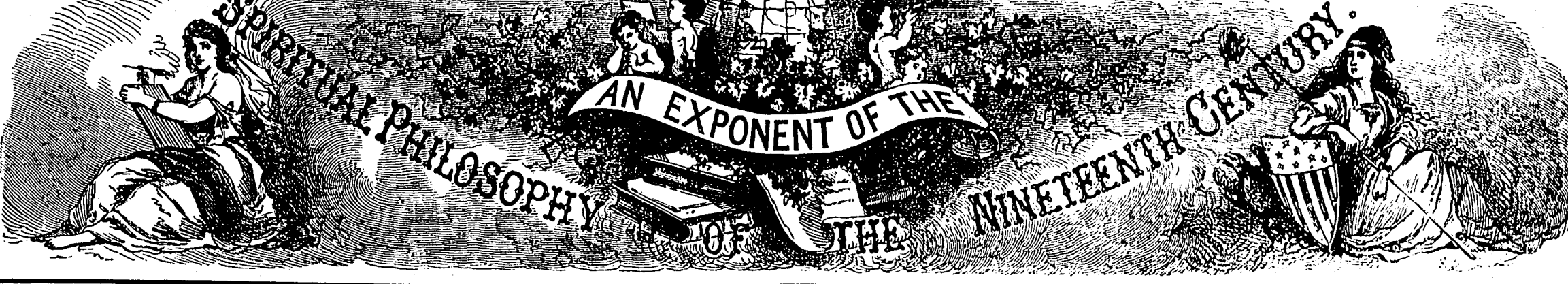


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODES BUCHANAN, M. D.

The commonplace examples of clairvoyance just mentioned represent the wonders of INTUITIVE SCIENCE as imperfectly as a single brick would represent a temple: nevertheless they may be sufficient to satisfy reasonable persons of the immense power of developing knowledge which lies in these neglected and as yet but imperfectly developed faculties—the most God-like or spiritual of all the knowing faculties by which man in his limited sphere imitates the Divine omniscience.

WONDERFUL REVELATIONS OF PSYCHIC SCIENCE.

Let us fancy a hundred persons thus gifted with the intuitive power brought together and their capacities applied in wise combination and cooperation to the development of Physiology, Geology, Paleontology, Pathology, Therapeutics, Pneumatology, and the practical arts. The blaze of light would be blinding to the common mind, and it would truly be as a "light shining in darkness" to the majority of mankind. The distance between the outer world and the knowledge of the interior circle would justify the ancient separation of exoteric and esoteric knowledge, which is not entirely discarded by the modern students of Nature.

Detached observers are applying these powers to profitable uses in medical practice, in well-digging and mining, and in exploring the arcana of the spirit-world. Prof. Denton has taken the lead in applying them to investigations in Geology, Paleontology, History and Astronomy by the method which I introduced in 1842, called Psychometry, and is fast verifying all the most extensive predictions of its power and future results which I published in the *Journal of Man*. Of what my own labors in Anthropology have developed, the public at large can have little conception until the works now in progress shall have been published.

The literary and scientific world is utterly unconscious of the great change which is to take place in the character of our science and philosophy, and which is already beginning.

When the patient labor and accuracy of scientific investigations shall be combined with the telescopic and microscopic powers of the interior intellect which have been under the ban of authority, the change from the old methods of intellectual progress will be as great as that wrought in physical progress by the railroad locomotive and ocean telegraph.

We see as a foreshadowing of this future, certain marvelous displays of intellectual power which the old philosophy and science can neither comprehend nor explain. Look at the splendid results attained by intuition alone in the case of the poor uneducated boy of Poughkeepsie, now the world-renowned Andrew Jackson Davis. Old-fashioned science is dumb before such a phenomenon. Look at the latest issue of the press, the marvelous book of Mad. Blavatsky, "Isis Unveiled," such a book as no woman has ever before written or been competent to write. We see the wonderful development of profound thought, when Physical Science and learning were combined with the interior intuitive intellect in the great Swedish philosopher, Swedenborg, who, although not logical and practical in his modes of thought, and sadly befogged in a certain mysticism, was in many respects the most wonderful thinker and author of his century, giving a most powerful and original impulse to the thoughts of nations.

Decidedly the most original and practical master of philosophy and science in the junction of the eighteenth and nineteenth centuries was he who solved the riddle of the anatomy of the brain, and also discovered its leading functions. There was a glimmer of intuition and impression guiding him along his scientific pathway in the wilderness of new truths, which I believe was the secret of his success, but a practical materialism clipped the wings of his genius. Had Dr. Gall combined in himself the intuitive genius of Swedenborg with his own logical, practical, safe and scientific methods, he would have been the grandest intellectual phenomenon of all ages, and would have forced his sublime discoveries upon a reluctant age by the brilliance of their truth and the irresistible force of their demonstrations, overwhelming Cuvier and the Institute, and conquering the prejudices of Napoleon.

Living authors are beginning to avail themselves of that subtle spiritual intelligence, God's highest intellectual gift to man, and advancing beyond the spirit of the age. Physical science, crawling in the reptilian age of intellectual development prone upon the earth, looks with dislike and jealousy upon the lofty flights of philosophy, with the spiritual wings which have heretofore been deemed the help of imaginative literature alone.

FOSSIL INTELLECT AND OBSOLETE LITERATURE.

Men thus nobly endowed will be the leading authors of the future, and ah! how few of the books in the million-volumed libraries now preserved and honored, will be anything more than the rubbish of antiquity in that future which is already dawning upon us. The mass of liberal literature which appeals to the rational intellect is every year growing in magnitude and importance, while there remains a vast multitude of the unenlightened who, for want of education or opportunity, or lack of reasoning capacity or mental sluggishness or bigotry, have no part in this progressive enlightenment.

We are developing in the midst of the old order a higher order of thought and civilization, with its truer and deeper literature, its purer religion and wiser impulses to social organization.

Into this progressive movement should be drawn all who love the truth and fear not to follow it on to a higher life. It

is to such we appeal—not to those who stubbornly resist enlightenment—the fossilized minds that refuse to draw an inference from a novel fact when before them, and refuse to engage in either experiment or research.

IRRELEVANT GOSSIP FOR ARGUMENT.

In this class of minds, of which Dr. Carpenter has made himself the representative, their own personal experience alone makes an impression, and what they do not see they are ready to deny. Dr. Carpenter tells us tediously of what he says he failed to see, as if such a failure could be important to any but himself; yet what does it all amount to? It is not good testimony, for Mr. Wallace has shown that he misrepresents habitually. But if it were all precisely as he states, and if he could fill ten volumes with such stuff, would it be anything but a mere gull-trap for the ignorant? Would any but an idiot or maniac think of discrediting the existence of golden California by detailing at length the circumstantial stories of prospecting miners who hunted about and failed to find it? If Dr. Carpenter had really hunted for clairvoyance and spiritual facts without success, it would prove nothing but that he was unskillful or unlucky. But as we know that he declined the invitation to witness the facts given by the committee of the London Dialectical Society, and not only failed to witness the phenomena of Slade, but has kept out of reach of all the most satisfactory illustrations of psychic science for forty years past, it is obvious that he really abhors the thought of discovering any new agency of this character, and addresses the public simply to propagate his own stubborn prejudices and discourage investigation. His book is simply the appeal of the bigot to the ignoramus, and can make no impression except upon those who are unacquainted with the facts and unaware of his character as a writer.

Professors Carpenter and Tyndall manifest a very low estimate of public intelligence in retelling their stories of blundering experiments and silly conversations, instead of discussing psychic science, like other sciences, upon its established facts and their published evidence, which these gentlemen carefully avoid, to substitute their irrelevant gossip.

DO TIGERS EXIST IN INDIA?

If the existence of tigers in India were the subject of discussion, (and it would be as sensible and proper a discussion as the present, for the facts of tiger-hunting are not better established by evidence than the facts of Dr. Esdaille's mesmerism treatment of Hindu patients, and a vast number of spiritual facts attested by thousands,) the naturalist would of course refer to the incidents of tiger-hunting, the destruction of human life by tigers, the appearance of tiger skins and tiger skulls, and the portraits of the living animals as seen in the zoological gardens.

A Carpentarian philosopher from Greenland who had never seen a tiger, and never made any effort to see one when invited, would show that it was contrary to his ideas of the laws of Nature that a cat should attain such a mammoth development in hot climates, and therefore it could not be established by the mere testimony of ignorant and frightened observers who could easily magnify the size of the cat, and who were controlled by "dominant ideas" about tigers. He would then proceed with numerous narratives of the attempts of men and women to hunt the tiger, who went to his supposed lair, and could not find him, or who saw a tiger in the moonlight, which a skeptical foreigner proved to be a mere shadow in the bushes—of great rewards offered natives if they would bring in a tiger head, and their total failure even to see a tiger, although they professed to be very brave, and as anxious to see a tiger as Dr. C. is to welcome new discoveries. To complete his demonstration the learned Prof. Dullman would show how tiger skulls could be made of wood, and tiger skins prepared from those of other animals. As for spectators in the zoological gardens, he would say that no amount of such unscientific testimony could be of any value, for no man is credible in reporting what he sees if he is not a scientific expert, well prepared to observe by knowing that such things cannot be seen; and as for the testimony of distinguished naturalists, he would treat it just as Dr. Carpenter treats the testimony of scores of eminent scientists, by the evasion of silence. His case would thus be just as well established as Dr. Carpenter's. The intelligent public would smile at the whole as a stupid joke, but perhaps his pamphlet might be read in Greenland, and if Greenlanders had a *Popular Science Monthly* its editor might think the pamphlet worthy of reproduction, as a defence of his own policy of ignoring tigers as impossible things, and all literature that gives any description of them.

PEEBLE REASONING AND IGNORANT EVASION.

If Dr. Carpenter thinks his "testable gossip" amounts to an argument, or that any number of blunders in finding or witnessing objects and facts that have been found and witnessed by millions can throw the slightest doubt on their existence in a rational mind, his reasoning capacity is the helpless slave of his prejudices, and instead of investigating and discovering truth can only walk in the treadmill of habit.

It is not strange that in such a mental condition he utterly fails to meet the question as to what would have been met by an intelligent lawyer accustomed to discussion, and resorts to the usual stratagems of attorneys of a low grade—misrepresentation of the facts, misrepresentation of his opponents and evasion of the evidence.

He ignores not less than a hundred interesting volumes on spiritual science, full of convincing evidences, and nearly as many on animal magnetism, full of facts and instruction. Especially is it to be observed that he ignores the recent investigation and demonstration of the truths of Spiritualism by the London Dialectical Society, and its committee of thirty-four gentlemen of eminence, which it would seem ought to have silenced Dr. Carpenter effectually, since Messrs. W. B. Carpenter, T. H. Huxley, John Tyndall, and the inveterate metaphysical speculator G. H. Lewes, were all invited to attend and cooperate in the investigation, which, as is usual with stubborn and evasive skeptics, they declined. Such gentlemen, if they dare not face the facts, can show their manliness in railing and sneering at a safe distance.

Dr. C. would not participate in this investigation in 1869 and '70, nor since the investigation has been published does he dare to encounter its facts in any way. If he had not courage enough for this we might suppose that the marvelous narratives of the "Experiences in Spiritualism" by Viscount Adare, with introductory remarks by the Earl of Dunraven, would have tempted his criticism. Perhaps, however, the list of fifty witnesses, mostly of the higher ranks of society, in Lord Adare's book, looked as impregnable as the learned Dialectical Committee of thirty-four.

Assault upon the facts attested by so many eminent people is a piece of moral audacity from which even Dr. Carpenter seems to shrink, although he assumes a position which logically means that they are all falsifiers.

Men who are loyal to truth do not shrink from the explicit statement of their position and its consequences. Dr. Carpenter not having this loyalty, shrinks from the distinct statement of his position and keeps himself in a logical muddle. He will neither admit the facts seen and attested by thousands of unimpeachable veracity, nor will he assail the credibility of the witnesses as men of veracity. He simply assumes the puerile position that an honorable witness's credibility concerning what he sees is good up to the point where his testimony contradicts Dr. Carpenter's theory of nature, but ceases just the instant that the facts go beyond the theory. "If the facts conflict with the theory, so much the worse for the facts."

