

BOSTON, SATURDAY, NOVEMBER 17, 1877.

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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-endersement 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,

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 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 sincers 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 of 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 clairvovance 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 Mes merism," 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."]

ena, and unwilling even to state them for his readers' informa-tion, 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 dition he often gets an impression of the causes that brought on the disorder.

Autographic psychometry is an easy road to many discov eries and explorations - especially in examining the autographs of the departed does it lead 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. II. supposed it was that of a man. E. took it in her hand, she being in the sleep, and soon said, 'I see a lady. She is rather below middle height, dark complexioned, pale, and looks III. She then proceeded to describe the house, the drawing room, in which the lady was, her dress and the furtrawing room, in which the half was, her dress and the in-niture, all with perfect accuracy as far as she went. She said the lady was sitting at a long table, close to the wall, some-thing 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 then several Bohemian glasses.) She further detailed with view courses of the lady 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 he 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. II. 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 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 asleep Dr. H. desired her to take the lady's hand. As soon as she did so she said, 'Oh I 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 neonle apoke gibberish: that she was better now. where the people spoke globerish; 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 threat 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 famil-

far 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 is not true that the mesmeric process is really necessary to

"In the autumn of 1845 Alexis gave a series of mesmeric scances to the medical men of Havre, each of whom was per-mitted 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 an-swered, 'It looks like a beetle, but it is not one, but a part of a lower but he with as 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 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 rudimental, 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 fane ; Our salvation through her 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, n every hand, on an we usen, They light our path where'er we go. J. J. Monse.

Foreign Items.

Dr. Slade 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 gen-

or transmitted from the midst of the fanaticism of the dark ages, but that time is forever goue.

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 precisiting 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.

SUBTERFUGE 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 agreeable 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. brings on some activity of the other. A good psychometer Carpenter, unable to meet the evidences of psychic phenom-

It is a duty of the most imperative character incumbent on the friends of progress to diffuse such works-the very pio-neer literature of human elevation and redemption, preparing ods were made only in the mesmeric state. 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 welleducated 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, lock 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 oodies, 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 Magnet ism," 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 always becomes more or less perceptive of things not involved

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. Cutter and Mrs. Evans, who do not go into any mesmoric 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 Mesmeric 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 meth-

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 diningroom. (It was at dinner time.) She did so, and saw her fa-ther 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 in-formed 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 older at the time surged on " 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 sounnambulism 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 (alons. Sabine not having previously mentioned his obsiness 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 havergecided no news of it. This is what has taken place. A traveler going to Havre by your carriages on the—the—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 mere two baskets of leeches.' 'The train. (continued "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 could not be found. A few days ago the conductor put it in the goods dépôt near the entrance, and beneath the first win-dow on the right. You will find it if you set off to Rouen ; the lady, who is well known."-London Times.

ulneness 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 metronolis, at Sadler's Wells Theatre. Dr. William Hitchman, 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. Coates 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 az great many private scances, and adds, "There is a spirit abroad even in Ireland that makes an interest in such tabooed 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 scances 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 soirces of the Association will soon recommence. With the experience -of the past, it is to be hoped that Spiritualists will not in fu of the past, it is to be hoped that Spiritualists will not in fu-ture worry 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 carnestly 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 advan tage that all contention about the new phenomena thus devel oped will be among the skeptics themselves, since they can not annoy Spiritualists about facts transpiring in their own homes at which no Spiritualist is present. If these sugges tions be attended to, the movement will progress with much less friction.—The Spiritualist, Oct. 26th.

SPIRITUALISM AT THE HAGUE.-Mr. J. N. T. Martheze writes from The Hague-"Spiritualism is progressing here. though there are also some Carpenters and Lankesters 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 Malton 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 Fri-day 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 ed, 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 tion. There is, in fact, every indication of presence of life in

And States a

Foreign Correspondence. JOTTINGS OF FOREIGN TRAVEL. SUMBER V

BY CARRIE GRIMES FORSTER. To the Editor of the Banner of Light.

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"We presented in our last fotting a slight description of Ventnor, the capital of the Underchiff region. Its wonderful picturesqueness still delights our senses, and its salubrious climate is benefiting our health. The present being the interval between two seasons, the number of visitors has perceptibly diminished since our arrival. Unlike our American resorts, this place presents nearly the whole year phases of attraction-the summer tourist seeking its nooks and dates for pleasure; whilst in winter the invalid settles down amid its pure and invigorating air, in search of the blessed boon of health.

Newport is the capital of the Isle of Wight, and is situated about the centre of the island. Its principal attraction for the test of the spiritual source of intelligence is its prophetic ; strangers is "St. Thomas New Church," erected on the site of .] power-if the future is correctly foretold, that settles it. A suffered considerably when Newport was burnt by the French : testimony on thesside of Spiritualism, and said "that a few In 1377; traces of the fire being still visible when the old ; weeks ago the spirits, through a medium, told him what to building was raz-d in 1854, for the crection of the present ; do, and he did so, and made five hundred dollars in three beautiful structure – the foundation stone of which was laid $_1$ days, ii – Should that man lose five hundred dollars the next by Prince Albert in the same year. The church contains a time, he would probably backslide. I think a "Whisper" on number of interesting memorials; among them a curiously, the subject of prophecy or prevision may be interesting; at carved pulpit, that we were informed was nearly four hundred years old, with the symbol of the artist (Caper) upon it In the form of a goat. Although executed such a length of time, the carvings of the two rows of linning is that adorn it all. around, are as distinct as if in lented this year. The work onthe quaint sounding board attached to the pulpit is equally (clear and prominent. It bears the inscription in wrought chiel: gilded letters, "Cr. aloud, and source not; lift up thy rover like a triumpet." The crowning point of interest to us was the monument to Princess Edizabeth, the daughter of the unfortunate Charles I. It was crected by the present sovereign, at her own exp use, the likeness having been taken from a portrait in the queen's possession. The figure is of pure white marble, and represents the youthful princess reclining at full length on her side, her heid reposing on an open book, in commemoration of having passed from her earthly body with her check pressed upon the pages of a Bible, the last gift of a loving father. A representation in iron of a raised prison grate is within the shrine, the ends of the bars bearing the appearance of daving been broken off, symbolizing the escape of the wounded spirit from both its firshly bonds and cruel man imposed restrictions. The sentiment is beau-tifully spiritual, and the workmanship exceedingly chaste. The base on which the figure is placed has the inscription, "To the inemory of the Princess Elizabeth, daughter of Charles L, who died at Carrisbrooke Castle on Sunday, Sept. 8th, 1659; and is interred beneath the chancel of this church this monument is created –a taken of respect for her virtues, and of sympathy for her misfortunes, by Victoria, R., 1856." The highly gifted princess whose sad fate called forth this touching tribute from another royal personage, is reported as having possessed, in addition to unusual mental power, great personal beauty; and the sculptor has caused the marble to present striking evidence of that charm. Beneath an engraving taken from the portrait, now in possession of "Her Majwas inscribed, by an appreciative mind, the following

** Here is the grace of Nature's workmanship, Whereis here of there is she deforts the Evolution the fair, the rare, the great Thisters, and be call, and witness after plete; An high-proval swel, and while same. wirch thatra kingly diadem.

In the wall adjoining the sare ophagus of the Princess, we observed two right jlluminated gothic windows; the one contributed by the Queen, the other the gift of the lamented Prince Consert. Between the windows on a handsome brack-et is a large medallion of Prince Albert, contributed (if memory serves me correctly) by the Mayor and Council of the town of Newport.

the town of Newport. In the niche on the opposite side of the altar from the me-mento we have described, is the tomb of Sir E lward Hersey, who was often ordered to Newport by Henry VIII, to defend the place from expected sudden invasion by France. It is a singular to king marble monument, disploted by time-a full length effice, with lands in a prayerful attitude: Our guide caded our attention to the different flags, or col-

ors, as she termed, the war insignia-suspended, in several di-rections, giving with much gusto the names of the regiments that had borne the honored trophies in the various victorious place, were to us a forcible presentation of the incongruities of the human mind. An educe dedicated to the service of the "Man of Peace," displaying encomiums for those who had won the distinction in wars, by land and sea! The wor-

LIGHT. BANNER \mathbf{OF}

prise he was commending had made a discovery of far higher value than all the gold and merchandise that "Adams's Express " had conveyed in all the years of its existence ! Doubtless our brother, in the pilgrimage upon which he has just entered in the brighter spheres, finds his later discovery of worth far transcending all other knowledge attained by him while upon earth. After stating that the town of Ryde is the most popu-

lous and the most fashionable summer resort on the Isle of Wight, although, to our mind, possessing the least natural attraction, we take leave of this "Garden of England."

Original Essan. PHANTOMATIC WHISPERS. BY JOHN WETHERBEE.

Many people forget that spirits are only human beings, often not in advance of earth's inhabitants, and seem to think "St. Thomas a Becket " It is said that the ancient edifice ; few days ago a man rose up in a meeting, wishing to give his least I will try to make one so.

In order to give my pen the right start, I will try and get in rapport with the prophetic sentiment by calling, as usual, on the poets; a figurative way, is it not? of singing on paper ¹⁴ The Sweet By and Bye.¹

Campbell in his polished poetry makes the seer say to Lo-

Dr. as Coleridge expresses it, in his fascinating translation of the weird poetry of Schiller :

"As the sun,	
Erelf is risen, sometimes paints its image	
In the atmosphere, so often do the spirits	
white event operate stellar on the form the operation to	

And in tool (y already wa'ks the morrow, "

Or, better still, or more in keeping with my own thought, are the lines of Emerson, with which he prefaces his essay on Fate:

** Delicate omens, traced in air.	
To the lone bard true witness bear:	
Birds, with auguries on their wings,	
Chanted undeceiving things	
Him to beckon, him to warn:	
Well might then the poet scorn	
To learn of scribe or courier	
Hints writ in vaster character;	
And on his mind at dawn of day	
boft shadows of the evening lay.	
For the prevision is alled	
Unto the thing so signified;	
Or say, the foresight that awaits	
1. the same flantes that country !!	

The poet and the prophet seem to be very nearly allied, and by some are said to be synonymous; even the philosophical Buckle, the writer of masterly prose, accents the mission of the imagination, saying it is the divining rod of reason, and gives the poet, in its connection, a front seat in history, as forecasting in one, age the discoveries of science in the next. I find it very difficult, however, to see the logic of prevision, and my understanding takes, as the saying is, but little stock in it. I am aware that Modern Spiritualism seems to have endowed its spirits with prophecy as an accented attribute. I think the facts, however, do not warrant it, and as a general thing they are about as reliable as good guessing. I think the problems of life, or the logic of events, have, like almost everything else, a mathematical basis. If the antecedents could be grasped the future could be forefold, or the answer given like a problem in algebra. But who'can grasp them and solve the sum, forecasting the shipwreck or the collision that is to be? But occasionally these events are so forecast, so the principle or the power must exist somewhere; probably in the psychical nature of man, as a mortal or as a spirit; perhaps it is some magnetic relation with the Infinite ; so I do not doubt the possibility of definite prevision, jumping,over equations that are apparently superhuman; but I floubt the oracular claim of prevision of the averbattles. These emblems of murder and devastation in such a age spirit or medium under influence. To me it seems inunderstanding.

I do not propose, now, to contradict myself, and yet if I did not instructively believe in prevision under some circumall around the evidences of the violation of the command of stances, I should not now be using my pen as I do for the exthat God, who declared "f rall they that take, the sword pression of my spiritualistic_thoughts, burning my candle, so shall perish with the sword "--that injunction addressed. (it is speak, at both ends. I think I can explain what I mean, is alleged) to the identical disciple upon whose shoulders rests and I trust the reader will foreive me if I speak s mewhat of to speak, at both ends. I think I can explain what I mean, and I trust the reader will forgive me if I speak s mewhat of his " phantomatic" head if he caught my spirit eye, as I have wheels of the car.of progress may crush out of existence these myself for the sake of being intelligent; for I never put, on good reason to think and know he did. relies of a darker age, and more consistent action adorn the airs, and am never stuck up; and if I have readers—and I have temples, wherein the fustre of righte usings shall not be good reason to think I have—it must be for my simplicity, not dimmed by such manifest contradictions. We have strong for any profundity or superfluity of words. Then let me say for any profundity or superfluity of words. Then let me say, for any profundity or superfluity of words. Then let me say, was any connection between his ingratitude, of which I spoke, parenthetically, I am a man harnessed to and in love with and his sudden departure; but I do feel as though if he had the issues or temporal affairs of life; my load is heavy for my weight: it is hard getting out of the concavities without as well as for himself, he would have been alive to-day. aid, and I need what little head or brain I have got for that purpose. Dr. Sharp, in my young and religious days, used to, pocket. say, "Duty never calls two ways at once." If I was to day evangelical instead of spiritualistic, as I have just said, I hould not now be using my pen, as I need the strength and time for the benefit of my affairs. I do not say this for sympathy, prayers or criticism, but only as a background to the subject of prophecy in connection with my experience. Men of affairs, men of the bank-president order, "all given o idolatry," say to me, all I need to be a success (meaning worldly success) is to drop my spiritual nonsense to command it and their aid; but a voice, I mean now actually and literally a voice, tells me otherwise, and I have to follow that voice: but, as I have said, if I was evangelical, or materialistic instead of spiritualistic, I certainly should ally myself to the fleshpots of Egypt; but that voice says, "Be not afraid," and All will be well," and I shall stick. And the illustration of this point, in its connection with prophecy, comes properly under the head of these " Phantomatic Whispers," if I can bring the subject before you intelligently, which I will try to do.

traveling in those times, for Indians were on the plains and acting ugly. When I reached Denver, there was no seat for me in the next stage. I was in a hurry and anxious to go. I tried hard to get crowded in-I would have put up with anythingbut I did not succeed, but tried again the next morning at sunrise as the stage was starting; the passengers were willing to pack close, but it was of no use, the United States law allowed only so many persons to one stage. When seeing the stage ready to start and leaving me behind, I said somewhat irritably, "Go! I would not ride in the stage if I could. I hope you will be a long while getting there !" The remark to the starting stage was simply the words of disappointment; it had, however, the ominous accompaniment of which I have spoken, the undertone repetition of the words I had uttered sounding like another voice. There was no mistaking it, as it said deeply, and lagging like an echo behind my words, "You will be a long time getting there." Those who listened heard only my words, I heard the refrain; I did not know what was to happen, but I was sure something would, and I was contented to wait for the next stage.

In the middle of those desolate plains, I had the satisfaction and the sorrow of passing that stage which had the twentyfour hours' start of me, broken down, and all hands repairing damages, miles away from any conveniences; we could do them no good, so after a survey of the situation an hour or two, we left them. It is not necessary to go further into particulars, only to say I reached the States in safety and on time; the passengers in the wreck did not for some days after. It. was of great moment to me that I was disappointed in Denver in getting a seat in that stage; the result by the delay would have been long, and perhaps forever regretted.

I cannot help asking the question, why some other disap-pointments have not had their silver fining, where the voice lid not step in and had my blessing. There does not seem importance enough (although pecuniarily benefited by not going in that stage) for an occult intelligence inside or outgoing in that stage) for an occur through the finite of our side of me to put in its voice, when I can almost count its in-stances with the fingers on one hand. The voice also on this occasion was a superfluity, for I could not get the ride I want-ed before it spoke; perhaps it was to accent my disposition to heed it, which was hardly necessary. I feel as though there is a future to this ominous refrain, and that some day I may heave accessing to report it, but the instance related is only to illustrate its action; my experience offers collateral evi-I think I had better relate another instance, which is not

rasily forgotten by me. I was talking with a man (as he has a family, I will call his name Bruce), who wanted me to do a favor for him in Colorado, where I was soon going. He had just been saying to me how well he had gathered and salted down his gains, and said also the greatest mistake he and I had made was our not continuing together in business, as I, he said, had genius, and he had friends with money. He was Orthodox and rather cold-hearted. I ought to say, before go-ing further, that a few years before I had lifted Bruce out of financial embarrassment into a business where we both made some money and divided it; our term had ended, he wanted the arrangement continued, but I did not, for he was not an open, conscientious man, and I preferred acting alone. I had open, conscientious man, and i preferred acting alone. I mu an "ominous" reason also, but I cannot stop to speak of that now. What money Bruce had was due to my skill. At the time I am now referring to him, by his selfish shrewdness and burk he had made money and confiding people had lost; I, on the other hand, had got cramped and needed money, so when burshed has been accorded by the solid action of th he asked me how soon I was going to Colorado, I said as soon as I could raise a few thousand dollars to take care of my things while I was absent; "and by the way," says I, in-spired by the thought, "you may lend me five thousand dol-lars, you are in such good condition, and I will go at once." "Oh!" said he, "John, I can't spare it; I am expecting drafts on me," and some other excuses he made; I had no hard feel-ing at his reluctance, I pittled him for his ingratitude; he saw that I did, and felt cheap, and said in reply to my remarks, (which were made more in sorrow than in anger,) "I do n't understand that you are in distress, or on your back; you are merely asking a business favor which is not very convenient for me to do; if you were embagrassed and in distress, and needed capital to start again, I should feel in duty bound to let you have five thou-and dollars if you wanted it, but I don't understand that to be your situation." "No, Bruce," says I, "it is not; if it was, and you did not come up to the mark without walting to be asked, you would drop down dead, and I guess you will us it is," There was no premeditation or definite meaning in these words on my part, but as I said them, I heard the ominous accompaniment like an eco, "You will as it is." I felt and knew something would happen to Bruce. I went very soon my journey, and on my return in a month or two, I called at Bruce's office, whose clerk said to me he was dangerously sick and wanted to see me immediately on my stinctive rather than intellectual; in the heart rather than the return. I went at once to see him, found him in a low state could see no one, but I was advised to come the next day, hop-ing he would rally and be conscious. I did so, but he had passed over in the meantime; so I never saw him again after the interview I have related, except I saw his body as it lay in the casket, where I listened to the parson at his funeral service, who extolled his virtues and his piety. I could not

help thinking at the time, as these solemn words were being ut-

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Banner Correspondence.

Ohio.

RAVENNA.-E. P. B. writes under recent date as follows: Perhaps a few words from the county seat of Portage Co., Ohio, may interest some of the numerous readers of your model journal. Twenty years ago the Spiritualists in this place equaled in numbers and respectability any other religious denomination. Now we are small in numbers and weak in influence, the result of a combination of circumstances, prominent among which is the fact that many of the pioneers in Spiritual Philosophy have crossed the 'shining river,' where death has no control.

nion, and when lecturers and Spiritualists generally/will quit combating other religious organizations, and confine their efforts to the presenting of the Spiritual Philosophy on a higher plane, where it belongs, then we shall stand on tenable ground, and mankind will be attracted to it.- Had this posi-tion been taken in the beginning, and persisted in, Spiritual-ists to day would have outnumbered all other religions denominations. Prudent and considerate individuals will not vacate and pull down the old tenement until satisfied they:

Active and purious the one tenement and subside and su or culture and rennement, and one of the best lectures in the field. His lectures are highly wrought, ornate with class-leal allusions, clear and expressive. His belief that tele-graphic communication has been permanently established with the spirit-world is an active element of his nature, mani-fested not in confessions of faith but in good deeds, pure life, kind and encouraging words to all who come within the sphere of his influence. His soul, like the ocean wave, is over within the analysis of the absorb of of the real wave, is ver widening out to absorb and be absorbed of others. Having been an eloquent and popular pulpit orator for some eight years prior to entering upon his spiritual work, he attracts all classes to his lectures, and his ability becomes understood. Efforts are being made to secure his services the coming year in Rayenna and vicinity.'

