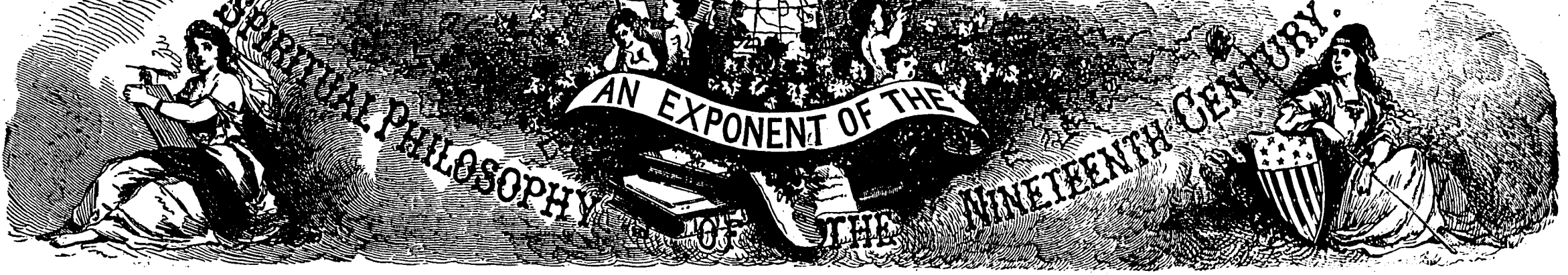


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## Versus Dr. Carpenter.

### THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

PROF. YOUMANS: Sir—In publishing both my own and Mr. Wallace's criticisms on Dr. Carpenter's lectures, you have, I presume, conceded all that you would consider required by fairness and justice to those who cultivate the psycho-physiological sciences, which you treat as if they were sciences of nonentities, which, notwithstanding their cultivation by many able and learned men and numerous societies, you have heretofore been unwilling to notice in any way, except to show why they were ignored, by publishing Dr. Carpenter's lectures, to which you have given this quasi-endorsement without any suspicion of their unscientific, unfair, uncandid and thoroughly partisan character.

That a gentleman of your intelligence should have been so ignorant of the facts in the case and the status of this psychic controversy, is a proof of the extent to which the conspiracy of bigotry has checked the natural diffusion of knowledge among educated men.

If your excellent monthly were open for the presentation of the higher sciences which it ignores, your readers would be greatly enlightened and deeply interested, and if discussion should arise, it would be very easy to drive you logically from every position that you might assume in behalf of materialism, compelling you either to surrender its defence, or to repudiate the authority of reason and declare that a man is not morally bound to accept a truth when its demonstration is perfect.

Turning from yourself and your Monthly, which does not invite any further discussion, to a larger audience, I would say that there was a time when materialism might have been defended with some degree of plausibility by the followers of Hume, and they might have kept themselves in countenance by assuming a stern skepticism against human testimony coming from unscientific, superstitious or ignorant witnesses, or transmitted from the midst of the fanaticism of the dark ages, but that time is forever gone.

#### DIFFICULTIES OF SKEPTICISM.

The last thirty years have brought forth such a flood of the most unimpeachable, high-toned, intelligent and scientific testimony, all coinciding and mutually corroborative, that he who would disregard it must keep himself ignorant of the most wonderful events of the age, and he who would disbelieve it must assume with Dr. Carpenter that he is not intellectually bound by evidence, that the foundation (human testimony) on which all history and science rest is not a sufficient foundation at all, and that the only true foundation for anything in science consists of the *prejudicial opinions of those who have not investigated the subject!*

It is not to be presumed that Prof. Youmans would accept or defend this dictum plainly stated, although he has tacitly acted upon it in reference to the psycho-physiological sciences, which he neglects and rejects because without investigation they seem to him improbable. Yet if Prof. Y. would reflect a little on the tenor of Dr. Carpenter's lectures, he might see in them alone enough to satisfy him that the evidence of these sciences must be wonderfully strong, since it has driven Dr. Carpenter into so miserable a subterfuge to escape its force.

#### SUPERSTITION OF DR. CARPENTER.

He assumes that no amount of evidence ought to have any influence on our minds, or even to receive respectful attention. If the facts asserted differ from our present belief as to the laws, limitations and powers of nature. He thus tacitly concedes that the evidence is entirely overwhelming, and does not attempt to show his readers what the extent and force of the evidence is. He has no ability to face the facts, but submits to be driven into this "last ditch"—the doctrine that attested facts illimitable in number and in the moral weight of their endorsements, sustained by stronger evidence than we require in the most solemn and important affairs of life, should be rejected in toto if they do not agree with our previous opinions of the laws of Nature. Not only should such attested facts be rejected, according to Dr. C., but we are justified in refusing to witness their demonstrations (as he has refused)—in occupying the time sufficient for a fair investigation by reading scurrilous attacks upon those who do investigate, and in reproducing such matter for the press.

If it is conceivable to Dr. Carpenter's self-respect to stumble into and occupy this ditch, which could not have been more humiliating if it had been dug for him by his opponents, no liberal thinker can object to his assuming such a position, and thereby doing his best to render materialism altogether pitiable in its logical weakness.

But Dr. C. is not content with this position, which if it were possible to defend it would be alone sufficient and satisfactory. He is doubtless conscious that his utter-disbelief-of-testimony doctrine can be accepted only by bigots, and after advancing the claim that the evidence of psychic forces must be totally rejected, he proceeds to assail and belittle the evidences in the very way that an opponent would have preferred to have him proceed, to render his cause disreputable among sound thinkers, and illustrate his incapacity as a reasoner. But if, as he contends, the testimony in question is entirely inadmissible, why assail it at all?

#### A DISHONORABLE STRATAGEM.

As a slanderer whose malice exceeds his sagacity takes delight in narrating little inconsequential matters which prove nothing, but may be colored to a suspicious aspect, so Dr. Carpenter, unable to meet the evidences of psychic phenomena,

and unwilling even to state them for his readers' information, details a variety of experimental incidents, consisting of failures in clairvoyance, failures in mesmeric and failures in spiritual experiments, with a few real or alleged frauds, for no apparent purpose but to produce the impression on his readers that these blunders, failures and frauds are a fair sample of the immense number of facts which have been really developed under critical test conditions. But of what earthly interest and value are these little gossiping stories of experiments that resulted in nothing, and performances that were suspected to be tricks? In themselves, such stories, having no point, no moral, no instruction, are the veriest rubbish of the literary garret. They serve the only purpose of rubbish, to throw dust in the spectator's eyes. They are detailed as if valuable facts, solely for the purpose of impressing the reader that as this purports to be a historical work, and gives these statements as illustrations of a science, they are really bona fide illustrations—facts such as are relied upon by the votaries of the psychic sciences.

They are therefore not merely rubbish, but, as presented by Dr. Carpenter, they are an imposition upon his readers' faith—stratagems, to which a scientist of a high sense of honor could not stoop. Dr. C. knows very well that the incidents which he has reported are not the kind of facts upon which either Mesmerists or Spiritualists base their opinions. They do not believe in clairvoyance because some persons peep under a bandage, but because clairvoyants see and describe persons, things and places at great distances beyond the limits of ordinary vision, objects which are behind their heads, objects concealed in boxes, objects hidden behind a pasteboard, or behind an intervening wall, in the depths of the earth, or in the bed of a river. An honest historian would have given such facts and their attestations. Instead of the stale story of Mesmer's *baquets* and mesmeric blunders, he would have given the well-attested cases in which patients have been treated and cured at a distance, of which I could furnish Dr. C. enough to have filled his book, better attested than the examples he has given.

#### CLAIRVOYANCE.

Wonderful indeed would it be if a gentleman of leisure and scholastic habits, with every opportunity for investigation and research, and a sincere love of truth, could not find for a historical statement a single example of authentic and successful clairvoyance. It would be a miracle in the impossible meaning given by Hume; but leave out the sincere love of truth, and it is the simplest thing imaginable for a reckless partisan to affect utter ignorance of evidence fatal to his own assumptions.

Although clairvoyance has been illustrated all along the ages, from the oracles of Greece to the second-sight of Scotland and a wide-spread medical practice in the United States, England, and France, where it is daily enlightening multitudes and dispelling the sufferings of the sick; and although, as connected with artificial somnambulism, it has been publicly and privately exhibited in almost every city among civilized nations, the knowledge of its beneficent power has, by conservative stolidity, been excluded from text-books of physiology and philosophy, from schools and colleges and from scientific societies; successive generations attain manhood without any definite knowledge of this grand intellectual power, and acquire their knowledge of it only from rumor or accidental association. A text-book for schools, in which the higher powers of the human mind shall be distinctly recognized and explained, is one of the most urgent wants of the times.

