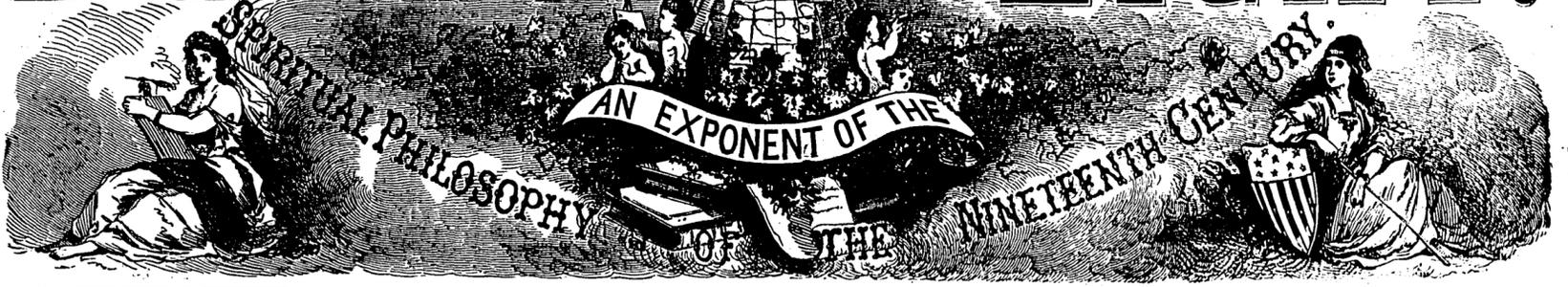


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

[Continued.]

BY JOSEPH RODES BUCHANAN, M. D.

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

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

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

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

DIFFICULTIES OF SKEPTICISM.

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

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

SUBTERFUGE OF DR. CARPENTER.

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

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

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

A DISHONORABLE STRATAGEM.

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

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

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

CLAIRVOYANCE.

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

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

To those enlightened persons who have kept pace with the progress of human knowledge, it would seem as unnecessary to show the reality of clairvoyance by reference to authentic examples, as to show the reality and power of the telescope by a narrative of telescopic observations at a distance. But as the professional hostility in the nineteenth century to this mental telescope is greater than the hostility in Galileo's day to the physical instrument, and shows itself in the same way by refusing to use it, it is desirable to give a few examples from authentic sources, in which this faculty has been illustrated, chiefly with the view of calling attention to their value. Gregory's "Animal Magnetism," Townshend's "Facts in Mesmerism," Deleuze's "Instruction in Animal Magnetism," and Cahagnet's "Celestial Telegraph," are cheap popular works of inestimable value, which all persons who desire the growth of a high-intelligence should read and circulate. [I beg leave to interject the suggestion here that those who wish to prepare the way for liberal works by introducing the first elements of common sense into benighted and superstitious minds, cannot do a better preliminary service than by circulating Combe's "Constitution of Man."]

It is a duty of the most imperative character incumbent on the friends of progress to diffuse such works—the very pioneer literature of human elevation and redemption, preparing the way for the coming influx of new science and philosophy. The publishers of the Banner of Light, of Boston, and the Religio-Philosophical Journal, of Chicago, are benefactors of a high order to civilized society, in the energy with which they have diffused and popularized so much of the literature of progress.

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

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

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

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

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

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

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

If we wished to elevate medical practice to a high rank as an accurate art, a veritable science, nothing would do it half so effectually as the absolute prohibition from medical practice of all who have not the natural vocation, who in other words are not able by their intuitive perception to know the true condition of a patient as soon as seen, and to judge correctly by psychometric impression of those at a distance. —Not only has clairvoyance been kept from popular diffusion by its supposed necessary connection with Mesmeric Somnambulism, but the excitement of the organs of the brain and revelation of all the great mysteries of life therein which I discovered and published in 1841, has been veiled in the same way from the public mind. The experiments of Prof. Gregory in Phreno Magnetism, recorded in this volume, as well as those of many others, instead of following my simpler methods were made only in the mesmeric state.

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

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

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

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

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

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

SPIRITUAL WORSHIP.

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

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

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

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

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

J. J. MOISE.

Foreign Items.

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

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

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

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

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

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

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

Foreign Correspondence.

JOTTINGS OF FOREIGN TRAVEL.

SUMMER V.

BY CARRIE GRIMES FORSTER.

To the Editor of the Banner of Light.

We present in our last jottings a slight description of Ventnor, the capital of the Undercliff region. Its wonderful picturesqueness still delights our senses, and its salubrious climate is benefiting our health.

Newport is the capital of the Isle of Wight, and is situated about the centre of the island. Its principal attraction for strangers is "St. Thomas New Church," erected on the site of "St. Thomas a Becket." It is said that the ancient edifice suffered considerably when Newport was burnt by the French in 1377; traces of the fire being still visible when the old building was razed in 1854, for the erection of the present beautiful structure—the foundation stone of which was laid by Prince Albert in the same year.

The monument is erected in honor of the late Queen Victoria, and is a large medallion of Prince Albert, contributed (if memory serves me correctly) by the Mayor and Council of the town of Newport.

In the wall adjoining the same plaques of the Princess, we observed two brilliant diamond windows; the one contributed by the Queen, the other the gift of the lamented Prince Consort. Between the windows on a handsome bracket is a large medallion of Prince Albert, contributed (if memory serves me correctly) by the Mayor and Council of the town of Newport.

Our grand old cathedral is the most magnificent of its kind in the island. It is a large medallion of Prince Albert, contributed (if memory serves me correctly) by the Mayor and Council of the town of Newport.

Newport has several fine institutions, although on a very limited scale. There is a "Free Grammar School," founded in 1679, a boarding and day school for the education of boys. The stone mansion of the Tutor, in which the clergy preside, has an historical association connected therewith.

We were shown "Worsley's Almshouse," consisting of six one roomed buildings, each one having a widow as occupant. They were founded in 1618, by Sir R. Worsley, one of the dignitaries of the Isle of Wight.

Compared with our own extensive stretch of territory, a trip over this whole tract of land, called the Isle of Wight, appears a short jaunt. And yet even that limited distance serves to call up an American pleasurable recollection of his own country's superior baggage system (to which I have previously referred) and express companies.

The same paper contained an issue of Oct. 11th a fine editorial upon the departure of Mr. Alvin Adams. Quite a favorable account of the energetic man and his "organization" was presented. Then a lengthy comparison was instituted between the customs of the two countries with regard to "luggage," concluding with: "It certainly seems strange that, in what is supposed to be a specially English attribute, a keen appreciation of comfort, we are still, while traveling, far behind our kinsmen across the Atlantic."

Quite a favorable account of the energetic man and his "organization" was presented. Then a lengthy comparison was instituted between the customs of the two countries with regard to "luggage," concluding with: "It certainly seems strange that, in what is supposed to be a specially English attribute, a keen appreciation of comfort, we are still, while traveling, far behind our kinsmen across the Atlantic."

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

Original Essay. PHANTOMATIC WHISPERS. IV. BY JOHN WETHERBEE.

Many people forget that spirits are only human beings, often not in advance of earth's inhabitants, and seem to think the test of the spiritual source of intelligence is its prophetic power—if the future is correctly foretold, that settles it.

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

Campbell in his polished poetry makes the seer say to Lohiel: "This is the sunset of life, give me my trial here, And coming events cast their shadows before."

Or, as Coleridge expresses it, in his fascinating translation of the weird poetry of Schiller: "As the sun, In the atmosphere, scatters the spirits of great events ere they be done, And in his shadowy work the morose, He writes in vester character; And on his mind of dawn of day, He casts the shadows of the evening."