KINGSVILLE .- Stuart L. Rogers writes as follows: "I see the Vermont Spiritualists' Convention, held at Northfield. was a decided success. , Mr. Z. Glazier speaks very highly of may have occasion to report it, but the instance related is only Miss Jennie B. Hagan. I consider her the best medium I ever saw, and if she retains her sensitiveness to spirit influences, in a few years she will rank No. 1 as a lecturer, poet-ess and test medium. Her controls have informed me that she was to be developed for other phases as soon as her health would permit."

Massachusetts.

BOSTON.-A correspondent, "C.," writes in endorsement of David Brown, clairvoyant, whose office is situated in the rear of No. 893 Washington street, nearly opposite Pine street. The messages from the "gone before" which have been given through the mediumship of Mr. Brown are reported as having been numerous and well-authenticated. The writer's article s specially devoted to a description of a Sunday evening test séance held with Mr. B. Among the "Rules" displayed in the scance chamber he found the following: "Receive what Is given ; try the spirits, and hold fast to that which is good," at the door, and, being ushered up one flight of stairs, the writer entered a neatly furnished front room, which was found to be already nearly filled, and in a few moments was very much crowded, parties continuing to arrive until it was utter-ly impossible to accommodate all; therefore many were obliged to depart, leaving about thirty who remained through the entire scance, which lasted about two hours. At about eight o'clock music from a small cabinet organ was heard, and Mr. Brown came into the room, and sat in a low rocking, chair placed in the middle of the apartment, completely encircled by visitors. He at once passed under control of one who gave an eloquent and beautiful opening prayer, after which "Nearer, my God" was sung. After the singing Mr. Brown passed under the control of his "guide," which intelligence (purporting to have been the spirit of an Indian long since deceased) proceeded to greet those present in a friendly style, and subsequently to describe spirits present, giving in numerous instances details as to the cause of their " passing away," whether by disease or accident, the relationship they haway," Whether by disease or accident, the relationship they bore to parties in the room, and likewise messages from them to the living ones present. " Many who came doubting or sneering have been found weeping bitterly after receiving such unmistakable evidences from a 'life by your the grave,' and those who came mourning go away rejoicing. Three instances we witnessed on this occasion. A friend who went with us, who had never seen anything of the kind before, had never seen the medium, and knew nothing aven of his exist. never seen the medium, and knew nothing even of his exist-ence until then, was among the first to receive a 'test,' in the description, name, and disease, time of death, &c., with many minor details, of an intimate friend who passed away some three years ago."

New Jersey.

BELVIDERE .- J. M. Allen writes : "I came from Philadelphia to he Belvidere Seminary, Belvidere, N. J., where I

the entire church system. A few more revolutions of the ground for this hope in the regollection that in former dayevery parish of "the church militant" in this land was requind by law to provide and monitor in this and was te-quind by law to provide and monitain a small cannon-a custom now abuildened. Commenting in the presence of several gentlemen upor this glaring meon-stency exhibited in church procedure, with regard to the hydraion, of war-heroes, we were soon in receipt from one of the number of a book treating of the subject under discussion. Eirnest words of approval, for its tone and sentiment, accompanied the ofof approval, for a some and some man, a company a construction of fering. To our astonishment, it proved to be a product of the fine intellect and loving nature of one of our own pioneer reformers, A(b, B(Con)) "Constrain Non Resistance" (the title of the work) is toreibly and clearly argued upon natural and scriptural grounds, and is an honor to the brain and heart from which it emanated. In this, distant land it ap pealed to me with double force, producing emotions of thankfulness and pride, that the words of one of our countrymen, and a member of our own spirtual family, should be so treasured by a toteigner, while still an alien from the "con-munion of suints" and subjers, that has so beautified and adorned the life of the good man, to whose lessons of wisdom I listened in years agone with so much satisfaction.

Newport has several fine institutions, although on a very limited scale. There is a "Free Grammar School," founded in 1619 ; a bearding and day set ool for the education of boys. The stone mansion of the Tudor era, in which the charity presides, has an historical association connected therewith In the room in which the sessions of the school are held, Charles 1., whilst a prisoner under partial surveillance, was in the presence of binself and suite. During the sologirn in that town. England's imperial d Sovereign gave and ener to invalids affle tod with the "king's evil," who desired to receive his healing touch. One of the poets of that period reported hissauccess in service cases !

Newport has also "The Blue School," established in 1761, situation provided for her she is granted "the gratuity of a -sovereign

We were shown "Worsley's Almshouses," consisting of six one roomed buildings, each one having a widow as occupant They were founded in 1618, by Sir R. Worsley, one of the dignitaries of the Isle of Wight-("in accordance with the will of one Giles Kent")—some of the descendants of whom still hold fine estates on the Island.

Compared with our own extensive stretch of territory, a trip over this whole tract of land, called the Isle of Wight, appears a short jaunt. And yet even that limited distance serves to call up to an American pleasurable recollections of his own country's superior baggage system (to which I have previously referred) and express conveniences. By an article in The Daily News, of London, we perceive that the subject of adopting the American plan, or something analogous thereto, is now under consideration by several of the principal railway companies. As a move in that direction travel-ing tickets can now be procured at certain agencies in London, where all information concerning the main lines and their connections is afforded, without the necessity of a visit to the station, as formerly was requisite. The same paper contained in its issue of Oct. 11th a

fine editorial upon the departure of Mr. Alvin Adams. Quite a favorable account of the energetic man and his "organization" was presented. Then a lengthy comparison was instituted between the customs of the two countries with regard to "luggage," concluding with: "It certainly seems strange that, in what is supposed to be a specially English attribute_f a keen appreciation of comfort, we are still, while traveling, far behind our kinsmen across the Atlantic." It is said, "to know one's self diseased is half relatives. How little did the writer of the approving lines

"I have heard volces in the sloupe," That never wall flow into sport; That never & all for third speech: And I have had dreams by the valley, Too lofty for language to reach."

Stanner 1

Did you ever listen to the music of an accordion, and oberve, by touching a slide, or spring, a basic undertone that for the maintenance and education of resident girls, who are accompanies the strain? or better still, the Æ dian attachment fitted for servants, and made "good Christians and useful to a plano? At times I have an "Æ dian attachment" to my subjects." Each girl, on leaving, is given suitable clothing, a Bible and a prayer book, and effeshe retains for a year the when it listeth, and I hear the sound thereof but all to my when it listeth, and I hear the sound thereof, but all to myself; no one else hears it. It is only at times that I hear it; for some reason it always stops when I listen. This accompaniment is not a very common thing with me; on the other hand, it is like angels' visits (to which it may be allied), which are few and far between. I do not think I have had more than half a dozen well-remembered instances in my thirty years of adult life; neither do I think I have passed any long period without this accompaniment coming into my consciousness, my attention at once dispelling it before it reaches the surface of my understanding-swimming under water. if I may so express it. Were it not for my spiritualistic experience, I suppose I should not have been hospitable to it, considering it only a flaw in my voice or hearing. Whether this is my spirit, or any spirit at all, I do not know. I should follow this voice, or accompaniment (I call it accompaniment, for I never hear it only as a subdued associate to my own uttered words), into the jaws of death, so instinctively confident am I of its prophetic truth or presentiment. I should offer up Isaac as a sacrifice if the voice said so, at least if Isaac was willing; so, if not as plous, I am more humane than Abraham was,

I shall be clearer and perhaps more interesting if I relate an instance somewhat in detail. Once when I was in Colorado in the mountains, and about starting for Denver on my way home, I telegraphed to that city to secure a seat in the daily stage to the States; this was before the rails were laid, and at with regard to Mr. Adams realize that the man whose enter- their turn sometimes two or three days. It was perilous, also, lates."

I do not relate this to reflect on Bruce; so many worse pious men exist and die in luck, and wake up in poverty of soul; that he will have plenty of company. I do not think there There are investments that can be made that will lengthen man's life and brighten it, also, even if they do not benefit his

I could mention other instances, very conclusive to me, of the presentiment of that spontaneous refrain, but the details, besides being too long, are too personal to read well. I said if it were not for these "presentiments" I would not now be writing. I do not mean by that that I would backslide ; no I could n't, with my evidence ; but I would not accent my be lief, as I always do, with my pen and otherwise, at the cost of temporal well being. I cannot with propriety lengthen this "Whisper" by elaborating this point, but will only say that when considering the wisdom of looking out for number one, and win, the ominous voice has said what I cannot with propriety repeat; but, in the words of David, "I know that my redeemer liveth," and also that in my case the agency is hu-"the sweet by and bye," here and hereafter. May the "here" be near, but, whether or no, "All's well." It is not my purpose in these "Whispers" to argue any

point or strain to be logical. I said'l did not put my trust in the forecasting power of spirits or spiritual influences, any more than I do human prognostications. I listen courteon, ly, then follow my instincts or my judgment. Edo not beve it the mission of Spiritualism to open up the future, nor do I think it wise to know the value of x in the algebra of life.

" Time, as it courses on wards, will alone Uprolithe volume of consealment, "

and the man who expects by the aid of spirits to know the winning card, the number that will draw the prize, or what definite luck may be in the near future, will come to grief, and ought/to. I am not myself forgetting the advice the same poet gives in the lines where he says,

" My child, we must not give religious faith To every 'voice' which makes the heart a listener To its own wish."

But so that the stricken heart may feel that

** There 's a divinity that shapes our ends R sigh hew them as we may, **

the over-soul, as Emerson calls it, or the under-soul as it may be, crops out now and then in the form of prevision, like blossom rock in a mining country, showing signs of golden wisdom in the illimitable depths below; or above, when mak ing the application to spiritual things. I should like to add my aunt's dream as collateral evidence to what I have written (and may for some other purpose sometime) to show that there is a royal road to events, jumping the equations of ex-perience that the "E ernal Now" hints at, but which is not traveled apparently by either spirits or mortals. I do not know as I express myself very clearly, but "the court under stands itself" if the reader does not, and for the want of logic let me close with a few lines that were composed in a man sleep, when he knew he was dreaming, and which he had no intelligent connection with, and the reader may sense a thought that I am unable to express:

* I am not what I seem: within modwells An older entity. With it at spells	
I hold communion as with a story	
A star within whose light has traveled far. This trange companion sometimes tells me	B
That forever we have been in company."	

The San Francisco Chronicle says that California would be better off without her gold mines, and argues the point as follows: "There are three thousand people in San Francisco alone who live directly or indirectly from the purchase and sale of stocks, averaging in their expenses \$3000 a year. Here are, then, \$9 090,000 which the possessors do not earn, but which is earned by their victims. Mining is no unproductive industry, but the value of its products is more

am engaged in delivering a course of religious and scientific lectures, teaching the New Alphabet and Short Hand, etc. This will be my address till December, as I remain through November.

This is a lovely situation for an institution of this kind. The Misses Bush deserve great credit for their persevering efforts to maintain a truly liberal and progressive school, where Spiritualists can feel sure that their children will be well trained in a literary sense without at the same time be-ing poisoned by the views of 'Old Theology.'

The Indians have always had a faithful friend in the Banner. It gives me great pleasure to be able to say that your friendship is known and appreciated by the Indians themselves. I only hope that President Hayes's plan will not result in opening up to the land-grabbers the outlying lands not required by the Indians who take up homesteads. Lands they now own should not be stolen on even such a pretext."

New York.

FREDONIA .- Lyman C. Howe sends us his views on the Baxter case, from which we condense the subjoined:

Bigotry is limited to no sect or religion. It poisons the atosphere of every school of thought, and colors the vision of all classes of thinkers.

Bro. J. Frank Baxter has been initiated into one of the mystic experiences common to nearly all mediumship, though coming in different phases. The "Abe/Bunter cases" is one of the millions of facts which Spiritualism is bringing to light upon which to predicate the "Science of Life." The ready assumptions of fraud, the eager and dogmatic judg ment, so really to condemn without reflection or analysis, which seizes upon this phenomenon to ostracise the victim of psychical experiments, are fair indices of the widespread ig-norance on the subject involved, and the infolerance that the most liberal by profession hold—all unconsciously, perhaps— toward the builders in this infant science. Mediumship being accepted as a *fact*, with its untried possibilities laviting us to a deeper study of life and its forces, what is there in this Bunter case to imprach the honesty of the medium? Who that can see beyond the narrow horizon of selfish and conceited sectarianism, can even *regret* the event that has elicited so much discussion and thought? It has virtually driven the medium permanently before the public in a much larger field of usefulness, brought the muttering voices of proscription to open expression, and thus added another evidence of hidden danger to sharpen our sense of justice and urge us to greater vigilance. It is a renewed proof that with all the pretense of cular education and unsectarian schools, they are almost universally at the mercy of this assumptive impudence which would compel all *morality* to worship at the Christian's shrine ! It has shown us, too, that at least one of the most learned and sagacious free-thinkers has been easily duped when it is consonant with his views-by the wily deceit and half-told story of Christian cowards.

If Bro. Baxter has never "run the gauntlet" before, he is young in this school of experience. The gold that is in him has never been tried, and he must be vastly ignorant of his own resources! Persecution is the great motor that drives out the dross and urges us on to victory. We are laying the foundations for an immortal science. We are collecting material from every mountain and valley of human life. We are storing up facts from every phase of experience. We are carving the granite from quarries of the past and evoking the latent qualities from every form of material. No confu-sion of tongues can stop the work, for the heavens have it in charge. But we must not "despise the day of small things," nor forget our mutual dependence. Brothers and sisters of a common humanity, we all seek the same goal. Liberty, fraternity and justice are our palladium. Let us beware how we trifle with this most sacred trinity. The friends of mental freedom everywhere should help each other, irrespective of minor doctrines. Let us thank the powers that instituted this ordeal for Bro. Baxter, for he is a strong ally to the army which confronts the tyranny of superstition so thoroughly organized and determined upon our subjugation.

ROCHESTER .- Dumont C. Dake, M. D., writes :"The National Liberal League convened here Friday, Satur-

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day, and Sunday, October 26th, 27th and 28th.

follows: Portage. of your 3 in this ther rebers and circumy of the shining commu vill quit 10 their 1 a high-tenable ais posipiritual. ious dewill not ied they. courage 'd some , a man urers in th classat teleblished e, mani-ure life, hin the wave, is Havae eight attracts erstood. ng year ws: "I rthfield, ighly of edium f it influr, poet-me that r health sement l in the estreet. ngiven having article ing test ayed in ve what good;" irs, the sfound is verv

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77.

Great enthusiasm and intense interest were manifested by the large audiences. It was one of the grandest efforts ever put forth in this city or country—an earnest plea for religious freedom, a country—an earnest plea for religious ffeedom, a demand for the entire separation of Church and State, the taxation of church property, the keep-ing of God out of the United States Constitution, etc., etc. Able and eloquent speakers—among them Christian, Infidel, Jew, Spiritualist alike —canie together upon a'free platform and spoke their, best thoughts from the standpoint which they believed to be true. —A the meeting was called to order by the Rev. N. M. Mann of the Unitarian Church of this city, who delivered the address of welcome, in which be admitted that the Convention was made up of men who neither agreed in politics nor religion. Written for the Banner of Light.

WAITING.

BY MRS. C. L. SHACKLOCK.

Or but withered autumn leaves?

Mingles with the shades of night?

Will my night be merged in day?

Do the clouds which shade my path

Phenomena.

Will my tears be wiped away?

Will my weary heart find rest, Nevermore by grief oppressed?

Shall I enter at the gate?

I can only watch and wait.

Come in mercy or in wrath?

Will He guide my feet aright,

Out of darkness into light?

Whatspe'er shall be my fate,

Trustingly I watch and wait.

INDIAN NIGHT AT BASTIAN AND

TAYLOR'S.

Wednesday nights are dedicated by the con-

trolling band of Bastian and Taylor to the In-

dians; that is, they have the preference on those

occasions to manifest themselves in a tangible

manner. Naturally the scances attract mediums

who have Indian controls, and the fact of the

former being present increases the materializing

The scance-room is on the upper floor of No.

180 East Adams street, and is not connected with

one end of it; the space between the partition and

The entire top of the cabinet can be seen, as it

is four feet above it. The sitters are placed be-

tween the only door and window in the scance-

room and the cabinet, so there is no opportunity

for confederates to slip into the cabinet unob-

The materializing is always preceeded by a

dark circle. Mr. Bastian sits in the center; the rest, including Mr. Taylor, form a circle around

him; all join hands, Mr. T.'s hands being held

by those next him. Mr. Bastian continually claps

his hands, so his whereabouts are always known.

The music box, accordion, &c., which were

placed in the circle, are floated over the heads of

the people, and carried up to the ceiling; the

music box is wound up and set going two or three times during the séance; persons are touched,

both gently and violently, by spirit-hands. John-

nie Gray, of the controlling band, gave your cor-

respondent as vigorous a hand-shake as ever a

mortal did. Johnnie also holds conversation

with the members of the circle. Mr. Taylor in

the meantime describes the spirits that he clair-

voyantly sees around the assembly, which, in

almost every instance, are recognized. Various

In the materializing scance all face the cabi-

other forms of manifestation occur.

La Porte, Ind.

served.

Syiritual

to the Editor of the Bauner of Light:

power for the spirits to draw upon.

Shall I gather golden sheaves,

Shall I linger till the light

Morn or even? I will wait.

Will it early be, or late?

men who neither agreed in politics nor religion. Mr. F. E. Abbot, editor of the Index, presided, and proved to be an efficient and impartial ofand proved to be an efficient and impartial of-ficer, winning the respect of the entire Conven-tion. Able papers and addresses on vital issues were presented. Prof. A. L. Rawson, of New York, delivered an able address, and took an active part in the proceedings of the Convention, as also did many other prominent workers, among them the President of the Free Thinkers' Asso-ciation of Central and Western New York; Dr. T. H. Brown, of Binghamton; Elizur Wright, of Boston; J. H. W. Toohey; Judge McCornick; J. H. Harter; W. S. Bell; H. L. Green; Elder Evans, 'the Shaker,' and many others, and, last but not least, the glited and talented medium, Mrs. E. L. Watson, whose soul stirring eloquence and logical reasoning carried truth and convic-tion to the hearts of her hearers. Mrs. Watson's and logical reasoning carried truth and convic-tion to the hearts of her hearers. Mrs. Watson's mediumship is of a high order, and, being a tal-ented and cultivated lady, she should be kept at work. She formerly resided here in Rochester, but now lives in Titusville, Pa. I have known this most estimable lady for years, and an im-pressed to call the attention of our Eastern socle-ties to the fact that her services should be se-curred, as there is not a more cloouent speaker in cured, as there is not a more eloquent speaker in the field. The Spiritvalists in Rochester were proud of her as a representative speaker and medium.

Tennessee.