To those enlightened persons who have kept pace with the progress of human knowledge, it would seem as unnecessary to show the reality of clairvoyance by reference to authentic examples, as to show the reality and power of the telescope by a narrative of telescopic observations at a distance. But as the professional hostility in the nineteenth century to this mental telescope is greater than the hostility in Galileo's day to the physical instrument, and shows itself in the same way by refusing to use it, it is desirable to give a few examples from authentic works, in which this faculty has been illustrated, chiefly with the view of calling attention to their value. Gregory's "Animal Magnetism," Townshend's "Facts in Mesmerism," Deleuze's "Instruction in Animal Magnetism," and Cahagnet's "Celestial Telegraph," are cheap popular works of inestimable value, which all persons who desire the growth of a high-intelligence should read and circulate. [I beg leave to interject the suggestion here that those who wish to prepare the way for liberal works by introducing the first elements of common sense into benighted and superstitious minds, cannot do a better preliminary service than by circulating Combe's "Constitution of Man."] It is a duty of the most imperative character incumbent on the friends of progress to diffuse such works—the very pioneer literature of human elevation and redemption, preparing the way for the coming influx of new science and philosophy. The publishers of the Banner of Light, of Boston, and the Religio-Philosophical Journal, of Chicago, are benefactors of a high order to civilized society, in the energy with which they have diffused and popularized so much of the literature of progress.

To return to clairvoyance. It is really embarrassing to think what it is best to quote from the multitude of facts. When I first arrived in New York in 1868, I consulted a well-educated physician, Dr. G., in whom this power of clairvoyance was in daily exercise in the practice of his profession, to ascertain the condition of friends and patients under my care in Louisville. I requested him, in two cases, to look into their condition, telling him simply who and where they were. He sat down, abstracted his mind from surrounding objects, concentrated his attention upon the individuals, and, without any manuscript, look of hair, or other convenience to establish the mental rapport, and without any suggestions or questions from me to lead him onward, proceeded to make a physiological and pathological inspection and description of the persons, as if he had been looking into and through their bodies, describing the condition of the tissues and fluids with a wonderful minuteness of detail, and so far as I could judge, with surprising correctness, accompanying his diagnosis with valuable medical suggestions. Dr. G. did not announce himself as clairvoyant, but simply exercised his power in the practice of his profession.

In Prof. Gregory's admirable letters on "Animal Magnetism," the first case of sympathetic clairvoyance in the magnetic sleep is given as follows. The reader will see that it is a combination of psychometry and clairvoyance. This combination is natural and customary, for although the psychometric and clairvoyant faculties are distinct, they are located near together in the brain, and the exercise of one always brings on some activity of the other. A good psychometer always becomes more or less perceptive of things not involved

in the psychometric impression of the letter. When he perceives the emotions and traits of the writer he often realizes his personal appearance and sometimes his social surroundings, his occupation and residence. In exploring the physical condition he often gets an impression of the causes that brought on the disorder.

Autographic psychometry is an easy road to many discoveries and explorations—especially in examining the autographs of the departed does it lend us on from the contemplation of their earth-life to the consciousness of their present calmer existence in a higher sphere which appears as real as the life that was lived in the body. Prof. Gregory's case is as follows:

"Before I had seen E. I sent to Dr. Haddock the writing of a lady, without any details, requesting merely to know what E. would say of it. I did not even say it was a lady's writing; and, indeed, as the hand is a strong, bold one, Dr. H. supposed it was that of a man. E. took it in her hand, she being in the shop, and soon said, 'I see a lady. She is rather below middle height, dark complexioned, pale, and looks ill.' She then proceeded to describe the house, the drawing room, in which the lady was, her dress and the furniture, all with perfect accuracy as far as she went. She said the lady was sitting at a long table, close to the wall, something like a sideboard, writing a letter. That on this table were several beautiful glasses, such as she had never seen. (In fact, this lady writes at a long sofa-table at the wall, on which stood the several Bohemian glasses.) She further detailed with strict accuracy all the symptoms of the lady's illness, mentioning several things known to the lady alone. She also described the treatment which had been followed, and said, among other things, that the lady had gone over the water to a place where she drank 'morning waters' for her health; that the waters had a strange taste, but had done her good. (The lady had been at a mineral water in Germany, and had derived benefit from it. The water was always taken in the morning.) I need not enter into all the details. It is enough to state that not only Dr. H. did not know the lady, nor even her name, but that he had had no means of knowing any one of the details specified, and indeed rather supposed E. was wrong when she spoke of a lady until he found that she was positive on that point. I received his answer with the above and many more details, almost by return of post, and, in short, I was perfectly satisfied that E. had seen or perceived somehow from the handwriting all that she said, as I knew she had done in other cases. Some months later I went with the same lady to visit E. She had never been told the lady's name, and was introduced to her and me as to two strangers. When she was put to sleep Dr. H. desired her to take the lady's hand. As soon as she did so she said, 'Oh! you are the lady I went to see.' 'Which lady?' said Dr. H. 'Don't you remember the lady who sat at the table with the pretty glasses?' She then proceeded to say that the lady had been lately again at a place, over the water, where she took morning waters, and where the people spoke gibberish; that she was better now, but had been worse, and that a doctor had repeatedly put something down her throat which hurt her very much. (The throat had been cauterized with lunar caustic.) She specified exactly the present symptoms, and entered into various minute details concerning what she had formerly seen, many of which Dr. H. had forgotten, but which, on referring to his notes made nearly six months before, he found to be correct."

No one will question the veracity of Prof. Gregory's narrative given above, and as it is but one of ten thousand cases, what are we to think of the stolidity that ignores such facts?

One reason why these things have not become more familiar everywhere is the glamour of Mesmerism and mystery that surrounds them. It is true that the higher phenomena of clairvoyance come out best in the somnambulic state, but it is not true that the mesmeric process is really necessary to the exercise of faculties which belong to the human constitution, and are in some degree the inheritance of all men. I have taught my pupils the exercise of clairvoyance in the normal state, and physicians are learning, like Dr. G., to exercise this faculty, which is *par excellence* the faculty for a physician, as freely as they do all other faculties. Within four hundred yards of the office (in Louisville) in which I am writing, are two very successful female physicians, Mrs. Cutler and Mrs. Evans, who do not go into any mesmeric state, and do not even tell any one that they have peculiar faculties, who can any day repeat such performances in diagnosis as were described above by Prof. Gregory.

If we wished to elevate medical practice to a high rank as an accurate art, a veritable science, nothing would do it half so effectually as the absolute prohibition from medical practice of all who have not the natural vocation, who in other words are not able by their intuitive perception to know the true condition of a patient as soon as seen, and to judge correctly by psychometric impression of those at a distance.

Not only has clairvoyance been kept from popular diffusion by its supposed necessary connection with Mesmerism and somnambulism, but the excitement of the organs of the brain and revelation of all the great mysteries of life therein which I discovered and published in 1841, has been veiled in the same way from the public mind. The experiments of Prof. Gregory in Phreno Magnetism, recorded in this volume, as well as those of many others, instead of following my simpler methods were made only in the mesmeric state.

To return to clairvoyance. Case fifty in Dr. Gregory's Letters is as follows:

"Mr. Atkinson had magnetized a young lady, the daughter of a medical man who resided many miles from London, where the young lady was. She became clairvoyant, but her father, who came to see her, would not believe in her clairvoyance. Mr. A. then requested him when he got home to do anything he chose, not telling any one, at a certain hour, and in a certain room. At the time appointed, Mr. A. magnetized the young lady, and requested her to visit her father's dining-room. (It was at dinner time.) She did so, and saw her father and the rest. But all at once she began laughing, and said: 'What does my father mean? He has put a chair on the dinner-table, and the dog on top of the chair.' Mr. A. sent by the first post an account of what his patient had seen, which was received next morning, and in answer he was informed that she had seen correctly, for that her father, to the amazement of his family, had put the chair on the table and the dog on the chair at the time agreed on."