Or, better still, or more in keeping with my own thought, are the lines of Emerson, with which he prefaces his essay on Fate: "Delicate omens, traced in air, To the lone bird true witness bear; Birds, with auguries on their wings, Chanted unobscured things; Him to beckon, him to warn; Him to might then the poet scorn To learn of scribbles of the counter; His wit in vester character; And on his mind of dawn of day, He casts the shadows of the evening; Into the thing so selfless; Or say, the forecast that awaits, Is the same Genius that creates."

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

I do not propose, now, to contradict myself, and yet if I did not instinctively believe in prevision under some circumstances, I should not now be using my pen as I do for the expression of my spiritualistic thoughts, burning my candle, so to speak, at both ends. I think I can explain what I mean, and I trust the reader will forgive me if I speak somewhat of myself for the sake of being intelligible; for I never put on airs, and am never stuck up; and if I have readers—and I have good reason to think I have—it must be for my simplicity, not for any profundity or superiority of words. Then let me say, parenthetically, I am a man harassed to and in love with the issues or temporal affairs of life; my load is heavy for my weight; it is hard getting out of the concavities without aid, and I need what little head or brain I have got for that purpose. Dr. Sharp, in my young and religious days, used to say, "Duty never calls two ways at once." If I was to day evangelize instead of spiritualistic, as I have just said, I should not now be using my pen, as I need the strength and time for the benefit of my affairs. I do not say this for sympathy, prayers or criticism, but only as a background to the subject of prophecy in connection with my experience.

Men of affairs, men of the bank-president order, "all given to idolatry," say to me, all I need to be a success (meaning worldly success) is to drop my spiritual nonsense to command it and their aid; but a voice, I mean not actually and literally a voice, tells me otherwise, and I have to follow that voice; but, as I have said, if I was evangelical, or materialistic instead of spiritualistic, I certainly should ally myself to the flint-spots of Egypt; but that voice says, "Be not afraid," and "All will be well," and I shall stick. And the illustration of this point, in its connection with prophecy, comes properly under the head of these "Phantomatic Whispers," if I can bring the subject before you intelligently, which I will try to do.

I have heard voices in the silence That never all but start my speech; And I have felt of dreams to reach, Too faintly for language to reach.

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

I shall be clearer and perhaps more interesting if I relate an instance somewhat in detail. Once when I was in Colorado in the mountains, and about starting for Denver on my way home, I telegraphed to that city to secure a seat in the daily stage to the States; this was before the rails were laid, and at a time when seats were scarce, and persons often had to wait their turn sometimes two or three days. It was perilous, also,

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

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

I cannot help asking the question, why some other disappointments have not had their silver lining, where the voice did not step in and had my blessing. There does not seem importance enough (although peculiarly benefited by not going in that stage) for an occult intelligence inside or outside of me to put in its voice, when I can almost count its instances with the fingers on one hand. The voice also on this occasion was a superfluity, for I could not get the ride I wanted before it spoke; perhaps it was to accent my disposition to heed it, which was hardly necessary. I feel as though there is a future to this omens refrain, and that some day I may have occasion to report it, but the instance related is only to illustrate its action; my experience offers collateral evidence, so coincidence need not be suggested.

I think I had better relate another instance, which is not easily forgotten by me. I was talking with a man (as he has a family, I will call his name Bruce), who wanted me to do a favor for him in Colorado, where I was soon going. He had just been saying to me how well he had gathered and salted down his gains, and said so the greatest mistake he and I had made was not continuing together in business, as I, he said, had genius, and he had friends with money. He was Orthodox and rather cold-hearted. I ought to say, before going further, that a few years before I had lifted Bruce out of financial embarrassment into a business where we both made some money and divided it; our term had ended, he wanted the arrangement continued, but I did not, for he was not an open, conscientious man, and I preferred acting alone. I had an ominous reason also, but I cannot stop to speak of that now. What money Bruce had was due to my skill. At the time I am now referring to him, by his selfish shrewdness and luck he had made money and confiding people had lost; I, on the other hand, had got cramped and needed money, so when he asked me how soon I was going to Colorado, I said as soon as I could raise a few thousand dollars to take care of my things while I was absent; "and by the way," says I, inspired by the thought, "you may lend me five thousand dollars, you are in such good condition, and I will go at once."

"Oh," said he, "John, I can't spare it; I am expecting friends on me," and some other excuses he made; I had no hard feeling at his reluctance, I pitied him for his ingratitude; he saw that I did, and felt cheap, and said in reply to my remarks, (which were made more in sorrow than in anger), "I don't understand that you are in distress, or on your back; you are merely asking a business favor which is not very convenient for me to do; if you were embarrassed and in distress, and needed capital to start again, I should feel in duty bound to let you have five thousand dollars if you wanted it, but I do not understand that to be your situation." "No, Bruce," says I, "it is not if it is, and you did not come up to the mark without waiting to be asked, you would drop down dead, and I guess you will as it is." There was no premeditation or definite meaning in these words on my part, but as I said them, I heard the ominous accompaniment like an echo, "You will as it is." I felt and knew something would happen to Bruce. I went very soon my journey, and on my return in a month or two, I called at Bruce's office, whose clerk said to me he was anxiously sick and wanted to see me immediately on my return. I went at once to see him, found him in a low state, could see no one, but I was advised to come the next day, hoping he would rally and be conscious. I did so, but he had passed over in the meantime; so I never saw him again after the interview I have related, except I saw his body as it lay in the casket, where I listened to the parson at his funeral service, who extolled his virtues and his piety. I could not help thinking at the time, as these solemn words were being uttered, that he being the present as a spirit, must have hung his "phantomatic" head if he caught my spirit eye, as I have good reason to think and know he did.

I do not relate this to reflect on Bruce; so many worse people exist and die in luck, and wake up in poverty of soul; that he will have plenty of company. I do not think there was any connection between his ingratitude, of which I spoke, and his sudden departure; but I do feel as though if he had not been selfishly organized, and had a tolerable eye for others as well as for himself, he would have been alive to-day. My own statements that can be made that will lengthen a man's life and brighten it, also, even if they do not benefit his pocket.

I could mention other instances, very conclusive to me, of the presentiment of that spontaneous refrain, but the details, besides being too long, are too personal to read well. I said if it were not for these "presentiments" I would not now be writing. I do not mean by that that I would backslide; no, I could not, with my evidence; but I would not accept my belief, as I always do, with my pen and otherwise, at the cost of temporary sleep. I can't spare it; I am expecting friends on me," by elaborating this point; but will only say that when considering the wisdom of looking out for number one, and win, the ominous voice has said what I cannot with propriety repeat; but, in the words of David, "I know that my redeemer liveth," and also that in my case the agency is human, but I know not from whence or when. So we are to have "the sweet by and bye," here and hereafter. May the "here" be near, but whether or no, "All's well."

It is not my purpose in these "Whispers" to argue any point or strain of logic, or to put my trust in the forecasting power of spirits or spiritual influences, any more than I do human prognostications. I listen courteously, then follow my instincts or my judgment. Evidently believe in the mission of Spiritualism to open up the future, nor do I think it wise to know the value of x in the algebra of life.

Time is all that comes over me, well and Untold the volume of each coming day.

and the man who expects by the aid of spirits to know the winning card, the number that will draw the prize, or what definite luck may be in the near future, will come to grief, and ought to. I am not myself forgetting the advice the same poet gives in the lines where he says, "My child, we must not give rollous faith To every voice that in us seeks the heart a listener To its own wish."

But so that the stricken heart may feel that "There is a divinity that shapes our ends, Though high as heaven it may be, It is not less than we."

The San Francisco Chronicle says that California would be better off without her gold mines, and argues the point as follows: "There are three things that ruin in San Francisco alone who live directly or indirectly from the purchase and sale of stocks, averaging in their expenses \$3000 a year. Here are, then, \$90,000,000 which the possessors do not earn, but which is earned by their victims. Mining is unproductive industry, but the value of its products is more than eaten up by the gambling speculations which it stimulates."