MEMPHIS .- A correspondent writes as fullows, under a late date, concerning an earnest and eloquent Southern medium and her work: "The Law of Recompense, was the subject of a lecture recently delivered by Mrs. Annie C. Tor-rey Hawks, at Harmonial Hall, this city. It was selected by a committee from a number of sub-jects handed in by the audience. The speaker said, 'The laws of nature reveal to you every day the avistance of the law of recompense day the existence of the law of recompense. The violation of any one of these laws immedi-ately brings its punishment, just as when a child thrusts its hand into the fire the flesh instantly suffers. This law is as imperative in the spirit-ual as in the physical world. When in nature years you violate any of the divine or spiritual laws you suffer the pangs that are forced upon you through the fire of your conscience, bringing its recompense in mental agony and, perhaps, desnair. despair

despair. According to the deeds done in the body are you to be rewarded or punished. Our Father, the great schoolmaster, has placed in your hands the tablets of Truth, upon whose shining pages he has written in golden letters the head-lines which you are to copy and perfect. How many are there who can bring their books before the Master unsoiled and undefaced? Alas! none; and many, far too many, will find unsightly marks and blots all over the once spotless pages. As you live here so you will find the life here. As you live here so you will find the life here-after; you make for yourselves your heaven or your hell. Most clearly are these troubles every day presented to you, both physically and mor-

ally. God shows himself in all nature. Not a star twinkles on the brow of night but reveals the almighty power of a master mind. As the sun-set crimsons the snowy Alps, good deeds glorify the soul which hath kept itself pure and holy.' Many subjects for poetical improvisation were offered, which were all handled in masterly style. The closing poem, on 'Geometry,' was indeed a

wonderful production. Mrs. Hawks lectures during April next in Philadelphia, Pa., and would be glad to give the friends in the East, either before or after that time, a specimen of her powers as a trance and inspirational speaker."

Maryland.

cabinet. A kerosene lamp lighted the room suf-BALTIMORE.-Chas. E. Brooks writes: "It ficiently to see all in it. After a short time a is a source of great gratification to note the pres- female spirit opened the cabinet door and came

BANNER OF LIGHT.

Annual Convention of the New Hampshire State Association of Spiritualists.

[Reported for the Banner of Light.]

The Convention was called to order Saturday atterneon, Oct, 20th, by the President, Gob, S. Morgan, of Bradford, He spoke of the need of a thorough and systematic organi-He spake of the need of a thorough and systematic organization of the forces of Spiritualism throughout the State of New Hampshire. After reading of the Call for the Convention, and the proceedings of the Semi-Atomal Convention at the theorem of the transmission of the Semi-Atomal Convention at the theorem of the analytic of the Semi-Atomal Convention at the theorem of the way fills, rith, and Eds. the Secter sry, George A. Fuder, delivered an invocation. Then followed a conference, which was participated in the George A. Fuder, delivered an invocation. Then followed an anal d. M. Fletcher, who spoke with reference to the spoke concerning the condition of the society at Sotton, spoke concerning the condition of the society at Sotton, spoke concerning the condition of the society at Sotton, spoke concerning the condition of the society at Sotton, spoke concerning the condition of the society at Sotton, and the association of the society at Sotton, and the society of Washington. He sold that done a great work in the past, and was still doing god service. Mr. P. C. Mills, of North Waterbord, Me., followed with thermarks on the " Method of Organizing Spitualism." Mr. George S, Morgan, though the flate had arrived whench the run purposes of organizing should using solution must be stemmed. Spitulation of the society and units the stemmed. Spitulation of the conditions, railroads, tele-graphs, churches, and hasting blat unot from confusion have sping everything which could benefit the world. Without organization what could we have done? We should have been eithout steambents, railroads, tele-graphs, churches, and institutions of hermiog. Progress is dependent upon organization. State associations and docat societies are an organization. State associations and docat societies are an enginated to order by the President at 7.30. The first business of the secsion was the election of officers of the world. President; Mr. George S, Morge S, Morge S, Morge S, Morge A, Fuldewing Herest, Mr. John Coad, Nashua, and Mr. Showa S zation of the forces of Spiritualism throughout the State of -Sew Hampshire, 'After reading of the Call for the Con-

 Russell, Mrs, Staffo Tryon, Mr. Y. C., mits, Mr. Pevil, Russell, Mrs, Staff, J. Russell, Mr. Weisey McLoulte, Mr. Jonathan Hösmer, Mrs, Lucy R. Hösmer, Mr. Charles E. Critchett.
 Mr, J. M. Fletcher, of Nashua, gave notice that at the next Convention he should offer an amendment to the Platform and Constitution by Introducing the word Christian.
 Voted, that a committee of three be chosen to draft a series of Resolutions to be presented at the evening session, and the televing were chosen: J. M. Fletcher, Mrs, C. D. Ashley, of Nashua, and George A. Fuller. By request of the President, Mr. J. M. Fletcher took the chair and conducted the remainder of the meetings. He delivered a brief i at eb quent invocation. Mr. Morran then gave some of his early experiences in Splittailism. Mr. P. C. Mills followed in the same yen. Mr. William A. Towno said that Splittanilism resked on experience, and that experience meetings alone would hold up Splittailism. Mr. F. J. M. Fletcher: A ther staging by the cloir, Mr. J. Markan discussion, "The lower of heighting," The meeting closed With a Daweltcloin pronomeed by Mr. Fuller, After staging by the cloir, Mr. Mr. Mr. Br. J. M. Fletcher: After staging by the cloir, Mr. Fuller, and Lizz lotten's poen, "The Rahnow Russe, South of the writable, of Shenborn, Mass. delivered a lecture on "The South In Man, and Researcism of the existence of a soul in man. Then he presented the evidence furnished by Splittualism of a future existence of the soul, the choir for a spoke with reference to the condition in the next word, Mr. Fueler specifies, and the subscience of a soul in man. Then he presented the evidence furnished by Splittualism of a splittual by Prand-Bye, "Mr. Geo, S. Morgan apole with reference to the condition of hew are present and here witence of the sould in the next word, Mr. Fueleter specifies and spoke with reference to the condition of the subscirits while a the subscirits wordshecond in the nexistence of the sould the splittualism. Cheedom any other room; a walnut partition is built across the solid brick wall of the house is used for a cabinet, which has an entrance door and two apertures, curtains being hung over the latter. does not extend to the celling of the room, which

dering manifestations of spirit power which had come un-der his observation. The meeting closed with a benedle-tion. Evening Session.—The meeting vas called to order by the Chairman, Mr. Flercher, at 60°clock. Voted that the names of Mrs. S. F. Crichett, Mr. C. E. Critchett, Jr., Mrs. Phebe A. Page, Miss Larey R. Barber, be placed on the books of the Association as members. Mr. J. M. Fletcher then spoke of the existence of a sout in man, and its nature. Singing by the choir of ''How Cheering the Thranght.'' Voted, that Mrs. A. M. Coad, Mrs. Eliza Perry and Mrs Mary C. Manning be elected to the mem-hership of the State Association. Mrs. C. D. Ashley, of Nashua, under influence delivered a brautiful and elequent invocation. Mrs. Carie Tryon, of Nashna, entranced, spoke in an able manner upon the meed of earnest workers in the cause of Spirimalism. Mr. P. C. Mills delivered an address upon '' Mediumship.'' Geo, A. Fuller, entranced, gave a communication toon Andrew T. Foss, formerly of Manchester, and in years grone by President of the State Association of Spirimalism. Mr. During theen the of the State Association of Spirimalism. Mr. Amos Fletcher followed with remarks with reference to the train of Spiritualism. After shifter by the choir, the Chairman, Mr. Fletcher, prononced the benetifetion. During theentire Convention perfect harmony prosiberons Convention, twenty-six new names being added to the roli of membership. Some of the name being resented at the close of the meeting, remain to be acted upon at the next Convention. The Committee on Resolutions did nor report, prefering to act rather than to resolve. U. Geo, Winder, President.

Passed to Spirit-Life:

From Royalston, Mass., Oct. 25th, Russell Whipple,

aged ssyrars. Long at d happily horemained in this number sphere, study og Nature and worshiping Nature's find. All who knewhan, loved him. It's life was a true one, giving the be to the popular do trine of total deptavt y. Camby and teatles is he passed over the nation liver, belong sure that all would be well beyond in those peaceful manifert, and of a popur dis and a larger sphere of study and enjoy-ment. The writer spoke at his time if to a large pather-ing of relatives and neighbors, giving those concoring wordsthat the believers in Sphitmalism krow to be true. HERVLY BARDARD aged 88 years

From lone City, Cal., Sept. 14th, William F. Gury, son

From lone City, Cal., Sept. 14th, William F. Gury, Son of Mrs. M. J. Cotter. Again has this in-ther been called to part from an affec-tonare son. His smilling face is hid from cartify Alsion, but she has the knowledge that he will watch over and min-i-for mito her while she solourns here. Bive years ago the eldest son, a very promising young man, was drowned. This one was crushed by cars in con-sequence of a misplaced switch. We miss his happy greeting, yet we know it is well with the spirit. The heautiful fit rat offeriogs spoke more elognen/ly than they and the many tears tool their own sad story. The arm upon which she leaved for sup ort in her declining days again. Sect 201 Alrs. Emma M.

From North Reading, Mass., Oct. 224, Mrs. Emma M. BIREL, W. F. ELAND, The Philosophy of Life: Hinstrating the Influence of the Mind on the Body, both in heatth and disease, and the PST-chological Method of Treatment. Bod pp. The work has re-ceived the encontings of able critics, and is considered one of the best books in the English language, adapted to both sick and weil, also the physician, and shows how porsons can ward off and eradicate disease without medicino. It contains more sound philosophy in regard to the laws of life and health than all the methical works in the libraries. Price \$1,50, postage 10 cents.

From North Rending, Mass., Oct. 22), Mrs. Emma M. Livermore, second daughter of Prof. J. W., and M. Cad-well, aged 21 years 7 months 5 days. After an Bluess of nearly one year she passed into the spirit-world with ut a struggle or a groan, conscious until the last lew moments, and confident of an innuclate resur-rection from the deador dying body. The funeral services were held in the Universalist Church, in North Recating, on Wednesday afternoon, where a large number of her acquaintances and relatives had assembled to bid farowell to ber mortal form, and listen to a deeply interesting dis-course by Dr. H. B. Storer, of Boston.

From Stockbridge, Wis., Sept. 23d, Mrs. Fanny Wins-

low, aged 82 years. She was an estimable lady; for many years a subscriber to the Banner of Laleht, and a firm boliever in the truths of the Spiritual Philos phy.

The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Line Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Rody. It gives instructions for both healer and patient as far as is practical, and must be-come a signification work; as these natural forces are storial and flaversal. (Obituary Notices not exceeding tioenty lines published pratuitously. When they exceed this number, twenty, cents for each additional line is required. A line of agate Price \$1,50, postage 10 cents. type averages ten words.]

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E. 11, BATLEY, Musical Editor. This work has been prepared for the press at great ex-pense and much mechal labor, in order to neet the wants of sphritualist Societies in every portion of the country. It need only be examined to merit commendation. Over one-third of us peetry and three-quarterisof its mu-sic are original. Some of America's need gifted and pequ-lar musicans have written expressly for II. The Spiritureal HART is a work of over three hundred pages, comprising SOAS, DUETS and ATARTETS, With PIANO ORGAN or MELODISON accomptant. 82.00

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ADDRESSES ON THE PRESENT CRISIS, By the Father of his Country

net. On this evening the medium and cabinet were examined by four gentlemen-two skeptics and two Spiritualists-who unanimously reported no trap doors or secret means of entrance to the cabinet, or any masks, dresses or paraphernalia in the cabinet or on the medium. Mr. T. sits outside with the others, Mr. B. only being in the

Spiritualism in this city. Our Lyceum and So-clety again promise hopefully for the future. In recognized by Dr (2 Swan of Unstant) lien of expensive and burdensome lectures, its judicious managers have seen consequent prosperity in propounding general topics of a spirit-ual nature for weekly discussion. For instance, the subjects recently discussion. For instance, the subjects recently chosen have been: 'Is Spiritualism True?' 'What are the Evidences of Spiritualism?' 'Immortality and Continued Progress,' &c., thereby eliciting much invalu-able proof from experienced individuals com-posing the audiences on various Sunday nights. Succeeding each discussion a circle is organized, and the remarkable test manifestations given invariably result in much corroborative testimony. These tests are mainly by trance medi-ums and clairvoyants, and strikingly remarkable for their pointed truthfulness and the immediate recognition they receive from skeptics. The at-tendance has been unusually large, which clearly shows the anxiety felt, by the people to learn something definite of the truth. Many persons not confessing total conversion to Spiritualism are nevertheless willing and enger to investigate its claims, and have requested me to assist them in organizing private circles at their respective residences. Of course I cheerfully consent. In this quiet unassuming way Spiritualism is rapid-ly undermining old theology. It is steadily and firmly growing in the minds of the masses."

"D. L."-Youmans-Carpenter. To the Editor of the Banner of Light:

Permit me, in common with your many thousand intelligent readers, to express the gratifude, no doubt experienced by us all, due the author of the very able and lucid refutation of Prof. Youmans's strictures upon Spiritualism in connection with its assumed incessant infringement of Datural law involved in the recognition of its claims Indian was recognized as Rainbow, the control as being truthful and well-founded, appearing in of Mr. Shaw, who recently photographed Mr. your columns under date of October 27th. The | Hale's spirit-daughter at Bastian and Taylor's Spiritualists are to be congratulated upon the accession to their ranks of so vigorous and cultured a thicker—of one possessing the intellectual grasp and logical acumen apparent in the pro-duction of the two essays critical of Messrs. Youmans and Fiske, and their palpable miscon-ceptions of Spiritualism and its eternal verities, recently published in the Banner over the signa-ture of ⁴⁴D. L." I note that "D. L." entertains the opinion, generally held by Spiritualists, and formerly by the writer, that Dr. Carpenter is a non-believer in a continued spiritual existence after bodily dissolution. This is a mistake, as Dr. Carpenter in religion is a Unitarian, and, despite his gross perversion of and contemptuous flings at spirita thicker-of one possessing the intellectual

perversion of and contemptuous flings at spirittal phenomena, is a believer in a conscious future 'life for individual man. He avows this belief in his lecture on "Epidemic Delusions." See Half. Hour Recreations in Popular Science, page 240.

Prof. Youmans, also, is probably a believer in some form of conscious spiritual existence after death. He is a pronounced Spencerian, which system of philosophy neither denies nor affirms a continued individualized existence; but, as its most prominent advocate John Fiske, has expressed the hope at least that such existence repressed the nope at least that such existence re-mains for mankind, it is probable that Prof. Youmans and other Spencerian philosophers like-wise indulge in the belief, faint and undefined though it may be, of a life after death; at least they do not dogmatically deny the possibility of such life, as do Büchner, Vogt, Moleschott, and other ultra-materialists.

other ultra materialists. Bort Leavenworth, Kansas.

ent encouraging and prosperous condition of a short distance outside, returned to the cabinet recognized by Dr. G. Swan, of Hartford, Conn., as a member of his family who passed away several years ago. She was the only white person that manifested that night. Next appeared a stalwart Indian, full three inches taller than the medjum, and looking like a man that would weigh twice as much. He was also recognized by Dr. Swan as his control, Osceola. This Indian had to stoop when passing through the cabinet door; he wore the full dress of a brave on the war path, paint, feathers, &c. Next came a smallsized Indian girl, recognized by Mrs. M. E. Weeks, test medium, of this city, as her control, Sunbeam. Mrs. W. has often seen her clairvoyantly, and at materializing scances at other places. She darted out of the cabinet with the agility of a child of the forest. She was six inches shorter than Mr. B. She came up close to the first row of sitters. Mrs. W. then sat a little nearer the cabinet, and Sunblam went up to her and took a shawl off Mrs. W. and carried it into the cabinet, came out with it on herself, then placed it over her medium's head, and retired into the cabinet. Another Indian maiden named

Red Cloud then presented herself, was recognized as the control of a young medium, not then present, but whose parents were. This Indian had also materialized before at other places, so in that respect it was a corroboration, as she always appears the same ; her distinguishing feature in the matter of apparel was a luminous scarf or shawl, the light of which was movable. Another scance, under a strong magnesium light. Other Indians appeared also. All the Indians were dressed differently, no two looked alike, and all

were of various sizes. There is a great interest being manifested here in Spiritualism, and a sign that shows the inherent strength of the movement is the fact that younger people take more to it than formerly; so when the veterans have left the field for the other side of the vale, the ranks will be kept fully up to their present standard, new armies will be organized, and it will not be as heretofore that investigators will have to unlearn what they have learned in their youth, for they will know of the facts and philosophy "from youth upwards." Fraternally yours,

WILLIAM WIGGIN,

Magnetic Physician, 55 S. Ashland Ave., Chicago.

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THE SOUL OF THINGS: or Psychometric Researches and Discoveries. By William and Elizabeth M. F. Denton, 3 vols. Pp. 370, 450, 362, 12me. Published by Wm. Denton. Bo

3 vois. 1°p 370, 450, 362, 12mc. Published by Win. Den-ton. Hoston. Hudson Tuttle, in the Religio-Philosophical Journal, Chicago, speaks of this work in *cztenso*. We append the following from his elaborate and painst iking notice: "The roviewer rarety has a more difficult rask presented to him than the production of a just and discriminaring criticism of these remarkable volumes. The revelations they record so far transcend the ordinary lin its of human inquiry, that unless the mind has had some hasight hiro the mysterious domain they explore, they appear like Mun-chansen stories, or the very madness of science. "Fot, Denton 1 a man of culture, a scientist by profes-sion, a bold and daring thinker, a cauthous investigator. His style is clear, terse, strong and suggestive, and bears him through the tedious records of almost endless experi-ment.

It is sight is clear, terse, strong and suggestive, and hears him through the tedious records of almost endless experi-ment. Psychometry was discovered by Dr. J. R. Buchanan, who published his researches in his Journal of Man, in 1849, or about the dawn of the gr at era of activity in spir-titual revelations. The to mishis, and by it the intended to express the sensitive quality of the brain, where we it can receive impressions from everything with which it comes in contact. He succeeded in thoroughly demonstra-ting this fact by means of autographs—which unfailingly gave the character of the writers—bit-crais and mo itche s. Prof. Denton commenced where Buchanan left off. He availed himself of the ground already held, and made if a base for extending his computer, the position but fly sketched, which forms the basis of his experiments, is us follows: As the sensitive plate receives the image formed by the camera, so every object, mineral, plant, animal and thing relains an invige of every scene and tracesselion through which dave have passed. Unperceivable as these are to the sense, they are readily perceptible to the sensi-tive brain. It is the instrument by which these matual du-main images are revisified. It is the sensitive plate on which they are readily perceptible to the sensi-tive brain. It is the instrument by which they are negative and they are readily perceptible to the sensi-tive brain. It is the instrument by which they are negative are to the sense, they are readily perceptible to the sensi-tive brain. It is the instrument by which they are negative on the structure theory of the sensitive plate on which they are related. It is the sensitive plate on which they are related. The second is more expected pre-historic times reads the aromance, and yet is strethy consonant with schence. The third is devoted to geology and astronomy; in the former fossit specimens, in the hatter waves of light being made to relate their wonder-ful stories. The strange and beautiful drawings, of which there are

der investigation." "AN EPITOME OF SPIRITUALISM AND MAGNETISM" is the title of a pamphiet of a hundred or more pages from the publishing house of Colby & Rich, 9 M-intgomery Place, It is by the author of "Vital Magnetic Cure," and "Nature's Laws in Human Life." Is mame indi-cates its scope pretty clearly, the writer dealing with the "verity, practicability, conditions and laws" of the two subjects which are attracting more attention as time pro-gresses. An enumeration of the subjectivisions of the work into author the subject with the state of the scope of the pamphiet. After his introduction the author takes up the "Modern interpreta-tion of the Bible." proceeding to "Mediamship, its Laws and the Reliable." proceeding to "Mediamship, its Laws and the Reliable." State of the indivisions of Treat-ment." Magnetized "aper." "Social Freedom an Ob-stacle to Spiritualism." "Animals Susceptible to Spirit Influences and Diseases. "Influences and Diseases in-parted to Children." "Reasons why Spiritualists do not Organize, and the Utimate Result of their freedom is your These subjects are necessarily treated very briefly in a work of this size, but the whole ground is yartially cover-ed, and those who are interested in the progress of Spiritu-alism, or in the discovery of truth, will be aided by a peru-sal, if, as the author says, they "lay aside pre-indices and pre-conceived options. thereby becoming in dependent thinkers, being willing to receive truth for its own sake, accepting or rejecting whatever reason and judgment dic-tate,"--South Boston Inquirer.