Case 53.—Mons. Sabine, chief of the station of the Havre Railroad, went a few days ago to consult Alexis, who when in somnambulism said, 'You come about something lost in the service to which you belong?' 'It is true,' replied he. 'You are employed on the Havre Railroad.' 'It is likewise true,' (Mons. Sabine not having previously mentioned his business to any one.) 'It is a basket that is missing, containing some little animals.' 'They are—they are—leeches. You sent to inquire about the basket at Rouen and at Havre, and you have received no news of it. This is what has taken place. A traveler going to Havre by your carriages on the 11th of November, was greatly annoyed on arriving at his destination to find only one basket instead of two, which he had on setting off. 'This is wonderful,' said M. Sabine; 'there were two baskets of leeches.' The train, (continued Alexis,) on arriving at Rouen, left several travelers with their luggage, and one of the baskets was placed by mistake on one of the omnibuses going into town, and the conductor was surprised to find that no one claimed it. For fear of being scolded, he did not deposit the luggage in the warehouse, but hid it for some time in his stable, and while it was there, you wrote to Rouen and Havre about it, the reply being that it could not be found. A few days ago the conductor put it in the goods depot near the entrance, and beneath the first window on the right. You will find it if you set off to Rouen;

only on account of the length of time that has elapsed, you will find about two hundred of the leeches dead." On the next day, M. Sabine returned from Rouen, having found the basket at the place indicated by Alexis, with two hundred of the leeches dead."

"In the autumn of 1845 Alexis gave a series of mesmeric séances to the medical men of Havre, each of whom was permitted to bring one friend to witness the experiments. One of them took with him Mr. Featherstonhaugh, the consul at Havre, who had come over the day before from California, and was a decided skeptic as to mesmerism. In order to test Alexis, Mr. Featherstonhaugh put in his pocket, enclosed in a box, a portion of a Japanese idol which he had picked up out of the wreck of a vessel from Japan, which had been lost on the coast of California during his stay there. On being asked by Mr. F., 'What have I in my pocket?' Alexis answered, 'It looks like a beetle, but it is not one, but a part of a Japanese idol with an inscription on it. You picked it up during a walk on the seashore in California, and thought at first it was some curious stone, but you afterwards perceived it was an idol which had been washed up from the wreck of a Japanese vessel that was lost on that coast a few days before.'"

These are brief illustrations of a power of which there are innumerable examples, many more marvelous than these, and of infinite variety. Dullards to-day close their eyes to such occurrences, but the exercise of the higher psychic powers is becoming every day more widely diffused, and their extension is synonymous with the progress of humanity. The intuitive faculties are feebly developed at present, for in some they seem to be only rudimentary, but in the natural evolution of mankind they are destined a few centuries hence to enjoy intuition as a common heritage of all. In that happy period when the Divine plan of humanity shall be fully realized, truth will find no opaque obstruction in human bigotry, no fierce resistance to its progress, but its revelations will be known and accepted all over the civilized world on the day of their discovery.

#### SPIRITUAL WORSHIP.

Friends of truth, you're welcome here,  
Join with us in tuneful praise;  
Truth has vanquished every fear,  
Love shall light our passing days.

Spirits from on high attend,  
Holy inspirations bring;  
To the world your beauty lend,  
Freeing life from passion's sting.

Love is our religion's aim,  
Wisdom's light the soul's best guide;  
Truthful life our noblest fame,  
Kindly deeds our heart's best pride.

God is the Eternal Cause,  
Nature bright His oriel pane;  
Our salvation through his laws—  
They supreme around us reign.

Thus we need no priest nor book  
That we may His precepts know:  
On every hand, on all we look,  
They light our path where'er we go.

J. J. MOISE.

#### Foreign Items.

Dr. Shade was at last accounts in Copenhagen, giving a series of sittings to Professor Lorenz, a well-known physicist.

Mr. Edward Maitland has written to the London Spiritualist, stating that he has had satisfactory evidence of the genuineness and high class nature of Mr. J. W. Fletcher's mediumship.

SPIRITUALISM IN LIVERPOOL.—A few ladies and gentlemen in the above town and neighborhood contemplate getting up a series of "Sunday Evenings for the People," during the coming winter, similar to those now conducted in the metropolis, at Sadler's Wells Theatre. Dr. William Hiteham, M.R.C.S., will deliver the introductory lecture, on the "Wonders of Anatomy," illustrated with a fine series of lantern slides and the oxy-hydrogen light; after which there will be recitations of spiritual poems, songs by soloists of eminence, together with full band and chorus.

SPIRITUALISM IN IRELAND.—Mr. J. Conates writes to the London Spiritualist: "My flying visit to the sister-island is now finished. I have many reasons to be gratified with the result of my travels during the last four weeks. I gained much information during my stay, but having pledged myself that that information obtained should not find its way into print, I have withheld much that would have been interesting to your readers." He then speaks of having attended a great many private séances, and adds, "There is a spirit abroad even in Ireland that makes an interest in such taboos subjects as Mesmerism and Spiritualism."

RENEWAL OF ACTIVITY IN SPIRITUALISM IN LONDON.—Now that the dead season is drawing to a close, there are signs of renewed activity in Spiritualism in London. Many Spiritualists have returned to town; private séances are on the increase; inquiries on the part of disbelievers are more numerous at the rooms of the National Association of Spiritualists, and the fortnightly meetings and monthly soirées of the Association will soon recommence. With the experience of the past, it is to be hoped that Spiritualists will not figure weary mediums and themselves by trying to force belief upon persons opposed to the facts and not prepared to receive them; let attention be given only to candid inquirers who come earnestly asking for information. As to the rest of the outside public, scattering among them broadcast instructions how to form spirit-circles at home will make more converts at one-fiftieth the cost in time, trouble, work, and money, than any other mode of proselytizing, with the further advantage that all contention about the new phenomena thus developed will be among the skeptics themselves, since they cannot annoy Spiritualists about facts transpiring in their own homes at which no Spiritualist is present. If these suggestions be attended to, the movement will progress with much less friction.—*The Spiritualist*, Oct. 26th.

SPIRITUALISM AT THE HAGUE.—Mr. J. N. T. Martineau writes from The Hague—"Spiritualism is progressing here, though there are also some Carpenters and Lankestons in the place. Several young students have become mediums, of course in private, which is better. Mr. Riko has just told me that Dr. Monck has consented to come here, and has written that he will bring his secretary."

SUPPOSED TRANCE.—Our Mallon correspondent writes: "On Tuesday week, the 9th inst., a lady named Williams, wife of Mr. F. Williams, brewer, of that town, died, as was supposed, and preparations were made for her interment on the following Monday morning, the grave being duly prepared on Saturday night. On Sunday last, however, from what Mr. Williams and his friends observed, they were led to believe that Mrs. Williams was not dead, but in a trance; and as she was known to have been in a trance of some duration when quite a young girl, the funeral was postponed, and up to Friday morning had not been solemnized, although the coffin and everything had been prepared. The body presents none of the usual characteristics of death. The countenance retains its natural expression and color, the limbs their flexibility, and there is said to be the slightest trace of decomposition. There is, in fact, every indication of presence of life in the body except motion. The affair has caused the utmost interest in the district, and many persons have been seen to the lady, who is well known."—*London Times*.











**TO BOOK-BUYERS.**  
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Religious Works, which we have on hand. The *Banner of Light* Books, of which we have a large stock, are published by the *Banner of Light* Book Concern, of which we are the sole agents. We are also prepared to order for such books, pamphlets, etc., as may be required by the public. We will also forward any of the publications of the *Banner of Light* Book Concern, and will also forward any of the publications of the *Banner of Light* Book Concern, and will also forward any of the publications of the *Banner of Light* Book Concern.

**SPECIAL NOTICES.**  
Notices of meetings, to be published in this paper, should be forwarded to this office as early as possible, and not later than the day before the meeting. The *Banner of Light* Book Concern, of which we are the sole agents, is the publisher of this paper.

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MODERN SPIRITUALISM. The key which unlocks the mysteries of the Past, and shows the Present, and demonstrates the Future existence of man.