Banner Correspondence.

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

The whole human family wish to believe in spirit communion, and when lecturers and Spiritualists generally will quit combating other religious organizations, and confine their efforts to the presenting of the Spiritual Philosophy on a higher plane, where it belongs, then we shall stand on tenable ground, and mankind will be attracted to it. Had this position been taken in the beginning, and persisted in, Spiritualists to-day would have outnumbered all other religious denominations. Professors and students would not vacate and pull down the old tenement until satisfied they have a better one to occupy.

Spiritualists in Ravenna and vicinity are taking courage again. Dr. A. J. Fishback, of St. Louis, has delivered some twelve lectures hereabouts in the past few weeks. Dr. Fishback is a gentleman in the broadest sense of the term, a man of culture and refinement, and one of the best lecturers in the field. His lectures are highly wrought, ornate with classical allusions, clear and expressive. His belief that telegraphic communication has been permanently established with the spirit-world is an active element of his nature, manifested not in confessions of faith but in good deeds, pure life, kind and encouraging words to all who come within the sphere of his influence. His soul, like the ocean wave, is ever widening out to absorb and be absorbed of others. Having been an eloquent and popular pulpit orator for some eight years prior to entering upon his spiritual work, he attracts all classes to his lectures, and his ability becomes understood. Efforts are being made to secure his services the coming year in Ravenna and vicinity."

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

Massachusetts.

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

New Jersey.

BELVIDERE.—J. M. Allen writes: "I came from Philadelphia to the Belvidere Seminary, Belvidere, N. J., where I am engaged in delivering a course of religious and scientific lectures, teaching the New Alphabet and Short Hand, etc. This will be my address till December, as I remain through November."

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

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

New York.

FREDONIA.—Lyman C. Howe sends us his views on the Baxter case, from which we condense the substance: "Brotly is limited to no sect or religion. It poisons the atmosphere of every school of thought, and endures the vision of all classes of thinkers."

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

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

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

TO BOOK-BUYERS.
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works, which we are prepared to supply at the lowest possible prices. We are also prepared to receive orders for such books, pamphlets, etc., as have appeared in name in the catalogue of works for sale in the present issue of the Banner. We will also forward any of the publications of the Book Trade Association, and will receive orders for the same. Send for our catalogue of books and pamphlets, and we will forward it to you free of charge.

SPECIAL NOTICES.
Notices of meetings, to be appointed, should be forwarded to this office as early as possible, so that we may be able to insert them in the issue of the Banner.

Letters from the friends of the Banner, and all communications, should be addressed to the Editor, at the office of the Banner, No. 10 Montgomery Place, corner of Province Street, Lower Floor.

Banner of Light.

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

The Meaning of Judgment.

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

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

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

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

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

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

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

Hepworth and Angels.

We have already alluded in these columns that Rev. Mr. Hepworth, of the Church of the Disciples, in New York, and formerly a Unitarian preacher in Boston, was a believer in spirit-communication and himself undeniably mediumistic; and that he uses his natural gift as a medium in the preaching to which his hearers are accustomed to listen in New York. To prove this, we made extracts not long since from one of his discourses, and shall now proceed to do the same from another. He recently preached from his own pulpit from the text in Hebrews which refers to our being "compassed about with so great a cloud of witnesses." He set about the work at once of showing what was the task in which angels are engaged. He said that a great many people fail to comprehend the fact which the Bible teaches that we are aided, guided and admonished by angels who are sent to us on loving and tender missions.

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

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

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

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

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

Phenomena Extraordinary.

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

To the Editor of the Banner of Light:

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

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

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

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

The other phenomena of the evening were of another and still more remarkable character. In the Spiritualist of Oct. 25th Mr. Colley records a very extraordinary case of materialization with this same medium. He details how the spirit form was seen by six observers, in good light, to grow out of the side of the medium, the writer being seated and not the rule. The fundamental declaration of science, viz., that the universe is an open field for the continual discovery of truth, has a direct tendency to overcome narrowness.

How different the course pursued in the case of the skeptic in religion. Conservative teachers talk as though the skeptic had been guilty of a heinous crime. Now, this phase of treatment has not the desired results. Skeptics have been hardened; the doubters have increased. Indeed, they have created homes for themselves the supposed to be wilderness of unbelief. From these enclosures assaults have been directed against the Church. Bitter controversy prevails. Discords drown the divine melody of life and crush out fraternity. It is a sad picture, and it is as needless as it is sad.

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

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

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

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

A final word: Abolish your cabinets! We should never have got such insight as this if the phenomena had not been evolved before our very eyes.
M. A. (OXON).
London, Eng., October 20th, 1877.

Amory Hall Meetings.

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

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

Science has educated the world into its present mood. The human intellect is no longer content with the old data. Tyndall, Faraday, Acanaziz and their illustrious colleagues have not led us with uncertain steps. They have confronted us with facts. Hence we are now turning to religious teachers with a sincere and respectful request for proof, facts, demonstration. Talnage replying to Huxley does not meet the demand. Note the path of science. She begins her work of enlightenment relative to the world of man. The cosmogony of the Scriptures falls to the ground before the now well-received doctrine of creation by law. What has been considered an empirical truth is corroborated by every fresh discovery in science and every broad generalization of phenomena. Such is the language of able thinkers. The inductive method of reasoning is receiving unending eulogies. With many it is allied to be the only safe or royal road to knowledge. Ethnology has thrown light on the career of the race. Geology reveals the operations of law in every stratum of the earth. Physiology and anatomy show us the marvels of a complication most wonderful and an adaptation most complete, in man, physically.

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

How different the course pursued in the case of the skeptic in religion. Conservative teachers talk as though the skeptic had been guilty of a heinous crime. Now, this phase of treatment has not the desired results. Skeptics have been hardened; the doubters have increased. Indeed, they have created homes for themselves the supposed to be wilderness of unbelief. From these enclosures assaults have been directed against the Church. Bitter controversy prevails. Discords drown the divine melody of life and crush out fraternity. It is a sad picture, and it is as needless as it is sad.

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

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

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

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

THE EVENING SESSION—A CRITICISM OF JOSEPH COOK.

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

For a short time we have all been conscious of the fact that there was a slight commotion in the theological heavens. Some imagined that a new and colossal planet had appeared. Others were confident that it was only an erratic comet. Soon the proclamation was made that the perturbations were but the initial notes of a grand harmony that would chill science into obedience to and harmony with evangelical Christianity. Always on the alert for knowledge, we have granted a patient hearing to the eloquent patriot and heroic free-thinker, Thomas Paine. "Solar self-culture" is evidently not conducive to ingenuousness in the personality of its chief expounder. "The glittering galaxies" no longer coruscate axiomatic epigrams. On the contrary, a coarse, partisan mood has enozed the great apostle of a scientific-theological Christianity.

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

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

NEXT SUNDAY.

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

Spirit Painting.

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

The artist is desirous of placing this painting in some conspicuous place where all can see it, and wishes to find some one that will assist to the furtherance of this desired end. The original painting is six feet by five, and contains an excellent portrait of Benjamin West. Nine portraits in all compose the groups—all life-size—two are full length figures. Photographs of this painting are for sale at the Banner of Light office. Price: 14x16, \$1.50, 10x12, 75 cents; 8x10, 50 cents; cabinet size, 30 cents.

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

The Ponca Indians—Their Interview with the President—His Response to their Complaints.