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Banner of Light, bit operate as a stimulus in urging us to better thines. There is no such mystery about all this

BOSTON, SATURDAY, NOVEMBER 17, 1877.

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MODRIN SPIRITUALISM. The key which unlocks the mysteries of the Past, explains the Present, and demon-

The Meaning of Judgment.

There is no use in looking afar for a day of fudgment. The only throng of justice before theyed the heavens were peopled with an unseen 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 sheer remorse 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 newlytaken 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 reflections on his past course and will spring reflections on his past course and and although we may not Yeel the touch of the terms of the word written and of his name. This, habits which will fix that resolution permanently, angels they can none the less touch us! What a conserve before our hands were removed from the by helping him continually to see how wrongly blessed privilege, exclaimed the preacher, to slate. I at once untied the slates, and found the he has been living and what fearful sacrifices of know that when we are perplexed and embar- writing exactly as described. The erased S and he has been living and what fearful sacrifices of know that when we are perplexed and embarthe spirit he has made.

ter of judgment which is not said. The sects in- ing around and ready to extend help. This is variably hold it up as an agent to excite fear. In the very essence of Spiritualism, and the man were misspelled in these direct writings, and But if judgment, or condemnation, is for no high- cannot with any sort of truth deny his faith.

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.

in an entral said said and

Were the pains or 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 from choice with sinners, saying that those were the very ones whom he came to call to repetitance, and not the rightcous? Let us dismiss these fears about the judgment forever. / It has been held up before us to frighten us long enough. Jesus said that judg-

pose of enabling us to discriminate evil deeds impositions that are intermixed. We shall soon and good ones. Then having once become illuminated to the point of discrimination, if we proved as that, of the independent slate-writing. have remorse the best use to put it to is to make things. There is no such mystery about all this -

as has been preached. In order to repent and become converted, let us avoid what we discernto be evil as if it were a sin, and goodness is sure, obtainable by those who were willing to try. to grow within us more and more.

Hepworth and Angels.

We have already affirmed 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 not long since from one of his discourses, and shall now proceed to do the same from another. He recently preached from his, time to time notices of phenomena that have oc own pulpit from the text in Hebrews which refers to our beings" compassed about with so great a cloud of witnesses." He set about 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 becommunity, 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 our side. The ministration 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 wellknown 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 pop-state on my side exposed, ulate the regions of the upper air. Convolted by his guide Samuel, he then in-other are then any two are recording ours, quired what word I would wish to have written;

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 Yeel the touch of the rassed, and when the clouds of domestic affliction There is a great deal to be said about this mat- gather about us, there are unseen beings hover-

Phenomena Extraordinary.

The following letter from an esteemed Londoń correspondent is well worthy the attention of Spiritualists generally. We hope that the hints brown 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 hereafter 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 dally receiving new and surprising conment "has come into the world," for the pur- firmations of this fact, in spite of the occasional have the phenomenon as clearly and irresistibly 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 cas drew such attention to them when they were not Just now, however, they are being forced upon attention more prominently. The excellent testimony of my triend, Mr. Epes Sargent, in a re-cent issue of the Banner and of the London Spiritualist respecting the phenomena he obtained through C. E. Watkins will stand any examina-Even Prof. Lankester could not suppose that a man's finger-mults (or toe nails 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 read-ers of the Banner, and I have seen in it from curred 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 have received an access on unvergence as a scance with him at his rooms, 26 Southampton The avaning of Oct. 19th. The Row, London, on the evening of Oct. 19th. Rev. Thomas Colley, who has seen so much of Dr. Monck's mediumship, was also present. Knowing how much depends on the mental state Rev. ' 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 idiosyncrasles, I had asked Dr. Monck to secure the presence of some friend with whom he was fa

The case of independent slate-writing occurred thus : There were on the table two small slates, never alone. There is ever a guardian angel at guite new, about four and one-half inches by seven inches in size. I examined and cleaned these states 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 after 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

date the regions of the upper air. Other eyes than our own are regarding outserand I suggested, Snow. The controlling intelli-with interest. Other hearts are beating in syme "gence said it should be done, and I distinctly pathy with our struggles and temptations. Bless-beard 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 let-ent struggles and softeel the touch of the word written and of his name. This, the two dots were there as we were told. In ad-dition, the slate contained the words, "favorite way." Mr. Colley and I were talking, just before the writing began, about the way in which wordthis way they gather authority to themselves, who utters it is an out-and-out Spiritualist, and spoke of a particular name which was never But it informant or condemnation is for no high count with any court of truth down by bit faith in the owner's "favorite way." The idle words of the moment were caught up and repro-duced on the slate. It seems to me that we have honest and intelligent skeptic to theories presenthere as many tests as the most curious skeptic could desire. The other phenomena of the evening were of nother 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 exist among them is painfully evident. But I do grow out of the side of the medium, "the writer not being a yard away from him." He tells us are the exception, and not the rule. The funda 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 spiritform, complete and perfectly organized and clothed in that mysterious spirit-drapery we have all seen and wondered at. This was repeated three several times on that occasion, and has been again seen and testified to by the same writer in the Medium and Daybreak of Oct. 12th. One of the forms so produced is that of a tall From these enclosures assaults have been direct-Ecyptian, some eight inches of more taller than ed against the Church. Bitter controversy prethe medium, and with that peculiar statuesque thought, or do an act, but you are helped or hin- Oriental races. He is well described by Mr. Colley, and I was privileged to see the same phenomena, though, unfortunately, the condition of the medium was not such as to allow light enough for accurate scientific observation. I saw enough, however, to enable me to appreciate Mr. Colley's observations under more favorable conditions-The medium stood by a curtain hung over an open doorway between two rooms, both of which I had carefully examined. As he stood there, some six feet from us, there formed by his left which gradually condensed into the appearance of a human body. The process was not a long one, but it was a distinct process of evolution. nly remorse and suffering. tender ties, associations and memories, hearts. When it was complete we had before us the or-The thing to be done, then, is to get away from that are beating in unison with our own, and ganized form of a child some three feet, ten inches; or four feet in height. It was a separate entity, a living organism, a creation before our wery eyes! It spoke, clapped its little hands, moved hither and thither, rang a hand bell, and finally came and placed its tiny hand on mine. The hand was lifelike and natural, a little cold, but not noticeably. When it was gone-(and before it actually vanished the medium several times went to it to imwas the same as that of the child, only more rapid. The medium stood in the same place and position, and by him-from him as Mr. Colley saw on a previous occasion, and as no doubt was the case now, though I could not see clearly enough to say so-grew this tall, massive, East-ern figure. When he stepped out into the room he was as little like any Englishman as could be Over six feet high, clothed from imagined. shoulder to foot in gauzy drapery of white, he looked even bigger than he was. On his head was a curious helmet, or cap of some metal. His When we have succeeded in doing that, as all joy, without seeking to cloud it with priestly face wore the impenetrable, sphynx-like look can do, even if they have to call in mechanical qualifications. If one class of spirits may come that characterizes Egyptians. His hands were small and well formed, but cold and unhuman to the feel. They sent a shudder through me as I held the medium's hot hand, throbbing with feverish vitality, in one of mine, and with my other hand touched this weird, uncanny form. He walked out, spoke, bowed courteously to the medium, standing six feet from him, behind my chair. lifted a chair and sat | spirit as it enters upon its lofty flight for heaven down, though with difficulty. The movement was jerky and ungraceful, like doubling up a jointed doll. He wrote some hieroglyphics in but potent qualities. Well may we pause in awe i my pocket book, like nothing in the way of let- The mysteries of the outer world have been ye olden time architecture.

ters that I ever saw before, and then stood by the doorway so that my eye could measure him Finally he too retired, and we were alone so fat as mortal sense could tell; alone to ponder on the astounding fact that we had seen two new creations in one short hour within that closed room : that two visitors from the *outre tombe* had taken on man's nature before us, had walked and talked their brief while with us, and now had gone—whither? They had come! again, whence? They had been "clothed upon" with material substance. They had taken of the vital-ity of one of us, and had been born of him into temporary earth-life, and then they had vanished, "like the baseless fabric of a dream," leaving no trace behind.

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

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 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 Cephas B. Lynn. In the afternoon he spoke on "Demonstration rersus 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 prepartion 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 atmosphereall 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 growths are 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 inestimable 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. Demontration rs. assertion is the title of the new gospel song.

Science has educated the world into its present mood. She has been prolific in proofs. We have been overwhelmed with data. Tyndall, Faraday, A gassiz 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. Talmage replying to Huxley does not meet the demand. Note the path of science. She begins her work of enlightenment relative to the world of matter. 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 ev-ery fresh discovery in science and every broad generalization of phenomena. Such is the lan-guage of able thinkers. The inductive method of reasoning is receiving unending eulogies. With many it is affirmed 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

NOVEMBER 17, 1877.

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 preevolutions 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 re-ligion, 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 be-fore it can be fully applied to man's spiritual nature, science must ascend a step higher and de-velop the now meagrely-understood-themes of velop the how meagrey-understood-memes or 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 intui-tions of the race. The inductive and deductive methods will then be acknowledged as mutually belavia. The what here a device methods 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 plangt 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 chill science into obedience to and harmony with evangelical Christianity. Always on the alert for knowledge, we have granted a patient hearing to the new champion 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 betrefic an actualizing display of the addantia rhetoric, an astonishing display of the pedantic spirit, with an egotism unparalleled have been presented before us. The limitations and char-acteristic venom of the clerical profession have shone forth conspicuously. Loud protestations of adherence to science, the logical method and the persuasive grace of a ripe scholarship, have ended in flippant denunciation, misrepresenta-tion and absolute demagoguism.

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

apostle of a scientific-theological Christianity. Paine 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 ! America needs a Gam-betta to protest against clericalism. Let us send to Spain for Castellar ! The function of the ora-tor 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 caoperations of law in every stratum of the earth. Physiology and anatomy show us the marvels of a complication most wonderful and an adaptation (2.) Throughout every branch of science the (2.) Throughout every branch of science the

ligated t

er or wortider purpose than to excite fear, or even to cast one into the hell of perpetual re- ment, to give the testimony of the apostles, domorse, it (manifestly comes far short of any end) ing in each case precisely what Spiritualists have that is adequate to itself as a means or agency. done from the first. Its real and only purpose is to work a change, an improvement; and to pass one's life, or any re- faces of those who help us, but it is not more true mainder of it, in a state of remorse and trems that Peter was liberated by the angel of the Lord bling, or in a continual dread of an undefinable punishment hereafter, is simply to erush 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 [man,"] What a blessing, it is, he added, to feel thoroughly, we should wholly discard the bugbear idea of judgment and accept it as our most efficient and welcome friend. We should hall the day of its coming as the day of our deliver- lead us from evil and toward that which is good ance from a power that has never performed according to its promises. We should reioice 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 to lead us into paths of safety and peace. However far we may have gone astray, whatever the dep h of our degradation, when the day of judgment dawns_upon our gels and ministers, and sends them to earth to hearts it is to be hailed with rejoicing and thanksgiving. Never with fear, though it may cause draw us nearer to heaven. Heaven, in fact, lies never so much pain to lop away sinful habits and all about us, and when we go hence we shall not side a nebulous white mass of irregular shape, 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.

habits and practices that we recognize as harmful and sinful as soon as they appear to us in that Bible is full of revelations of the other world, light. If, the moment they begin to look even and it distinctly emphasizes the idea that those questionable to us, they are held in suspension, that their trial before the court of conscience ; away as we may think. They are so close that may continue, we shall have taken one step, and 1 they can see us every day and hour. Let us all a long one, toward their conquest. The secret of | feel that as we go along life's dusty highway, getting rid of bad habits is to form new ones in and climb its hills, we are not alone, but that un-inst the opposite direction. If such habits pro- seen friends are in our company, lending us the stalwart Egyptian. His mode of formation just the opposite direction. If such habits pro-, seen friends are in our company, lending us ceed from associations rather than from appe-strength, giving us encouraging words, and helptites, 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 and beautiful thoughts, encouraging and consolpower of the abandoned ones, we gradually be- atory beyond measure, deem it necessary to placome superior to them, and we steadily acquire cate the prejudices of Old Theology by protesta distaste for and then a repulsion to them. There ing that this sublime but simple faith is prostiis nothing like getting away from them as soon and as far as we can.

aids for a time, we can see them just as they to man according to a law which no priest or are, in their true light and proportion. Then | creed can contravene or obstruct, why may not what of repentance? asks the creedist. Where another? The law of communion is not to be indoes the remorse come in? What penalty do we terrupted in its operation by any merely human pay in this way? And what does our punish discriminations, least of all those which are dogment amount to? The questions betray their matic. If Mr. Hepworth believes in spirit compurely human origin. They spring from the munion at all, let him know that his choice of limited views which we have all inherited by spirits is not to be made arbitrarily, but by the birth and education. Of what matter is it wheth- moods and conditions of his soul that draws them er outward atonement is made or not, if only the ¹ to its companionship.

Then: Mr. Hepworth: turned to the New Testa-

It is not permitted us, said he, to see the angel , 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 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 and true. He said the subject is inexhaustible, as it undeniably is. , After instancing 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 dered 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 answeeten our tempers, lighten our burdens, and go far. We shall simply pass through an iron door to a glory that is close at hand. There are

sympathies that reach us in all our walks. The who have loved us and gone before are not so far ing our footsteps as we move toward heaven.

Why should a person who could utter such true tuted to base uses? Enough, one would think, that it was able to fill the soul with peace and When we have succeeded in doing that, as all joy, without seeking to cloud it with priestly

ed is most courteously treated. His objections The task of changare respectfully listened to. The task of chang ing 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 lealousy. That such feelings do maintain that manifestations of that character mental declaration of science, viz., that the uni verse is an open field for the continual discovery of truth, has a direct tendency to overcome nar rowness.

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 not secured the desired results. Skeptics have been hardened; the doubters have increased Indeed, they have created homes for themselves in the supposed to be wilderness of unbelief. vails. Discords drown the divine melody of life pose of countenance that is characteristic of and crush out fraternity. It is a sad picture, and it is as needless as it is sad.

(3.) We need the aid of a most superior type of wisdom in dealing with the temper of our time The demand for demonstration is heard. Now how far is it applicable to religious thought and experience? What is its legitimate working

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. Theology attempts to define human na-ture. 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. Immor-tality 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 system which pretends to furnish ob-jective evidence of immortality. Years will elapse ere order will be evolved out of chaos in that movement. But it has clustering around it the hipes 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. (4.) 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 electrometer are invaluable. But where are your instrumentalities to dissect the soul, to analyze the emotions, to compass the aspiring

irsue such : 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 im-port 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 phenomenahow 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 lifesize—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

NOVEMBER 17, 1877.

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The Ponca Indians-Their Interview | Movements of Lecturers and Mediums.

with the President-His Response to their Complaints.

The Ponca Indians were received at the Executive Mansion, Washington, Saturday afternoon, Nov. 10th, to hear the response of the President to their complaints. The ceremonies took place in the Cabinet council chamber. As soon as the Indians were seated the President began an address to them in the following words :

"My Friends: 1 have carefully considered what you have said to me. I know that you have always been good friends to the white people; there is none of their blood on your hands. You have always listened to what the government of the white people has said to you, and you have done what you were told to do. You have, thereturing en route wherever his services are required. will do all I can to help you. You were required the proposes to settle permanently in Fresno Co., from your old reservation to guard you from col-lision with other Indians who are unfriendly to you. I desire that you should live in peace and security. For this reason you were taken away from the Missouri river, and for the same reason I think it would not be good for your own wel-I think it would not be good for your own wei-fare that you 'should travel back so great a dis-tance to the same place. Your people are now in the Indian Territory, together with other in order that those participating in it might at its tribes who are friendly to you, and with whom you can live in peace. You complain that on the land you now occupy you are exposed to much annoyance from bad men, who steal your cattle annoyance from bad men, who steal your cattle and ponies and demoralize your people with whiskey. Mindful of your conduct, I desire to consult your wishes. There is much good land in the Indian Territory, further away from the white settlements, where you will not be ex-posed to such annoyances. For the land which you left on the Missouri river you shall have a tract as large and as fertile, with plenty of tim-ber and many water courses. I will permit you to send out some of your chiefs to make a selec-tion for your people among the lands which still belong to the government in the Indian Territo-ry. The land so selected you shall have, to cul-tivate and raise crops and cattle for yourselves and children. I know that you left behind you, on the Missouri river, log cabins and agricultural implements. I shall see to it that on the lands you are to occupy houses shall be built for you se good as these you had on the Missouri tiver. you are to occupy houses shall be built for you as good as those you had on the Missouri river, and you shall yourselves be employed in build-ing them, and be paid for the work you do. I ing them, and be paid for the work you do. I will also ascertain what agricultural implements you left behind you, and you shall be supplied with a like quantity, and also with cattle, so that you shall lose nothing. I will try to see to it that you have schools for your children to give them knowledge of the many things that are used for them would be bind them up in judgeti good for them, and to bring them up in industri-ous habits. I know that the first settlement in a ous habits. I know that the first settlement in a new country is attended with much hardship, and I sympathize with you; but if you go to work with a good heart, make good use of your time in planting fields and raising crops, your condi-tion will soon be better, and you will be prosper-ous and contented, as were the many thousand Indians who settled there before you. When the white people first come to the country through Indians who settled there before you. When the white people first came to the country through which you have traveled on your way here, and in which you have seen such flourishing farms and large towns, they also were poor, and they suffered much hardship; but they went to work with courage and industry, and they became as rich and happy as you now see them. You must follow their example and go to work, and thus you will soon better your condition. If you do that, I shall remember that the Ponces are good that, I shall remember that the Poncas are good Indians, and I shall do all in my power to lend you a helping hand. I mean to be a good friend to you, as you have been to the white people. I have been glad to see you here, and my best wishes will be with you in your new homes." have

White Eagle, Frank Le Flesche, Smoke Maker and Standing Buffalo, after the Poncas had listened to the President, briefly spoke, reiterating their desire to follow the advice of the Great Father as they had hitherto done, and deploring their condition as they now existed.

The Indians all expressed a desire to confer further with the President next week, saying they had additional complaints to make. Standing Buffalo said he was only afraid of the whites in his present condition, and not of the Indians.

In concluding the interview the President said: "I want to say a few words more to my good friends. I understand that they do not quite

We learn that Mrs. Lizzie Warrington, of IN AID OF THE BANNER OF LIGHT PUBLIC FREE

BANNER OF LIGHT.

Donations

CIRCLE MEETINOS.

From Dr. H. W. Gould, Cerro Gordo, Cal.,

Hale, No. Meriden, Ct., \$2,00; Katharine J.

ville, Ont., \$1,00; John J. French, Kinmonte,

was crowded, and it is estimated that more than

three thousand people, who came later, were un-

common-sense and easy of application that even

phrenological science are charmed and instructed

by the explanations and deductions of its chief

On the evening of Nov. 8th a convention of the Free Religious Association was opened at

New Haven, Ct., by an address from Rev. O. B.