### The Meaning of Judgment.

There is no use in looking afar for a day of judgment. The only throne of justice before which we shall ever appear is that which, sooner or later, we shall realize is set up in our own breast. Let no man or woman suppose that because it is not recognized now it never will be; no belief could be more fallacious. By the very structure of our natures we are provided with that internal judge which at the last is to approve or to condemn. But it is equally a mistake to think that judgment signifies a severe retribution for what is past. We were not made to live in that atmosphere or on that plane. The act of repentance is but a temporary operation at its worst, and while it is a sure proof of a change of life, it is not a something to which we are devoting our lives for all the future. Sometimes, indeed very often, repentance comes as the fruit of a newly-taken resolution to reform, instead of producing reform itself. A person may, from a motive of personal or social pride, resolve to change his course or his habits, and out of the new practice will spring resolutions on his past course and habits which will fix that resolution permanently, by helping him continually to see how wrongly he has been living and what fearful sacrifices of the spirit he has made.

There is a great deal to be said about this matter of judgment which is not said. The sects invariably hold it up as an agent to excite fear. In this way they gather authority to themselves. But if judgment, or condemnation, is for no higher or worthier purpose than to excite fear, or even to cast one into the hell of perpetual remorse, it manifestly comes far short of any end that is adequate to itself as a means or agency. Its real and only purpose is to work a change, an improvement; and to pass one's life, or any remainder of it, in a state of remorse and trembling, or in a continual dread of an undelivered punishment hereafter, is simply to crush out the life instead of converting it, and to make no improvement on what had gone before.

If we only knew ourselves better; if we would only make daily efforts to find ourselves out more thoroughly, we should wholly discard the bugbear idea of judgment and accept it as our most efficient and welcome friend. We should hold the day of its coming as the day of our deliverance from a power that has never performed according to its promises. We should rejoice that there was such a corrective principle in active and operative existence. Judgment is simply the dividing of the good and the evil; the letting in of light upon a state of confusion and blindness; the lamp held to feet that have long been weary with stumbling; the kind and strong hand extended to our own lead us into paths of safety and peace. However far we may have gone astray, whatever the depth of our degradation, when the day of judgment dawns upon our hearts it is to be healed with rejoicing and thanksgiving. Never with fear, though it may cause never so much pain to lay away sinful habits and practices. We need not fear to part with what, when we come to see it in its true light, costs us only remorse and suffering.

The thing to be done, then, is to get away from habits and practices that we recognize as harmful and sinful as soon as they appear to us in that light. If, the moment they begin to look even questionable to us, they are held in suspension, that their trial before the court of conscience may continue, we shall have taken one step, and a long one, toward their conquest. The secret of getting rid of bad habits is to form new ones in just the opposite direction. If such habits proceed from associations rather than from appetites, then all we have to do is to change the associations to their precise opposites. Once in the line of different habits, we learn to forget the power of the abandoned ones, we gradually become superior to them, and we steadily acquire a distaste for and then a repulsion to them. There is nothing like getting away from them as soon and as far as we can.

When we have succeeded in doing that, as all can do, even if they have to call in mechanical aids for a time, we can see them just as they are, in their true light and proportion. Then what of repentance? asks the credist. Where does the remorse come in? What penalty do we pay in this way? And what does our punishment amount to? The questions betray their purely human origin. They spring from the limited views which we have all inherited by birth and education. Of what matter is it whether outward atonement is made or not, if only the

life is finally made whole? What difference does it make to any one whether he experiences the pangs of self-inflicted remorse and shame, for an hour, a day, a year, or a lifetime, if so be that he at length becomes a really new creature? This is the sole end and aim of judgment; anything less than this rests on malice and vindictiveness rather than on love and a desire for progress in a condition of happiness.

Were the pains of the judgment, the thing to be desired, and for their own sake at that, why do the Scriptures assure us of the pleasure with which the lost and stray sheep is welcomed, while nothing is said of those that went not astray? And why did Jesus consort with sinners, saying that those were the very ones whom he came to call to repentance, and not the righteous? Let us dismiss these fears about the judgment forever. It has been held up before us to frighten us long enough. Jesus said that judgment "has come into the world," for the purpose of enabling us to discriminate evil deeds and good ones. Then having once become illuminated to the point of discrimination, if we have remorse the best use to put it to is to make it operate as a stimulus in urging us to better things. There is no such mystery about this as has been preached. In order to repent and become converted, let us avoid what we discern to be evil as if it were a sin, and goodness is sure to grow within us more and more.

### Hepworth and Angels.

We have already alluded in these columns that Rev. Mr. Hepworth, of the Church of the Disciples, in New York, and formerly a Unitarian preacher in Boston, was a believer in spirit communication and himself undeniably mediumistic; and that he uses his natural gift as a medium in the preaching to which his hearers are accustomed to listen in New York. To prove this, we made extracts from the text in Hebrews which refers to our being "compassed about with so great a cloud of witnesses." He set out with the work at once of showing what was the task in which angels are engaged. He said that a great many people fail to comprehend the fact which the Bible teaches that we are aided, guided and admonished by angels who are sent to us on loving and tender missions.

He said it was evident to him that St. Paul believed the heavens were peopled with an unseen community, who take note of our goings and comings, and are interested in our success and failure, and all the affairs of our lives. We are never alone. There is ever a guardian angel at our side. The ministrations of angels is contemporaneous with the beginning of the race, and they will end only when the race is received into heaven, and earth shall cease to be our home. In illustration of the fact, he cited numerous well-known passages from the Old Testament, beginning with the history of the prophet Elijah. These showed that the environs of heaven are very near to the earth, and that there is a constant means of communication between those who live in this nether world and those who populate the regions of the upper air.

Other eyes than our own are regarding our life with interest. Other hearts are beating in sympathy with our struggles and temptations. Blessed thought, that we can reach our hands upward, and although we may not feel the touch of the angels they can none the less touch us! What a blessed privilege, exclaimed the preacher, to know that when we are perplexed and embarrassed, and when the clouds of domestic affliction gather about us, there are unseen beings hovering around and ready to extend help. This is the very essence of Spiritualism, and the man who utters it is an out-and-out Spiritualist, and cannot with any sort of truth deny his faith. Then Mr. Hepworth turned to the New Testament, to give the testimony of the apostles, doing in each case precisely what Spiritualists have done from the first.

It is not permitted us, said he, to see the angel faces of those who help us, but it is not more true that Peter was liberated by the angel of the Lord than that angels are by our own sides, who are interested in our welfare, sent hither that we may win victory over the cares and troubles of life. "It is one of the fundamental doctrines of the Old and New Testaments that God thus helps man." What a blessing it is, he added, to feel that we are not alone, that all heaven is on our side, that wherever we go we are attended by God's angels, who are constantly endeavoring to lead us from evil and toward that which is good and true. He said the subject is inexhaustible, as it undeniably is. After instantiating the presence of angels at the birth of Christ, he exclaimed: "Yes, my hearers, the angels are everywhere. You do not breathe a word, think a thought, or do an act, but you are helped or hindered by those you cannot see." Good Spiritualism in every word, and we claim the speaker as a pronounced believer.

Further, said Mr. Hepworth, we can do nothing unless God guides us, and God uses his angels and ministers, and sends them to earth to sweeten our tempers, lighten our burdens, and draw us nearer to heaven. Heaven, in fact, lies all about us, and when we go hence we shall not go far. We shall simply pass through an iron door to a glory that is close at hand. There are tender ties, associations and memories, hearts that are beating in unison with our own, and sympathies that reach us in all our walks. The Bible is full of revelations of the other world, and it distinctly emphasizes the idea that those who have loved us and gone before are not so far away as we may think. They are so close that they can see us every day and hour. Let us all feel that as we go along life's dusty highway, and climb its hills, we are not alone, but that unseen friends are in our company, lending us strength, giving us encouraging words, and helping our footsteps as we move toward heaven.

Why should a person who could utter such true and beautiful thoughts, encouraging and consolatory beyond measure, deem it necessary to placate the prejudices of Old Theology by protesting that this sublime but simple faith is prostituted to base uses? Enough, one would think, that it was able to fill the soul with peace and joy, without seeking to cloud it with priestly qualifications. If one class of spirits may come to man according to a law which no priest or creed can contravene or obstruct, why may not another? The law of communion is not to be interrupted in its operation by any merely human discriminations, least of all those which are dogmatic. If Mr. Hepworth believes in spirit communion at all, let him know that his choice of spirits is not to be made arbitrarily, but by the moods and conditions of his soul that draws them to his companionship.