Dr. Carpenter having thus fled from the proper arena of this discussion before the overwhelming array of evidence, we may take possession of the field and review our forces on that which is not a battle-ground, because no enemy dares to make an attack.

DEMONSTRATION BY THE DIALECTICAL SOCIETY.

In the proceedings by the Dialectical Committee, it appears that in addition to their own experiments they received the evidence of thirty-three persons and the written statements of thirty-one, illustrating and establishing spiritual science; but notwithstanding their urgent invitation to the most distinguished skeptics in England, they failed to obtain any evidence from them on the other side, or anything but their speculative opinions, including Dr. Carpenter's theory of "unconscious cerebration," which has nothing to do with the physical demonstrations of Spiritualism.

A brief review of this important investigation will show the impregnable strength of Spiritualism, and I hope it may induce many to procure the report itself and place it in the hands of their uninformed friends. (Messrs. Colby & Rich can furnish it by mail at \$2.50.)

In offering this evidence, however, I cannot but feel as the venerable Wm. Howitt expressed himself (as follows) when called upon by the Committee: "Better late than never. Like the 'Seven Sleepers' and Rip Van Winkle, some few of our Englishmen of science and literature are at length waking up to find the world of intelligence abroad gone far ahead of them. Though late, it is still laudable. Perhaps when the Dialectical Society has determined the present point, it will set on foot a similar inquiry into the correctness of the theory of the Copernican system, of that of the circulation of the blood, of the principle of gravitation, and of the identity of lightning and electricity, for Spiritualism, having now received the assent of about twenty millions of people in all countries, after personal examination, stands fairly on the same basis of fact that they do."

The first fact to be noticed is that the combative skeptics not only totally fail to present any testimony, but actually present corroborative testimony confirming all the marvelous facts by their dazed perceptions. This is the case everywhere. We could find thousands of these dazed and dumfounded gentlemen who are too honest to deny what they have seen, and who confess that they are unable to form any opinion.

The London Times is hostile to Spiritualism, but its editorial writer confirms every fact of Home's séances. He says that "the table was made light and heavy at our visit; that it moved in every direction; that there were vibrations of the floor and of our chairs; that on Mr. Home holding the accordion under the table in his right hand, and by the end furthest from the keys, it played a distinct tune, Mr. Home's left hand being on the table, and his feet so raised as to be visible. All other hands were on the table. At the same time and under the same conditions a small hand-bell was rung in different parts of the space beneath the table. . . . The table appeared to float up about eight inches off the floor, settling down again in a gentle, swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backward and forward. Holding our hands three inches, as near as we could guess, above the cloth, the lath rose three times; the last time it touched our hand, and directly afterward the table jumped and shook violently, and loud raps seemed to come from all parts of it and from the floor."

After this he placed his hand under the table, and the accordion came into his hand. Holding its base "in that position, we held it with its keys downward; it seemed to be pushed up toward our hands and played a few bars." A small hand-bell and a flower were also placed in the same hand, and he held them at the close of the séance.

The writer says also, "We tried every test we could think of," and that Mr. Home seemed to wish to conceal nothing, and gave every opportunity "for satisfying our skepticism." He frequently looked under the table, and while the accordion was playing in Mr. Home's hand he saw Mr. Home's hand "quite still, and saw the accordion moving up and down and playing music." He says, "We tried our best to detect it, but could find no trace of 'Imposture.'"

Here is a witness as skeptical as Dr. Carpenter; and thousands of such, who have no prepossessions but skepticism, establish all those facts which Dr. Carpenter so carefully avoids seeing, while he avoids reporting the testimony of even his own skeptical party.

In the operations of the Dialectical Committee of thirty-four, six sub-committees were organized for experimental purposes. The results, established and confirmed by the corroborating reports of their experiments, were as follows, as given by the general committee:

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room, the vibrations accompanying which sounds are often distinctly perceptible to the touch, occur without being produced by muscular action or mechanical contrivance."

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person."

"3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

These simple truths have been familiar to advanced students of Nature in this country for nearly thirty years, but the testimony of such a body of very enlightened but skeptical gentlemen, after a critical investigation, ought to be decisive with those who have any respect for their intelligence and integrity.

Sub-committee No. 1, which held forty meetings for experimental investigation and witnessed fifty examples of motion produced by spiritual forces without human contact, say that of their members "four fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action." Their experiments were cautiously conducted, without the presence of any professional or paid mediums.

The evidence received is summarized by the general committee in the following propositions:

"1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support."

"2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion."

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were invisible."

"4. Thirteen witnesses declare that they have heard musical pieces played upon instruments not manipulated by any ascertainable agency."

"5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching, and these witnesses state that they have had the same experiment made upon themselves with the like immunity."

"6. Eight witnesses state that they have received precise information through rappings, writings and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct."

"7. One witness declares that he received a precise and detailed statement, which, nevertheless, proved to be entirely erroneous."

"8. Three witnesses state that they have been present when drawings, both in pencil and in colors, were produced in so short a time and under such conditions as to render human agency impossible."

"9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days and even weeks before."

The entire volume, of about 350 pages, is a rich collection of spiritual knowledge, but it is only a small excerpt from the immense accumulation of experience throughout the civilized world, which is still accumulating with increasing rapidity, of which no one can form an idea who does not look at the published incidents given in the *Banner of Light*, the *Religio-Philosophical Journal*, the *Spiritualist*, the *Medium and Day-break* of England, and twenty other periodicals devoted to this subject in various countries.

POPULAR IGNORANCE.

Notwithstanding this immense progress in the diffusion of knowledge, the ignorance to be overcome is so extensive and so very dense, that many who are well educated in other matters are as ignorant on this subject as the editor of the *Popular Science Monthly*, and as liable to be entrapped by the oracular dicta of skeptics as ignorant as themselves.

It is true the assaults upon a science by those who do not know enough of it to discuss it rationally, and who are entirely uncandid, are unworthy of notice. Why then should we notice the lectures of Dr. Carpenter? Simply because it is a duty to arraign at the bar of conscience this criminal hostility to scientific progress, whenever it shows itself in a literary form, endorsed by any one of sufficient intelligence and reputation to make him worthy of notice and criticism. A failure to notice such an attack would lead the uninformed to suppose that it was difficult to answer, and had some logical force.

Dr. Carpenter's lectures, considering the respectability of their source, are really an intellectual phenomenon in their remarkable defiance of common sense and reason. They distinctly inculcate the doctrine that we should resist as fraudulent (and therefore infamous) all additions to human knowledge which transcend the present conceptions of the laws of Nature—not the conceptions of those who have been exploring Nature in her mysteries to ascertain what her laws permit, but the conceptions of Dr. Carpenter himself, which are about the same as those of the ignorant masses—although every intelligent thinker knows that our present conceptions of the laws of Nature (even among the most enlightened) are utterly inadequate to account for the facts with which we are surrounded.

NEW DISCOVERIES NECESSARY.

We must learn many essentially new things of the laws of Nature before we can understand why the sun shines as it does, and whence its limitless stock of force is derived. We must learn something essentially new before we can understand the origin of life on this planet. The medical profession must learn many things essentially new before it can have any conception of the relations of the soul and body, of the nature of life and its transmission, the philosophy of disease and contagion, the functions of the brain and the relations of medicines to the nervous system.

The physical scientist must learn much that is essentially new and beyond the present conceptions of the laws of Nature before he can comprehend the nature of mineral magnetism, animal magnetism, odysm, cohesion, crystallization and vegetable life, or even the simplest of all Nature's great forces, caloric and gravitation.

On all these subjects, before we can master them we must go immeasurably beyond all present conceptions of the laws of Nature, for we know no laws that explain these mysteries. But every step in the discovery of new laws is resisted by Dr. Carpenter's dictum as a fraud. A great step in the discovery of new laws was made by Galvani, but the Italian Carpenters of his day had as much of ridicule and opposition against the Galvanic force as they have to-day against the equally demonstrated psychic force.

A FATHER'S DEATH AND A FATHER'S PORTRAIT.—A young person who patronize a boarding house in Fifth street, above Grand Division, is a young man named John J. Stubbs, from New York City, who is employed as shipping clerk in a wholesale store on River street. One night about two weeks since John entered his boarding house about 10 o'clock, and shortly after repaired to his room and retired for the night. During the passing hours he awoke to find that a window at the head of his bed had been left open and that the cold air was rendering the apartment uncomfortable. He arose from the bed to close the open window, turning the gas slightly up meanwhile. On one side of the window there hung a small framed portrait of the young man's father, John, on closing the window, stepped to the gas jet to diminish the light before again entering his bed. He had just time to note that the hands indicated 1 1/2 o'clock exactly when the portrait before spoken of slipped from its nail and fell to the floor face downward. This happened when the young man was at least five feet from the picture, but it did not surprise him greatly, he supposing that the jar occasioned by the shutting of the window had moved it from its place. After re-hanging the portrait he again sought his bed. In the morning he descended to the breakfast room and received a telegram. On breaking the seal the information was conveyed to him that that morning at 1 1/2 o'clock his father died at his home in New York. —*Troy Observer.*

A large class of people are not satisfied with what they have. They are covetous and want to be millionaires, rather than to be angels. They make their estimate too high. One hundred thousand, two hundred thousand dollars to them are nothing. They want more, and risk what they have to satisfy their ambition. As is generally the result they lose, and become impoverished.

Written for the Banner of Light.
TO LILLIA.

Sweet child! we said last "Good-bye" and fondly kissed
thy fair young cheeks,
With tears-drops trembling in each eye, and every pulse
with sorrow weak.
We knew the candle might remain no longer in our earthly
light.
Thy voice we loved, the beaming smile in which we always
took delight.
No more might greet us, for thy life, so fair, so innocent
on earth.
Was over, and though we might not see with mortal eyes
thy heavenly birth,
Yet to the loved ones "gone before" attended, in the
Summer-land.
Thy spirit's eyes would open, and nevermore on that celest-
rial strand.
Shouldst thou know weariness or pain, but with glad feet
those flowers deli-
Explore, and gather the fairest blossoms, and drink from joy's
nectareous wells.
Hast thou not seen, in this, sweet child, those dear ones
who we fondly keep
Close to our hearts though many a day has faded since they
fell asleep?
To wake in that blessed home, have they not greeted
the earth with word,
Of loving welcome, tender care, such as from parent hearts
is heard?
Till then, no more a stranger, art at home in the bright
mansions where
Thou wilt await us till we lay our burdens down thy rest to
share?
Then, though we whispered sad farewells, we fain would
take them back again;
We will not think of those who died, that word of bitter, for-
getting pain.
But living and dear ones, near in our brief hours of day to
share.
Our lives, in grief our tears to dry, delighted with thy
fond care.
So often we meet, precious ones, come in the solemn hush
of night.
And when the radiant summer day with brightness grows
strangely bright,
We hear and tell us that each flower we plant beside thy
lovely bed,
Is tended by thy gentle hand, with showers and dew drops
that fall.
And when our footsteps touch that stone, be thine the glow
flow from thy dear hand,
Which first shall greet us, nevermore to vanish from our
captured sight.
But what the years their courses run, to tell us in familiar
speech,
What thou hast learned in our absence, the blessed love
which angels share.

Spiritual Phenomena.

(From the London Spiritist, Oct. 24, 1877.)
A CURIOUS SEANCE IN MALVERN.

SIR—ON the 11th inst., I sat with our circle, after an interval of some weeks, as I had been travelling in one direction, and Mr. Eglington in another. I have been told that his seances in Wales and elsewhere were very remarkable, but I only write of what I see.

Joey appeared as soon as we were settled. He seemed very glad to see us, and patted my head kindly, talking familiarly of our separation and of other matters. Twice—years ago I was told, in a seance, that the spirits would be able in the future to materialize gold and gems. Last summer Joey told us the same. There were five of us in circle, besides the medium. Joey said, "Remember that I now tell you that we shall be able to materialize gold and gems." At a subsequent seance I spoke to him of what he had said, and he replied, "Forbidden subject, mamma."