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

"My Friends: I have carefully considered what you have said to me. I know that you have always been good friends to the white people; there is none of your blood on your hands. You have always listened to what the government of the white people has said to you, and you have done what you were told to do. You have, therefore, my sincerest and hearty sympathy, and I will do all I can to help you. You were wrongfully from your old reservation to guard you from collision with other Indians who are unfriendly to you. I desire that you should live in peace and security. For this reason you were taken away from the Missouri river, and for the same reason I think it would not be good for your own welfare that you should travel back so great a distance to the same place. Your people are now in the Indian Territory, together with other tribes who are friendly to you, and with whom you can live in peace. You complain that on the land you now occupy you are exposed to much annoyance from bad men, who steal your cattle and horses, and demolish your people with whiskey. Mindful of your wrongs, I desire to consult your wishes. There is much good land in the Indian Territory, further away from the white settlements, where you will not be exposed to such annoyances. For the land which you left on the Missouri river you shall have a tract as large and as fertile, with plenty of timber and many water-courses. I will permit you to send out some of your chiefs to make a selection for your people among the lands which still belong to the government in the Indian Territory. The land so selected you shall have, to cultivate and raise crops and cattle for yourselves and children. I know that you left behind you, on the Missouri river, log cabins and agricultural implements. I shall see to it that on the lands you are to occupy houses shall be built for you as good as those you had on the Missouri river, and you shall yourselves be employed in building them, and be paid for the work you do. I will also ascertain what agricultural implements you left behind you, and you shall be supplied with a like quantity, and also with cattle, so that you shall lose nothing. I will try to see to it that you have schools for your children to give them knowledge of the many things that are good for them, and to bring them up in industrious habits. I know that the first settlement in a new country is attended with much hardship, and I sympathize with you; but if you go to work with a good heart, make good use of your time in planting fields and raising crops, your condition will soon be better, and you will be prosperous and contented, as were the many thousands of Indians who settled there before you. When the white people first came to the country through which you have traveled on your way here, and in which you have seen such flourishing farms and large towns, they also were poor, and they suffered much hardship; but they went to work with courage and industry, and they became as rich and happy as you now see. You must follow their example and go to work, and thus you will soon better your condition. If you do that, I shall remember that the Poncas are good Indians, and I shall do all in my power to lend you a helping hand. I mean to be a good friend to you, as you have been to the white people. I have been glad to see you here, and my best wishes will be with you in your new homes."

White Eagle, Frank Le Flesche, Smoke Maker and Standing Buffalo, after the Poncas had listened to the President, briefly spoke, reiterating their desire to follow the advice of the Great Father as they had hitherto done, and deploring their condition as they now existed. The Indians all expressed a desire to confer further with the President next week, saying they had additional complaints to make. Standing Buffalo said he was only afraid of the whites in his present condition, and not of the Indians. In concluding the interview the President said: "I want to say a few words more to my good friends. I understand that they do not quite know whether they may go back to the Ponca agency that they came from. That land has been given up to other people, so they cannot have it again; but I want to give as good as the government has in the Indian Territory." After this the hand-shaking ceremony began, and in a moment afterward the Poncas retired.

A Generous Donor.

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

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

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

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

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

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

Movements of Lecturers and Mediums.

We learn that Mrs. Lizzie Warrington, of Highlandville, Mass., recently developed as an unconscious trance medium, bids fair to soon become useful as a test and speaking medium.

Dr. L. K. Cooney, writing from Tom's River, N. J., Nov. 5th, says: "Mr. O. N. Bancroft has opened a new hall here for free lectures, and I am using it at present. Had good audiences last Sunday. Mrs. S. K. Wilson, of Baltimore, is located here for the present, and is doing good work by delivering spiritual lectures as a Methodist preacher."

Prof. William H. Holmes, late of Salt Lake City, Utah, is now on his way to California, lecturing en route wherever his services are required. He proposes to settle permanently in Fresno Co., Cal.

Mrs. Emma Hartinge Britten is still speaking in San Francisco.

Mrs. Abbie N. Burnham spoke in Nashua, N. H., Sunday, Nov. 11th. At this place the Spiritualist evening meeting was held at 6 o'clock P. M. in order that those participating in it might at its close have the opportunity also of attending a session of the Reform Club at the City Hall.

Dr. H. P. Fairfield will lecture in Salem, Mass., Sundays Nov. 18th and 25th. He would like to make other engagements. Address him Green-White Village, Mass.

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

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

R. C. Mills lectured in Portsmouth, N. H., on Nov. 11th, and is secured for the same place on the 18th. He would like to make engagements through December, and for the last Sunday in November. He will give week-evening lectures anywhere within reasonable distances of Sunday engagements.

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

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

Prof. J. R. Buchanan.

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

A correspondent, under a recent date, favors us with the following narrative: "At Rochester Hall, Boston, a few weeks ago, a man related an experience which, if true, was worthy of record. Investigation proved it true in detail, as our interview with the party demonstrated, and the account is briefly this: An interesting child, six years old, whose parents were Catholics residing on Border street, East Boston, was missing. Friends and police were looking for but could not find him. A colored barber who took a fancy to the child, and at whose place he was last seen, was arrested on suspicion of having kidnapped him. A man, who knew the father suggested his going to a medium. He had no faith, so lost a day; but finally they went to a well-known test and clairvoyant medium of this city, who at once stated to them the object of their visit, and said the child was drowned. The father doubted it, as the child was very careful. The medium said the child was not drowned at the wharf—as in the mud; she could not see it very well, but gave such a description of locality that the friend could easily find the place. The father had no faith at all, and was not inclined to follow it up, and the gentleman's idea was that he was kidnapped, so the test—as it proved to be one—could hardly be called mind-reading. The friend with another person, however, went to what he thought was the place indicated, which was on Summer street, and not a long distance from the child's residence, where was left by the cutter filling of the wharf a hollow spot where the water came through the loose dirt and left it again, as the tide rose and fell. There were some rotten planks and spars or timbers that floated when the tide was in, and rested in the mud when it was out. The child was found in the mud, the lumber or spar resting on him, its weight pressing him there. He had probably fallen in when the wood was floating, and, as it settled, it crowded the body in the soft mud beneath it. The locality, time, and the description were remarkably exact, and, investigation showing the facts to be as we have stated, we have thought it worthy of notice."

The Cincinnati Enquirer of a late date states that "quite a sensation has been created near Caldwell, Noble County; on the farm of William Staats, by singular phenomena, which commenced" unexpectedly and continued for two weeks; the occurrences were of the physical type, and were experienced (for that time) during night and day, with occasional intervals. "The manifestations commenced by the overturning of milk-pans and buckets without any visible power. Mr. Staats communicated the strange affair to his neighbors, who immediately availed themselves of the opportunity of witnessing these unusual and so far unaccountable demonstrations. People gathered from far and near to see the operations, and on one day an audience of three hundred people was present and witnessed these demonstrations. Many persons not believers in the supernatural have viewed these things, and are unable to offer any explanations. Mrs. Staats has been obliged to leave the house on account of the noisy and exciting character of the manifestations."

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

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From Dr. H. W. Gould, Cerro Gordo, Cal., \$1.00; R. Barron, M. D., Salem, Mass., \$2.00; Robert M. Revillon, Boston, \$1.00; a Stranger, 50 cents; Mrs. D. Avery, Clinton, N. Y., \$2.00; Ira Carpenter, Glens Falls, N. Y., \$2.00; Wm. Reanier, Fair View, N. J., 40 cents; T. B. Newman, Charleston, N. H., \$1.85; Donations received at Circle-Room, \$1.10; R. H. Ober, \$1.00; Friend, \$1.00; S. K. De La Vergn, Brooklyn, N. Y., \$1.00; Mrs. S. M. Thompson, St. Johns, Mich., 50 cents; Mary A. Tullis, N. Woodstock, Ct., 40 cents; Wm. E. Krebs, Staunton, Va., \$1.00; Mr. Cooldge, Revere, Mass., \$2.00; Mrs. Wm. Hale, No. Meriden, Ct., \$2.00; Katharine J. Knight, Patoka, Ill., 18 cents; F. H. Rous, Bellevue, Ont., \$1.00; John J. French, Kiamonte, Tex., \$1.85; Ansel Miller, Akron, Ohio, 85 cents; Mrs. Mary D. Bell, Newark, N. J., 90 cents; A. Kyd, Baden Baden, 88 cents. Friends, for your efforts to help sustain the Free Circles, we tender you our sincere thanks.