### Phenomena Extraordinary.

The following letter from an esteemed London correspondent is well worthy the attention of Spiritualists generally. We hope that the hints thrown out to investigators will be duly heeded; and that the conditions under which the materialization phenomena are produced, will be so narrowed down that all approach even toward deception will be heretofore impossible. A strong presumption that there are genuine phenomena lies in the very fact that the spurious are common; for there would not be a counterfeit if a genuine original had not existed. Of the fact of materialized members, exactly resembling those of the human body, no experienced investigator now entertains a doubt. It is but taking a short step further to admit that the full person may be materialized, with appropriate drapery, clothing, ornaments, &c., and we are daily receiving new and surprising confirmations of this fact, in spite of the occasional impositions that are intermixed. We shall soon have the phenomenon as clearly and irresistibly proved as that of the independent slate-writing.

To the Editor of the Banner of Light:

The slate writing phenomena are coming to the front again more and more prominently. There has never been a time since the Slade case drew such attention to them when they were not obtainable by those who were willing to try. Just now, however, they are being forced upon attention more prominently. The excellent testimony of my friend, Mr. Epes Sargent, in a recent issue of the Banner and of the London Spiritualist respecting the phenomena he obtained through C. E. Watkins will stand any examination. Even Prof. Lankford could not suppose that at man's power for two miles (for the matter of that) could write on a slate that he never touched. What his explanation would be I do not know, nor do I for a moment care, but I do know that he will very soon have plenty of facts to explain away. Permit me to record such a fact for the benefit of your readers, and for the purpose of independent corroboration.

The name of Dr. Monck is familiar to the readers of the Banner, and I have sent him in from time to time notices of phenomena that have occurred through his mediumship. His powers, always very strong, have suffered no diminution from his recent troubles; rather they seem to have received an access of development. I had a séance with him at his rooms, 26 Southampton Row, London, on the evening of Oct. 19th. The Rev. Thomas Colley, who has seen so much of Dr. Monck's mediumship, was also present. Knowing how much depends on the mental state of the medium, and how much it contributes to his comfort to have the support of a friend who understands him and knows his peculiar idiosyncrasies, I had asked Dr. Monck to secure the presence of some friend with whom he was familiar.

The case of independent slate-writing occurred thus: There were on the table two small slates, quite new, about four and one-half inches by seven inches in size. I examined and cleaned these slates with minute care, and having placed a tiny fragment of pencil between their inner surfaces, I tied them securely together, making a peculiar knot by way of identification. This, however, was unnecessary, for after I had tied them together, they were never out of my sight for a moment. I placed the slates on the table in front of the medium, who sat immediately opposite to me. By my side sat Mr. Colley, and we each placed a hand on the corner of the slate. The medium put his hands on the other side, and threw a handkerchief over them, leaving half the slate on my side exposed.

Conspired by his guide Samuel, he then instructed me to write on the slate. The controlling intelligence said it should be done, and I distinctly heard writing going on. He said (1) that he had made a failure of one S, and had erased it; (2) that there were two large dots in the initial letters of the word written and of his name. This, observe, before our hands were removed from the slates. I untied the slates, and found the writing exactly as described. The erased S and the two dots were there as we were told. In addition, the slate contained the words, "favorite way." Mr. Colley and I were talking, just before the writing began, about the way in which words were misspelled in these direct writings, and spoke of a particular name which was never spelt in the owner's "favorite way." The idle words of the moment were caught up and reproduced on the slate. It seems to me that there are many tests as the most curious skeptic could desire.

The other phenomena of the evening were of another and still more remarkable character. In the Spiritualist of Oct. 5th Mr. Colley records a very extraordinary case of materialization with this same medium. He details how the spirit form was seen by six observers, in good light, to grow out of the side of the medium, the writer being seated and facing him. He tells us how a nebulous appearance gradually formed on the left side of the medium, how it solidified into a perfectly organized human body, united to the medium by a thin cord of white mist which was finally severed by the medium's hand, and then stood before the astonished witnesses a spirit-form, complete and perfectly organized and clothed in that mysterious spirit-drapery we have seen and wondered at. This was repeated three several times, and the success had increased. Indeed, they have created homes for themselves, the supposed-to-be-wilderness of unbelief. From these enclosures assaults have been directed against the Church. Bitter controversy prevails. Discords drown the divine melody of life and crush out fraternity. It is a sad picture, and it is as needless as it is sad.

(2) Throughout every branch of science the honest and intelligent skeptic to the present moment is a disbeliever. His objections are respectfully listened to. The task of changing his views is most kindly entered upon. He is not insulted for his obstinacy, nor is he ejected from the temple because he continues unbelieving. I do not say that scientific teachers are above spite, bigotry or jealousy. That such feelings do exist among them is painfully evident. But I do maintain that manifestations of that character are the exception, and not the rule. The fundamental declaration of science, viz., that the universe is an open field for the continual discovery of truth, has a direct tendency to overcome narrowness.

How different the course pursued in the case of the skeptic in religion. Conservative teachers talk as though the skeptic had been guilty of a heinous crime. Now, this phase of treatment has no other result than to harden the skeptic's heart, and to make him more and more determined to maintain his position. The demand for demonstration is heard. Now how far is it applicable to religious thought and experience? What is its legitimate working place? Conservatism teaches certain dogmas about God. Prove your theory, says the unbeliever. He receives no satisfactory answer. He learns, in time, to regard nature as a manifestation of deity. The theory attempts to define human nature. It declares that man is antagonizing God. Proof is demanded. Sin is cited as evidence. But it is not accepted as such by the skeptic. He shows that sin, when studied analytically, appears as the result of ignorance, and not the product of human volition. Herbert Spencer's words on the evanescence of evil are quoted. Humanity is judged by its highest possibilities, not by sporadic manifestations of sin. Immortality is held out to the world as the gift of God. Here the mood of the modern mind asserts itself. It demands proof, objective evidence. Records of spiritual intervention in all bibles are called unreliable; the affirmations of the soul are sneered at; and the list of scientific celebrities who believe in materialism and annihilation is exultingly quoted. Spiritualism, with its reliable data, is the only religion that pretends to furnish objective evidence of immortality. Years will elapse ere order will be evolved out of chaos in that movement. But it has clustering around it the hopes and prayers of the race for more light concerning the hereafter. The divine order which has called it into being knows no failure; hence we must continue to examine its claims and patiently await the ripening of conditions.

Surely a most surpassing marvel; one which few eyes have seen as yet, but one that must assuredly, in days not far distant, revolutionize our thoughts on things that most concern us, and introduce into this world of ours a new set of conditions, the far-reaching issues of which I shrink at present from contemplating.

A final word: Abolish your cabinets! We should never have got such insight as this if the phenomena had not been evolved before our very eyes.

M. A. (OXON).

London, Eng., October 20th, 1877.

### Amory Hall Meetings.

On Sunday, Nov. 11th, the sessions of Dr. H. F. Gardner's course at this place were further extended by two eloquent addresses by Coplas B. Lynn. In the afternoon he spoke on "Demonstration versus Assertion," the following being a digest of his views: In our religious thought for many years the past has been the source of our inspiration, the everlasting premise upon which we based our arguments. A change has come over the world. The past, with its lessons, is not ignored; but the present, so full of life, has come to be considered first in the order of observation. This is well. The past is vital and fundamental; but it is only vital and fundamental as a preparation for the present. The eternal now is the last round on the ladder of progress, and there alone should our feet find a basis for support. Technical spiritual themes are obliged to run the gauntlet of scientific investigation. Skepticism is in the atmosphere—almost a partake of it, more or less. The pulpit is most unmercifully lashed by unbelievers of all names and dispositions. The press joins in the work, and with amazing confidence, sets itself at the head of human benefactions. In the main the press is right. But the moods of the skeptic and all indiscriminate criticisms on the function of the pulpit should be carefully analyzed. Slow growth is permanent. Haste is pernicious. Let us briefly examine the situation:

(1.) Free inquiry is legitimate. Buckle does not place too much emphasis on this point. Skepticism, as a result of normal intellectual or spiritual unfoldment, is a divine lever, rendering incalculable influence to the progress of the world. Blind faith is now considered disreputable. Give us proof, is the universal cry. Demonstrate your propositions, is the popular sentiment. Demonstration is the title of the new gospel song.