At our seance on the 11th inst., Joey said, "I am now going to keep my promise to materialize gold and gems." He played his musical instrument and conversed with us nearly an hour, when Ernest greeted us, and asked that the medium should rest. We sat with Willie outside the curtain, with the light of our lamp. Willie seemed partially entranced, but sometimes spoke. He sat near the black curtain, that was suspended before the sofa on which he reclined, and which formed the only cabinet we ever use. A tall female form, robed in white, put aside the curtains, and Willie seemed drawn to her. She did not take hold of him, but he moved to her, just as a somnambulist follows the mesmerizer. For a little time they stood together before us, in a good light; then Willie lay down on the sofa, and she stood over him. Soon she retired, the curtains fell together, but outside the curtain, a spirit, Abdullah, came forward. We were directed to have more light. We turned on the gas, so as to have sufficient light. He came very near to us, and allowed us to examine his jewels, that were amazingly rich. In my earnestness to see, and examine closely, I pressed against his solid form, and said, "I beg your pardon," as I would say to any gentleman. He gave each one of us the privilege of examining his jewels, one in crescent form, the other like a diamond, and a third like a ring, and he held it out, and we may put it on, and hold it out, while you can count twelve." Miss M— took it, and held it under the gas-light, and put it on her finger, and finally remembered to count twelve. Then I took it, and examined it under the gas-light. It was a heavy gold ring, with a diamond that appeared much like one worn by a friend of mine worth £1000. Joey said the value of this was 500 guineas. Mr. W— examined it as we had done. He made a mistake, as it seemed, and as he said, from the atmosphere, that it was a very clear and beautiful, about the size of half a large pea. He gave them into our hands on a piece of paper. We examined them, as we had the others. He laid the ring and diamonds on the table before him, and there next appeared a wonderful cluster of rubies, set with a large ruby about half-an-inch in diameter in the centre. These we all handled as we had the others. Last there came a cross, about four inches in length, having twenty magnificent diamonds set in it. It was held in our hands, and examined as closely as we liked. Joey took them all, and put them in a paper and jingled them. He said, "I might leave the ring as a keepsake for Willie, but I might make him selfish."

He told us that the market value of the gems was £25,000. He remarked, "I could make Willie the richest man in the world; but it would not be the best thing, and might be the worst." He now took the paper from him, and seemed to dissipate them, as one might melt ballstones in heat, until they entirely disappeared. He talked all the evening, and some of his remarks went to my heart. I was begging, as I often have, for a piece of drapery, or something that I could keep, and I said, almost petulantly, "You do nothing special for me." "Mamma, mamma!" cried Joey, "for what did Ernest come to you yesterday?" The fact was that the day before, Ernest had, unasked and unsought, given me information and counsel in a matter the importance of which could not be expressed, as we say it was emphatically a case of life or death. I was rebuked, as I deserved, and I said to Joey, "What Ernest told me yesterday was worth infinitely more than all the gold and gems in the world." "What do I come for?" said Joey, and the thought pierced me that he had watched over our children and friends; that he had been the means of saving life, and of preparing souls for a holier and happier existence hereafter. How could I value gold and gems, or a paltry piece of drapery, when eternal interests are at stake? How poor we should be if our heavenly Father did not pity our weakness and folly, and send ministering spirits to help us. One marked feature of this seance was, that at the close Joey brought Willie forward, and they stood side by side, Willie in deep trance. Joey said, "Now you see me with Willie." We all responded that we saw both him and Willie. "Well, perhaps

you are all biologized," said he. Many persons think that the medium personates the spirits dressed in muslin made in Manchester, and imported into the seance-room by occult, or usual means. A few think the muslin is spirit-manufacture, but that there is no materialization of forms. Four times I have seen a white-robed form standing by Willie Eglington. I have seen Joey make yards of muslin. I have seen him standing beside his medium, and I have heard him speak in a brilliantly lighted room, when Mr. Eglington was with us, and no more re-entranced than the rest of us. I have seen hands and arms, and the face only, and I have seen full forms appear and disappear. I have seen a tall man appear, and after many minutes with us, and in a good light, I have seen him gradually sink down, and become invisible, all but a few inches of form, and then that seemed to snap out. I have seen a full form dissolve, and leave the garments suspended, as if held up by a hand; and I have seen the form shrink away to nothing visible, and leave the garments lying along the floor. These not long after disappeared. All this and much more I have seen, and except for its use in comforting people to believe in immortality, all physical phenomena are of no insignificant value compared to eternity, beside the spiritual truths given us from the invisible world, and which involve the everlasting destiny of the human soul.

MARY S. G. NICHOLS.

SPHIT-PHOTOGRAPHY IN NEW YORK.

To the Editor of the Banner of Light.

Some time ago you wrote me that if I would secure an experimental trial of sphit-photography through the mediumship of J. J. Hartman, and was satisfied of his claims, you would publish in the Banner what I might be able to say in his favor. At that time I proceeded about an investigation with Mr. Hartman, but my experience did not afford me the needed satisfaction, and my impressions of the operation (not then under test conditions) were not sufficiently positive to justify me in expressing any positive conviction in favor of his mediumship. I did not then give him sufficient credit for the fact that, like many genuine mediums, his seeming impracticability might be attributed to his living two lives, and wholly unconnected with an aim to have a later and better opportunity of investigation under the best test conditions, and to be able to state that I have no hesitation in freely declaring my honest and positive conviction that Mr. Hartman is a genuine instrument for sphit-photography. My reasons for this confidence are based on the following facts:

Monday, Sept. 24, at 12 M., I arranged for a sitting at 220 Bowery. I and myself, my own tinting plates, cut them into the usual size, and marked them, some with photographic sentences and some with Greek, that could not be imitated without detection, even if the plates should be taken from view. The plate was chosen for the reason that objection is sometimes made that a glass negative may have a previous yet invisible impression which may be re-sur-erected under a second manipulation, and many people repeat the suspicion even though the investigator bring his glass direct from the camera. The tinting plate was selected because an impression is much more quickly obtained on its opaque surface, and its process of manufacture precludes the possibility of a previous transparency. Mr. Hartman permitted me to have my own way. I inspected the camera thoroughly, as well as the bath and developer, and followed the process from beginning to end, never losing sight of the plate and the value of the strictest scrutiny. Everything was simple and aboveboard, no occult person was present, and such facility for critical and repeated observation of every minute particular, in the broad daylight, compelled me to acknowledge that a result obtained under such open conditions must be referable to something more than mechanical art. After two or three trials, without success, we appointed another meeting.

Sunday, Sept. 29th, at 12 M., same programme. Two trials with no result; the artist hoped, however, and proceeded with the third trial. The third and last time at this trial there seemed to be let down between me and the camera a drop-curtain of lace or snow on the right of the picture, enveloping the sitter.

Monday, Sept. 30th, we met again at noon. Two more trials (and they were trials, but quite fruitless) and no result, but I seemed under a strong illusion. In the next and last trial I did not care whether we succeeded or not. I appeared semi-unconscious, and, developing the plate, stopped all further effort, sat down and burst into tears, the water running from his eyes in childlike sincerity. Recovering himself, we inspected the plate, and the result was a clear, standing figure of a dusky girl, apparently about twenty years old, in a white dress, a white wreath upon her head, a long white veil hanging from the back of the wreath to the bottom of the dress, her right hand depending naturally, and her left hand placed upon her forehead. The face, hands and hands are dark and Indian like, the nose and mouth prominent, the eyes deep set and earnest. Three-fourths of the plate is covered by the snowy effect of the previous trial, only more distinct, and this time on the left. The girl stands unspotted in the seeming snow-storm, while my own form is almost eclipsed, except where the hand is placed on my forehead. Well, of course, a recognition would have been additional satisfaction, but I must not expect too much, and try again. However, the procurement of this form and its surroundings, under the most satisfactory surveillance, must be accounted for. I did not really require evidence of the truth of sphit-photography, having tested it through two other mediums, receiving two recognitions, one by mail, the other under similar personal tests, but this previous success did not predispose my judgment. To verify the matter I next visited a trance medium, and I must confess, without finding my object, my father contrived, seeing the picture I had was the impress of one departed from earth-life; that he himself tried to succeed, and that a friend of mine by the name of Fox also tried (test No. 2.) without success. Then came Wlona, daughter of Warsaw, a very obedient spirit, and a very useful messenger for her father in his mission of healing, as I have personally proven, who said she would find out the cause, and report. Taking all these things in consideration, and I must confess, I entertain perfect confidence in Mr. Hartman's rare mediumship. He is very quiet and reverential, and continues his efforts without charge until successful. He is now experimenting, by sphit-direction, with new chemicals with a view to photographing the human breath during the act of speaking—another subject worthy of the scientist. Sisters in other cities claim they have obtained results through Mr. H. which they recognize fully, and there is no reason why, under proper conditions, others may not do so, and it is hoped the Spiritualists and public will test the matter for themselves. *Spiritist audit vocatus.*

J. F. SMITH.

81 Leonard street, New York.

JAY J. HARTMAN, Esq.—Dear Sir: I have received the sphit-photographs, and am very much pleased with them. The picture of my daughter is very plain, and fully recognized. The picture of my wife is not so plain, but is easily recognized. The other picture, which the spirits say is my son, is not plain enough to be recognized. But the fact that the three pictures are plainly on the card under the circumstances, makes a test in favor of sphit-photography that can't be disputed. You remember that I wrote you that I had spirit friends who would visit your gallery at a specified hour, (of course you knew nothing of the number or sex or ages of the parties,) and the result was the three pictures I expected, and in accordance with the arrangements I had made with my spirit-friends through a writing medium over a thousand miles from you! It is with great pleasure I add my testimony in favor of the genuineness of your sphit-photographs.

Very truly,
Clintona, Iowa.

*Later charges do not invalidate the above statement. Each investigator must be the best judge of the value of his own investigation.

(From the Providence Journal.) MANNERS AND MORALS.

"It is education forms the common mind,
Just as the twig is bent the tree's inclined."
How far is systematic instruction in manners and morals practicable in our schools? This is a question I sometimes since saw proposed in the Providence Journal.
In my estimation, while the external form—a sort of dancing-master's style of good manners—may be inculcated by precept to a certain extent in our schools, or otherwise, the internal grace and nobility of perception and observance that impart such a charm to truly cultured society is too subtle an essence to be embodied in dogmatic rules, and can only be acquired by habitual social intercourse with those who through long association with persons of refinement have become, as it were, "to the manner born." Thus through the daily intercourse with instructors who are of polite breeding themselves, pupils may acquire a more correct standard for good manners without a single formal rule being instituted for their observance than can be inculcated by the most talented and pains-taking, but socially uncultivated teacher, by precept and rule alone, however accurately these may be defined and rigidly enforced.

Then again, in order to impart good morals with effect to their pupils, school-teachers must themselves possess good morals, for in spite of any external cloaking of their true character, children are by nature with an instinct, a sort of unexplainable freemasonry, that enables them to detect without effort the secret springs and motives that prompt the actions of those with whom they are in daily and hourly intercourse, whether parents, school-teachers or others, and to mold their own characters from the internal side of the pattern set before them rather than the external, be it for good or for evil.

Unnumerable instances might be adduced to prove the soundness of this truism. Before the general introduction of the spinning-jenny and power-loom, I used to employ scores, and I may say hundreds of families to spin and weave on single hand spinning wheels and hand-looms in their own homes, which were widely scattered over Washington County in Rhode Island. I soon learned by experience that "blood would tell" almost invariably, and that there were families of certain rank and position who returned me the full weight of wool or yarn I trusted with them to spin or weave, however low and degraded might be their position in life, whilst on the other hand there were families of other gentilities who would always return short weight, whatever might be their external exhibit of honesty and respectability.

How often do we hear people marvel at certain highly exemplary and even religious fathers being cursed with prodigious sons. For one, so far as character and observation extends, I would, in a majority of such cases, rather trust to the son's reckless conduct, whereby to divine the internal character of his parent, than I would to the latter's own external demeanor, especially if his occupation be of a kind that renders an outward conformity with moral or religious precepts an imperative necessity to insure success in his profession.