Prof. Fowler gives a free lecture in Tremont Temple, Boston, next Friday evening, Nov. 16th, on "Success and Failure." On the occasion of his lecture last week, fully half an hour before the time announced to begin the building was crowded, and it is estimated that more than three thousand people, who came later, were unable to gain admission. The cause of this unexpected popularity is only to be found in the fact that Prof. Fowler's teachings are so eminently common-sense and easy of application that even those who have doubts as to the exactness of the phrenological science are charmed and instructed by the explanations and deductions of its chief exponent.

On the evening of Nov. 8th a convention of the Free Religious Association was opened at New Haven, Ct., by an address from Rev. O. B. Frothingham. On the morning of Friday, the 9th, M. J. Potter, of New Bedford, read an essay on the Bible, and the subject was discussed by Mr. Frothingham, Mrs. E. O. Smith, Rev. Mr. Putnam, J. B. Stillman, Rev. Mr. Webster, rabbi of that city, and others. In the afternoon, Miss A. C. Gavlin, of Providence, read an essay on "The Relation of Religion to Practical Philanthropy." In the evening occurred a discussion of the subject: "Old Theologies and New Science."

The fifty-fourth anniversary of the birthday of Dr. A. H. Richardson was appropriately celebrated at his residence, No. 38 Monument Avenue, Charlestown District, Boston, on the evening of Saturday, Nov. 3d. The house was filled to repletion with a strong delegation of the doctor's many friends. Remarks by Miss Lizzie Doten, Drs. H. F. Gardner, John H. Currier and Samuel Grover, Mr. Bickford, the host, and others, together with vocal and instrumental music by Mrs. T. Barnard, et al., and social converse, served to while the hours pleasantly away.

Through the act of regularly issuing the Banner of Light on each publication day, we desire to serve no end but the advance of truth, in such measure as it is given us to perceive that truth. We wish to do right by all—to make people better by the inculcation of the broadest morality—to elevate the masses by the widest possible dissemination among them of a knowledge of the return of disembodied human intelligences after death, thus demonstrating the sublime fact of the immortality of the soul.

In another column of this paper appears the advertisement of Mrs. Ewell. A correspondent speaks in high appreciation of the good which this lady has done and is doing in the exercise of her varied spiritual gifts, and recommends her to the public as being especially adapted to meet the wants of the sick and afflicted; also those investigating the philosophy of Spiritualism, who seek the realization of the truthfulness of the subject and the practical application of its teachings to every-day life.

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

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

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

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

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

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

New England Spiritualists' Camp-Meeting Association.

To the Editor of the Banner of Light: The Secretary's report for the year 1877 is as follows: Total receipts, \$2,119.48; Total expenses, \$1,437.55; Bank deposit, Nov. 1, 613.00; Balance in treasury, 68.93; Total assets, \$2,119.48. The total assets of the Association at the close of the year 1877 will be as follows: Property on hand, including blankets, bedding, stoves, settees, etc., \$161.28; Bills receivable, 87.50; Cash in bank, including interest, 1,027.31; Total assets, with no liabilities, \$1,276.09. J. H. SMITH, Secretary.

Spiritualist Meetings in Boston.

SPRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 2 1/2 and 7 1/2 precisely. Dr. H. P. Gardner, Manager. This course has no business relation to our course at the C. P. L. Colby & Rich. 1530 will lecture afternoon and evening during November.

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

EAGLE HALL, 616 Washington street.—T. S. Clark every Sunday morning at 10 A. M. Inspirational speaking at 2 1/2 and 7 1/2 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 75 Washington street.—Public Circle for tests and speaking are held in this hall every Sunday at 10 A. M. and 2 1/2 and 7 1/2 P. M. Several reliable mediums always in attendance. Good quartette singing provided.

THE LADIES' ALL SOCIETY holds its meetings regularly on the afternoon of Friday of each week, at this hall, 150 Tremont street. Sociable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

Eagle Hall.—Hettie Clark gave two highly entertaining and instructive lectures at this place last Sunday afternoon and evening to appreciative audiences. Subjects: "In My Father's House are Many Mansions," and "Victory Over Death," to which the public are cordially and satisfactorily invited. Quite a large number of questions were propounded by persons in the audience at the close of each lecture, which were very readily and satisfactorily answered. Several tests were also given, most of which were recognized. Mrs. Clark will speak again in the above named hall next Sunday.

An Evening with the Poets.—Popular readings by Miss Lizzie Webster, assisted by E. D. Slick and Mrs. John P. Enders, Jr., (usually additionally planned 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.

A Dramatic and Musical Entertainment will take place at Rochester Hall, Boston, Friday evening, Nov. 16th. The Martinie Brothers, Little Corning, Kimball, Miss J. A. Foster, Miss Lizzie Doten, Miss Hopkins, and others, will give specimens of their powers. The performance begins at 7:45. Dancing from 10 to 12. Admission 25 cents. This society is working for a worthy object—the relief of the suffering poor—and deserves the patronage of all lovers of humanity.

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

For Sale at this Office: THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. THE SPIRITUALIST. A Monthly Magazine, published in Springfield, Mo. Per annum, \$1.25. Single copies, 15 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE RADICAL REVIEW. Quarterly. Published in New Bedford, Mass. Per year, \$5.00; single copies, \$1.50. THE REFORMER. A MONTHLY JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy, \$3.10 per year. THE QUINCY MAGAZINE. Published monthly. Price 30 cents per copy, \$3.00 per year, postage 25 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents per copy, \$3.00 per year, postage 25 cents. THE WEEKLY JOURNAL OF PSYCHOLOGICAL SCIENCE, LONDON, ENGL. Price 8 cents per copy, \$1.00 per year, postage 25 cents. THE MEDIUM: A WEEKLY JOURNAL DEVOTED TO SPIRITUALISM. Price 5 cents per copy, \$2.00 per year, postage 50 cents.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, including insertion. BUSINESS CARDS.—Thirty cents per line, Agate, each insertion. Payments in all cases in advance. Advertisements to be renewed at continued rates, unless they be put at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES. THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, N. 10. Clairvoyant Examinations from Lock of Hair. DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y. CURES EVERY CASE OF PILES. 9w* S. 22.

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

Removal of Prof. Brittan. DR. S. B. BRITTON has just removed to No. 2 Van Ness 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 find there what they require at the hands of a careful practitioner of long experience.

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

SPIRIT COMMUNICATIONS TO SEALED LETTERS. ADDRESS MATTIE K. SCHWARTZ, 239 East 84th St., New York. Terms \$2.00 and three 3-cent stamps. N. 17.2w*

"Five Minutes for Refreshments."—Everybody who has traveled by railroad has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seed of Dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of Dyspepsia, as thousands are ready to testify. N. 10.2w

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w* N. 3.