Frothingham. On the morning of Friday, the

9th, M. J. Potter, of New Bedford, read an essay

on the Bible, and the subject was discussed by

The fifty-fourth anniversary of the birth-

day of Dr. A. H. Richardson was appropriately

and Samuel Grover, Mr. Bickford, the host, and

Through the act of regularly issuing the

Banner of Light on each publication day, we de-

sire to serve no end but the advance of truth, in

such measure as it is given us to perceive that

truth. We wish to do right by all-to make peo-

ple better by the inculcation of the broadest

morality—to elevate the masses by the widest pos-

sible dissemination among them of a knowledge

of the return of disembodied human intelligences

ent speaks in high appreciation of the good which

this lady has done and is doing in the exercise of

of the immortality of the soul.

exponent.

away.

Highlandville, Mass., recently developed as an unconscious trance medium, bids fair to soon be-\$1,00; R. Barron, M. D., Salem, Mass., \$2,00; come useful as a test and speaking medium. Robert M. Revillon, Boston, \$1,00; a Stranger, Dr. L. K. Coonley, writing from Tom's River, 50 cents; Mrs. D. Avery, Clinton, N. Y., \$2,00; N. J., Nov. 5th, says: "Mr. O. N. Bancroft has Ira Carpenter, Glens Falls, N. Y., \$2,00; Wm. opened a new hall here for free lectures, and I Reanier, Fair View, N. J., 40 cents; T. B. Newam using it at present. Had good audiences last man, Charlestown, N. H., \$1,85; Donations re-Sunday. Mrs. S. K. Wilson, of Baltimore, is loceived at Circle-Room, \$1,10; R. H. Ober, \$1,00; cated here for the present, and is doing good Friend, \$1,00; S. K. De La Vergn, Brooklyn, N. work by delivering spiritual lectures as a Meth-Y., \$1,00; Mrs. S. M. Thompson, St. Johns, odist preacher." Mich., 50 cents; Mary A. Tullis, No. Woodstock.

Prof. William H. Holmes, late of Salt Lake Ct., 40 cents; Wm. F. Krebs, Staunton, Va., \$1,00: City, Utah, is now on his way to California, lec-Mr. Coolidge, Revere, Mass., \$2,00; Mrs. Wm. Knight, Patoka, Ill., 18 cents; F. H. Rous, Belle-

Mrs. Emma Hardinge Britten is still speaking | Tex., \$1,85; Ansel Miller, Akron, Ohio, 85 cents; in San Francisco

Mrs. Abbie N. Burnham spoke in Nashua, N. II., Sunday, Nov. 11th. At this place the Spiritder you our sincere thanks. close have the opportunity also of attending a session of the Reform Club at the City Hall. Mrs. Burnham, after delivering her discourse,

J. S. Jacobus can be addressed till Nov. 19th at the Cumberland House, Bridgton, Me.

. Warren Chase is at present lecturing for the Spiritualist Society in San Francisco, Cal.

P. C. Mills lectured in Portsmouth, N. H., on Nov. 11th, and is secured for the same place on of that city, and others. In the afternoon, Miss the 18th. He would like to make engagements A.C. Gavlin, of Providence, read an essay on through December, and for the last Sunday in "The Relation of Religion to Practical Philan-November. He will give week-evening lectures thropy." In the evening occurred a discussion anywhere within reasonable distances of Sunday of the subject : "Old Theologies and New Sciengagements. ence.'

Mrs. L. E. Haden Jackson, inspirational writer and speaker, is located at Silver Spring, Vt.

Mrs. Eldridge, whom Rev. Samuel Watson characterizes as "one of the best independent slate-writing mediums we have ever seen," is at present located at No. 143 Main street, Memphis, Tenn.

Prof. J. R. Buchanan,

Of Louisville, as will be seen by reference to our first page, is still engaged in the dissection of Dr. Carpenter, and thorough indeed is the work which he is doing in this direction-as will be at once seen by all who read his telling sentences. We trow even Prof. Youmans may, ere this essay is concluded, be led to look upon the whole question in a much different light than that to which he has been accustomed in the past.

A correspondent, under a recent date, favors us with the following narrative :

"At Rochester Hall, Boston, a few weeks ago, a man related an experience which, if true, was worthy of record. Investigation proved it true in detail, as our interview with the party demon-strated, and the account is briefly this: An ir-teresting child, six years old, whose parents were later to react a party of the party demon-Catholics residing on Border street, East Boston, was missing. Friends and police were looking for but could not find him. A colored barber who took a fancy to the child, and at whose place know whether they may go back to the Ponca agency that they came from. That land has been given up to other people, so they cannot was not drowned at the wharf—was in the mud; she could not see it very well, but gave such de-scription of locality that the friend could easily find the place. The father had no faith at all, and was not inclined to follow it up, and the gen-tleman's idea was that he was kidnapped, so the test—as it proved to be one—could hardly be called mind reading. The friend with another person, however, went to what he thought was the place indicated, which was on Sumner street, and not a long distance from the child's resiand not a long distance from the child's resi dence, where was left by the outer filling of the wharf a hollow spot where the water came through the loose dirt and left it again, as the tide rose and fell. There were some rotten planks and spars or timbers that floated when the tide was in, and rested in the mud when it was out. The child was found in the mud, the lumber or spar resting on him, its weight pressing him there. He had probably fallen in when the wood was floating, and, as it settled, it crowded the body in the soft mud beneath it. The locality, time, and the description were remarkably exact, and, investigation showing the facts to be as we have stated, we have thought it worthy of notice." The Cincinnati Enquirer of a late date states that "quite a sensation has been created near Caldwell, Noble County; on the farm of William Staats, by singular phenomena, which commenced" unexpectedly and continued for two weeks; the occurrences were of the physical type, and were experienced (for that time) during night and day, with occasional intervals. "The manifestations commenced by the overturning of milk-pans and buckets without any visible power. Mr. Staats communicated the strange affair to his neighbors, who immediately availed themselves of the opportunity of witnessing these unusual and so far unaccountable demonstrations. People gathered from far and near to see the op erations, and on one day an audience of three hundred people was present and witnessed these demonstrations. . . . Many persons not believers in the supernatural have viewed these things, and are unable to offer any explanations. Mrs. Staats has been obliged to leave the house

Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE, A series of Sunday afternoon and evening meetings with to held at Amory Hall outing the present season at 25 and 75 precisely, Dr. H. F. Gardner, Manager, This course has no hushness rela-tion to or connection with the C. P. L. Cephas R. Lyan will lecture atternoon and evening during November, som occuare atternoon and evening during November, Astony HALL, -Children's Propressive Lypenm No. 1 holds its sessions every Sunday morning at this hall, cor-ner West and Wischington streetse commencing at 105 o'clock. The public cordially invited. J. B. Hatch, Con-ductor,

EAGLE HALL, 616 Washington street, -T ist Chickevery Sunday morning at 10% A. M. Inspirational speaking at 2% and 7% P. M. Good mediums and speakers always pres-

eot. ROCHES TER HALL, 730 Washington street, -Public Cu-cles for tests and speaking are held in this hall every Sur-day at 10:30 A, M, and 2:30 and 7:30 P. M? Several reliable mediums always in attendance. Good quartette singlog provided.

Profiles. Profiles HALL, - The Ladles' Ald Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 66 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, Pres-ident. Miss M. L. Barrett, Secretary.

Eagle Hall -- Hettie Clark gave two highly entertaining and instructive lectures at this place last Sunday afternoon and evening to appreciative Mrs. Mary D. Bell, Newark, N. J., 90 cents; A. audiences. Subjects: "In My Father's House are Many Mansions," and "Victory Over Death," Kyd, Baden Baden, 88 cents. Friends, for your are Many Mansions," and "Victory Over Death," both of which topics were treated by the control-ling influences in a masterly and satisfactory manner. Quite a large number of questions were propounded by persons in the audience at the close of each lecture, which, were very readily and satisfactorily answered. Several tests were also given, most of which were recognized. Mrs. Clark will speak again in the above mamed half next Sunday. F. W. JONES. efforts to help sustain the Free Circles, we ten-Prof. Fowler gives a free lecture in Tremont Temple, Boston, next Friday evening, Nov. 16th, on "Success and Failure." On the occasion of his lecture last week, fully half an hour benext Sunday. F, W. JONES. fore the time announced to begin the building

An Evening with the Poets -- Popular readings by Miss Lucette Webster, assisted by E. D. Stickby Alls Filterite Webster, assisted by 2. D. offer-ney and John P. Endres, jr., (made addition-ally pleasant by vocal and instrumental music from Fannie L. Wynne and Carrie Hopkins) will be rendered at Amory Hall, Tuesday evening, able to gain admission. The cause of this unexampled popularity is only to be found in the fact that Prof. Fowler's teachings are so eminently Nov. 27th. Admission 25 cents. Pecuniary pro-ceeds to go to the benefit of the Children's Progressive Lyceum. those who have doubts as to the exactness of the

A Dramatic and Musical Entertainment com-A Dramatic and Musical Patertainment com-plimentary to the Ladies' Aid Society, will take place at Rochester Hall, Boston, Friday evening, Nov. 16th. The Martinette Brothers, Little Corrinne Kimball, Miss Ida A. Foster, Miss Lizzie Thompson, Miss Hopkins, and others, will give specimens of their powers. The perform-pued by the Additional Society and the second pued by the second sec ance begins at 7:45. Dancing from 10 to 12. Ad mission 25 cents This society is working for a worthy object—the relief of the suffering poor— and deserves, the patronage of all lovers of humanity.

Mr. Frothingham, Mrs. E. O. Smith. Rev. Mr. Poems of the Life Beyond and Within. Putnam, J. B. Stillman, Rev. Mr. Webster, rabbi

Read what the Hampshire County (Mass.) Journal says of this fine book, on our eighth page,

For Sale at this Office: THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mall 25 cents. #2.00 per year. THE SPIRITUAL OFFICIENT. A Monthly Magazine, pub-lished in Springfield, Mo. Perannum, #1,25. Single ceptes, 16 cents.

Ished in Springfield, Mo. Perannum, 41, 25. Singlecopies, 15 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Por yoar, 45.00; single copies, 41.50.
THE RELIGIO-PHILOBOPHICAL JOURNAL : Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy. 43, 15 per year.
THE LONDON SPIRITUAL MAGAZINE. Published monthly. Price 30 cents per copy. 43,00 per year, postage 25 cents. celebráted at his residence, No. 38 Monument Avenue, Charlestown District, Boston, on the evening of Saturday, Nov. 3d. The house was filled to repletion with a strong delegation of the doctor's many friends. Remarks by Miss Lizzie Doten, Drs. H. F. Gardner, John H. Currier

HUMAN NATURE: A Monthly Journal of Zolstic Science HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence, Published in London. Price 32 cents, THE SPIRITUALIST: A Weekly Journal of Psychologi-cal Science, London, Eng. Price 8 cents per copy. \$3,00 per year, postage \$1,60. THE MEDIUM AND DAYINEAK: A Weekly Journal de-ycied to Spiritualism. Price 5 cents per copy. \$2,00 per year, postage 50 cents. others, together with vocal and instrumental music by Mrs. T. Barnard, et als., and social

converse, served to while the hours pleasantly

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section. SPECIAL NOTICES. - Forty cents per line Minion, each insertion.

BUNINERN CARDN.—Thirty cents per line Agate, each insertion.

Payments in all cases in advance.

AP For all Advertisements printed on the 5th page, 20 cents per line for each insertion. after death, thus demonstrating the sublime fact

37 Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear. 1 In another column of this paper appears the advertisement of Mrs. Ewell. A correspond-

SPECIAL NOTICES.

THE WONDERFUL HEALER AND

BUSINESS CARDS.

5

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English beturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties destring to so subscribe can address Mr. Morae at his residence, warwick Cottage, Old Ford Road, Bow, E., London. ROCHESTER, N. Y., HOOM DEPOT. WILLIAMSON & HIGHEE, Booksethers, 52 West Main dreet, Bochester, N. Y., keep for sale the Npiritmal and Reform Works published at the BANNER OF LIGHT Predisting House, Boaton, Mass.

PUBLISHING HOUSE, BOLLON, MASS. ROCHENTER, N. Y., HOOK DEPOT. WELD & JACKSON, Booksellets, Arcadellall, Rocksel ter, N. Y., Reep for sale the Npiritual and Heform Works published by Colby & Rich.

PHILA DELPHIA BOOM DEPOT. DR. J. H. RHODES, 29 North Ninth street, Philadel-phia, Pa., has been appointed again for the **Banner of Light**, and will take orders for all of Colby & Heil's Pub-lications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coales streets, at: A all the Spiritual meetings. Parties in Philadelphia, Pa., all the Spiritual meetings. Parties in Philadelphia, Pa., Besting to advertise in the Banner of Light, can consult DR. Ritopss.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 828 Market street, and N. E. cornan Eighth and Arch streets, Philadelphia, has the **Banner** of Light for sole at retail each Saturday monthing.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILES keeps for site the Banner of Light and other spiritual Papers and Reform Books po-ission by Colby & Rich, at the Harvard Rooms, 24 stread and 6th avenue, and Republican Hall, 55 West 30d streed

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

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LANDON, ENG., BOOK DEPOT. BURNS, Progressive Library, No. 15 Southampton 7, Bloomsbury Square, Holborn, W. C., London, Eng.

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A Generous Donor.

We fear that many friends of the spiritual cause on whom fortune has bestowed her smiles in a pecuniary sense, do not adequately comprehend the power thus placed at their command to advance a knowledge of this great truth among men-neither do they fully discern the personal responsibility which accompanies this capacity for good, and which demands (if the voice of an approving conscience, whether here or hereafter, is to be logically hoped for) the liberal exercise of this gift, even as detailed by the scriptural adage, "Unto whomsoever much is given, of him shall be much required."

We are happy, however, to note the fact that there are some among the number who feel and readily respond to the impressions from the higher spheres in this regard, and in this honorable list it gives us pleasure to record the name of Iliram Hoyt, Esq. At different times in the past the following sums have been forwarded to this office by this gentleman: \$25, \$50, \$50, \$60, and we have just received the additional one of \$100, the object held in view by the donor being that a the moneys so sent were to be devoted by us to the supplying of various public libraries in the land with the works of Andrew Jackson Davis, free of all cost to the libraries. Mr. Hoyt is in this regard entitled to all praise, and needs no assurance at our hands that he is doing a great and good work, and one whose seed sown in the field of material existence will not fail to gladden his heart with a bountiful harvest when he reaches the thither shore of life!

S. M. Baldwin & Co., publishers and booksellers, No. 920 F street (N. w.) Washington, D. C., keep for sale the BANNER OF LIGHT and other liberal publications. A Circulating Library and Free Reading-Room are connected with their establishment.

Henry J. Newton, Esq., President of the Progressive Society of Spiritualists of New York City, gave a reception last week to Miss Emily Kislingbury, Secretary of the British National Association of Spiritualists, who is about to sail for London.

A. G. W. Carter, Esq., is now in Washingtón on professional business for a party in New York. Time seems to rest lightly on the Judge's brow.

We shall print next week a letter from Mrs. H. Dickinson regarding the Children's Progressive Lyceum of New York.

Moses Hull and Mattie Sawyer hold meetings Sunday, Nov. 25th, in Nassau Hall, Boston, at 10:30, 2:30 and 7:30.

on account of the noisy and exciting character of the manifestations."

GF One thing seems inexplicable to us. It is this: Wm. Lloyd Garrison has just condemned in the strongest terms possible President Hayes's (so-called) policy, viz., conciliation and consequent peace throughout all sections of the country; while the poet Whittier, in as equally strong terms, has publicly approved of the policy. Both are well-known anti-slavery men. Who can explain?

J. J. Morse writes us under a recent date: "Your editorial remarks concerning J. Frank Baxter are kind and just. To Bro. Wetherbee's statements concerning the disposition to decry

statements concerning the disposition to decry phenomena, as evinced by some Spiritualists, (?) I say amen all the time."

the wants of the sick and afflicted ; also those in-vestigating the philosophy of Spiritualism, who seek the realization of the truthfulness of the Mass. Residence No. 4 Euclid street. the wants of the sick and afflicted : also those insubject and the practical application of its teach-

ings to every-day life.

The Spiritualist Sunday meetings in Washington, D. C., we are informed, are not very successful pecuniarily or otherwise at the present time. Lack of unity among the Spiritualists there is said to be the reason. This is to be regretted. We hope some action will speedily be taken by those having the cause most at heart to inaugurate measures that shall produce the result so necessary and so much to be desired.

We printed in a recent issue of the Banner of Light a message purporting to come from the spirit of Hugh Carpenter, but a Washington correspondent announces that he is sure the name should have been HUGH CAPERTON, of Georgetown, D. C., in that he recognizes its personality, and knows that the facts (concerning paralysis, etc.) stated in that communication are true to the letter.

It is anticipated that the School Board Committee having in charge the subject of providing a course of classical education for girls in Boston, will unanimously report at an early day the expediency of establishing for them an independent Latin School, to be in charge of a competent person, with the rank and pay of a master, and with the necessary number of assistants.

PAINE HALL.-Next Sunday afternoon, at 2:30, the following question will be discussed in short speeches of ten minutes each: Is the Liberal League "entitled to the support of the liberal public?" opened in the affirmative by Horace Seaver, Esq.

Mrs. R. K. Stoddard and her son, DeWitt C. Hough, purpose visiting Boston shortly, and will hold séances for physical manifestations, materializations and mental tests wherever their services may be desired.

Address Hull's Crucible hereafter, 18 Eliot street. Boston.

	England Meeti Editor of the B	ng .	As	SO	ci	ation.	Cump
The follow:	Secretary's	rep	ort	fo	r	the year	1877 is as
Total i Fotal i	receipts,					\$1,437.50	5
Bank (deposit, Nov ce in treasur	7.1,	•	•	•	613,00) }
The	total assets year 1877 w	of t	he	As	50	ciation at	• \$ 2,119,48 t the close

Property on hand, including blankets,

Total assets, with no liabilities, . . \$1,276,09 J. H. SMITH, Secretary.

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Change of Locality.

DR. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. O.6.

Removal of Prof. Brittan.

DR. S. B. BRITTAN has just removed to No. 2 Van Nest Place (Charles street, corner of Fourth), New York, where he will be pleased to see those who require his professional services. In his new location Dr. Brittan will have more space and superior facilities for the treatment of chronic diseases. Those who need the healing efficacy and life-giving power of Electricity, Magnetism and other Subtile Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

TRUTH STRANGER THAN FICTION. - Charles Baldwin, deacon of the Congregational Church in Greenville, N. II., wrote: "I am willing to say anything in favor of DR, QUAIN'S CONDITION PILLS. For a long time my wife had a pain in her shoulder, but the first dose completely and permanently cured her. They are the best medi-cine I know anything about." Ask your druggist for them, or send fifty cents for a package to the American Medicine Co., Manchester, N. H.

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J. V. MANSFIELD, TEST MRDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.6.

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DR. JARED LINDSAY evolational: "Miraculous" Mi-raculous, "19856, GENERAL M. MCEWEN (consin of President Grant) wifers: "After due observation as a physician, 1 be tee your magnetism can cure any enrable disease," 1 b5, REV. J. H. BENSON, editor J. C. Journal: "Yun cured my daughter of Consumption after three physician said she must die," 1855 MR. JOINT FREEMAN'S daughter cured of St. Vitus Damee, 1856.