How far this subtle element in man's nature may be traced to family descent or parental example, tending to shape the characters of the various races and nations of men, might be an interesting though perhaps difficult problem for learned men to demonstrate. I have, however, thought that granting the Scripture record to be literally true, the present status of the human race might, under genealogical and educational influences indicated, have been vastly superior to what it now is, had God in his wisdom ordained that the earth should have been peopled with the descendants of the amiable and virtuous younger son of Adam instead of those of his murderous brother.

That the maintenance and permanence of the institutions that constitute the government of both the individual and United States of America depend most emphatically on the intelligence and virtue of the people, has become an established truth, so self-evident that it may be held to be an absolute political and moral axiom that no intelligent citizen will dispute or dispute. In assuming to establish schools at the expense of the people in common for the inculcation into the ductile minds of our youth of the qualification and accomplishment necessary for the conduct, support and defence of a government instituted for the whole people and controlled by them, the several individual States have assumed momentous responsibilities scarcely secondary in any respect, and of greater importance in others, than even those involved in parentage, for never was there a sounder aphorism embodied in prose or poetry than the one placed at the head of this article.

It follows that all who are in any way officially engaged to see that capable and unexceptionable teachers are provided for the instruction of our youth, should be suitably impressed with the important duties involved in their several trusts, and that school and district committees in an essential manner should, in their selection of school teachers, after determining their necessary literary and technical fitness, so graduate their awards that they may operate as a perpetual premium in favor of candidates, all other things being equal, who most excel in good morals and manners. In this way, in accordance with the invariable workings of the laws of "supply and demand," and *vice versa*, a class of school-teachers might be gradually raised up in Rhode Island, under whose healthy and benign educational influences our descendants of the future would be brought to the stage who would become, as it were, a "law unto themselves," and in great measure not only do away with a necessity for almshouses, prisons or compulsory houses of reform, but render our statute book almost a nullity, whilst all of every profession and calling would bear the unmistakable impress that everywhere marks the well-bred lady and gentleman.

Almost above all things I would have committed to the tender mercies of the law, all applicants, whether male or female, whose habits or modes of thought are likely to insinuate into the minds of their pupils a contempt for the performance of agricultural, mechanical, or any honest pursuits requiring the labor of the hands. I believe we may properly look in a great measure to the baleful bent that has been given to the minds of pupils by a certain shoddy class of school-teachers in these respects, for the decay of agriculture, the depopulation of the States, and the overcrowding of our cities with vagabond and wretched men who are in vain seeking for (as they have been taught to regard it) school-gentle employment. Above all things I would employ no school-teachers who were not strictly honest in their dealings, and whose every-day word could not be implicitly relied upon; for I believe if effects could be correctly traced to causes, that we should find that the widespread decadence of morals that has of late so extensively prevailed and filled our land with thieves, originated in many instances from the laxity in morals of school and collegiate instructors of youth.

Our government is a sovereignty of the people, and it follows that every individual who has a voice in its establishment or conduct, should be qualified to act as a sovereign in his own person, understandingly and independently. For this, among other weighty reasons, the teachers of our youth should be themselves thoroughly individualized. They should not be of a class that defer their opinions to others. They should be free in their minds to examine all things, obtain all the information they can, whether from books, persons, personal observation, experience or otherwise, and then act as the highest unbiased convictions of their own minds prompt. Thus they could be led to try all things and hold fast to the good, as far as their own judgments and consciences could lead them to do so, which is all that God and man can or ought to require of fallible creatures.

I would have them courageous and self-reliant in maintaining what they believe to be right, but yet modest, gentle, unaffected and unassuming in their intercourse with their pupils and all others without distinction of person or position. I would have them, in fact, to feel themselves to be what God and nature designed us all to be,

not mere weak automatons to be piped and played upon by any privileged or presuming orders in society, whether in regard to their belief or conduct, but free, independent and fully individualized men and women. I do not mean by this that I would have our school-teachers to be reckless or defiant in regard to the past or present opinions and ideas of others, but would have them to examine and weigh these all carefully in the best light their own reason and judgment afford, and then adopt those only that accord with their highest convictions of what is true and right, even should they be obliged in consequence to stand as it were alone in the world, which has too generally been the lot of those who have been pioneers in the cause of truth and the progress of mankind, in wisdom, knowledge and goodness.

In an especial manner I would have our school-teachers to be deeply imbued with the divine attribute of sympathy—sympathy that extends not only to our own immediate relatives and friends, but which regards with tenderness every creature on God's earth, not excepting the meanest reptile or insect. I would have them to teach their pupils, by both precept and example, not only to avoid inflicting wanton or unnecessary suffering on any of the brute creation, but to endeavor to add to their enjoyment of life as much as lies within their power. True kindness and sympathy exert an influence that it is hard for the most ferocious natures, whether of man or beast, to resist, and we may depend upon it that school-teachers whose every-day life and intercourse with their pupils are pervaded with these heavenly-born elements will never have to resort to corporal or violent punishment to maintain order in their schools.

THOMAS R. HAZARD.

Yonkers, R. I.

SOUL OR SPIRIT—WHICH?

To the Editor of the Banner of Light.

On your issue of Sept. 8th is a short letter by Mr. A. Walker ventilating this subject. In the same issue is a long and very excellent article by Dr. G. Bloede, being a review of certain portions of Madame Blavatsky's new and profound work entitled "Isis Unveiled."

My object in referring to the work now is to say a few words on the *Trichotomy*, or threefold division of man, as that subject is treated of in the *Isis Unveiled*.

There is considerable difficulty in determining the exact meaning of the Saxon word *Soul*, as it is capable of so many different applications. Perhaps the best way will be to trace the *Trichotomy* through four different languages, viz: Hebrew, Greek, Latin, and English.

In Hebrew it is *Adamah, Nephesh, and Nisham*.

In Greek it is *Soma, Psyche, and Pneuma*.

In Latin it is *Corpus, Anima, and Spiritus*.

In English it is *Body, Soul, and Spirit*.

I know that all these words are very equivocal, and used in various senses; but the above positions are the most central, and consequently come the nearest to the truth.

The terms *Nephesh, Psyche, Anima, and Soul* all refer, in the above connection, to the principle or spirit of life in animated Nature, and in man forms the connecting link between his spirit (conscious identity) and his body, which is a physical organization.

This principle or essence is sometimes called "the spiritual body" in man.

In addition to the foregoing explanation I will add, by your permission, the following points:

1. Electricity is the Spirit of Inert matter.
2. Magnetism is the Spirit of animated Nature.
3. Pneumateness is the Spirit of men and of angels.
4. Eloharunch is the Spirit of Jehovah.

Now I take it that these four points represent all the good spirits in existence.

The Hebrew word *Nach*, in the original, is used in two senses, a higher and a lower one; in the above combination it is used in the higher sense.

Before closing I will say that if we look at the history of the human race since the flood, we shall find that three distinct elements have been developed by the three sons of Noah, that is, each in his posterity:

Shem, which signifies *Celestiality*, evolves *Recreation*.

Ham, which signifies *Mundanity*, evolves *Secular Science*.

Japheth, which signifies *Oratory or Persuasion*, evolves *Humanity*, or the *Great Intermediate or Harmonical Philosophy*.

That Philosophy in this age is popularly known by the name of *Spiritualism*, and is destined to revolutionize the world.

Yours very truly,

JOHN MARPLES, M. D.

Toronto, Ontario, Canada.

Children's Progressive Lyceum, New York.

To the Editor of the Banner of Light.

This organization meets every Sunday afternoon at half past two, in Republican Hall, 55 W. 33d street, the place of assembly being well filled with earnest workers. The officers and scholars are greatly animated in their labors by the renewed interest manifested by the friends, and by the encouraging increase of members.

On Thursday evening, Nov. 1st, the Lyceum had a pleasant reunion at the residence of Mr. J. A. Cozino. The object which drew them together was a pound party for raising a Christmas fund. The pleasant parlors were early filled, and the evening soon passed in social conversation, singing, and the auction sale of the pounds. Mr. Snipes, our entertaining auctioneer, gave good proof of his ability by filling the treasurer's box with a most satisfactory sum.

Among the many friends attending were noticed Mrs. Nellie J. T. Brigham, the present lecturer for the Society; Mrs. Maud E. Lord; Mr. Henry J. Newton, and many other exponents of our beautiful faith.

Mrs. H. DICKINSON.

New York City, Nov. 1877.

A Curious Phenomenon.

Mr. Van Dorn complained Sunday that it seemed to him that something was wrapped lightly about the thumb on the arm which was removed by amputation on Saturday, and on examining the arm, which had been laid by Dr. Stannard on a board in the rear room of his store, it was found that a thread had accidentally become entangled about the thumb, and that in the swelling of the thumb the thread had made a crease around it. The thread was removed, and Mr. Van Dorn, not knowing that the string had been around the thumb, said that it felt much better. Soon after, Dr. Stannard made an experiment to further test the curious phenomenon. He tied the thumb and little finger firmly together, and laid a hatchet on the hand. Van Dorn soon commenced to complain of pain in the hand, and finally that the thumb and little finger were tied together. The string was removed, and the hand straightened out again, when the patient, with no knowledge of what had been done, said that the amputation had taken place any time since the amputation had taken place.

The above are the facts in this case, upon which we have no theory to advance.—*Chagrin Falls (O.) Reopment*.

We all have enemies, and all have need of friends.

"Perpetual Forces" in Man.

[Ralph Waldo Emerson in North American Review.]

The brain of man has methods and arrangements corresponding to these material powers, by which he can use them. See how trivial is the use of the world by any other of its creatures. Whilst these forces act on us from the outside, and we are not in their counsel, we call them Fate. The animal instincts guide the animal as gravity governs the stone; and in man that bias or direction of his constitution is often as tyrannical as gravity. We call it temperament, and it seems to be the remains of wolf, ape, and rattlesnake in him. While the reason is yet dormant, this rules; as the reflective faculties open, this subsides. We come to reason and knowledge; we see the causes of evils and learn to parry them, and use them as instruments—by knowledge being inside of them and dealing with them as the Creator does. It is curious to see how a creature so feeble and vulnerable as a man, who, unarmed, is no match for the wild beasts, tiger, or crocodile, none for the frost, none for the sea, none for a fog, or a damp air, or the feeble force of a poor worm—each of a thousand petty accidents, put here to die every day, is yet strong enough to subdue to his will these terrific forces, and more than these. His whole frame is responsive to the world, part for part, every sense, every pore, to a new element, so that he seems to have as many talents as there are qualities in Nature.

No force but is his force. He does not possess them; he is a pipe through which their currents flow. If a straw be held still in the direction of the ocean current, the sea will pour through it as through Gibeon. If he should feel the measure strength with them, if he should fight the sea and the whirlwind with his ship, he would snap his spars, tear his sails and swamp his barque; but by cunningly dividing the force, tapping the tempest for a little side-wind, he uses the monsters, and they carry him where he would go. Look at him; you can give no guess at what power is in him. It never appears directly, but follow him and see his effects, see his productions. He is a planter, a miner, a shipbuilder, a machinist, a musician, a seaman, a statesman, a lawyer, an owner, a persuader of men, a law-giver, a builder of towns—and each of these by dint of a wonderful method or series that resides in him and enables him to work on the material elements.

We are surrounded by human thought and labor. Where are the farmer's days gone? See, they are hid in that stone wall, in that excavated trench, in the harvest grown on what was shingle and pine-barren. He put his days into earthen from the distant swamps, the materials of which have been trundled about until it now makes the cover of fruitful soil. Labor hides itself in every mode and form. It is massed and blocked away in that stone house for five hundred years. It is twisted and screwed into fragrant hay which fills the barn. It surprises in the perfect form and condition of trees clean of caterpillars and borers, rightly pruned, and loaded with grafted fruit. It is under the house in the well; it is over the house in flakes, as it topples, and water-spout; it grows in the corn, it delights us in the flower-bed; it keeps the cow out of the garden, the rain out of the library, the miasma out of the town. It is in dress, in pictures, in ships, in cannon, in every spectacle, in odors, in flavors, in sweet sounds, in works of safety, of delight, of wrath, of science.