Mrs. NELLIE M. FLINT, Ectoparian, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. N. 10.4w*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOORE, the well-known English lecturer, will act as agent for the sale of the BANNER OF LIGHT, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Canal streets, at all the Spiritual Meetings. Parties desiring to subscribe to the BANNER OF LIGHT, or to order any of our publications, should apply to J. J. Moore at his residence, Warwick Cottage, Old Popple Hill, Bow, E. London.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HUBBARD, Booksellers, 42 West Main Street, Rochester, N. Y., keep for sale the BANNER OF LIGHT and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RIDGES, 29 North 5th Street, Philadelphia, Pa., has been appointed agent for the BANNER OF LIGHT, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Canal streets, at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to subscribe in the Banner of Light, can call on Dr. Ridges.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM W. ADE, 826 Market Street, and N. E. Cor. 14th and Arch streets, Philadelphia, has the BANNER OF LIGHT for sale at retail prices, on a strictly cash basis.

NEW YORK BOOK AND PAPER AGENCY. CHAS. H. D. HILLES keeps for sale the BANNER OF LIGHT and other Spiritual and Liberal Books on sale above, at Lincoln Hall, corner Broad and Canal streets, at all the Spiritual Meetings. Parties in New York, N. Y., desiring to subscribe to the BANNER OF LIGHT, or to order any of our publications, should apply to Chas. H. D. Hilles at his residence, 121 West 40th Street, New York, N. Y.

NEW YORK PERIODICAL DEPOT. S. M. HOWARD, Agent, Bookseller, 51 East Twelfth Street, New York City, keeps constantly for sale the BANNER OF LIGHT.

BALTIMORE, MD., BOOK DEPOT. W. H. HARRISON, 29 North Street, Baltimore, Md., keeps for sale the BANNER OF LIGHT, and the Spiritual and Reform Works published by Colby & Rich.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (opposite) may be found on the BANNER OF LIGHT, and a general assortment of Spiritual and Reform Books, at Colby & Rich's prices. Adams & Co.'s Golden Gate, Planchette, Spencer's Positive and Negative Powder, Orion's Anti-Tobacco Preparations, Dr. Moore's Nutritive Compound, etc. Catalogues and Circulars mailed free. Home addresses in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the BANNER OF LIGHT and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON, D. C., BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh Street, above New York Avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th Street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. H. HARRISON, 10 Madison Street, Chicago, Ill., keeps for sale the BANNER OF LIGHT, and other Spiritual and Liberal Papers.

CLEVELAND, O., BOOK DEPOT. LEE'S HAZARD, 16 Woodland Avenue, Cleveland, O., has the BANNER OF LIGHT and other Spiritual and Liberal Books and Papers for sale.

LONDON, ENGL., BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

LONDON, ENGL., BOOK DEPOT. W. H. HARRISON, No. 33 Upper Russell Street, London, Eng., keeps for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. He also receives subscriptions for the BANNER OF LIGHT.

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COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

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COLONEL W. W. BENNETT, MAGNETIZER AND MENDICANT. COMMANDERE VAN DERBILT said: "I thank God I have regained my tremendous power to relieve my distress." DR. J. H. RIDGES exclaimed: "Miraculous! Miraculous!" GENERAL M. McEWEN (former of President Grant) writes: "After the operation as a physician, I have never known a more successful case of this kind." REV. J. H. BESSON, editor of "The Journal": "You are my daughter of Consumption after three physicians said she was dead." MR. JOHN FREEMAN's daughter cured of St. Vitus' Dance. MRS. BYAS, of P. P. Holt, N. Y., said: "I have cured my child of Consumption." HAY, GEORGE LAURENCE, of Penn., writes: "I will certify in your wonderful magnetizing power, as exerted in my daughter's illness." H. H. HARRISON, of Boston and Toronto, writes: "I have cured my daughter of Consumption." Address: 511 1/2 Broadway, New York, N. Y. Nov. 17.

NEW EDITIONS OF WORKS BY A. J. DAVIS. We have just issued New Editions of the following popular works: The Fountain, with Fifty of New Meanings. Bound in cloth. Price \$1.00. History and Philosophy of Faith, with Statistical Tables. More Exhaustive Editions. Paper 10c. Harmonical Man, or Thoughts for the Age. Paper, 50 cents. The Philosophy of Special Providence. Explaining the Way Factors may be Answered. Paper, 50 cents. We are now prepared to fill orders for any single volume in our series. For list, or the complete set, apply to Colby & Rich, or to our agents, or to our publishers. Send for new catalogues. Address: F. GLASSER, 78 Washington Street, Boston, Mass. 4w* Nov. 17.

GLEASON'S PUBLICATIONS. Great reduction in price for 1878 of GLEASON'S PERIODICAL to \$2.00. Single copies 25 cents. THE HOME CHURCH to \$2.50. Single copies 50 cents for sale by all newsdealers. GLEASON'S MONTHLY COMPANION to \$1.00. Single copies 10 cents. All postage free. Sample copies sent on receipt of a 3-cent stamp. The price of Chronos has just been reduced to \$1.00. No one gives such liberal terms to agents as we do. Send for new catalogues. Address: F. GLASSER, 78 Washington Street, Boston, Mass. 4w* Nov. 17.

TO LET. A LARGE front room, with a smaller one leading from it, either furnished or unfurnished, in the new building No. 88 Montgomery Place. Each room heated by steam, easy of access, and admirably suitable for office purposes. Apply for particulars to COLBY & RICH, No. 9 Montgomery Place, Boston. 4w* Nov. 17.

REMOVAL. Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN. Also Trance Medium, Specialty: Curing Cancers, Tumors and Female Complaints. Examines at any distance. Terms \$2.50. Also Magnetic Magnetizer. P. O. Box 157, Tremont Street, Boston. 1w* Nov. 17.

MRS. S. G. CHURCHILL. MAGNETIC and Healing Medium. Holds Circles every Tuesday and Friday evening, No. 10 East 14th Street, corner of 4th Ave., New York. Nov. 17.

PARTNER WANTED—\$300. No Risk. Full particulars by mail. JAY J. HARTMAN, 220 Bowery, New York City. 1w* Nov. 17.

50 Elegant Mixed CARDS, with name, 13c. Mrs. S. E. Crossman, 78 Washington St., Boston, Ct. Nov. 17.

Message Department.

The Banner of Light Free-Circle Meetings...

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REPORTS OF SPIRIT MESSAGES...

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

Invocation.

Our Father, we come into thy presence with hearts warm with love to humanity...

Questions and Answers.

CONTROLLING SPIRIT.—We will listen to your questions, Mr. Chairman.

QUEST.—[By Dr. B. F. Clark.] On what part of the earth are the best conditions for human development to be found at present?

ANS.—It would be hard to decide. There are points in every quarter of the world where the development of man bears an equal ratio with the others.

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communication, although they have been there for years and years...

William H. Horton.

I long have desired to speak and to control a medium, that I might understand the process better...

John Steere.

I wish you would tell my friends that I have steered my way here, and have given my name...

George H. Grey.

They say that George H. Grey, forty-three years old, left his body at Milwaukee, about seven years ago...

Sarah L. Vining.

I really don't like the conditions, for I have always noticed, wherever I went, if I tried to go around anybody that had consumption...

Robert D. Lord.

Please say that Robert D. Lord came here by appointment made with a friend of his, who calls himself a medium...

C.

Journeying onward through sunshine and darkness, where the rivers of life seem as it were, running over and through rugged and rocky channels...

John S. Stetson.

Please record on your books that John S. Stetson has communicated here to the best of his ability...

Hiram Reilly.

I feel like saying: "I believe, I know, and oh God! help my unbelief which I may have!" I am a Spiritualist...

Betsy Billings.

Good afternoon, Mr. Chairman. You can call me Betsy Billings. I am an old lady, over eighty. I have been some two years in bed...

Henry Bacon.

Mr. Chairman, I am most happy to be permitted to come into this Circle-Room and to express once more to the people of earth my joy that the soul is immortal...

Catherine Hiscock.

Will you please say that Catherine Hiscock sends a message of love to what few of her friends may remember her?

went out. I don't know what this is, sir. Are you sure this is me that's talking? [Looking at the medium's dress.] I do look like me...