MR, JOHN FREEMAN'S Gaugenet entries of a resolution Dance, 1856. MRS, RYAN, of P., P. Hold, N. Y., said, "Report enter Mainle of Consumption," How, GEOIGE LAWRENCE, of Penn., writes: "Swill certify to your wonderful mannetizing power, as exh-ated in my dangetons illness," [Soid], El ale, Obsession and Tumors treated? Address 3115th street, Jersey City, C.S. New 17,

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cents. We are now prepared to fill orders for any single volume in Mr. Davis", fist, or the complete set boundorm doth bluding. For prices, etc., see our Catalogue. Sent to any address on receiptor of application. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

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Nov. 10 GLEANON'S PUBLICATIONS. Or at reduction in plee for 1878 of GLEANON'S PICTO-ILAL to \$2 a year. Single c pies 5 cents. THE HOME CLUCLE to \$2 a year, single copies 5 c rus for sale by all newspreaders. GLEANON'S MONTHLY COMPANION to \$1 a year, single copies to certs. All postage free. Sample copies sent on receipt of a 3-cent stamp. The price of Chromos has just been greatly reduced. No-one now gives such liberal terms to agents as we do. Send for new circular. Address F. GLEANON, 738 Washington street, Boston, Mass.

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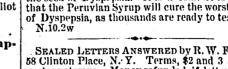
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50 Elegant Mixed Cards, with name, 13c. Agent's outfit foc. SEAVY BROS., Northford, Ct. Nov. 17.



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1.1.5 The spirit Messages is enabled Banner of Light Public Freedores Messbury, Direch the nechanships (Mrs.) Hessik v. Brode, we reported terbaric and poinshed senses which be by achieved.

Such weat to be be particulated. We also provide the class page reports of Spirit Messages given radius is to Batting transition of the origin the modulus higher Miss Such A. Decodition of the modulus higher Miss Such a second spirits arrow with them the characteristics of the mean back top of the word, whether for good of evil, consider the transition whether the carthospheter in Aroundes soped data, evolutions programs as to the level of the level τ is receive to do time put forth by . We ask the true to be to be to be the dotting put forth by

no more.

The Banner of Light Free-Circle Meetings (g) clamp PL is exceeded story), nor-even of this toxy. The RSDAY AND (1) so Hally all the special 2 of clack, (1) so Hally all the special 2 of clack, (1) e Leidiat N not Provi FRIDAY AT DEL (a) short duration is proceeded, which time, with the closed, performance is even intrance nor other conduction of the solution event increased reserve. The pack near conducting number, may risk of the necessary given at the Ramer of photoched on this case, here gotteen there is the photoched on this case, here gotteen there is the task one who all any filter may repositive soft that are one who all any filter may repositive. Aldr. The tax t gebeuret) drankeret (anget of 11% boost he domination over some opera-oproposite at average and any time hav become opinive on in incating, will do so the faven to inform us the fact is to protection, as added and direct proof of the rilly of spittle communities. If Questions are swarted at these sciences are often pro-inded by individue's among the order on the read to a controlling infollingence by the Chairman, are sent in to represent the theory of the transition. If Denators is the overse solution.

Mrs. Ruid holds no private circles. Lewis B. Winson, Chairman,

REPORTS OF SPIRIT MESSAGES

GIVEN THROUGH THE MEDIUM-HIP OF MRS, JENNIE N. RÚDD.

- Invocation.

Nearts warm with love to humanity, we come to a would like to reach, and I hear he is favorably inclined to your belief, although I did not have any faith in it. I believed it was the work of dethat we, would proclaim the immortality of the that we would proclaim the immortality of the mons, yet my mother and my grandmother I soul, that we would show conclusively to those know were mediums, and often saw signs and who live here that life is immortal, that individnality ever remains the same.

of the earth are the post connected to be present? There are portunity to come. I cannot talk fast, for it takes points in every quarter of the world where the development of null bears an equal ratio with the of my friends that I can't think of now will hail of my friends that I can't think of now will hail others. We believe that men and women develop spiritually where there are the best spiritual etc. with Joy my coming. piritually where there are the orse operation, the tents, and where there is the least contention, the ast trouble, the least clashing of opinion. Selleve that men and women come out more freely from materialism into the spiritual life and light, when the elements are of such a nature that we can draw near, can hold our subjects, and take them into our charge wholly. We find no par-ticular portion of the earth where we can place our hand and say, that is the best. We could and thousands of places where the spiritual can be unfolded and brought forth. We know that América has furnished more spiritual mate-rial than any other nation has done in the same dime. True, you can go to foreign climes and and an unfolding there; but with proper condilions, proper surroundings, you can, on your own native soil, become as well developed spiritually

as in any place. Q.—Sheep? What is it? Does the spirit rest with the body, or go away? If it goes away, how s the body cared for ?

A .- The spirit remains, resides with the body, very many times, while again it may take a freak of traveling away, and when it is away the body is in the care of some guardian spirit-it aever is left, alone. When the body is fatigued the spirit becomes restless and uneasy. Sleep is just this: it is a rest to the soul and the body, and its humanity to go forth again and take hold of the daily work of life

Q.-Is it safe for a mediumistic person to follow or net upon the impressions given him by spirit influences, when he feels satisfied that the impressions are given him by spirits?

-There is always one safe rule : "Try the aptrics." We have in our life the same individ-ual minds that, you have in your life-men and women with the same characteristics they posressed while on earth, Offentimes they may selfishly desire that some mediumistic individual

BANNER OF LIGHT.

communication, although they have been there Message Department. communication, atthough they have been there tor years and years. Some are so creed bound, so theroughly indued with theological teachings received white in the form, that they will do all they can to keep people from receiving these truths, yet in time they realize their mi-take Many even then are too proud to come back, and own that in the past they have been wrong, and in the future they will make amends for all they have caused others to suffer.

William H. Horton.

I long have desired to speak and to control a medium, that I might understand the process better, and might know how to act in days to spirits in these of an as therefore to prompt with the or come, so that I could reach my friends and in-berreason. Adventue as included trath as they perceive form them of some matters which I believe it would be good for them to understand. I have been out of the form $\frac{1}{4}$ what you call deal -a little more than two years. I might call myself three-score years and ten, maybe. I wish, if it is a pos-sible thing, that some of my friends would just reach out to me, give me their hand, and let me tell them what I desire to. My name is William H. Horton, of Medfield, Mass.

John Steere.

I wish you would tell my friends that I have steered my way here, and have given my name, so that they will know I still live. I find the sudden going out was bad for me in one sense. I did not suffer ; that's one thing ; 't was quick done; but I wish that I could have had a little more warning. I had a fail in your city, Boston, on Pearl street. My name, John Steere. I fell through an elevator.

George H. Grey.

They say that George H. Grey, forty-three years old, left his body at Milwaukee, about seven years ago-about Christmas time. I died Our Father, we come into thy presence with of consumption. Thave a brother William whom who live here that life is immortal, that individ-iality ever remains the same. Questions and Answers. CONTROLLING SPIRIT.--We will listen to your who live here that life is immortal, that individ-iality ever remains the same. CONTROLLING SPIRIT.--We will listen to your who live here the dimensional distribution of the second distribution the had warning of my going out, a good many she had warning of my going out, a good I would as lief have had a horse-whipping (nestions, Mr. Charman, [so, 1] would as her have had a horse whipping QUES - (By Dr. B. F. Clark.) On what part as to have shak n hands with some people, 1 the earth are the Jest conditions for human understand it all now. I know what it means,

Sarah L. Vining.

best Peau. I don't want anybody to find fault with me. I want 'em to realize 'that everybody has to do the best they can; they can't do any better, and when we get tired out with trying to perfect oursidves, and grow fast in spirit life, then we get pointed down here. A good many of you scold because your friends do n't come, yet we all come as fast as we can.

I've got a flower which my Aunt Julia will understand. I promised to bring it to her if there was any such thing as Spiritualism. She seemed to think if I would only come back it would be a pretty sure thing for her, so I 've been trying for months to come. Tell her I 've brought the flower; it's a lify; it is bright red, and it has so the bright spots on it, as hers used to have. Say to her that 1'll come at night and place it close by the plano. If she'll only look there she'll see it. I've been trying to impress her for some time, but when I put my hand on her head I always give her the sick headache. I'd ike to go very often. 1 'd like to have her know I 've been here. Sarah L. Vining. That 's all. They 'd know it is 1 when they see my mes-sage. I amonly fifteen years old.

John S. Stetson. Please record on your bloks that John S. Stet-on has communicated here to the best of his abilty; that I am doing all I can for my friends, impressing them which way to walk, holding their bands and guiding them up, trying to have them reach the mountain of truth. I have a beautiful

home, yot I find part of truen. I nave a beautiful home, yot I find part of it unfinished, because much of my life-work on earth was incomplete. I have met beloved ones here, brothers, sisters and children, and I have had a constant desire for several weeks to speak to somebody on earth. I find it relieves me, for 1 tell you there is a great mistake made when you believe that spirits are perfectly easy when they can't see, hear or talk to you. We all need communication with earth. You gain knowledge by communing with us and go onward in your course; we gain knowl edge by communicating with you, and go on and up in our course. I will only say I shall be round whenever called for. Say I passed out from Philadelphia some five years ago last spring.

Hiram Reilly.

I feel like saying: "I believe, I know, and, oh God ! help any unbelief which I may have !" I am a Spiritualist. I trust I shall ever be. I did my humble work while here. I propose to do it in the Summer-Land. My heart is rejoiced when I find that tidings can come back, and I can come so far away from home, and send forth words of love and peace to those that I have left behind, and have them feel that I am not gone, but that I realize all and everything; that I can have round me the bright and beautiful flowers which I loved so well, and which afforded me the greatest pleasure of my life; that all the poetry of my nature I can allow to become active; I can learn; I can understand that there are no limits; there is nothing to bar my entrance into the temthere is nothing to bar my chirance into the tem-ple of knowledge and wi-dom. I have been away two years, and I hait from Ridgeway, Kansas. You can call me Hiram Reilly. I was about six-ty-seven years old. I am not a stranger, for I

have been round here many times:

Betsey Billings.

Good afternoon, Mr. Chairman. You can call me Betsey Billings. I am an old lady, over eighty. I have been gone some two years or more. It was warm when I went away. I don't know how it happens I 've come so far, but I was brought along the same as you take folks was brought along the same as you take folks under the arm and carry 'em along. I really did n't know just what to do in order to get here, but I wanted to come. I knew something of this thing. I knew I was mediumistic when I was thing. I knew I was menumulate when I was here, and I've come because I always said if I could come here I would, and I made a good deal of effort to get here. I want to be heard. I want you to tell 'em that I did feel bad when I first went away, although I knew my usefulness was about over. I was nothing but an old lady, I suppose I was out of patience a good many I really don't like the conditions, for I have always noticid, wherever-i-went; if I tried to go round anybody that had consumption I caught it in some way. If I don't speak lottly you'll know preceding control.] I want to come and do the best I can. I don't want anybody to find fact the bar an old person's spectacles, and an old person can look through young people's glasses. So I am

I am round, and they 'll hear from me as in the past. 1 come from Hebron, Conn. Henry Bacon.

quite well contented. Five come here to let 'em know I aint dead, and I haven't forgotten 'em.

Mr. Chairman, I am most happy to be permitted o come into this Circle-Room and to express once more to the people of earth my joy that the soul is immortal. I am happy to stand here and to a nnounce myself as a returned spirit. Why, it seems to me that the very thought that we are surrounded by our angel friends is enough to make every man and every woman lead a true, pure and good life. True, like attracts like, you have your pathway to choose, from your own flower-garden you gather your flowers. If you want the bitter weeds of selfishness, you can readily call that element to you from the spiritworld, for you send to us all kinds of individuals pain; I really fell very much better for her com-every minute of the day. Not a moment expires but what some individual pirit comes to us, and they are ready to return again, some on wings of they are ready to return again, some on wings of Robert D. Lord. Please say that Robert D. Lord came here by appointment made with a friend of his, who calls humself a medium. You can say to him that 1 know all about the matter, but do not choose to own garden, in which to gather what elements yon wish. If your lives are straightforward, portion of your nature, ever gathering up the evil, and looking for it in others, you will be surthat. Then, it seems to me, as I look over the past, as I have been in the habit of looking over the various theologics, it seems to me that this religion of spirit-return-for it is a religion-is one of the most beautiful that has ever beer called into notice; and not only that, but it offers the highest incentives to an honest, true and up right life. What man seated before me to day would desire that a purified spirit whom he had loved with his whole soul when in the form, should see him perform a mean action, perhaps enter a dram-shop and lift the intoxicating glass to his lips, or go down into some dark abyss of life to gather up the reeking filth there? Think of it, friends, where you may carry your guardian spirits; pure and undefiled as are their garments, how you may make them shudder ! Who among you would be false to yourself if you realized that right beside you were loved ones, it may be a band of little children coming to you for protecting love and enlightenment? You would stop, would stand still did you realize this, but too many of these who believe in spirit-re-turn do not understand it. They think it's a good thing, a pleasant idea, to communicate with friends, and there they leave it without going further. Just so in the carly days of Universalism, many believed in the entire salvation of man, but they could not realize it and deal out the love-principle to their fellow-men ; they could not live out that grand example which Ghrist.set before them; they were contented to know they were safe, and their neighbors were safe, they cared nothing for aught else. My experience of many long years has shown me that there is a depth to your philosophy, and I find you people of the earth are really influencing us in spirit-life; you are drawing us here; you are bidding us there; we are almost slaves to you at times. Then be careful, be careful, I say; stand still when tempted to do wrong; look well to your own soul each morning when you rise, and each night when you go to your rest and see if it is all right there—that you can say, "Well done, good and faithful servant, thou hast been faithful to-day." These are matters that all should think of, for you cannot enter the great temples of beauty and listen to the grand wisdom that falls at our feet in spirit-life unless you are purified in spirit. You can say my name is Henry Bacon. I was

you sure this is me that's talking? [Looking at the medium's dress.] It don't look like me. 1 was used to doing hard work, sir, an' this is not was used to doing hard work, sir, an' this is not pue body at all. I don't know what exactly to do. 4 am to give me name, I suppose. I come with the praist, sir, Father Reilly. Not the one who spoke here, but a regular graist. Faith, sir, with the praist, sir, Father Reilly. Not the one who spoke here, but a regular praist. Faith, sir, I do n't really know how I got here. I seemed to be brought in. Me name is Bridget Murphy. The spirits are I went out from Boston, sir. It's quick I got back. I obeyed the praist. I always did; an' in obeying him I come here. How it is I am speak-ing, sir, I don't know. I've got me two hands right here; someway it's me body an' it's not me body. It's queer to me.

Frank T. Ferguson.

ander. I only want my friends to know that I have tried harder than most people try to come back. Yes, I realized all they did for me. I know they wanted me to stay. I love so much every one of them, and I wish I could take them in my arms; but I can't tell you much about it, Mr. Chairman, for it seems as if there was a blur right over my brain, and I can't say what I want to. I want 'em to know I have come here and reported. I was twenty-nine years old. My mother's name was Priscilla. Please advance my message.

Almeda.

Again I approach you, Mr. Chairman, hoping I may not be intruding, and tusting my message may be consigned to an early issue of the Ban-I have come for purposes which are entirely selfish. I wish to say to my husband that he is pursuing a will o' the wisp; that what he is trying to do with his whole soul for good, will only be an injury to him in the end. I wish to say to him that he is standing upon ground that is unsound. He strongly opposes the idea that the world should have its way, yet he will find in the end, notwithstanding all the pains he takes, that he will be defeated. Please say to him to look well to his own household, and, though he may love to do good, yet say to him he is taking hold of a power he-knows not of, and that in the end it will be bad for him. Almeda, to John

Augusta A. Currier.

I wish to say that my life's journey is over; that I am landed safely on the sunny shores; that I realize now what spiritual life is—what it is to live in spirit and to be understood by all that we meet. I know what it is now to stand on the shores of life immortal and gaze across the river to earth, and see our friends. I realize what it is to be a spirit and to enjoy a spiritual life—to be freed from care, from sickness, from disease, and again to feel the freedom of health and the power which the Great Father of All has given me.

I cannot lay aside my medium powers. I must still work for a higher circle than I worked for while on earth; my voice must still be heard speaking for the grand cause of Spiritualism, because of the great love the spirit-world has for

this. The last few dark weeks are blotted out, I trust. Many a spirit that I had ministered to came to me when I entered spirit-life, and taking my hand, said, "Though you have never seen my physical form on earth, yet you have never seen my physical form on earth, yet you have seen me spiritually, and I thank you so much for the light you gave me." Many of these were strangers to me : I could not readily recall them; many were drawn round me for years, and I ministered to them the best l could. I never realized the aid I was to the spirit-world. I am not sorry that it was rendered. I am not sorry for all the long days of suffering, since I know it brought me nearer to the splitual, and taught me how many good souls there were that remembered me kindly, and were willing to minister unto me. 1 will never forget it. On one of those dark days a sister medium came to my room; she seemed to bring a halo of light with her, and which brought me nearer to the spiritual, and carried away the

NOVEMBER 17, 1877.

went out. 'I don't know what this is, sir. Are that controls her; but as in the past, she still you sure this is me that 's talking? I looking at realizes and understands that this work is not merely for the personal benefit of herself, nor even of the large number who have found relief

The spirits are not working for Spiritualists alone, they are not working for the present generation alone; their broad purpose is to lift the coming children of earth, the myriads of future centuries, from the darkness of ancient superstition and the deadening influence of theological despotism.

A correct diagnosis, without the medium having any previous knowledge of the patient, or any external clue to the nature of the disease, is, I have only been gone away, it seems to me, a few heurs. I suppose it is several days. I left the form in East Boston. My name is Frank T. Fyrguson. I have met father; his name is Alex-by the treatment and cure of the disease, we by the treatment and cure of the disease, we have one of the most agreeable and satisfactory of all the practical results of this new and benign unfoldment. A large portion of the benefit to the cause of Spiritualism, however, is lost, unless the individual facts are made public. Mrs. Danskin has a large number of letters from her pa-tients, expressing both wonder and gratitude which cannot, of course, be used without the assent of the writers, and my present purpose is to ask those of her correspondents who have no ob-jection to the use of their names, either in pamphlet or press, to write to me to that effect.

William Pierce.

In the midst of life we are in death. Who could have thought it-that I, in my manhood, in the buoyancy of my feelings, left, my family in the morning, departed for business, and, when inght closed in, instead of returning in the flesh, I was made manifest in the spirit? My name was Pierce-William Pierce. I was an officer in the chemical department, Newark, situated on the west side of the river. I have left a wife and three children to mourn

my departure to realms unknown to them and unknown to me. There were eleven men in the place of business, and I was the only one killed. The rest were saved, and I was sent to my long home. I feel that I was wronged. The Omnipo-tent Power or the unseen spirits might have warned me of my danger, but they did not. The spirit world has everything to make one happy, to make one content, but I wander here and there, for I am like Rachel—I cannot be comforted, for those I loved so dearly are lost to me in the flesh. My seeing them does not make them see me, my hearing them does not make them hear me, and, with their belief and education, they cannot understand that I have power to come back to earth again and mingle in their midst.

Well, the catastrophe or the accident is over. What more can I say? I cannot comfort those whom I have left behind me. She has been de-prived of her protector, and the children of their father. Though young she is, still her days must be in mourning. She is mourning for one who filled her heart, and who was ever welcome to her home.

Sad, sad is death to those who watch by the sick bed; sadder still to those who, in the twink-ling of an eye, are stricken into death. (I am a mourner, not lamenting my own fate but the loneliness of one who is left behind me. Well, it is over, and I must go.

Edward McDowell.