These thoughts no man ever saw, but disorder becomes order where he goes; weakness becomes power; surprising and admirable effects follow him like a creator. All these things are his, the wise merchant, by truth in his dealings, finds his credit unlimited, he can use in turn, as he wants it, all the property in the world, and first or last vast amounts pass through his hands—so a man draws on all the air for his occasions as if there were no other breather, on all the water as if there were no other sailor; he is warmed by the sun, and so of every element; he walks and works by the aid of gravitation; he draws on all knowledge as his province, on all beauty for his innocent delight, and first or last, he exhausts his use all the harvests, all the powers of the world. For man, the receiver of all, and depository of these volumes of power, I am to say that his ability and performance are according to his reception of these various streams of force. We define Genius to be a sensibility to all the impressions of the outer world, a sensibility so equal that it receives accurately all impressions, and can truly report them without excess or loss as it received. It must not only receive all, but it must render all. And the health of man is an equality of inlet and outlet, gathering and giving. Any hoarding is tumor and disease.

The Planet Mars.

To the Editor of the Banner of Light.

Much has been said and written during the past few months in regard to certain planetary bodies, say Mars and Saturn. The modern astronomers have lately discovered that Mars, like the planets Saturn and Jupiter, is attended with satellites; it is believed that the atmosphere of the planet Mars is very dense, and its being so swift in motion may be one reason why this discovery was not made a great many years ago. Had our forefathers one hundred years back had such powerful telescopes as we have at the present day, the probability is that the above discovery would have been made then.

The planet Mars entered the sign Pisces on the 7th of June, this year, 1877, and does not leave that sign until the 9th of December. The fact of Mars remaining six months in one and the same sign, takes place but once in a generation, and will not occur again during the residue of the present century. Mars being so long in the same sign made it very favorable for observation on the part of the modern astronomers, but it is more than probable that Mars has had these satellites for millions of years. It takes Saturn nearly thirty years in transiting through the twelve signs of the Zodiac.

From the early part of June until past the first week in December the two evil planets (astrologically speaking), are near together in the same sign, Pisces. We will examine these aspects and positions from an astrological standpoint: "The close conjunction of these two planets has been the cause of the great amount of crime that has taken place during the past few months—such as horrid murders and suicides, accidents, &c., &c., and it is not yet, I am sorry to say, that these troubles are at an end. He said to his wife: 'I have great mind to go and beg that man not to go to work, my dream haunts me so.' The wife answered that it was a foolish thought, which would only annoy the man, and was not worth mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, crushed out of shape and quite dead, was brought home."—*Boston Journal*.

THOMAS LISTER.

805 West 23d street, New York.

A NORTH-COUNTRY BELIEF.

Hanner Correspondence.

TO BOOK-READERS.
The attention of the reading public is respectfully called to the large supply of spiritual, reformatory and miscellaneous books which we keep on hand at the BANNER OF LIGHT BOOKSTORE, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by Lane in the past few years. For a full list of our stock, and for a full description of our works, form a copy of the "Banner of Light" and send it to the publishers, Colby & Rich, 150 State Street, Boston, Mass. We will also forward any of the publications of the Book Store at a discount.

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Notices of meetings, lectures, appointments, etc., should be forwarded to this office at least a week in advance of each week in order to insure publication. In the same week's edition of the Banner.
Inquiries from the BANNER OF LIGHT BOOKSTORE should be addressed to the publishers, Colby & Rich, 150 State Street, Boston, Mass. The publishers are not responsible for the contents of advertisements, or for the opinions expressed in the editorial department. The publishers are not responsible for the contents of advertisements, or for the opinions expressed in the editorial department.

We have received a copy of the "Banner of Light" and send it to the publishers, Colby & Rich, 150 State Street, Boston, Mass. We will also forward any of the publications of the Book Store at a discount.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1877.

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JOHN W. DAY, EDITOR.

Letters and communications for the Editors of the Banner of Light should be addressed to the Editors, Banner of Light, 150 State Street, Boston, Mass.

MODERATE SPIRITUALISM. The key which unlocks the mysteries of the past, explains the present, and demonstrates the future existence of man.

Special Notice to our City Patrons.

November 29th being the "Thanksgiving" appointed by duly constituted authorities, the Banner of Light Office and Bookstore will remain closed throughout the day. Those subscribers who are accustomed to obtain their papers at the office on Thursday A. M., will for this occasion be supplied on Wednesday, the 28th.

Our Public Free Circles.

No circles will be held at this office the last week in November (Thanksgiving week), but they will be resumed Tuesday, Dec. 1st, and continued as usual Tuesday, Thursday, and Friday. The public are freely invited.

The Law Always Works.

Why is India afflicted with famine and England compelled to tax her heavily for the relief of the suffering millions of that distant country? Plainly because England is accountable for it all, and but for her the inhabitants of the rich and populous districts of India would have been able to take care of themselves, as they had always done before. It is marvellous that such a statement should ever have to be made as this, that in one of the fairest and most populous parts of one of the richest and most powerful empires the world has ever seen, a terrible famine prevails. On the surface, it looks as if it was owing to the unparalleled density of the population, which has increased from the 100,000,000 at the beginning of the century to the 250,000,000 now subsisting on the soil. But there may be a reason far back of that, which it would be well to search for. It is possible that what we now witness in India is the outcome of the unwelcome law of compensation.

It is now more than a century ago that the East India Company, which was supreme in that far-off Asiatic peninsula, began to export opium from Bengal into China. The trade in opium increased rapidly, even as all vices spread by the power of contagion. It also brought in larger and larger revenues to the Company, by which their greed was stimulated the more and they were finally enabled to push their unbalanced business by the aid of government authority. There were three entire provinces in India which were given over to the production of opium, and the English Government enjoyed a monopoly in two of them. In the last fifty years the production of the drug has increased rapidly, while the revenue, of course, has increased correspondingly. The profits in 1872 were estimated at from three to four million pounds sterling a year, or fifteen to twenty millions of dollars.

Very soon matters took such a turn that the people of these large and rich provinces were no longer allowed the choice of producing opium or not, but were compelled by a forced combination of circumstances to raise the deadly poppy or starve. Their lands were measured, allotted to them, and controlled by the English Government, which paid them for their work. Of course, therefore, if these three provinces of India were devoted to the production of this drug they could not raise any food for the support of their population, and it had to be taken from what was raised by the people of other provinces, who generally produce no more than is sufficient for themselves. This fact alone accounts at once for the short supply of which complaint has been made within the past few years, and likewise for the famine from which the crowded population is suffering. And by the unerring law of compensation, which is clearly the law of God, England to day is summoned by a dire necessity to pull out of her pockets for the relief of the people of India the millions she had stuffed into them as the profits of this iniquitous opium trade.

It is well remembered, too, that England went to war with China because the Emperor obstinately refused permission to import the drug within the Chinese borders. He declared it a contraband article from the beginning, and the denunciation has never since been removed. He was forced at last to confess his inability to keep it out of the Empire because of the superior strength of Great Britain, but he has steadily declared that nothing would induce him to derive a revenue from the vice and misery of his people.

What a rebuke is this from a heathen nation to a Christian! At one time some twenty thousand chests of this contraband opium fell into the hands of the Emperor's officials, worth nearly twenty millions of dollars, and it was all made worthless by them and thrown into the sea.

This the English government could not submit to, but at once brought all its power to bear to

break the spirit that in a heathen breast was too lofty to be met by the calculating spirit of a Christian ruler. The opium war, a war which no less a man than Ex-President John Quincy Adams in this country defended, was waged against China by England because the revenue from opium had become so important an element in her financial system, and the government machinery could not be run without it. Upon the destruction of the contraband drug by the Chinese authorities Great Britain made haste to equip vessels of war and send out troops, by the aid of which she finally forced a treaty on China, the terms of which required that five of the principal cities of China should be thrown open to British trade and residence, under certain restrictions which should be satisfactory to the English as well as to the Chinese, and the island of Hong Kong was ceded outright and forever to the Queen of England.

Here is a strip of modern history, made by a professedly civilized nation, in which the spirit and methods of the Christianity of modern times are sharply contrasted with those of so-called heathendom. Who says that a nation which behaves under these circumstances as the Chinese nation has done is a heathen nation, and insists that its tyrant is the Christian one? If such is to be the way in which titles are distributed, let us by all means pray to be called heathen! But the curses of England are coming home, like chickens, to roost now. Her wrong done to China as well as to India she is being forced to pay roundly for, and the urgency of meeting such a payment, conjoined with the decay of her manufacturing industries and foreign trade, may prove to be the fatal turning point in her career where her boasted greatness is to be toppled down in a great ruin. It ought to be easy to see from this that it pays best to do what is always just and right.

The Indian Wars.

Day by day the confession continues to be made, that all our troubles with the Indians come from our not keeping our simple promises to them. It crops out in the speeches made in Congress, in the churches and church conventions, and in the columns of the press. The recent surrender of Chief Joseph, of the Nez Percé tribe, has supplied the occasion for a number of these effective commentaries on our treatment of and dealings with the red men. It is freely acknowledged that at least in this instance we are wholly without excuse or provocation. "Few white nations or colonies," remarks one journal, "would have endured patiently the wrongs that were put upon the Nez Percé, who had always been honorable so far as their rights went in the observance of treaties with the United States. They started a war that was hopeless, it is true, but their courage and keen sense of wrong are none the less to be doubted on that account. After they had started it, Chief Joseph maintained the struggle in a desperate but mainly honorable manner. He permitted cruelties to be inflicted, but never where he did not have reason to suspect that the victims were giving aid and comfort to his enemies. He did no more cruel acts in a general way than he could quote as good military authority as Gen. Sheridan for; while, on the other hand, many soldierly courtesies and many humane attentions were bestowed upon wounded soldiers of the United States. A tribe so near the civilized standard of humanity and decency believes all theories of the Indian's total depravity. Chief Joseph has done better than we had a right to expect, considering the examples that have been set him. Of his fighting and strategic ability nothing need be said. They have spoken for themselves. While we regret the fallen in this unnecessary struggle, we do not see how our Indian enemy can be condemned in the hearts of the American people. He has shown himself a leader endowed with commanding qualities far beyond most of those enjoying equal authority."

A leading New York daily sums up a review of this war in the following language:

"So ends the Nez Percé war—a war gallantly fought, but a costly and sanguinary blunder. A peaceful, non-trading chief, who, after being wronged in other ways, had been peremptorily ordered to go upon a reservation where he did not belong, was thus goaded to the war-path. Our troops have pursued him and his allied chiefs with fires, energy, and have fought him most gallantly, being met by an energy as tireless, and a bravery even more desperate than their own. The skill and courage with which Joseph, White Bird, Looking Glass, and their Nez Percé warriors have conducted this campaign are unsurpassed in our Indian annals.

As to the fate of Joseph, much must depend on the terms of surrender. But even supposing it to be unconditional, he and his men deserve the treatment of foes, not of felons. By refraining from cutting and mutilation, by their frequent release of women and children, and sometimes even of unarmed citizens, they have set an example in Indian warfare which should earn them consideration. If they have inflicted terrible losses on our troops, it was in a war for their homes and what they believed to be their rights. We rejoice that this slaughter is over; but the fate of Joseph and his Nez Percés should not be that of Capt. Jack and his Modocs."

This is the simple and straightforward language in which Chief Joseph made his surrender to Gen. Miles: "Tall Gen. Howard I know his heart. What he told me before, I have it in my heart. I am tired of fighting. Our chiefs are killed; Looking Glass is dead—the old men are all dead. It is the young men who say Yes or No. He who led on the young men is dead. It is cold, and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are; perhaps they are freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs; I am tired. My heart is sick and sad. From where the sun now stands I will fight no more forever."

The London Spiritual Magazine for November has come to hand, well filled with able articles treating on the vital issues of the day. Among its table of contents we notice one of John Wetherbee's contributions to the Banner (though not credited) with the title, "Vital Use of Spirit-Power Phenomena." J. Enmore Jones's essay, "Mesmerism: Human Soul Power," is very interesting. This magazine is worthy of liberal patronage.