Science has educated the world into its present mood. It has been prolific in proofs. We have been overwhelmed with data. Tyndall, Faraday, Acanziz and their illustrious colleagues have not led us with uncertain steps. They have confronted us with facts. Hence we are now turning to religious teachers with a sincere and respectful request for proof, facts, demonstration. Talnage replying to Huxley does not meet the demand. Note the path of science. She begins her work of enlightenment relative to the world of man. The cosmogony of the Scriptures falls to the ground before the now well-received doctrine of creation by law. What has been considered an empirical truth is corroborated by every fresh discovery in science and every broad generalization of phenomena. Such is the language of able thinkers. The inductive method of reasoning is receiving unending accolades. With many it is to be the only safe or royal road to knowledge. Ethnology has thrown light on the career of the race. Geology reveals the operations of law in every stratum of the earth. Physiology and anatomy show us the marvels of a complication most wonderful and an adaptation most complete, in man, physically.

(2.) Throughout every branch of science the honest and intelligent skeptic to the present moment is a disbeliever. His objections are respectfully listened to. The task of changing his views is most kindly entered upon. He is not insulted for his obstinacy, nor is he ejected from the temple because he continues unbelieving. I do not say that scientific teachers are above spite, bigotry or jealousy. That such feelings do exist among them is painfully evident. But I do maintain that manifestations of that character are the exception, and not the rule. The fundamental declaration of science, viz., that the universe is an open field for the continual discovery of truth, has a direct tendency to overcome narrowness.

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Conservatism teaches certain dogmas about God. Prove your theory, says the unbeliever. He receives no satisfactory answer. He learns, in time, to regard nature as a manifestation of deity. The theory attempts to define human nature. It declares that man is antagonizing God. Proof is demanded. Sin is cited as evidence. But it is not accepted as such by the skeptic. He shows that sin, when studied analytically, appears as the result of ignorance, and not the product of human volition. Herbert Spencer's words on the evanescence of evil are quoted. Humanity is judged by its highest possibilities, not by sporadic manifestations of sin. Immortality is held out to the world as the gift of God. Here the mood of the modern mind asserts itself. It demands proof, objective evidence. Records of spiritual intervention in all bibles are called unreliable; the affirmations of the soul are sneered at; and the list of scientific celebrities who believe in materialism and annihilation is exultingly quoted. Spiritualism, with its reliable data, is the only religion that pretends to furnish objective evidence of immortality. Years will elapse ere order will be evolved out of chaos in that movement. But it has clustering around it the hopes and prayers of the race for more light concerning the hereafter. The divine order which has called it into being knows no failure; hence we must continue to examine its claims and patiently await the ripening of conditions.

(3.) Immortality is too sacred a theme to be dealt with in a clumsy or arbitrary manner either by conservatism or liberalism. And here we approach a vital study in connection with our subject. There is danger that the scientific mood of our time will unduly bias the mind. Especially is this to be feared as regards technical spiritual themes. The crucible, the retort, the telescope and the electric apparatus are invaluable. But where are your instruments wherewith to dissect the soul, to analyze the emotions, to compass the aspiring spirit as it enters upon its lofty flight for heaven and God? Universal religion is the objective manifestation of the existence of these invisible, but potent qualities. Well may we pause in awe! The mysteries of the other world have been

solved; but lo! the intricate mysteries of the soul are before us! The pulpit should throw light on this theme.

Science is coherent; it leads us on with slow and regular strides. But who can deny the use and glory of the spontaneous emotions of the soul, which rise defiant, if you please, of the precise evolutions of law? Our great work is to heed the cry for demonstration. And yet we must not be enslaved by it. Here are the spiritual experiences of humanity, in the shape of religion, before us. We must not discard them, because, forsooth, they are not susceptible of what we are pleased to call mathematical definition. The inductive method is of the greatest utility. But we must guard against a metallic mental mood, as a result of its activities. The soul, in its radiance, invites us to new fields. Physical science is not the end of progress. Demonstration versus assertion is a noble motto; but before it can be fully applied to man's spiritual nature, science must ascend a step higher and develop the now meagrely-understood themes of psychology, psychometry and kindred subjects. Then our mental and spiritual possibilities will be better understood. The data of the higher science will undoubtedly corroborate the intuitions of the race. The inductive and deductive methods will then be acknowledged as mutually helpful. The pulpit has a glorious opportunity before it. Let the intrepid minister advance to his work. I need not tell you that I have pointed out the task to be accomplished.

### THE EVENING SESSION—A CRITICISM OF JOSEPH COOK.

In the evening Mrs. T. Barnard sang several selections, among them one of which the words were by Miss Lizzie Doten and the music by Robert Cooper. Henry C. Lull also participated in the musical exercises. In the course of Mr. Lynn's remarks on this occasion he offered the following reply to Joseph Cook's references to Thomas Paine, made in Tremont Temple, Boston, on Monday, Nov. 5th:

For a short time we have all been conscious of the fact that there was a slight commotion in the theological heavens. Some imagined that a new and colossal planet had appeared. Others were confident that it was only an erratic comet. Soon the proclamation was made that the perturbations were but the initial notes of a grand harmony that would chime into obedience to and harmony with evangelical Christianity. Always on the alert for knowledge, we have granted a patient hearing to the new prophet of the old faith. The pompous and autocratic manner has been kindly overlooked. Was the germ of truth to be forthcoming? We have waited in vain. Ponderous sentences, florid rhetoric, an astonishing display of the pedantic spirit, with an egotism unparalleled have been presented before us. The limitations and characteristic venom of the clerical profession have shown forth conspicuously. Loud protestations of adherence to science, the logical method and the persuasive grace of a ripe scholarship, have ended in flippant denunciation, misrepresentation and absolute demagoguism.

We had hardly checked the emotions of indignation which were called forth in consequence of the crude assault made upon Theodore Parker, when lo! a new phase of brutality is exhibited in a most wanton attack upon that eminent patriot and heroic free-thinker, Thomas Paine. "Solar self-culture" is evidently not conducive to ingenuousness in the personality of its chief exponent. "The glittering galaxies" no longer coruscate axiomatic epigrams. On the contrary, a coarse, partisan mood has enrobed the great apostle of a scientific-theological Christianity.

Fine Memorial Hall has been sold at auction, therefore infidelity is a failure—such is the logic of the Monday Lectureship. The "Boston Intellect" has at last been appealed to. Paine? ah, yes! he was a "crackling pamphleteer" who did some service in the war for independence, but his infidelity has made him a fiend. Is this the utterance of enlightened American civilization? God forbid! Is patriotism secondary to sectarian conviction? The Rochester Convention was not premature! A more noble champion betta to protest against clericalism. Let us send to Spain for Castellar! The function of the orator is restored, and ten thousand platforms should echo with stirring appeals to the conscience of the people, in order that a public sentiment shall be created in this country, so powerful and deep-seated that it will be morally impossible to annihilate the memory of any one on the ground of religious opinion. Let us put the stamp of our detestation upon all such efforts. It is not an act of "mercy" to remember Paine's patriotism. We are morally obligated to pursue such a course. It is an act of justice. And his so-called infidelity is as honorable as his patriotism, being the result of sincere conviction.

The stories of Thomas Paine's closing hours are conflicting. But of what philosophical support are such tales? Absolutely nothing! The scrofula of sectarianism is plainly manifest in the allegations against Paine's character and habits. Robert Ingersoll's recent statement on this matter should be put into tract form for general distribution. In that document Christian slanders are refuted, and Thomas Paine's memory is made fragrant by a truthful record of his disposition, character, heroism, and fidelity.

### NEXT SUNDAY.

Nov. 18th, Mr. Lynn will speak at this hall, afternoon and evening, as usual. It is pleasant to record that his audiences last Sabbath were larger than those attending his first meetings, thus showing that he is gradually attaining to that appreciation on the part of the resident public which is clearly his due. Amory Hall should be crowded next Sunday, and we believe, were the Spiritualists of Boston and vicinity fully cognizant of the valuable nature of the matter, and the earnest rendition of the same which characterizes Mr. Lynn's discourses, such would be the case.

### Spirit Painting.

An interested circle of friends met Monday evening, Nov. 15th, at the parlors of Mrs. Clara A. Field, (one of Boston's best test mediums,) No. 17 Hayward Place, to see the latest in order of Prof. Milleson's spirit paintings, "Death and Ascension of Little Violet," and her reception in spirit-life." This work, as explained by him who executed it, is intended to show the philosophy of all spirit-power, how the spiritual body reaches out its psychic tendrils and comes in rapport with corresponding currents from those encased in flesh, and produces all spiritual phenomena—how magnetic healing is accomplished—also how clairvoyance, inspiration, mind-reading, &c., are brought to pass; it delineates the destiny of the two bodies, physical and spiritual—one going down to the bats and worms, while the other, rising through psychic power, soars away a bird of Paradise. This fine picture is the culmination of sixteen years' patient labor of Mr. Milleson as a medium artist.