Frank T. Ferguson.

I have only been gone away, it seems to me, a few hours. I suppose it is several days. I left the form in East Boston...

Almeda.

Again I approach you, Mr. Chairman, hoping I may not be intruding, and trusting my message may be assigned to an early issue of the Banner...

Augusta A. Currier.

I wish to say that my life's journey is over; that I am lauded safely on the sunny shores; that I realize now what spiritual life is—what it is to live in spirit and to be understood by all that we meet...

Edward McDowell.

Suddenly I died, at Burlington, New Jersey. Edward McDowell was my name, aged sixty-two. Formerly of Greenville, Mississippi...

George Farwell.

My heart is in this work; whether strength sufficient is with me to complete it, I cannot say. My name was George Farwell. I left a widow, who resided in Massachusetts...

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

(Part Eighty-Six.)

BY WASH. A. DANSKIN.

The many readers of the Banner who may have been interested in Mrs. Danskin's Experiences are aware that her present "professional" position is not of her seeking...

Briget Murphy.

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

that controls her; but as in the past, she still nurtures and understands that this work is not merely for the personal benefit of herself...

The spirits are not working for Spiritualists alone; they are not working for the present generation alone; their broad purpose is to lift the coming children of earth...

A correct diagnosis, without the medium having any previous knowledge of the patient, or any external clue to the nature of the case, is one of the most perfect and convincing tests that can be given of the power of spirits to commune with mortals...

William Pierce.

In the midst of life we are in death. Who could have thought it—that I, in my manhood, on the buoyant and confident wings of youth...

I have left a wife and three children to mourn my departure to realms unknown to them and unknown to me. There were eleven men in the place of business, and I was the only one killed...

Well, the catastrophe or the accident is over. What more can I say? I cannot comfort those whom I have left behind me. She has been deprived of her protector, and the children of their father...

Edward McDowell.

Suddenly I died, at Burlington, New Jersey. Edward McDowell was my name, aged sixty-two. Formerly of Greenville, Mississippi...

I was mastered in this world, but I am not to be in the other. Give me room; let me breathe and act naturally; let me learn that which I did not learn; let me be free, for I am no longer willing to be a slave...

George Farwell.

My heart is in this work; whether strength sufficient is with me to complete it, I cannot say. My name was George Farwell. I left a widow, who resided in Massachusetts...

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

MESSAGES RECEIVED LAST WEEK:

William Pritchard; Mary F. Collins; Elvira Sawing; William B. Owen; George E. Melrose; William M. Tolson; Mrs. J. M. Adams; H. W. —; Lizzy M. Southern; Sophia B. L.; Mrs. Marjorie; Joseph Mitchell; Mrs. J. M. Adams; H. W. —; Lizzy M. Southern; Sophia B. L.; Mrs. Marjorie; Joseph Mitchell; Mrs. J. M. Adams; H. W. —; Lizzy M. Southern; Sophia B. L.; Mrs. Marjorie; Joseph Mitchell...

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Advertisements.

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ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by Mrs. A. B. SEVERANCE.

A Circle for Investigation. THE advertiser would like to associate with thirteen other parties.

AGENTS WANTED FOR CREATIVE SCIENCE, OR, MANKHOOD, WOMANHOOD, AND THEIR MUTUAL INTER-RELATIONS.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons.

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Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON.

DR. H. B. STORER'S New Office 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant.

MRS. M. A. CARNES, 229 N. STATE ST., BOSTON. I. P. GREENLEAF, Medical Clairvoyant and Homoeopathic Physician.

Susie Nickerson-White, TRANCE AND MEDICAL MEDIUM, 130 West Brookline Street, St. Elmo, Suite 1, Boston, Hours 10 to 4.

MRS. JENNIE POTTER, MEDIUM, Treat, Medical and Business—36 Castle St., Boston, Hours 10 to 12, Sundays 2 to 3, Oct. 6-13.

MR. HENRY C. LULL, Business and Medical Clairvoyant, Rooms 43 Washington Street, (near Indiana Place), Boston, Hours 10 to 12, N. H. 10-12, Open for consultations at 11th St. Spaciaton, 11th-12th Sts.

MRS. JENNIE GROSSE, Test, Clairvoyant, J. A. Business and Healing Medium, Six questions by letter, 100 cents, and 20 questions by letter, \$1.00, 25 questions by letter, \$1.50, 50 questions by letter, \$2.50, 100 questions by letter, \$4.00, 200 questions by letter, \$7.00, 300 questions by letter, \$10.00, 400 questions by letter, \$13.00, 500 questions by letter, \$16.00, 600 questions by letter, \$19.00, 700 questions by letter, \$22.00, 800 questions by letter, \$25.00, 900 questions by letter, \$28.00, 1000 questions by letter, \$31.00.

DR. A. H. RICHARDSON, Magnetic Physician, 100 Monument Avenue, Charlestown, Nov. 17-19.

FRANCES M. REMICK, Trance Medium, Spiritual and Physical Healing, 31 Commow Street, Nov. 3-5.

MRS. C. H. WILDES, 74 Dover St., Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 10:4.

ELIOT N. J. MOORE, ELECTRICIAN AND MAGNETIC HEALER, 7 Montgomery Street, Boston, Sept. 1.

AUGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 23 Winter St., Boston, Oct. 6-13.

CLARA A. FIELD, Magnetic Physician, Inspirational Speaker, Collet, Test and Business Medium, 17 Hayward Place, Boston, Mass., Nov. 3.

SAMUEL GROVER, HEALING MEDIUM, No. 101 West Street, Dr. G. will attend funerals if requested, Oct. 6.

SADIE JOHNSON, 116 Court Street, Boston, tells all affairs in a clairvoyant state; also Medical and Business Medium, Magnetic treatment, 4th-10th Oct. 27.

H. A. POLLARD, Healer and Writer, Devel. Clairvoyant, 31 West Street, Boston, Oct. 17-19.

MRS. PICKERING, Spirit-Medium, 28 Winter Street, Boston, Oct. 17-19.

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IT has effected more cures, made warmer friends, and grown faster in favor than all the world's treatments combined.

PHOTOGRAPH OF THE MATERIALIZED SPIRIT OF KATIE KING, Taken in London, Eng., by Dr. J. M. GULLY being her companion on the plate.

PHOTOGRAPH OF YASHTI, THE SPIRIT INDIAN FRIEND OF MRS. J. H. CONANT, Medium of the Banner of Light Public Free Circles—the Medium being her companion in the picture.

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Being a Complete and Practical Treatise on that Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism, Ancient and Modern.

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THE DISTINCTION BETWEEN MESMERISM AND ANIMAL MAGNETISM. The definition of the four degrees of the Magnetic State.

THE DIFFERENT CONDITIONS OF SOMNAMBULISM, INDEPENDENTLY OF THE STATE CONSTITUTING LUCIDITY PROPERLY SO CALLED. The historical affinity between Magnetism and Spiritualism.

Having a large stock of this valuable work on hand, we have decided to reduce the price of the book so as to bring it within the reach of all.

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GHOST-LAND; OR, Researches into the Mysteries of Occultism. ILLUSTRATED IN A SERIES OF AUTOGRAPHICAL SKETCHES, TRANSLATED AND EDITED BY EMMA HARDINGE BRITTEN.

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The press declare the work to be written in "Dickens's Happiest Vein!" A few opinions of the press on published extracts:

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There are forty-three chapters in the whole work, which embrace that portion of it written prior to the decease of the great author, making one complete volume of 488 pages.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province Street (lower floor), Boston, Mass.

The Golden Melodies. A NEW COLLECTION OF Words and Music FOR THE USE OF LYCEUMS, CIRCLES AND CAMP-MEETINGS.