A. E. Newton, Esq., of Ancora, N. J., paid us a visit last week, and we are glad to perceive that his health is very much improved. He looks fresher than we have seen him for years. He has for some time past rested from literary labor and turned his attention to farming, and the temporary change of occupation has evidently advantaged him physically.

Amory Hall Meetings.

Sunday afternoon, Nov. 18th, Cephas B. Lynn addressed a good audience in Dr. Gardner's course at this hall, appending yet another to the list of thoughtful and really valuable discourses which he has pronounced since the commencement of his present engagement in this city, and which have invariably won the warmest encomiums from his hearers.

The speaker said substantially: The human mind instinctively seeks an explanation for all visible phenomena. The mysteries of nature are fast being dissipated. The beneficent reign of inflexible law is now almost universally conceded. We are living in a paradise of matter. It is eminently proper that we should familiarize ourselves with our earthly home. But we do not live here forever. We seek knowledge of the spiritual life. By the method of induction we apprehend truth relative to the world of matter. The soul, however, in the realm of spiritual things, sears aloft on the mount of vision, and proclaims great truths. The arbitrary processes of external reasoning are transcended. We call it intuition. In our day this method is open to a great deal of criticism. And justly, too, whenever that method is affirmed to be the only true course to pursue. It is a legitimate method—but it is only one of many ways to find truth.

And yet it is safe to say that from the soil of the soul the cardinal declarations of universal religion have sprung. Low grades of civilization have been impotent barriers against the manifestations of man's spirit in that direction. We call it intuition. The historic faiths have come in regular order to corroborate, each in its own way, what the voice of the soul had announced.

Now, I shall speak to-day of a phase of one of the great religions—Liberal Christianity. The theme should be approached with becoming reverence. The true liberalist will pursue such a course. Back of every doubt there should be an earnest prayer. Christianity is a normal development of the religious idea. We explain its rise and career from the same general premise, that we apply to other historic faiths. The supernatural is being driven out of the thought of the century. Whatever happens is an orderly sequence—that is the new gospel. We are familiar with the career of Jesus. His imperial sentences ring down the centuries. And yet he is the most misunderstood character of history. It took heron to see a Christian in the early days. Think of the gatherings at Antioch, Ephesus and Jerusalem. In time Paul's genius molded the new faith. On and on it went. Eclecticism finally rose. The simple utterances of Christ were covered up by theological machinery. To-day, Christianity is a magnificent piece of mechanism.

The world's progress is not conducted by any set method. One prominent instrumentality is a revolt against established precedents. Buddha protested against a caste. Jesus did his work in his way. But that was not the end of things. By and-by Luther came along with his revolt. Luther did not finish the business. In our day there is a reaction against the superstitions inside the church, and it has developed what we call Liberal Christianity. The movement is an effort to divest Christianity of its supernatural cloakings. It speaks wisely of the study of the Bible; it presents Jesus as a friend and brother; it puts personal, spiritual excellence as the main requisite to salvation; it leaves the choice of sect to the individual, and no questions are asked.

Now, do we credit this growth inside the Christian church? Are we so frightened by the term "Christian" that we are oblivious of this grand advance? Are we narrow and partisan? or are we broad and philosophical?

Mr. Lynn then eulogized the leaders of Liberal Christianity. He did not agree with them on certain theological points, but he could see that they were doing a good work. The lecturer further considered the discussion over the term "Christian." Much valuable time had been wasted on this question which was neither vital nor fundamental. So long as good works were accomplished we should be indifferent as to the name attached to such meritorious labors.

The function of Liberal Christianity, then, was to destroy the superstitions of Christianity; to exalt the simple and majestic utterances of Jesus above creed or ceremonial. Let us rejoice over this work. And yet let us remember that we must not be lulled into slumber in Liberal Christian churches. Attend them, support them, cooperate in all things, but remember that, in the last analysis, Liberal Christianity is only a reflex wave from the world of free thinking outside the church. It is not a finality. It has no specific vitality of its own; it does not possess concrete ideas to stand as the basis of a new philosophy.

Our task should be to popularize the philosophical side of the word Spiritualism. The world will come to a spiritual philosophy of religion in due time. We must not halt. Credit Liberal Christianity with all it is worth; but remember that it is only a door leading into a realm of pure philosophy, where historic titles do not throw a shadow; where freedom is actualized; and where the phenomena of the spiritual nature of man are studied and recognized as legitimate data. Brethren, glad on the armor and go forth, pioneer like, into new fields, sounding the clarion notes of progress.

In the evening the exercises were continued with interest and profit, the best of feeling pervading the audience. Mrs. T. Barnard and Mr. Henry C. Lull sang "Something Sweet to Think of," the melody was also made by Dr. H. F. Gardner in addition to the lecture of Mr. Lynn, and the meeting closed with singing "In the Sweet By-and-By," the people joining in the chorus.

NEXT SUNDAY

Mr. Lynn will close his engagement in Boston and transfer his energies to other localities. It is needless to say that this indefatigable itinerant will carry with him from Boston the warm friendship and appreciation of all who have listened to his lectures; and we fear the Spiritualists of this city who fail to attend his closing discourses on the afternoon and evening of the 25th will find cause, when too late, to regret such remissness. He speaks in East Dennis, Mass., the first Sunday of December, in Stoneham the second and third Sundays, in Salem the fourth and fifth, and during January in Philadelphia, Pa.

M. Milleson's Spirit-Picture.

The picture, "Death and Ascension of Little Violet," to which reference was made in a recent issue of this paper, was again visited by a select circle of friends Monday evening of this week, at the parlors of Mrs. Clara A. Field, 17 Hayward Place, Boston, upon which occasion the artist discoursed at length concerning the delineation of the *Higher Law*, as shown by the spiritual body of Little Violet rising triumphant over the thralldom of earth.

This picture will be shown at the above place every evening of this week, and Sunday afternoon next, Nov. 25th, from two to four o'clock. Photographs will be sold at the Banner of Light Bookstore: 14x16, \$1.50; 10x12, 75 cents; cabinet, 30 cents; sent to any address at above rates.

Do not Fail to Read

The current installment, on our first page, of Dr. Joseph R. Buchanan's exhaustive and pertinent essay on "The Psycho-Physiological Sciences and their Assailants."

Read the announcement on our fifth page concerning the new work, "VISIONS OF THE BEYOND, by a Seer of To-day," which has just been issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston. We shall advert more fully to the volume in due season.

One of the Most Cheering

Of the many signs which are in our times making glad the heart of the well-wisher of humanity is to be met with in the constantly improving tone of the secular press, on matters of morality, science and the application of unbiased reflection and fearless analysis to the unraveling of the creed—and its tangled skein wherein are involved the bearings of every-day life in this stage of being upon that other existence to come which is in reality but a continuation of this, though by the church and its votaries it is still invested with those "miraculous" and improbable characteristics which have proved the stumbling-block of human reason for centuries.

Dividers of the papers issued in various parts of the country are evidently possessed of editors who are head and shoulders above the dim region of popular prejudice and cramping bigotry, and who are able in consequence to take in a wider range of vision, to apprehend, and indeed to embrace more expanded views of man and his destiny. This gradual outbroadening of sentiment is specially traceable in those papers which possess an independent character in all questions (local, political, etc., etc.) which they touch upon, showing that it is the result of good thought seed sown on receptive ground, and not the exhibition of a mere sporadic springing out after new or exciting topics to attract readers to their columns.

In this worthy list of free and analytical minds we have long been pleased to record the editors of the Gardner (Mr.) Home Journal—Messrs. H. K. Morrell & Son—who have never flinched, when occasion offered, from speaking a good word for truth and progress, leaving the personal results of such action to take care of themselves. This paper has just added another evidence of its fearlessness to those already made manifest, by a column leader, in which the writer most effectually disposes of Rev. Joseph Cook, of "Monday Lectureship" notoriety, to whom he refers in commencing in the following forcible dictation: "The more we read of the writings and talkings of the Rev. Joseph Cook, the more we are convinced that he is the prince of gas-bags, and the boss in the use of verbose twaddle and high-sounding inanities." He then proceeds to quote various selections from a sermon by this would-be theologico scientific dictator, as printed in the Independent, and replies to each in detail in a manner at once keenly satirical and yet argumentatively unanswerable. The lecture or sermon (?) in question is the one concerning "The Rocks of Spiritualism," to which we editorially referred two weeks since. In conclusion, this uncompromising critic of the voluminous Joseph justly sums up the matter as follows:

"If the reader will put these extracts together he will have them just as they were reported; and if he has not then got enough of the Rev. Joseph Cook, he will find about seven times as much just such trash in the article we took this from. And such are the men who are 'reconciling science and religion,' by denying the well known phenomena of every day life, and ignoring what any man who really wants to know the truth should study, and discharging the very religion they propose to teach."

An Unique Volume.

Under the attractive title of "THE LAZY LAYS, AND PROSE IMAGININGS," Mr. William H. Harrison, editor of The Spiritualist, London, has "written, printed, published and reviewed," as the title-page frankly submits, a handsome little volume in prose and verse, but principally the latter. Mr. Harrison is an attractive writer as well as a liberalist of distinction, and on these fair pages stamps all the peculiarities of his mind. In addition to the miscellaneous poems and prose writings, there are the Wobblejaw Ballads, with occasional prose interpretations interspersed. Some of the pieces are as follows, the titles suggesting their true character: The Lay of the Lazy Author; The Lay of the Newspaper Editor; The Song of the Pawnbroker; The Castle; The Lay of the Fat Man; The Poetry of Science; The Lay of the Broad Brimmed Hat; St. Bride's Bay; The Lay of the Market Gardener; Fast Falls the Eventide; Our Raven; Materialistic Religion; The Song of the Mother-in-Law; and, The Angel of Silence.

The "Wobblejaw Ballads" are six in number, and one of them describes "General Grant's Reception at Folkestone." As usual in such cases, humor and pathos flow side by side in the same current in the author's nature, so that one moment we find ourselves smiling over the most rattling and rollicking measures, and the next moment seriously engaged with the reflections excited. It is a volume of miscellany that will make a good many honest friends.

C. E. Watkins.

The celebrated medium for independent slate-writing, was, at last accounts, about to take a short respite from labor, making his headquarters at Northampton, Mass. He has been measurably successful as to business, of late, in New York, and has given full satisfaction to his sitters. We are informed that not long since a message in Chinese characters was written on a slate for one of his patrons.

While we were in New York recently we visited Mr. Watkins for a séance. Holding the joined slates in our right hand, with the left in Mr. Bacon's right, while W. held Mr. B.'s left hand, after several gesticulations Mr. Watkins said: "There are two spirits writing on the slate, I know, for I feel distinctly two influences at work." Sure enough, upon opening the double slate, which we had previously critically examined, and *knew* there was no writing on either side, two messages were legibly written—one to myself, of a personal nature, and the other addressed to Mr. Bacon, in different handwriting and with another signature, the purport of which was fully understood by Mr. B. This, to our view, was as conclusive evidence that an unseen supersensual intelligence did the writing in the presence of the medium as that given in a similar manner in presence of the English medium, Dr. Monck, lately described by Prof. Wallace in The Spectator, which we have recently quoted.

We have just received from Dr. Stone a fresh supply of that fine work, "The New Gospel of Health," which we offer both in cloth and paper to meet the desires of purchasers. This most valuable progressive work upon health and the laws of vital magnetism governing the human organism should be possessed by every person in the land.

PAINE HALL.—The able and popular female Liberal lecturer, Miss Susan H. Wixon, will speak in Paine Hall, Boston, next Sunday afternoon.

Read the card of D. Doubleday on our fifth page.

Henry Slade's Work in Denmark.

The following letter from the agent of this worthy and reliable, though at the same time much persecuted medium, will be scanned with interest by our readers:

To the Editor of the Banner of Light:

When I wrote you from Fuzsling I had no idea that we should remain so long in Denmark. Last Monday, the 23d, we came up here, where we are breaking ground in the cause of Spiritualism by introducing the phenomena through Dr. Slade's mediumship.