The artist is desirous of placing this painting in some conspicuous place where all can see it, and wishes to find some one that will assist to the furtherance of this desired end.

The original painting is six feet by five, and contains an excellent portrait of Benjamin West. Nine portraits in all compose the groups—all life-size—two are full length figures.

Photographs of this painting are for sale at the Banner of Light office. Price: 14x16, \$1.50, 10x12, 75 cents; 8x10, 50 cents; cabinet size, 30 cents.

The ancient city of Alexandria, Va., still symbolizes its ancient proclivities, as cobblestone pavements and grass upon the public streets prevail, while most of the buildings are of ye olden time architecture.



## BUSINESS CARDS

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MORSE, the well-known English lecturer, will act  
as our agent, and receive subscriptions for the **Hesper**

**ROCHESTER, N. Y., BOOK DEPOT.**  
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**MESSAGES TO BE PUBLISHED:**  
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JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:

William Pritchard; Mary F. Collins; Elvira Saw  
William B. Owen; George E. Melrose; William M. T.  
Maud; Anonymous.

Ezra Syms; William Adams; H— W—; Lizette  
Southern; Sophia B. Lykes; Marjorah; Joseph Kitch  
— W—; and others in our next.

Edward Lucas; Elizabeth; Mary; Sally Wiggle  
Eliza J. Edgely; Ellen Leary; Joel S. Smith.  
Julia Sullivan; Dr. Jas. W. Greenwood; Mary D. Fo  
Charles Sullivan; John White; Ella M. Hillard; Charles  
Kearse; John D. White.

(Owing to our limited space, the remainder of our li  
announcements of "messages to be published" is neces  
sarily omitted, but will be reprinted at a future day.)







## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1877.

## Spiritualism in Williamette.

It has been thought by some that "the good time coming," which has been so often sung and prayed for, would never arrive, but that we must patiently wait for it "over the river." But I tell you now, the time has already come, and is even now "with us," whereby we can testify that the things "that are not seen" are greater than those that are seen, because that which is seen is of the earth, earthly, and that which is not seen is of the heavenly. And the instrument in the hands of God and the angels for this grand reality is J. Frank Baxter. Fifteen years or more have passed since such an awakening has occurred in Spiritualism here. The years have been rolling and we have been waiting for just this combination of gifts which Mr. B. possesses. We find in him eloquence and forcible arguments, and in his songs and instrumental accompaniments are not only intrinsically useful, but serve to embellish and glorify the cause we espouse. But what follows in closing up his meetings I have no language adequate for. The gift is so precious and rare that I would prefer that others should see and hear for themselves. The tests of spirit presence here have been numerous, wonderful and convincing, being truthful to the letter in the peculiarities and facts detailed of those who have passed on before.

No man in the world comes before the public with such a combination of precious gifts with an ability to display them. I hope he may ever keep so balanced that false pride shall not become a barrier to his progress in his God-given faculties, and that he may ever consider himself only a humble servant for alleviating the sorrows of humanity by showing them the way to true happiness on earth—opening the portals to our heavenly existence and preparing us to reach the song of the angels with a full knowledge of the necessity of progress which, in its slow or swift development, awaits us all. When Spiritualism is understood, as I presume they already do, that Mr. B. has been formed from his occupation as a teacher for opinion's sake, I doubt not he will receive the hand and heart of sympathy which he deserves from us. Under such circumstances it behooves us to sustain him, and if we fail to do it, the cause will be upon us, for in sustaining him we sustain ourselves. This is the third time Mr. B. has been with us, and whenever he comes our house is filled to overflowing with eager listeners, more than one hundred being unable to get seats at his last discourse. The seeds of truth are being sown broadcast to the multitude, and time alone will determine if they are sown upon good ground. Mr. B. will be with us two Sundays, in June, 1878, his time being fully occupied until then. Let me say to all Spiritualists, (or where there are no societies) if you feel the need of a "rousing time," a day of pentecost, engage Mr. Baxter in your cause and you will have it, if you yourselves enter upon the project in earnest and do your part.

Let us throw off some of our indifference and selfishness and manifest a willingness and desire by putting our hands deep down into our pockets, thereby justifying ourselves that we have been faithful, and setting an example worthy for others to follow. Spiritualists, you will hear to such suggestions. Are we truly honest with ourselves if we refuse to heed them? Let us freely give, and we shall surely receive a "hundred fold in this life," and a reward in the future adequately to that which we deserve. We need no more, can receive no less.

WILLIAMETTE, O. GEO. W. BURNHAM.

## Poems of the Life Beyond and Within.

The compiler of this attractive volume is well known in Florence, and among the liberals of the country, as a person of a very pure and earnest spirit, refined literary taste and cultivation.

Those who are familiar with his "Bible of the Ages," issued a few years since, are acquainted with his peculiar aptitude for the work before us. Such classifications—the accumulation and systematic arrangement of what is best in literature, in reference to some special subject or sentiment, which is becoming a somewhat distinguishing mode of book making at present—are not only a great convenience in literary pursuits, but also an aid to directness of mind and the enforcement of conviction.

It requires not unfrequently a capacity scarcely second to that of original production. The object of the book under consideration is given in these opening words of the preface: "These poems, from many lands and centuries, are selected and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the spiritual life and light within us—the truths of the soul."

The undertaking is born of the long-cherished and deeply-settled faith that is here indicated. It comprises choice outlinings from explorations of all the accessible literature of the ages. A considerable portion will be recognized as familiar acquaintances, but they are of such universally recognized excellence that they could not well be cast aside, and will thus atone for what they may lack in novelty and freshness.

The compilation, considered in the aggregate, will be found to show admirable catholicity in its inclusiveness, the freedom that has been exercised in collecting its contents from the different divisions of mankind and religion. "It is said, 'and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Northern Europe, from the hymns of the middle ages, from early Protestant sources, and the great poets of the centuries in Europe down to some of the best words of living men and women in our own and other countries, closing with inspired voices from the spirit land. Whatever seemed best to illustrate and express the soul's aspiration for the life beyond, the spiritual wealth of the life within and its infinite relations, I have used, from whatever source it came. My task has been arduous, yet pleasant; and I hope many readers may be helped to clearer light, to hope and uplifting strength of soul."

The task has been completed with superior judgment, discrimination and poetic sensibility in respect to the selections.—*Hampshire County (Mass.) Journal.*

## Miss Mattie Houghton.

To the Editor of the Banner of Light:

This lady, who is a trance medium and a magnetic physician, is about departing for England to make more or less of a sojourn there, and perhaps remain. A very pleasant gathering of her many friends, as a sort of good-by reception, was held at her home in West Brookline street on Thursday evening, Nov. 8th.

Among the friends present were several who had the gift of tongues, if we may so express it, and after an hour's social chatting in an informal but very agreeable way, this good sister seemed to think a few words from the persons referred to would be pleasant and entertaining, and asked this writer to manage it for her. He has such regard for her intrinsic worth as a wo-

man and as a healer that he had not the heart to decline, and so, after a few words by way of introduction, he called upon Dr. John H. Currier, then Bro. Greenleaf, who also has "healing in his wings," then Mrs. Rudd, medium for the Banner of Light, then Cephas B. Lynn, who says something every time he opens his mouth, and then Mrs. Hope Whipple, who each in that order spoke their words of good wishes to the lady and testimony to the cause of Spiritualism, and at the close Miss Houghton herself responded to the call for her in a short and very appropriate speech, thanking all for their kind expressions and good wishes, and giving some idea of her future movements abroad, after which the guests gradually separated.

There were present quite a number of people who had had experience with Miss H. as a healer and doctor, and in conversation were swift to testify in her favor as an acquisition in a sick chamber. It seems fitting that when a woman has for quarter of a century quietly and unostentatiously labored in so useful a vocation as a doctor, and with such marked success as to retain her patrons as friends, a few words should be said in recognition of such faithful and successful endeavors to relieve pain, to cure the sick and to make comfortable the aged when suffering the ills that flesh is heir to, hence this remark. I am led to say this, having seen a remarkable instance of her efficacious work; and I know of many more successful results, and some even where science, skill and professional medical prestige have failed. I think this much should be said, and hope it will be read in the Banner and help introduce her into notice and professional employment when she arrives at her destination.