Suddenly I died, at Burlington, New Jersey. Edward McDowell was my name, aged sixty-two. Formerly of Greenville, Mississippi- I was not buried there, but from my sister's dwelling. Her name was Hays, living, if I hold correctly, on Alsquith street. In Baltimore

How mysterious are the ways in which the divine mind works through mortals! Mortality has been laid aside and the immortal part now speaks—not in thunder tones, nor from the hol-low grave, but by and through the power of nat-ural law, that which was established since the foundation of the world; but wise men bid us be fools-bid us accept their unnatural interpretation of law, instead of seeking to understand the natural law for ourselves. Consequently I have been a loser in a partial degree: However, where there is force and strength all obstacles can be overcome.

all men. I have strength and force; wisdom I will find, and in finding wisdom I will gain my birthright on the other side of life. Great Omnipotent, I how to thee in obedience to thy perfect laws, for through them I have learned to know myself, and in knowing myself I shall do that work which will give me greatest pleasure in that eternal city not made with hands.

W -g.

shall do something for them, and they are not above drying to impress them. If the medium-istle individual becomes satisfied that his guardan spirit is giving him an impression to do a cer-"adm thing, and the spirit has never failed him, if has confidence in him as a control, it is safe to follow the impression given, but if liable to be controlled by a set of it, e-ponsible it telligences-I such have access to him—it is unwise to yield y their direction. Always use judgment and disvield minimation in regard to the source of your impressions. Our advice, in the main, is much like yours in the form. For instance: you have trouble, and you want the advice of some friend: you go and get it. He gives it to you, bringing to bear the knowledge and wisdom he may have gained; he gives you the result of his thought. A spirit can do nothing more than this. He can give you his individual opinion, looking over all the circumstances, looking as far as he is allowed to into the future : then drawing his conclusion. he imparts what he believes at the time to be Many times mistakes are made in this truth. vay, as he simply tells you what he sees to day, in the distance, it may be three weeks ahead. in the mountime there may come something between to change the current of events. Then rou say your spirit friend has failed you. But he told you just what he saw at that time: If at was all he could do. Some spirits are gitted with more prophetic power than others; can read the life-line of an individual and tell him what will come to him years ahead; others can only look forward a few weeks or months Individual capacities differ with us just as with

Q.- [From W. Sinclair.] Mr. F. L. Smith, of Goshen, Orange Co., N. Y., having just paid me a visit, related this circumstance: Mr. Smith lost a very devoted wife about three years ago. They never had any children, consequently he is left entirely alone. Some time since he was sitting in his room, and the window being open, a beautiful white pigeon flew into the apartment, came on white pigeon new into the apartic his data bis lap, then on his shoulder and head, cooing, and showing every sign of pleasure. The bird remains with him yet, and when he goes from home he always finds his white companion perched on the gate-post, awaiting his return. If there is any spiritual significance in this, will you please to explain it?

-We must, of course, on coming to spiritlife, have the same affection for our friends that we had before we left the earthly form. If they are lonely, we seek to give them company; if they are sad, we ever seek to give them consolation and comfort. Birds and animals are suscep-tible to spirit influence almost to as great an tible to spirit influence almost to as great an extent as are human beings. Many persons can relate instances of horses appearing to see something which they could not see; and by the hand, and gave me new light and bright even of cats and dogs seeing something to look at, and perhaps play with, which said persons could not see. What more beautiful emblem of, the wife's love than the white dove, sent forth on a spiritual errand to give confort to the mourning one and make him understand that she had not forgotten him, that she was still near his side !

Q.-[By W. A.] Is there as much unbelief in the spirit-world in regard to the return of spirits as there is among mortals?

A.—No. And yet there is unbelief. Many times when individuals first come to the spirit land who have been taught doctrines antagonistic to the return of the spirit, we find it quite hard to convince them of its reality. Although they find themselves in the presence many times eir friends, yet that they can communicate are friends of mine that will know me. I don't

know all about the matter, but do not choose to speak of it here; that when the right and proper ime comes 1 will unfold a story to him which shall be of benefit. I have met his wife in spirit ife, and I have met my mother and my sister, and I have a pleasant, agreeable and quiet home am progressing, as tast as I expected to, and a little faster. There is much that I would like to peep under the curtain and learn, but I must wait for the power to take me there. I am re-signed to whatever may come, whether it be clouds or sunshine. I will do all I can to aid my friends. Do not call me too near to earth ; I don't want to mingle with materialism; there is so much up here I want to get hold of, so much want to enjoy, so many beautiful thoughts, if I could only have them. When I get hold of a thought and follow it out a little ways, gaining wisdom, something draws me like an electrical flash back to earth to take care of some old piece of property, to give advice to a friend about ma-terial affairs. Friends, let us alone in spirit-life. When we have got good thoughts to communicate we will come, but don't dabble us all over with business troubles; give us a chance. I had troubles enough before I went away. I'd like to have a chance to get out of that condition, and then when I do come back it will be with a higher, brighter influence. I went out in Harrisburg, Penn.

C. Journeying onward through sunshine and darkness, where the rivers of life seem, as it were,

running overand through rugged and rocky chan-nel, I have been drawn here, feeling that maybe I can be happier when this interview is over, feeling, maybe that I shall gain a strength from this world so that when I go back to the spirit-land I shall be able to understand better my own condition than I have done in the past. It matters not to you whether we are saints or sinners. whether we are bond or free, black or white, all, we perceive, have an equal chance. True, you would have us use language acceptable. I will not shock your ears if I can help it. I had suf-fered long in life. I had a hard life to bear; it was dark and stormy. I was misunderstood and misrepresented very many times, but I bravely fought life, I gained for myself a power, but that power, that material and financial strength, did

me no good, I found myself on the other side, as you term it, on this side as I call it—suffering and in darkness, as I said before—misunderstood the same as on earth. Many came to me and looked me in the face, and told me I was not wanted here; but at last there came one who bade me come with him. As I saw the bright star shining on his brow, he pointed me onward, er than I had ever had before. I perceived what er than 1 had ever had before. I perceived what the trouble was—selfishness had marked every act of my life, I might say, from the gradle to the grave. And yet I was born under conditions which compelled me to do as I did. I have asked myself more than once to day, "Is a man to blame for what he is?" If he has a nature given to him and does the best he can with the why to him, and does the best he can with it, why hould he be blamed? Yet I am blamed for selfishness, and talked to as if when asked for bread

I always gave a stone. Still I do n't realize that I always gave a stone. Still I do n't realize that this was so. I know I wanted to gain power be-cause I had been so crushed down in life in my carly days, and when I gained it, maybe I wield-ed it with too high a hand. Mr. Chairman, I came here to renew my com

munication with life, and to gain strength. There with them they will hardly believe. There are want to give my name. You may simply sign spirits in spirit life who have never realized this it C.

formerly a clergyman, Universalist in faith.

Catherine Hiscock.

Will you please say that Catherine Hiscock sends a message of love to what few of her friends may remember her? A score of years have gone by since I was clothed in the form, yet remembrances of earth are dear to me; but as I attempt to speak them here they are not clear. I had many bright flowers that I wished to bring to friends-flowers of thought-and I would like much to tell my experience if I was able to do it but I find a total inability to speak thoughts that were mine before I began to control, so I must be content with giving you my name and that of my husband, who is here beside me-Aaron. You can say we are from Cambridgeport, and we come with Bro. Bacon.

Bridget Murphy.

I am really out, an' it was about the 14th of June. It does n't seem but a short time since I

like this : ninety and nine times a medium may yon wish. If your lives are straightforward, pure and true, you will attract the same class of people; if you are selfish and untrue to the better that individual spirits are with you, and then the hundredth time there may be a failure. Are the ninety and nine times remembered? or only the one failure? A telegraphic message comes to me from earth, saying the one failure is remem-bered, and the ninety and nine successes are forgotten! I would bid you think of this, remember that mediums are sensitive beings, and that every thought you send forth more or less affects them. Then draw kindly around them, help them with your influence, strengthen and proteet them, and soon you may have the hundred successes instead of the ninety and nine.

I would like to thank the dear good friends: those who ministered to me in my last sickness, those who brought the sunshine, those who brought the flowers, those who brought me so much love-all, all. Tell them I never shall for-get them, but shall in turn minister to them. Augusta A. Currier.

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

Mrs. Danskin's Mediumistic Experiences. (Part Eighty-Six.)

BY WASH. A. DANSKIN.

The many readers of the Banner who may have been interested in Mrs. Danskin's Experiences are aware that her present "professional" posi-tion is not of her seeking. About twenty-one years ago her earth-life was about to terminate but by the power of wise and kind spirits she was restored to comparative health. Earthly physicians, having exhausted all the resources at heir command, had tenderly apprised me that the hour of separation had come-that she had not more than twenty-four hours to live; but the spirit of my father, seeing more clearly than her medical attendants, directed me, through her own lips, to dismiss the earthly physicians, and his friend, Dr. Bengamin Rush, would now treat the case. He further said, "Follow his instruc-

tions implicitly." I did so, and the result was renewed life in this sphere. She and I fully realized that this "miracle," as it was called by her friends, was not produced for her personal benefit merely. She understood that her prolonged years on earth were to be devoted to the alleviation of human suffering and the restoration of human health. She willingly with my earnest coöperation, entered upon the work

For fifteen years she worked patiently among the sick and the afflicted, without fee or reward giving all the time she could spare from her do nestic duties, and all the means at her command for their benefit. She never seemed to wearv but daily grew stronger in her work, and yet with all the advantage of fifteen years' success-ful amateur practice, she shrank from entering

upon this enlarged sphere of professional duty. The result, however, has not only shown the wisdom of her spirit guides, but has created per-fect confidence with herself in the power that controls her. Treating a patient, no matter how many miles distant, whether in the crowded cities of the Old World, or on the newly settled shores of the Pacific, with only the magnetism drawn from a few lines of writing, or a small lock of hair, to guide the spirit doctor in his di-agnosis, and giving relief to some, and permanently restored health to others, has necessarily developed full and perfect faith in the power

Have no mourning over the dead body, for it has gone to pay its debt to mother nature; the life giving principle has gone back to its God, from whom it came.

George Farwell.

My heart is in this work: whether strength My name was George Farwell. I left a widow, who resided in Massachusetts. I died in Memold. My mother was a widow, but no prayers of a mother or a sister could hold me. I had to go hence, whereby I might return and add one more testimony to the many thousands that have

been given before. To me death was not strange Mother and sister, I had meditated upon it. I divided it and subdivided it, and it always came clearly to my mind that the Power who had created us had power to save us, and I was not mistaken. My character was not tarnished by any misdeeds done in the flesh. As I entered that grand and beautiful city of the dead, I met the living, and with pleasant greetings and songs of praise I entered without a shadow upon my pathway. Closely bound to those below. I still felt there was something higher for me to love and lean upon.

After the change, all the mysteries that were connected with death pass away, and you see yourself in your true light. When the better spir-itual senses get the ascendency, then comes the thought. What work can I do that will benefit others? and thus I come forward to perform the work which I am trying to accomplish to-hight, through a stranger, not as a test, but as a some thing to cheer the heart and carry away the doubts and fears that may rest in the minds of those I have left behind me.

Mother, your time advances when the messen-ger from this side of life will be calling you. 1 now it may seem strange for me to say so, but I wish it, mother, for you and I were always companionable; I never was lonely when you were nigh. Rejoice, mother, that the light of this New Dispensation was spread over thee and thine—that all fears and all doubts as regards God's kindness and mercy are swept away, and that when you took the last farewell of that face and form that laid before you, the monitor with-in said, He is not dead, but hath arisen on the other side of life. Commune with me whenever you can, for it makes the heart larger, expands the brain, and lets us feel that we are not forgot-

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MES, JENNIE S. RUDD.

JENNIE S. RODD. MESSAGES HECEIVED LAST WEEK: William Pritchard; Mary F. Collins; Elvira Sawin; William B. Owen; George E. Melrose; William M. Tol-man; Anonymous. Ezra Syms; William Adams; H----W--; Lizzie M. Southern; Sophia B. Lynes; Mariposa; Joseph Ritchie. TO BE PRINTED IN OUR NEXT: Edward Lucas: Elizabath Southawt: Saily Wiggin;

TO BE PRINTED IN OUR NEXT: Edward Lucas; Elizabeth Sparhawk; Sally Wiggin; Eliza J. Edgeley; Elien Leary; Joel S. Smith. Julia Sulivan; Dr. Jas. W. Greenwood; Mary D. Ford; Charles William Smith; Elia M. Hiland; Charles W. Keene; John D. W. White. [Owing to our limited space, the remainder of our list of

anouncements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.]

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NOVEMBER 17, 1877. BANNER \mathbf{OF} LIGHT. Adbertisements. New Books. Mediums in Boston. New Books. New York Advertisements. BALTIMORE ADVERTISEMENT. Dr. Main's Health Institute, Price Reduced from \$1,50 PRICE REDUCED. THE GREAT AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Discase, will please enclose \$41,00 a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-cines, with directions for treatment, extra. SPIRITUAL REMEDIES, SARAH A. DANSKIN 488 Pages. \$1,00, postage free. Physician of the "New School," **MRS. SPENCE'S** Positive and Negative Powders. Cloth, - - - - - \$1,00 Pupil of Dr. Benjamin Rush. ANIMAL MAGNETISM DR. H. B. STORER'S BUY the Positives for any and all manner of diseases except Paralysis, Beafores, Amanteris, Typhold and Typhus Fevers. Buy the Negatives for Paralysis, Deaf-ness, Amanterist, Typhold and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever. 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C Nov. 3. - 4w. between Magnetism and Spiritualism, BY THE SPIRIT-PEN OF The Human Soul; Ancient and Modern. Cir The American Lung-Healer. BY THE COUNTESS CAITHNESS DE ST. DOMINIQUE CHARLES DICKENS. ITS ORIGIN AND IMMÒRTALÍTY. Prepared and Magnetized by Mrs. Danskin, I. P. CREENLEAF, Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured BY PROF. ALEXANDER WILDER, M.D. Medical Clairvoyant and Homeopathic Physician, This work on Animal Magnetism is just what has been The press declare the work to be written in Office at 814 Montgomery Place, Room 4, Boston, Mass, Nov. 3. by it. Price \$2,00 per bottle. Three bottles for \$5,00. Address WASH. A. DANSKIN, Baltimore, Md. March 31. long needed, and will no doubt meet with a rapid sale. Its pages contain a summary of the history of the Science; its original and successively modified principles; its ancient THE ablest and most profound Fs ay on the hamortality side which has appeared to many years. It is a leader of three pages in THE EVOLUTION, No. 13. The number of what so a dozen other for either articles on the mean Popular's effective and Radie at Liferant wrs. Fach Sesay is worth the puter of the number, which is is a nin per single cope, \$5.5 per year. For third numbers for 50 cents, or sixteen numbers of No 10.5. 'Dickens's Happiest Vein!' Susie Nickerson-White, J. H. RHODES, M. D., ractice; a declaration of its definitive principles; a con TRANCE and MEDICAL MEDIUM, 130 West Brook ino street, St. Elmo, Sulto I, Boston. Hours 9 to 4 Ang. 18. A few opinions of the press on published extracts: densed description of its actual practice arranged in per-From the Worcester West Chronicle. 259 North 9th street, Philadelphia, Pa. fect methodical order; an indication of its practical appli-•• Net only supply ling taken, but much flavor of the real Dickens whee, is apparent in these communications, . . . Enough has already, come forth from the penel point of this spiritualist to awaken the liveliest interest and cari-osity, and the public will await further receipts with high expectation." rectificulture other; an interview of the practice appre-cations; an appreciation, from a noral and legal point of view; of the processes adopted in practice, and of their relation to a belief in a superartural order of things. Healer and Clairvoyant. **MRS. JENNIE POTTER. Healer and Clairvoyant. 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Hours 9 to 9, Sundays 2 to 9, Oct, 6 -13w* Certain views set forth will be found in the shape of prin-MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 943 Washington street, (cor. In-diana place.) Hours from 9 A. M. to 12, 2 to 5. N. B. – Open for engagements with Miners, Speculators, &c., to locate and ass y minerals, ISW – Oct, 13. ciples imperfectly admitted, and not as yet sufficiently elu-From the Nashua (N. H.) Telegraph. cidated, while others are entirely new. We may mention ""The captions of the new chapters are given in full by the Union, and among them are the following, which are certainly in Dickens's hapdes tveln. . . . Coplous extracts are also given, which all admirers of Dickens will be com-pelled to confess are not unworthy of his pen." ands. Address, with money order or registered letter, among others : The distinction between Mesmerism and actual Magnet-ASA K. BUTTS, Publisher, M RS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole Ille-reading, M. 00 and 2 stamps, 25 Indiana Place, Boston. 1w*-Nov. 17. The definition of the four degrees of the Magnetic State. Nov. 10, -3w 27 31 Dey street, N. Y. **OF DRY STREET, N. Y. THE MAGNETIC TREATMENT. GEND TWENTY-FIVE CENTS to DR. ANDRE W STONE, Troy, N. Y., and obtain a barge, highly life-trated Rock on this system of vitalizing treatment. Oct. 6.** From the Springheld Union. Hypotism, or the electro-biological method brought back to its true position in the magnetizing process. From the Springfield Union. ¹⁵ Eeb new of the downmatic personal is as distinctly, as characteristically bruns it and non-ody else, in the second volume as in the first, and in both we know them, feel for them, laugh at them, a shrike or hate them, as so many creatures of fields and blood, which, indeed, as they mingle with us in the progress of the story, they see in to be. Not only this, but we are introduced to other people of the im-gination, and become, in like manner, thoroughly ac-quarited with them. These people are not duplicates of they are creations. Whose creations? DR. J. R. NEWTON, The Colebrated Healer, CURES all Chronic Diseases by magnetized letters. By great healing power as readily as by personal recatment. Requirements are: ago, sox, and a description of the case; and a P. O. Order for \$5,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected by the first treatment, magnetized paper will be sent at \$1,00 a sheet. Post-Office address, Utica, N. Y. Oct. 6. The distinction between simple Magnetic Sleep and Som-S. HAYWARD, MAGNETIST, 5 Davis street. iambultsm. Α. A. Fradicates disease by VITAL MACKINS when medicine fails. Hours 9 to 4. (Magnetized Paper 50 ets.) The different conditions of Somnambulism, independ-ently of the state constituting Lucidity properly so called. RUSHS Oct, 6, The historical affinity between Magnetism and Spiritual-MRS. J. C. EWELL, Inspirational and Healing, suite 2, Hotel Norwood, cor. of Oak and Washington sts., Boston, (entrance on Ash st.) Hours 10 to 5, Oct. 6. sm, and their reciprocal influence. These essentially important points, barely, if at all, ouched upon in heretoforo existing works, would alone Get your Nerves and your Liver Right, There are forty-three chapters in the whole Work, which DR. A. II. RICHARDSON, Mugnetic Physi-cian, No. 38 Monument avenue, Charlestown. Nov. 17.-13w* suffice to justify its publication. Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring And your Whole Body will be Right. embrace that portion of it written prior to the decease o the great author, making ONE COMPLETE VOLUME of 48 Dr. F. L. H. Willis it within the reach of all. The work formerly sold for \$1,50 and postage, but is now offered for the extremely low RANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Common street. Nov. 3.-5w* pages. May be Addressed till further notice Paper.....Postage free. rice of 81,00, POSTAGE FREE. MRS. C. H. WILDES, 74 Dover st. Mondays, Tuesdays, Wednesdays and Thursdays, from 9;30 to 4. Nov. 3.-13w* For sale wholesale and retail by the publishers, COLBY At Clenora, Yates Co., N. Y. Forsale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. At Clenora, Tates Co., N. Y. D. B. WILLIS may be addressed as above. From this point he can attend to the dispositions of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knewledge with keen and searching Olairvoyance. Dr. Willkclaims especial skill in treating all diseases of the blood and nervous system. 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A IN IN OUNCE ET AL ALLANDELS, edited and managed by splitis, heretofore published monthly, containing nothing but messages from splitis of all grades of pro-gression, will be isued the 1st and 15th of rach month from its office of publication, 5 Dwight street, Boston, Mass., commencing January 1st, 157. Price per year, in-cluding postage, \$1,50; less thus in proportion. All letters and matter for the paper (to receive attention) must be ad-dressed (post-paid) to the undersigned. Specimen copies free. The "Halo," an autobiography of the undersigned, for sale as above. Price \$1.50, postage 10 cents. Dec. 16.-tf Publisher VOIGE OF ANGRES.