It may be interesting to you to learn that writing in the Danish language is sometimes obtained at the sittings. Yesterday a captain belonging to the army here came in with a slate just purchased, and had a sitting. In addition to the usual manifestations there was a message in Danish written on his slate, which he carried away with him. This message was written in the form of a spiral, commencing at the outer edge of the surface of the slate, and closing at the centre, where it was signed "Wm."

At another sitting with a gentleman last evening a small bell was placed on the table by him. While he and Dr. Slade were both looking at it, it would rise up from the table and ring. Finally it sailed off and fell some distance from them on the floor. On Owasso's being asked to pick it up, it soon came flying back to the table again.

The only notice we have received by the press of Denmark is a scurrilous article, mostly culled from London journals, which first appeared in a paper published at Nykøbing. This article has been copied by other Danish journals.

Wherever we go we find the public mind prejudiced against the Doctor from having read only one side of the case (Lankester vs. Slade), as published in the secular papers. But so far, on acquaintance with him, the verdict is not favorable to Prof. Lankester. To the Danes belongs the credit of being as thorough and critical in their investigation as any people we have ever met with.

Almost every sitting has been under strict test conditions, so the genuineness of the phenomena is almost universally admitted by those who have witnessed them. To constantly meet this almost overwhelming skeptical element is often too great a tax on the mental powers of Dr. Slade, since he has never fully recovered from the shock his nervous system received in London.

We are to leave here next Wednesday, via steamer to Stettin, en route for Berlin. From there we hope to go on to St. Petersburg.

FRATERNALLY,
J. SIMMONS.

Hotel d'Angleterre, Copenhagen, Denmark, Oct. 27th, 1877.

P. S.—Since writing the above Dr. Slade gave a sitting to two gentlemen of the press, one an editor-in-chief. They obtained English, French, and Danish on a slate, which they carried away.

Joseph John.

Who has now passed from the narrow range of opportunity vouchsafed to the artist on earth to the grander facilities for the outworking of the ideal which are afforded by the conditions of spirit-life, has left behind him as souvenirs of his brief work-day among men, several pictures which will continue in the domain of the household to call up his memory when many of the at present better known members of his profession will have lost their hold on the popular recognition.

We have used the term "in the domain of the household" advisedly, for the paintings of Mr. John, brought down from the canvas to the plate of the engraver on steel, have had relegated to them a wide popular circulation, and are to be met with on the home-walls alike of the rich and the poor—expressing as they do varied instinctive longings which are common to the human soul under whatsoever conditions it may be found.

COLBY & RICH have for sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Montgomery Place, Boston, several of these sterling pictures. In the list may be enumerated "THE DAWNING LIGHT," a beautiful and impressive lining representing the "Birthplace of Modern Spiritualism," in Hydeville; "THE ORPHANS' RESCUE," which in clear portraiture lifts the veil of materiality from beholding eyes, and reveals the guardians of the spirit world; and "LIFE'S MORNING AND EVENING," an art poem in allegory.

These choice engravings have had an extensive sale, and have found admirers in nearly every State in the Union. They can be sent by mail, without fear of damage, (through the use of rollers) and are respectfully recommended to the attention of those who do not already possess copies of them.

Rev. O. B. Frothingham on Spiritualism.

A correspondent writes us from New York as follows, under date of Nov. 13th:

"Mr. Frothingham on Sunday, Nov. 11th, delivered a very remarkable sermon on Spiritualism, its place, use and abuse. Near the close of the discourse he said that Christianity had reached its zenith and was now on the decline. This might seem untrue to some, but not so to the prophetic soul. There is, said the speaker, Spiritualism; a religion without a creed, an organization, a clergy, a dogma or a hell, but with a firm faith in man, in the order of Nature, in a spirit-world and in God, which is silently honey-combing Christianity to its very core. There is the religion of humanity, with its thousands of adherents, the religion of science, with Tyndall, Huxley, Spencer, laying the foundation for a new faith, and there is the religion of evolution distilling sweet music; all these will yet drive Christianity from the field, and it will become only a religion of the past.

The way in which he alluded to Spiritualism was such as to show that if not a genuine believer himself, he has a profound respect for this faith, and looks to it to prove the existence of the spirit-world if it is to be proved. It is well known that at least half of Mr. Frothingham's society are Spiritualists."

The Nursery.

The best monthly magazine for children under ten years of age is unquestionably "The Nursery," published by John L. Shorey, Boston, and sent, free of postage, for \$1.60. It is beautifully illustrated and very carefully edited. "The Nursery" is now in the tenth year of its prosperous and useful existence, and, though many competitors have sprung up, it continues to distance them all in circulation. It is to children what "Harper's Magazine" is to adults. We really know of no better and more profitable present for a child beginning to read than a year's subscription for "The Nursery." Coming monthly it will be a continual reminder through the year of the donor's good will.

Mrs. Olive Richmond, wife of Thomas Richmond, passed to the higher life from her residence in Chicago, Ill., Nov. 1st, aged seventy-eight years. For twenty-two years she has been a believer in Spiritualism. Mrs. Cora L. V. Richmond delivered a memorial address of her life and demise, in Grow's Opera Hall, Sunday morning, Nov. 4th.

The St. Louis Liberal League met Sunday, Nov. 11th, and secured a temporary organization by electing R. Peterson President, and Thomas J. Stanton Secretary.

Foreign Items.

Henry Slade's address in Berlin will be "care of H. Liebling, 5, Hedemann street, S. W."

Mr. Willie Eglinton, the renowned medium, has returned to London, where he is holding sances.

A Society of Spiritualists has been formed in Copenhagen.

M. Aksakof has returned to St. Petersburg improved in health, after a prolonged sojourn in the Caucasus.

The young Duke of Leuchtenberg, nephew to the Emperor of Russia, has returned from the seat of war to St. Petersburg. No news has reached England of late of Prince Wittgenstein, who has been in the midst of the hottest fighting in the Shipka Pass.

At the next council meeting of the National Association of Spiritualists, London, a matter of no little public interest will be brought forward. Mr. Stanton-Moses will raise the question whether any sances under the auspices of the Association shall be allowed to be held in the dark.

In an explanatory letter to the London Spiritualist, Rev. Frederic Rowland Young, of Swindon, closes with this emphatic declaration: "At the same time, I should just as soon think of calling in question my own personal identity, or the continuity of that identity, as of questioning the reality of spiritualistic phenomena. I am sure, I may say I know, as far as a human being may be said to know anything at all, that what we call the dead do communicate with those whom we call the living, do sometimes show themselves palpably, and in other ways give convincing proofs that they still live. Yes, I am still a Spiritualist, and not only am not ashamed of it, but glory in it. But I am a Christian Spiritualist, and expect to be so to the end of the chapter."

THE MATERIALIZATION OF A SPIRIT.—The time seems to be gradually approaching, says the London Spiritualist, when cabinets will be abolished, and materialization phenomena be presented more than has hitherto been the case in the light. We have received, it affirms, the following letter:

14, ADELAIDE ROAD, N. W., Oct. 29th, 1877.
SIR—At Mr. Williams's sance, held in his rooms, 61 Lamb's Conduit-street, on Saturday evening last, the spirit "John King" favored me by inviting me into the cabinet, to see him and his medium at the same time.

I accordingly entered the cabinet, and standing by the side of the spirit, in fact touching him—his form and features being distinctly visible by the light of the "lamp" he held in his hand—I also saw the recumbent figure of Mr. Williams in a corner of the cabinet.

After satisfying myself that John King and his medium were two distinct individuals, John dismissed me with a friendly shake of the hand. His hand felt precisely similar to that of a living man.

I may add that, while standing by John King's side, he spoke to me several times, asking me if I could see his medium.

G. H. PORTER.
A SEANCE WITH MR. WILLIAMS.—The Baroness Adela von Wey (Countess Wurmb) writes from Gombitz, Austria, as follows: "During our visit to London, the Baron and myself were much contented with our sance with Mr. Williams. The spirit (John King) appeared and dissolved before our eyes six times. I recognized him to be exactly the same John King whom I often saw clairvoyantly in my water-glass. He said, 'Do you recognize me? I often come to your water-glass.' All the time John King's form was out and speaking to us, we heard Mr. Williams moaning inside the cabinet. From our experiences we have full trust in these excellent mediums—Dr. Slade and Mr. Williams."

Complimentary to the Keenes.

A correspondent writes: "Amory Hall was packed full on the evening of Thursday, Nov. 15th, of spiritualistic people to pay their respects to these remarkable test mediums, who for the past two or three months have been winning their way into public favor, coming here as strangers, and now leaving as celebrities. This meeting was started by a few of their friends, headed by J. B. Hatch, of the Boston Lyceum, as a complimentary gathering for the benefit of these mediums at the close of their visit in this vicinity, and intended to be significant of their general appreciation, and so it proved to be.

On the occasion, Mr. Hatch, acting as chairman, made some introductory and explanatory remarks, and after short recitations by two of the Lyceum scholars, speeches were made by Dr. John H. Currier, Henry C. Lull, the trance medium, Dr. Charles Main, and John Wetherbee, Esq. The platform was then turned over to the beneficiaries, and Edwin, the elder brother, spent about an hour in his happy and successful way of giving tests from spirits to persons in the audience. When he had finished he read a few messages of the same nature which his younger brother had written under influence while Edwin had been doing his part as described.

Mr. Hatch then said that Dr. Currier would finish his speech that he had begun earlier in the evening, which *adieu* proved to be a presentation speech happily worded, when the Brothers were recipients of a gold-headed cane for each, and each also received a velvet coat of many colors, which had been unexpectedly prepared for them. The table on this occasion was covered with flowers, which were also included as an undivided gift from friends taking an interest in them and the occasion.

Mr. Edwin Keene responded for himself and brother in a very neat speech, which closed the happy occasion. The Brothers, as well as the large audience, seemed to enjoy the occasion very much."

Paine Hall Building.

On our 6th page will be found the card of J. P. Mendum and Horace Seaver, of the Boston Investigator, wherein they state their plans for the future concerning the building. We wish them, indeed, every success in their efforts to have this edifice "remain as a lasting monument to the noble hero in honor of whose name and memory it was erected." Any amounts forwarded to their address at the office of the Investigator, Paine Building, Appleton street, Boston, will be thankfully received by them, and scrupulously devoted to the good end in view.

By a card in another column it will be seen that Mrs. R. K. Stoddard and her son, De Witt C. Hough, physical, materializing and mental test mediums, will hold a sance Sunday evening, Nov. 25th, at New Era Hall, 176 Tremont street, Boston. Mrs. Stoddard, being already known to the Spiritualists of this city, needs no introduction at our hands.

Movements of Lecturers and Mediums.

Frank T. Ripley is at present in Buffalo, N. Y., address 123 Eagle street—and would like engagements to lecture and give tests in public audiences at reasonable terms. He goes to Cleveland, O., soon, to fill an engagement. His address while there will be 51 Rockwell street.

William Alcott has just closed a very pleasant course of eight months' labor with the Spiritualists of West Cummington, Mass., and would be glad to respond to any calls to speak for spiritual societies during the winter. Address him at Buckland, Franklin County, Mass.

Mrs. Sarah A. Byrnes-Snow will answer calls to lecture. She would like to make engagements for the coming winter. Address her care of E. N. Snow, Chicopee, Mass.

Mrs. Lydia A. Pearsall, of Disco, Mich., recently delivered an interesting lecture on Spiritualism, in Virginia Hall, Westfield, N. Y., which was listened to by a very large audience.

Mrs. Clara A. Field, trance, test and business medium, and a speaker of merit and worth, has of late been kept closely at home by a severe illness, which necessitated not only the relinquishment of her engagements as a lecturer, but a cessation from labor of any kind. We are happy to announce that she has now fully recovered her health, and has again resumed business in her specialty. She would also like to make engagements to lecture at reasonable distances from Boston. She combines with her addresses the unique ballot test, as witnessed in the presence of Charles H. Foster, Ada Hoyt Foye, and others, and societies needing a speaker will do well to consider her claims. Address her at 17 Hayward Place, Boston, Mass.

George C. Waite, of Maine, commenced a course of lectures at East Princeton, Mass., on Sunday, Nov. 18th, on "Bible Spiritualism." Mr. Waite would like to make engagements in the vicinity of Princeton. Address him at the office of The Word, Princeton, Mass.