JOHN WETTERBER.

## New Publications.

THE WORK AND HOW HE MANAGED HER, by a Married Bachelor, is still another addition to the rapidly multiplying list of domestic novels, good, bad, and indifferent, with which the market is at present flooded. It is a story of a girl, a girl's life, and a girl's love. It is a story of a girl, a girl's life, and a girl's love. It is a story of a girl, a girl's life, and a girl's love.

THE INTERPRETER AND TRANSLATOR, by James Monroe, of Poona, is an elaborate attempt to show that the prophecies of the Old Testament have been in steady process of fulfillment, and that the end is at hand in the person of Jesus Christ, the Son of Man.

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## BRIEF PARAGRAPHS.

A writer in Fraser's Magazine says the India missionary bureau has hopelessly collapsed; that the good can be seen from the long continued silence of the Bureau teachers who are striving so zealously to substitute the Hindu for the Vedie record in the minds of the people. "The missionaries may hope against hope. The future is a matter of speculation; we can speak with confidence only of the present. The present failure of the missionaries is indisputable."

A New York editor blushes for the ignorance of three young girls of that city, who tried to get their horse's head down so that it could drink by unhooking the breeching strap going down the hill, because it pulled against the poor horse's nose.

A six-year-old Connecticut boy was recently asked by his teacher if he knew where bad boys who told lies went when they died. Choking with sobs, the boy blubbered out: "Yes, ma'am; it's a place where there is a fire, but I don't just remember the name of the town."

Friendship, like iron, is fragile if hammered too thin.

No theology will stand that is in conflict with the primary law of the spiritual sciences, and this is the very first law of interpretation—a law which has been despised and rejected by the world. The Bible is a book of facts, not of theories, and it is a book that should not be interpreted with the fundamental laws of that mind. The facts of the Bible are indisputable; the first truths of reason are certain.—*Washington Observer.*

The dark doctrine of Salem in 1692, when so-called witches were burned and tortured, may be reversed, may be seen in the flame itself reversed, which makes the Greek word, "metas."

The office of Cambrington, when bestowed upon one of the Cardinals, answers him, not only the whole of the letters of the Pope in the interregnum between the death of the actual Pope and the election of a successor. This office has just been conferred upon the Italian Cardinal Gioacchino Pecci, who was born in 1819, and is now looked upon as the Pope-maker.

Cherish him! It is a bad plan to divide a sermon into two main heads, for this reason, that there may be considerable difficulty in the mind of the congregation in finding facts for all of them.—*Index.*

Theirs for never enrich; thus never impoverish; prayer blunders no work.

A new thing, however reasonable and valuable, is always ridiculed by persons who are not in the habit of it. This is the easiest way to dispose of it and show one's superior intelligence. The discovery of the circulation of the blood, the invention of the steamboat and telegraph, are illustrations. Many made sport of these novelties at the expense of the inventors or discoverers. The multitude will not stop to investigate; what is opposed to their experience is wrong.

What we need the most is not so much to realize the ideal as to idealize the real.

Now does the wily hawk director find a deficit of \$10,000 and exclaims, "This comes of supporting men in idleness." Ordered, that there be a reduction of 10 per cent. on the salary of the night watchman.

Misfortune sprinkles ashes on the head of the man, but falls like dew on the head of the woman and brings forth seeds of strength of which she herself had no conscious possession.—*Anna Cora Joove.*

The road to fame is like the way to heaven—through tribulation.

Nevada quarries, while blasting the other day, came upon a wasp's nest imbedded in the rock and perfectly perfect. The texture of the paper was plainly to be seen, and the wasps had made four cells within. There was no seam or cavity in the rock by which the wasps could have entered, and the nest was forty feet below the surface. The nest has been sent to the Smithsonian Institution.

A sign on a Rochester street reads, "Joseph Amherst, We do not wish to deny the assertion, but we object to the grammar of it."— *Rochester Democrat.*

To make a good broil: Leave a letter from one of your old sweethearts where your wife can find it.

Many persons begin the year with a spring and end it on crutches.

The Hartford Times says: "Last week a blizzard by the name of Hibernia, and was a rare phenomenon. There was no snow or frost in the city, made this announcement: 'In a few days there will be in New England and Canada an earthquake. It will be the heaviest in the direction of Canada.' This prediction, which was related by the hearers to other people last week, was verified by the fact on Sunday morning of this week. A recent fatal railroad disaster is said to have been correctly predicted, as to time and locality, by the same person."

A German, at the funeral of a quondam friend, was heard to say: "I am glad to see you here, but I am sorry to see you here."

Now, Johnnie, give me a sentence containing a noun, and a pronoun relating to it. Johnnie looked up at the teacher, and said, "I am a boy, and I am a boy." The teacher, looking at the window, then his countenance changed, and pointing to some flies in the street that could be seen through the window, he said, "There is a noun, and they 're all flies."—*Trav's Times.*

He who gives a true meanness is far meaner than the trifle.

By French law, architects and contractors are held responsible for a period of ten years after the completion of structures for total or partial loss if caused by fault either in the building or foundations.

The investigation now going on at Washington into the management of Indian affairs has developed a new species of fraud on the part of the contractors. It is accomplished by having the same animals upon the scales twice to be weighed, and it is said that the Government has fraudulently disposed of, and paid for by the Government, amounts to millions of pounds.

GRANT'S CONTINENTAL CAMPAIGN.—At last accounts Grant was on his way to the coast, and he is expected to meet him at Genoa and take him on board, with a view to a voyage which shall take him in various parts of Spain, Turkey and Italy, and will terminate at Malta and other places. In February, 1878, he expects to visit Naples; in March, he expects to visit Rome; in April, he expects to visit London; in May, he expects to visit Paris; in June, he expects to visit Vienna; in July, he expects to visit Berlin; in August, he expects to visit St. Petersburg; in September, he expects to visit Moscow; in October, he expects to visit Warsaw; in November, he expects to visit Prague; in December, he expects to visit Vienna.

An amateur hunter in Beaver County, Kentucky, shot a sucking cub for a deer. He had a kind of deer hunting he didn't expect.

WIDE AWAKE FOR 1878.—That this magazine will continue to be the most popular and useful of the following are the inducements for the coming year are good guarantees: "True Blue," by Mrs. Lucia Chase Bell, a serial story for the girls of life in the great Northwest. "A General Misunderstanding," by Charles R. Talbot, a splendid and humorous serial story for the boys. "The Story of the English Literature for Young People," by Lucy C. Walter, a series of short stories, each dealing with a different period of English literature, from the days of Chaucer to the present time.

THE MOSQUITO "STILL LIVES." (After William Cullen Bryant.) "All that tread the earth are but a handful to the hordes of millions in New Jersey. The trains of morning, and the Newark meadows pierce, or lose itself in the continuous folds of the blackness, and there is no sound save his own dashings—yet the pests are there By millions in those solitudes."—*New York Commercial Advertiser.*

TRAITS, between Plevna and Sophia, was captured by the Russians on Friday, Nov. 9th, several thousand wagons and large quantities of stores falling into the hands of the Muscovites. The Russians were defeated in Armenia, in an assault on Erzeroum, Nov. 8th, with considerable loss.

A despatch from Rio Janeiro states that the Argentine torpedo ship Fulminante exploded in the harbor of Buenos Aires, killing eleven persons. Captain Davidson, late of the American Navy, narrowly escaped.

The latest war map out is war mappe brandy. Hic!—*Hawkeye.*

A number of Spanish armed with Remington rifles have crossed the Pyrenees and entered Spain. A rising is expected.

It was well enough for the Episcopal Congress to criticize the press. But for the press the people would not know the facts. The press is the people's enemy.—*Boston Herald.*

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and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us—the truths of the soul. Here are the inspired and intuitive statements of the great fact of immortality, in words full of sweetness and glory and of a divine philosophy. They reach toward a larger ideal of existence here and hereafter, that shall meet the demands of reason, conscience and intuition, be confirmed by experience, respond to our tenderest affections, satisfy our highest aspirations, and so light up our daily path that we may have more strength and wisdom, more truth and tenderness, for the conduct of life. They may give hope and cheer to the mournful and desponding by glimpses of the Better Land through the gates ajar, and voices from those "not lost, but gone before."

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