two numbers (September and October) of La Hustracion Espirita, of Mexico, with certainly enough good valuable matter to till 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 Leipsic, 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 itualism in a Mexican periodical, from one who "criticises what he does not know nor understand," promulgating in fact a mass of stupidities; "Positivism," continued, in which Mess's. Littré, Auguste Comte, M. Wyrouboff and M.

Juan Bautista in the State of Tobasco. 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 distributed, "Much enthusiasm prevailed among

ing results obtained. La Srta. Soler graces the first pages of La Ley with an article, "La Benedicion"; 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 Afan," and a letter from Garibaldi. extremely liberal in tone, addressed to Italy's representative at Berlin.

me this month

The Nostrum.

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.

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

We have here some portion of the Scriptures to extask 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 kingdomof 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." 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 the true position her nature has entitled her to, who it down where those that were hungry could grasp it. And so He feeds the sheep and the lambs to-day as in find at the very beginning with a part of them, for they the olden days, the simplest way. He took things for say, "We are better off as we are, slaves as we are common comparison, he took the affairs with which dupes, tyrannized over." Oh, poor womanhood! The they were most familiar in their daily lives, and it illustrated his ideas. And when you ask could they be your condition. more clearly illustrated, we answer, it seems to us they could not be. These comparisons, which were applica-

Belgium; the "Familistere of Guise" (reported | the of the surface, and you only need a little of this in-"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

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 become a father, many a coarse woman has become a is stated that "We are far in advance of the 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,

You perhaps know how through some great dam head of "Opportune Considerations" is a lengthy which has been a bar to the waters of a reservoir, there has been a little opening made in it, so small that at ical and religious errors promulgated against first you might stop it with one of your fingers; but as Spiritualism by the priest Padre Vila. the water flows through that little opening it grows The Revista Espiritista, of Montevideo (August | bigger, and with a whirl and a rush it works its way, number). The editor opens the present number | 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 of Jesus to his disciples to carry neither silver [It on carth, breaks down, and the kingdom of heaven

The love of God, you know it manifests itself always in love for man, in helpfulness for all the world, and it high, as though it were at the top of the church steeple, 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, sensu-ous, 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 leaven 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 lo 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 learned liberalist; "Recompose," from the heaven and hell are interior states. Of old it was said graceful pen of Da. Amalia Soler; a "Letter to the churches tried, with all their power, to keep the the Spiritualists"; a reply to an attack on Spir- 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 Jourdain are brought under review, with short last they have attained to this great result. As they "cartels" of much moment. Here we have the took this step forward they found a higher truth unannouncement, also, of two new periodicalsannouncement, also, of two new periodicals—folded to them. So to-day you learn the kingdom of El Tiempo, in Tezuitlan, and the Lumen, in San heaven is the interior state of harmony. You need not say, Lo here! or lo there! is the Golden City. The spirit Let Ley de Amor, of Yucatan (Sept. 1st and that strives to do right, strives to overcome evil, strives to do good, and to cast away the cvil—in such a nature it is largely and very properly devoted, besides

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 eighty-nine alumni, among whom prizes were hath and buyeth that field." A certain man speaking the scholars," and generally those examined re- furniture, which the friend had once bought, and ceived warm commendation. At the Lyceum through days and through years this was used, but affor girls and at the school canto the same pleas- ter 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 sticks, of shavings, that its maker had left_there long years before. Now perhaps this has no meaning for you. You look at some natures, 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 The Madrid Criterio, the Vera Cruz Nueva great need in some future hour will find the spring, Era, and La Razon, of Toluca, have not reached 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 good, 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 re-(Reported for the lianner of Light by George II. Mellish, 1] sults, 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 plain and harmonize, and we are very glad that 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 up lift 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 hail 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 would give to her her natural rights. One difficulty we darkest and saddest thing is your own blindness to

Now when one strives to do right in the true way, not as a fanatic, not as an extremist, they will al-

were people who would oppose it. Take, for instance, labor-saving machinery, that which would make toll 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-saying machinery. "Father, forgive them, for they know not what they do."

Ilumanity 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 torture 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 harmonial philosophy, but Spiritualists are not always harmonial philosophers. They have hold of it in theory; as the Church has placed its religion on 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 no ticed 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 beaconlight 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 harmonial

"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 measureles

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 PAMPILET IN POETRY.—By Warren Sumner Barlow, author of "The Voices," (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 centre universal All unfolds as cause directs.

If two sources, good and evil, Seem to wage a war on earth, One must antedate Jehovah, Else Jehovah gave it birth.

Burely both cannot be sentor, And the God whom we adore Infinite in love and wisdom, Never hath a demon bore,

Satan—hoary myth of ages, How thy hackneyed visage pales— Too transparent for a shadow, Where the light of truth prevails." -[The Truth Seeker!

Women have never written the "Illiad" nor the Æneid," nor have they built a Parthenon; but it is on their knees that men are formed .- Mme, Garcin in her Speech in the Ladies' Congress, Paris,

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the just remuneration of labor, is also before more tion and the sacrifice of his nature, his reason me. It is a great pity that exactly such a publime. It is a great pity that exactly such a publime and his heart, that man is to act?" &c. Slade in such as a fanatic, not as a f