J. Frank Baxter spoke in Milford, Mass., Monday and Tuesday evenings, Nov. 12th and 13th; in Natick Thursday, 15th; in Haverhill Port Sunday, 18th. He speaks there again next Sunday.

Mrs. E. K. Gibbs, clairvoyant and healing medium, is practicing at Palmsville, Ohio.

Bishop A. Beals has just filled an engagement of two Sundays at Battle Creek, Mich., where he found a well organized society. He is engaged to speak in Kalamazoo the next two Sundays, when he will go to Sturgis for the first Sunday in December; from thence to Montague and Grand Rapids, Mich., so a correspondent informs us.

Capt. H. H. Brown, accompanied by Vandercook, the singer, spoke at Lowell, Mich., Nov. 4th; at Saranac, Nov. 8th and 11th; at Battle Creek, Nov. 12th; at Plainwell, Nov. 18th; at Hammond, Nov. 20th. The Captain begins a course of six lectures in Lowell the 25th. This will be his last engagement in Michigan. December 1st he leaves for Indiana. Mr. Vandercook accompanies him. Address them till Dec. 8th at South Bend, Ind., care of Dr. E. H. Denslow. They will make only a few more engagements north of St. Louis.

Warren Chase lectures for the San Francisco First Spiritual Union during the Sundays of November, and in San José week evenings. Address San José, Cal., till further notice.

Dr. Dean Clarke writes: "I have been in Oregon six weeks or more, and think I shall stay at least all winter. I lectured a month in Portland. My watch-word is 'Onward and Upward' still. Truth and spirituality will yet prevail. My present address is Portland, Oregon. I am traveling over the great Willamette Valley, in which I hope to establish a circuit for lecturing. My health is not firm, but my spiritual powers increase, if anything." We wish him success in his laudable efforts. He is a worthy and sincere man, and deserves well at the hands of the liberal element wherever he may go.

The Haverhill (Mass.) Publisher says, "Mr. J. Frank Baxter spoke in Georgetown recently, going there under the patronage of some of the chief men, not of the Nicodemus family, of that thrifty, patriotic and philosophic town. They came up here [to Haverhill] to listen to him, and they would hear more of him."

We would call the attention of our readers to the advertisement on our fifth page of "2000 Women and Men Wanted."

THE DREAM OF ST. THERESA.

Have you heard of the dream that she had—Theresa the saintly?

Come, listen, ye good and ye bad! And heed it not faintly.

A weird, awful woman she saw, And wondered what brought her; In one hand she bore flaming straw, In the other hand water.

"Where bound?" asked Theresa. "Oh tell?" This answer was given: "Theresa, I go to quench hell, And then to burn heaven."

"But why," asked the saint, "do you make So wild an endeavor?" "So that men, for His own holy sake, May love God forever."

—Epics Sargent, in *Lippincott's Magazine*.

THE SUNDAY FREEDOM MOVEMENT seems to spread. Only lately the agitation in Queensland was noticed in your columns, and since then the movement has sprung up in Tasmania, where Mr. David Murray moved, in the House of Assembly, "that, in the opinion of that House, it would tend to stimulate and elevate the public taste for healthful recreation, if public libraries and museums were opened between 1 and 5 P. M. on Sundays." The motion was seconded by Mr. Meredith, Colonial Treasurer, and supported by several members; but it was decided to withdraw the motion, in order to bring it forward again when the estimates come under consideration. The result will be looked for with interest by many in this colony, as well as by those on the spot.—*Melbourne Correspondent of the Maryborough Advertiser (Australia).*

While Rev. Mr. Merriam cannot promise to teach the doctrine of eternal punishment, Prof. Miliken of Columbus, O., withdraws from the Presidency because he no longer holds the standards of the Church "for substance of doctrine." Commenting upon these instances the Christian Union says: "Evidently before long the Christian Church must decide which it cares most to retain, its oldest standards or its newest men, creeds of the seventeenth century or heads and hearts that think and beat in the nineteenth." We think the people—those whom the Church was established to save—have decided already, and decided rightly; but in such matters the Church ought to be a leader rather than a follower.—*Boston Post.*

We learn from the last Boston Investigator that Mr. Horace Seaver, its able and worthy editor, was waylaid on his road home from his office, by some unknown party, and knocked down with a slung-shot. The object seemed to be murder. Was this some "Christian at work," a la mode the pious lynchers of Dr. L. J. Russell? We are glad to state that the assassin did not accomplish his purpose.—*Common Sense, St. Louis, Mo.*

Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hall, 176 Tremont street, on 2d and 7th precincts, Dr. H. F. Gardner, Manager. This course has no business relation to our connection with the C. P. L., Cephas B. Lynde will lecture at home and evening during November.

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

EXOLIS HALL, 68 Washington street.—Test Circle every Sunday morning at 10 1/2 A. M. Inspirational speaking at 2 and 7 1/2 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 720 Washington street.—Public Circle for tests and speaking are held in this hall every Sunday at 10 30 A. M. and 2 30 and 7 30 P. M. Several reliable mediums always in attendance. Good music singing provided.

LYTHIAN HALL.—The Ladies Aid Society holds its meetings regularly on the afternoon of Friday of each week at this hall, 125 Tremont street. Social in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTOWN.—Evening Star Hall.—Spiritualist Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. C. B. Marsh, Manager.

Amory Hall.—On the morning of Sunday, Nov. 18th, the session of the Children's Progressive Lyceum was interesting and largely attended. The services indicated in the Manual were gone through with in regular order, and the following exercises combined to furnish a programme in which practical use and intellectual enjoyment happily blended. Song by Miss Wynne, accompanied at the piano by Miss Murphy; recitation by Mary Waters; song by Mr. Fairbanks and daughters, Grace and Beulah; recitation by Jennie Becknell; song by Minnie Day; recitation by Ella Carr; song by Josie Adams; song by Saunders sisters; recitation by Master Harry Bates; song by Nellie Thomas; reading by Lizzie Thompson; recitation by the Conductor, J. B. Hatch; remarks by Mr. S. G. Fuller, of Trenton, N. J.

An Evening with the Poets.—Popular readings by Miss Lucette Webster, assisted by E. D. Sticker and John P. Endres, Jr., (Quade) additionally pleasant by vocal and instrumental music from Fannie L. Wynne and Carrie Hopkins) will be rendered at Amory Hall, Tuesday evening, Nov. 27th. Admission 25 cents. Pecuniary proceeds to go to the benefit of the Children's Progressive Lyceum. The tickets, which are now printed, will be held at Amory Hall, reduced great credit as to mechanical execution of James F. Albion, of Charlestown District, who prepared them for the School.

Rochester Hall.—A largely-attended entertainment was given at this place on the evening of Friday, Nov. 16th, in honor of the Ladies Aid Society, which meets regularly at Lythian Hall, Tremont street. The use of Rochester Hall was donated to the society for the evening by Mrs. Nellie Nelson, the well-known test medium, whose office is in the building. Music by an orchestra directed by D. C. Hall, select readings by Miss Lizzie Thompson, Miss Carrie E. Hopkins, and another young lady whose name did not appear, songs by Little Corinne Kimball, Miss Ida M. Foster, Mrs. T. Barnard, Mr. George Appleton, and others, and the laughable effects of the "Martineti" Brothers, made up an array of attractions which evidently gave simple pleasure to the audience. Dancing from 10 to 12 closed the entertainment. If arrangements may be trusted the finances of this worthy society were sensibly improved by the venture.

Engle Hall.—J. S. Loucks, of Potsdam, N. Y., gave an interesting inspirational address Sunday morning last at this place, supplementing the same with a short narration of his experiences at his home with the physical manifestations by the invisibles.

In the afternoon Mrs. Hettie Clark, of 57 Dover street, officiated as the mouthpiece of the angel world, and a very able and interesting address was given upon the passage "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

In the evening Mrs. Clark again occupied the platform, and was controlled by three different intelligences, one of them purporting to be our lately arisen brother, James H. Harris, the personation being so complete that those who knew him best did not doubt the identity of the spirit. The remarks by the other two intelligences were interesting and instructive.

Charlestown District.—Evening Star Hall.—Sunday, Nov. 18th, a very interesting meeting was held in this place in the afternoon. Mr. David Brown, of Boston, occupied the platform, speaking and giving tests to a large and intelligent audience—citing names and describing spirits so correctly that each was recognized in almost every instance. Mr. Brown will speak and give tests in this hall next Sunday afternoon at 3 o'clock.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at this office. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send in their names at as early a moment as possible, in order that the author may know what to depend upon.

We are happy to call attention to the prospectus of the Banner of Light, published elsewhere. The Banner is the oldest paper in the country devoted to the interests of Spiritualism, and its reputation for reliability is unquestioned. Those desiring to investigate the subject should subscribe.—*The Pilot Box, (published and edited by the Toledo Woman Suffrage Association, S. R. L. Williams, Managing Editor,) Toledo, O.*

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THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis and look of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, N. 10.

Change of Locality.

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

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 Subtle Agents as scientifically applied, may there find what they require at the hands of a careful practitioner of long experience.

Thousands of Promising Youths of both sexes go down to untimely graves from general debility and weakness which might be saved by fortifying their system with Iron. The Peruvian Syrup is an Iron Tonic prepared expressly to supply this vitalizing element, and is the only preparation of iron that will assimilate at once with the blood. 2w N. 24.

DR. QUAIN'S COMPOUND SPRUCE ELIXIR is pleasant to take, is soothing in its effect, contains no opium, cures bronchial affections, coughs, colds, inflamed throat and lungs, restores diseased kidneys to healthy action, and strengthens the whole system.

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J. V. MANFIELD, First Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REQUEST YOUR LETTERS. O. G.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician, Office 121 West Eleventh, between 5th and 6th ave., New York City. D. 30.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.—J. B. HATCH, English Lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Norton at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y. BOOK DEPOT.—WILLIAMSON & HIGGINS, Bookellers, 122 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Reform Works* published at the BANNER OF LIGHT.

ROCHESTER, N. Y. BOOK DEPOT.—WILLIAMSON & HIGGINS, Bookellers, 122 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and *Reform Works* published at the BANNER OF LIGHT.

PHILADELPHIA BOOK DEPOT.—DR. J. H. HOBBS, 229 North Ninth street, Philadelphia, Pa., has been appointed agent for the *Banner of Light*, and will take orders for Colby & Rich's Publications, Spiritual and Liberal Books on sales above, Lincoln Hall, corner Broad and Centre streets, and at all the Spiritualist meetings. Parties in Philadelphia, Pa., desiring to advertise in the *Banner of Light*, can consult Dr. HOBBS.

PHILADELPHIA PERIODICAL DEPOT.—WILLIAM WADE, 226 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the *Banner of Light* for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY.—CHANNING D. MILLER keeps for sale the *Banner of Light* and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard House, 240 Broadway and 6th avenue, and Republican Hall, 55 West 34th street.

NEW YORK PERIODICAL DEPOT.—S. M. HAYES, 56 Broadway, and East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

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HAVERHILL, CONN. BOOK DEPOT.—E. M. HOBBS, 56 Broadway, and East Twelfth street, New York City, keeps constantly for sale the *Banner of Light* and a full supply of the *Spiritual and Reform Works* published by Colby & Rich.

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

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CHICAGO, ILL. PERIODICAL DEPOT.—W. PHILLIPS, 101 Madison street, Chicago, Ill., keeps for sale the *Banner of Light*, and other Spiritual and Liberal Papers.

CLEVELAND, OH. BOOK DEPOT.—LEES & BAZAAR, 16 Woodland avenue, Cleveland, O., all the Spiritual and Liberal Books and Papers kept for sale.

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AUSTRALIA BOOK DEPOT.—And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, *ATLANTIC RECORDS*, *WORKS*, published by Colby & Rich, Boston, U. S., may all times be found there.

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The Baptism of Fire.

AN AUTOBIOGRAPHICAL SKETCH.

his head reverently bared, and his hat tucked respectfully under his arm. This is the commanding general.—*St. Petersburg Imperial Gazette.*