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LIGHT. BANNER $\mathbf{O}\mathbf{F}$

NOVEMBER 17, 1877.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1877.

8

Spiritualism in Willimantic. To the Editor of the Banner of Light:

It has been thought by some that "the good 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 nay. 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, earthy, and that which is not seen is of the heavenly." And the instru-ment in the hands of God and the angels for this grand reality is J. Frank Baxter. Fifteen years ment in the hands of contain 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. pos-sesses. We find in him eloquence and forcible arguments nailed and clinched. His songs and instrumental accompaniments are not only intrinsizally 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 preter that others should see and hear for them-The tests of spirit presence here have been numerous, wonderful and convincing, be-ing truthful to the letter in the peculiarities and facts detailed of those who have bassed 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 chant 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 Spiritualists un ferstand, as 1 presume they already do, that Mr. B. has been forced from his occupation as a teacher for opinion's sake, I doubt not he will re-ceive 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 curse will be upon us, for in sustaining, him we sustain ourselves. This is the third time: B, has been with us, and whenever he comes our house is filled to coverflowing 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 be sown upon good ground. Mr. B. will be with us two Sunlay - in June, 1855, his time being fully occupied until then. Let me say to all Spiritualist socie ties (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 elfishness and manifest a wikingness and desire by putting our hands deep down into our pock-ets, thereby justifying ourselves that we have been faithful, and setting an example worthy for others to follow. Spiritualists, will you hear to such suggestions? Are we truly honest with purselves if we refue to head them? Let us free-bound and head when when an investigation of the suggestions. ly give, and we shall surely receive a "hundred feld in this life." and a reward in the future adequate only to that which we deserve. We ask

no more, can receive no less. Williamantic, Ct. GEO. W. BURNHAM.

Poems of the Life Beyond and Within. Compiled by Giles B. Stebbins.

The complier 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 distingn shing mode of book making at present-are not only a great convenience in literary pursuits, but | sterling magazine,

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 fu-

ture 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 doctress, 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 helr to, hence this remark. 1 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 JOHN WETHERBEE. her destination.

> -New Publications.

TOM'S WILE, and How He Managed Her, by a Married Bachelor, is still another addition to the rapidity multiply-ing fist of demestic novels, good, bid and indifferentwith which the market is at present flooded. If all grew out of the great success of "Helen's Baldes," But Tom's wife is a good story, and no mere triffe. It possesses keen Lamor, is composed in good style, and does not result to the coarse of Aulgar-to produce its effects. The hero, contrasted with whom is, of course, a betoine, is a study in his way, and is at times immensely annising. The author evident y knows how to paint a charming picture of domestic happiness. Published by Carleton & Co.

SPIRITE, a Fantasy, Is one of Theophile Gautier's fanciful but effective tales, and a sprightly and airy thing it is. Like other recent French tales it is full of the odd, striking and imaginative, and has been widely popular in Paris. It is selected for No. 3 of Appleton & Co.'s "Collection of Foreign Authors,"

THAT WIFE OF MINE makes still another of the GIrl and Husbandilst of stories. It is written as the companion to "That Husband of Mine," which was greeted with such a wide demand among readers. It need hardly be said that it is rattling and rollicking; humorous and humptions, If likewise results happily for all parties concerned. Pubshed in handsome style by Lee & Shepard,

THE INTERPRETER AND TRANSLATOR, by James Monroe, of Peorla, Ill., is an elaborate attempt to show that the prophecies of the Old Testament have been in steady process of fully iment, and that the end is at hand in placis a science on the throne of the nation of the earth. Those who would like to see the method of this interpretation and reasoning may address him as above.

CREESTIANTLY AND INFIDELITY; or, the Humphrey-Bennett Discussion, which was conducted in the columns f the Fruth Secker, between April 7th and September 26th of the present year, is here presented in one view to the reader,' in substantial book form. The topics discussed were: The relative services of Christianity and Indelity to American liberty; The relative services of Christianity and individuality to Learning and Science; and, is there a strenger probability that the Rible is divine than that Ini-delity is true? It is an able and exhaustive presentation of both sides; and deserves, as it is certain to receive, a wide perusal. D. M. Bennett, publisher, 10 Eighth street,

New York, THE GALAXY for November- Sheldon & Co., publish-Fis, New York CHy leads of with "Five Days in the Tuscan Matchana," "Army Organization in the United States," is discussed by R. Williams: "The Age of States, 'is discussed upon by John Austin Stevens; a Bronze,'' is discoursed upon by John Austin Stevens; a remarkable showing up of the freaks of Churchial Hymn-ology is made by ''F, B, A.;'' Henry James, fr., con-tributes a sketch-entitled ''In Warwickshire''; Richard Grant White has an article on ''The Federal Language''; The mas M. Anderson, U. S. A., treats of 2 The Irrepres-tible Condition the East, 22 and other sketches, poems, dissertations, etc., by popular, writters join with the depart-nents in making up a highly readable number of this

BRIEF PARAGRAPHS.

A writer in Frasier's Magazine says the India missionary business has hopelessly collapsed; that no good can be seen from the long continued efforts of the Buropean teachers who are striving so zealously to substitute the Hebraic for the Vedic record in the minds of the people: "The missionrales 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 indisputa ble."

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 unbuckling the crupper Probably the same girls who unbuckled the breeching strap going down the hill, because it pulled against the nor horse so.

A six-year-old Connecticut boy was recently asked by his teacher if he knew where had twys who told lies went when they died. Choking with sobs, the boy blubbered out 'Yes, ma'am; it's a place where there is's fire, but do n'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 prima-ry truths of reason, the fundamental laws of thought. Man is older than revelation, and this is the very first law of interpretation—a law which has been despised and re-jected by theologians of every are. The Bible was made for man, and not man for the Bible. The revelation must be adapted to the mind to which it is given, and must be interpreted in a way that shall not conflict with the funda-mental laws of that mind. The facts of the Bible are prob-able; the first truths of reason are certain. — Washington Gladden. Gladden

The dark condition of Salem in 1692, when so-called witches were burned and sound sense was reversed, may be seen in the name itself reversed, which makes the Greek word, "melas,"

The office of Camerlungo, when bestowed upon one of the 'ardinals, empowers him to exercise the whole authority' just been conferred upon the Italian Cardinal Glovaechini Pecci, who was born in 1810, and is now looked upon as the Pope-maker,

Chrical hint: It is a bad plan to divide a sermon into two many heads, for this nearon, that there may be consid-crable difficulty on the part of the congregation in finding cars for all of them, -Judy.

Thefts never enrich; alms never impoverish; prayer hinders no work.

A new thing, however reasonable and valuable, is always ridiculed by persons who do not understand it. This is the easlest 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 noveliles 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 bank director find a deficit of \$10,000 and exclaims, "This comes of supporting men in idle-ness," 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 fails like dew on the head of the woman and brings forth germs of strength of which she herself had no conscious present - Anna Cora Matcatt.

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

Nevada quarymen, while blasting the other day, came upon a wasns' nest imbedded in the rock and perfectly petrified. The texture of the paper was plainly to be seen, and petrified larva and wasts were found within. There was no seam or cavity in the rock by which the waspa 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 Amborn," We do not wish to deny the assertion, but we object to the grammar of R. Rochester Democrat,

To make a good broil: Leave a letter from one of your old weethearts 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 blind man by the name of Richardson, from Worcester, who it appears has been holding spiritual circles in this city, made this announcement: 'In a few days there will be in New England and Canada an earthquake. It will be hardest 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 also correctly predicted, as to time and locality, by the same person,"

A German, at the funeral of a quondam friend, was heard to very s-rrowfully observe, "He is still on his bler!"

"Now, Johnnie, give me a sentence containing a noun, and a pronoun relating to it." Johnnie looked up at the ceiling, and then at the floor, and finally, almost in de-spatt glanced out of the window. Then his conntenance changed, and polating to some fowls in the street that rould be seen from the schoolroom, exclaimed, "Thêm is hers, and they 're all shes," - Troy Times.



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spiritual facts. Paper, 47 pp., 25 cents, postage free For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass. tf

Jos. John's Works of Art.

and desponding by glimpses of the Better Land through the gates ajar, and voices from those "not lost, but gone before." CONTENTS. Presence Chamber

Inward and Upward, The Soul's Prophecy, Eddas Morning and Evening. God. Redemption. Soirits were, Unseen hrenody. ventng and Morning. The and the set of the 'eace on Earth. Vhere? adise, The Sainted Spirit. A Heavenly Spirit stood, What a Mortal saw in Para-dise. adl dise. The Fairest Thing in Mortal I shall be Oh Wond en? en? Heaven's Joys. My Soul. Beauty. The Ministry of Angels. Death shall Die. ness eona. Nearth Shart Die. Sweet Day. Beyond the Vell. How Wonderful is Man ! The White Island. How to wear the Soul's Gar-ment ment. The Soul's Dark Cottage. Vision of his wife. Vital Spark of Heavenly Flame. Watching Angels. The Voice of Nature. The Cloud of Witnesses. W. E. Channing. Flame, To my Mother's Picture, Homeward'in Song, Mozart's Requiem. The Two Worlds. The Soul Immortal, Intimations of immortality Whence this Pleading Hope The Inmortal Mind. The Blessed Damozel. The Upland Path. The Upland Path. The Upland Path. The Golden Gate. Thoughts from "Festus." Anotheri Lucy Hooper, Better Glories, leaven. The Land beyond the Sea. To my Guardian Angel. Afe shall live for evermore We watched her Breathing Foo Materialistic. he Future Life. he Other World, he Alpine Sheep, y Child.

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

EDITED AND COMPILED BY

GILES B. STEBBINS.

These poems, from many lands and centuries, are select-

ed 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 state-

ments of the great fact of immortality, in words full of

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reach toward a larger ideal of existence here and hereafter,

The World of Immortality, Translation of Ydishthira. Valmiki, Welcome to Death. God's Presence Chamber Ballad of Baha Christenal tality, Weare Wiser than we Know, thira. The Everiasting Memorial. Purity of Spirit-Commun-lon. hamber Ballad of Babe Christabel. The Right Path to the Skies. Heaven Near. The Beautiful Land. Man, thou shalt never Die. The Aurora Borcalls. Musings. There is yet a Boundless Ocean. from Listening. The Angel-Plan. Welcome to Death, God's Presence-Ch: within, The Vinth Faradise, A Vision of Achilies, The Guards of Man, Soul and Body, The Shade of Hector, Hymn to Zeus, The Dying Poet; Abdaliah's Message Paradise,

Where? This is the Land of Shadows. Not Lost, For Theedescends the Spirit-Host, My Life's Young Joy, Latent Life, Spirit-Longing, Only Waiting, Eventide, -Evermore, Inspiration in All, Afar in the Desert, The Peace of Heaven, I shall be with Thee, Oh Wondrous Land?

 How Parfrom Here to Heav-en?
 Oh Wondrous Land?

 How Parfrom Here to Heav-en?
 Hand the Hand with Angels.

 en?
 Heaven's Joys.

 Heaven's Joys.
 With us still.

 My Soul.
 The Swift Spirit.

 Heauty.
 Milton's Prayer on his Blind-uess

 l Leona. Personal Resurrection. The Angel of Patience. So Nigh. We shape Ourselves the Joy or Fear. Where are the Dead? What shall I do in Heaven? Watchine, A neals W. E. Onanning. Footsteps of Angels. Haunted Houses. Happy he whose Inward Ear. A Surprise. The Evergreen Mountains of Life. Evermore. Over the River. From the Highlands of Heavthe Watchers with the Shinroo Materialistic. The Volce, Futurity. The Volce, Sweet Spirit, comfort me. Nearer to Thee. Uh! may I Join the Choir Resurrexi.

also an aid to directness of mind and the enforce ment of conviction.

It requires not unfrequently a capacity scarces hy second to that of original production. The object of the book under consideration is given [" The Scenery of Madagascar," etc., etc., are given, in these opening words of the preface : "These, yoems, 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 entlings from explorations of all the, accessible literature of the ages. A con- terest, Bret Harte has a characteristic poem; and there siderable portion will be recognized as familiar are many other noticeable points of excellence. Sr. 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 . and ergravitigs has won the highest encombums from all divisions of mankind and religion. "I have simed to be catholic and impartial," it is said, "and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Nothern 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 indement, discrimination and poetic sensibility in respect to the selections .- Hampshire County (Mass.) Journal.

Miss Mattle 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 lifew 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- | bushel, loaded direct for Liverpool.

FRANK LISLIE'S SUNDAY MAGAZINE for November as come to hand. "Charles Force Deems, D. D., conductor. Its fronti-pleve is a portrait in medallion form of the patriarch ''dateb,'' interesting flustrated sketches concerning.'' The Progress of Jajan,'' 'The Magyars,'' together with poems, stories and reflections in harmony with the peculiar field of work adventared upon by this choicely-executed monthly.

A. WITLIAMS & CO., 283 Washington street. Roston, forward us the November numbers of SCRIBNER'S ILLUS-TRATED MAGAZINE and ST. NICHOLAS, which works they keep on sale. The LLUSTRATED opens with this month its fifteenth volume; Ed. Eggleston introduces the table of contents with the first installment of a new novel, "Roxy"; "Canvas Back and Terraph," "An Isle of

June," and "The Saddle Horse," are among the chief at-tractions of the number, the illustrations being simply superby "Ills Inheritance" continues of absorbing in-NTCHOLAS has for a frontispiece "King Richard II, and his Child-Quesh," the same being backed by a sketch on the subject by Cecilia-Cleveland; Prof. Proctor furnishes a paper (with six illustrations) on "Mars, the Planet of War ''; a series of instructions to the little ones as to how to prepare Christmas gifts, occupies twenty-two pages and has forty-six illustrative engravings. This numbet begins the fifth volume of a fine publication which through its typegraphy, make-up and quality of matter

(whether "great or small ") who have perused it. WIDE AWAKE for November- D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-gives a prefty gin the of child-life in the full-page illustration "Pinky Just and Let Seven Little Dectors, " with which it intro-duces its collection of good things. " The Gymnast of the Sea " is a charming and instructive sketch. Edmund Clarence Stedman is the poet who receives, mention in the "Homes" department. Much other interesting matter is to be met with in the pages of this issue.

THE ATLANTIC MONTHLY-H. O. Houghton & Co., publishers, corner Beacon and Somerset streets, Boston-has for its table of contents: "The Queen of Sheba," X. X1., Thomas Balley Aldrich; "Survival of the Fittest, P. Ciarch; "The American Iron-Master's Work," R W. Raymond; "The Salling of King Olaf," Alice Willlams Budtherton; " Portugal and the Portuguese," L. S. G. W. Benjamin; "Ah, Chasins and Cliffs of Snow," Mrs. S. M. B. Platt; "Crude and Curious Intentions at the Centennial Exhibition," VII., Edward H. Knight; 'Kathern,''Fcarn Gray; "Some Aspects of De Quincey," George Parsons Lathrop; "Autumnal Poems," by Edgar Fawcett, Mary Townley, C. L. Cleveland; "Som

Rambling Notes of an Idle Excursion," II., Mark Twain; 'Fictitious Lives of Chaucer,' 11., T. R. Lounsbury "Carlo Goldoni," W. D. Howells; "In the Oid South Church," John Greenleaf Whittler, "The Contributors" Club, " " Recent Literature, " " Education. THE AMERICAN SPIRITUAL MAGAZINE for November

-5. Watson, editor and proprietor, Memphis, Tenn.-has a choice table of contents, among which the following may be specially mentioned: "I am the True Vine, and my Fa-Received from a Late Respected Pracher of this City;" "The Spirit-World; " "Spirit Control and Quotation from a Closed Book; " "Thoughts on Organization, No. 11.; " "Falth and Works; " "Reply to Rev. S. B. Sur-ratt; " "Home Circle; " "The Clock Struck Three,"

and "Spirits." THE PHRENOLOGICAL JOURNAL for November-S. R. Wells & Co., publishers, 737 Broadway, New York Cityhas articles on Brigham Young, the Oregon Salmon Fishery, Louis Adolphe Theirs, etc., etc., illustrated with portraits and special scenes; also poems, editorials and coninued stories, all of marked attractiveness.

Oregon, with a population of but 133,000, this year produces a surplus of 8,(10,100 bushels of grain and 4,000,000 pounds of wool. The wheat sells at Portland for \$1,22 per He who gives a trille meanly is far meaner than the trifle.

By French law, architects and contractors are held reonsible for a period of ten-years after the completion of structures for total or partial loss if caused by fault either in the ballding 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 driving the same animals upon the scales twice to be weighed, and it is reported that the excess of beef thus fraudulently disposed of, and paid for by the Government, amounts to millions of pounds.

GRANT'S CONTINENTAL CAMPAIGN. – At last accounts Gen. Grant was in Italy. An American man-of-war is to meet him at Genea and rake him on board, with a view to a voyage which shall take in various ports in Spain, Tur-key and Ecypt, putting in at Malta and other notable places. In February 1875, he expects to visit Naples; in March he goes to Rome, after which he will return to Paris, revelue their through traty. From Paris he purposes going to betwark, Sweden's Jorway, Russia and Austria. He intendes spinding the tail of next year among the glori-ous scenery of Switzerland. When he returns home, ho will have to build a museum in which to deposit all the presents which have been made to him, he will have a ship-load of beautiful souvenirs of Europa before his traveling is over. The caskets in which the freedom of cities in Great Britain have been presented to him, would form an interesting art exhibition in themselves.

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

WIDE AWAKE FOR 1878,-That this magazine will con tinue its hold on the popular estimation the following annonneements 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 English Literature for Young People," by Lucy Cecil White (Mrs. Lille), eighteen illustrated papers. "Aunt Dolly's School-Room Stories," for little folks, by Mrs. Wm. E. Bryant. "The Child Tollers of Boston Streets," twelve illustrated papers, by Emma E. Brown. "Little Miss Muslin of Quintillian Square," Her Fortunes and Misfortunes, by John Brownjohn, drawings by Hopkins. Original music by T. Crampton. Parlor Pastimes, by Geo, B. Bartlett, Prize Guess-work, Illustrated short stories, Full-page illustrated poems, Papers of Foreign Travel and Natural History. All by the brightest authors and artists. Only \$2,(0) a year, free of postage. Send subscriptions to D. Lothrop & Co., publishers, Boston, Mass.

> THE MOSQUITO "STILL LIVES." [After William Cullen Bryant.]

[Atter William Cullen Bryant.] The earth are but a handful to the hordes Of 'skeeters in New Jersey. Take the trains Of morning, and the Newark meadows plerce, Or lose thyself in the continuous fields Where rolis the Hackensack, and hears no sound Save his own dashings-yet the pests are there By millions in those solitude.⁴ -[New York Commercial Advertiser.

Vratza, between Pievna 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. 9th, with considerable loss,

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

The latest war map out is war mapple brandy. Hic!-

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

It was well enough for the Episcopal Congress to criticlie the press. But for the press the people would n't know that there are 5681 mortgaged churches in this country.-Boston Herald.

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"That when their barks shall float at eventide, Far out upon the sea that 's deep and wide, "

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some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or friends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

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