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New York Advertisements.

THE GREAT SPIRITUAL REMEDIES, MRS. SPENCE'S Positive and Negative Powders.

BUY the Positive for any and all manner of disease of the Throat, Lungs, Pleurisy, Asthma, Typhoid, Cholera, Typhus Fevers, &c. Buy the Negative for Paralysis, Palsy, Amnesia, Phthisis and Pleurisy Fevers, &c. Buy a box of Positive and Negative (half and half) for Chills and Fever.

The Human Soul; ITS ORIGIN AND IMMORTALITY. BY PROF. ALEXANDER WILDER, M.D.

THE most able and most profound Essay on the Immortality of the Soul which has appeared in many years. It is a leader in this class of the EVOLUTION, No. 13.

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RUSH'S Nerve and Bilious Remedies. Get your Nerves and your Liver Right, And your Whole Body will be Right.

THE WORLD'S Sixteen Crucified Saviors; OR, CHRISTIANITY BEFORE CHRIST.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1877.

Spiritualism in Willimantic.

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

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

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

WILLIMANTIC, CT. GEO. W. BURNHAM.

Poems of the Life Beyond and Within.

Compiled by Giles B. Stebbins.

The compiler of this attractive volume is well known in Florence, and among the liberals of the country, as a person of a very pure and earnest spirit, refined literary taste and cultivation. Those who are familiar with his "Bible of the Ages," issued a few years since, are acquainted with his peculiar aptitude for the work before us. Such classifications - the accumulation and systematic arrangement of what is best in literature, in reference to some special subject or sentiment, which is becoming a somewhat distinguishing mode of book making at present - are not only a great convenience in literary pursuits, but also an aid to directness of mind and the enforcement of conviction.

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

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

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

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

Miss Mattie Houghton.

To the Editor of the Banner of Light:

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

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

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

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

JOHN WETHERHEAD.

New Publications.

TOUR, WORK AND HOW HE MANAGED HER, by a Married Bachelor, is still another addition to the rapidly multiplying list of domestic novels, good, but indifferent, with which the market is at present flooded. It all grew out of the great success of "Helen's Holiday." But few women are good stories, and no more than one. It possesses keen interest, is composed in good style, and does not resort to the usual means of producing its effects. The hero, contrasted with a woman of color, is a study in his way, and is at times immensely amusing. The author evidently knows how to paint a charming picture of domestic happiness. Published by Carleton & Co.

SCIENCE, A Fantasy, is one of the "Gleanings of the Field," but of a different kind, and of a different order. It is like other recent French tales, it is full of the odd, striking and imaginative, and has been very popular in Paris. It is selected for No. 3 of Appleton & Co.'s "Collection of Foreign Authors."

THE WIFE OF MINE makes still another of the Girl and Husbandist stories. It is written as the companion to "The Husband of Mine," which was greeted with such a wide demand among readers. It need hardly be said that it is written in a readable, unobscured and unhumorous style, and is full of interest and sympathy. Published in handsome style by Lee & Shepard.

THE INTERPRETER AND TRANSLATOR, by James Monroe, of Peoria, Ill., is an elaborate attempt to show that the prophecies of the Old Testament have been in steady process of fulfillment, and that the end is at hand in plain, simple and unobscured language. The author would like to see the method of his interpretation and reasoning may address him as above.

CHRISTIANITY AND ISRAELITISM, or, the Humphreys-Henry Dispute, which was conducted in the columns of the Truth Seeker between April 27th and October 23rd of the present year, is here presented in one view to the reader, in substantial book form. The topics discussed were: The relative services of Christianity and Liberty to American Liberty; The relative services of Christianity and Liberty to Learning and Science; and, Is there a stronger probability that the Bible is divine than that the Bible is not? It is an able and elaborate presentation of both sides, and deserves, as it is certain to receive, a wide perusal. D. M. Bennett, publisher, 111 Eighth Street, New York.

THE GALAXY for November, Shelton & Co., publishers, New York City, leads off with "Five Days in the French Republic." "A very original and in the United States," is discussed by Mr. William Brewster. "The Age of the Ages," is discussed upon by John Austin, giving a remarkable showing of the freaks of Chronical Hymenology is made by "F. B. A." Henry James, Jr., contributes a sketch entitled "The Warwickshire," Richard Grant White has an article on "The Federal Language."

THOMAS M. ANDERSON, U. S. A., treats of "The Impressions of a Winter in the East," and other sketches, poems, dialogues, etc. In respect to the winter department, in making up a highly readable number of this stirring magazine.

FRANK LEITCH'S SUNDAY MAGAZINE for November has come to hand. Charles Forrester, D. D., contributor. Its front-piece is a portrait in medallion form of the patriarch "Jacob." Interesting illustrated sketches something like "The Progress of Tajik," "The Magyars," "The Scenery of Madagascar," etc., etc., are given, together with several stories, and reflections, in harmony with the peculiar field of work advertised upon by this choice and eventful monthly.

A. WILLIAMS & CO., 281 Washington Street, Boston, forward to the November number of SUNDAY'S LITTLE TRAVELER MAGAZINE, and S. NICHOLS, which works they keep on sale. The LITTLE TRAVELER opens with this month its fifteenth volume; Ed. Eccleston introduces the table of contents with the first installment of a new novel, "Katy"; "The Grand Bank and Telegraph," "An Isle of June," and "The Saddest Home," are the chief attractions of the number, the illustrations being simply superb; "His Inheritance," continues of absorbing interest. The Harle is a characteristic poem; and there are many other noticeable points of excellence. S. NICHOLS has for a front-piece, "King Richard II. and his Child," the same being backed by a sketch of the subject by "Edith," and "The Planet of War," a series of illustrations on "Mars, the Planet of War," a series of illustrations on the little ones who go to prepare Christmas gifts, occupies twenty-two pages and has forty-six illustrative engravings. This number begins the fifth volume of a fine publication which through its typography, make-up and quality of matter and a growth as well as the highest encomiums from all who read it, is a great and useful work.

WIDE AWAKE for November, D. Lothrop & Co., publishers, 39 and 42 Franklin Street, Boston, gives a pretty glimpse of child-life in the full-page illustration "Plucky Puss and Let Seven Little Doves," with which it introduces its collection of good things. "The Gymnast of the Sea" is a charming and instructive sketch. Edmund Clarence Stedman is the poet who receives mention in the "Home" department. Much other interesting matter is to be met with in the pages of this issue.

THE ATLANTIC MONTHLY, H. O. Houghton & Co., publishers, corner Beacon and Somerset Streets, Boston, has for its table of contents: "The Queen of Sheba," N. X. L., Thomas Bailey Aldrich; "Survival of the Fittest," C. P. Cranch; "The American Iron-Master's Work," R. W. Raymond; "The Sailing of King Uthar," Alice Weston; "Portugal and the Portuguese," I. S. G. W. Menzies; "Ah, Chasms and Cliffs of Snow," Mrs. S. M. E. Pratt; "Crude and Curious Inventions at the Centennial Exhibition," W. L., Edward H. Knight; "Kathern," Fern Gray; "Some Aspects of De Quincey," George Parsons Lathrop; "Autumnal Poems," by Edgar Fawcett, Mary Townley, C. L. Cleveland; "Some Rambling Notes of an Idle Excursion," H. Mark Twain; "Fictitious Lives of Chaucer," H. T. B. Lounsbury; "Carlo Goldoni," W. D. Howells; "In the Old South Church," John Greenleaf Whittier; "The Contributors' Club," "Recent Literature," "Education."

THE AMERICAN SPIRITUAL MAGAZINE for November - S. Watson, editor and proprietor, Memphis, Tenn., has a choice table of contents, among which the following may be specially mentioned: "I am the True Vine, and my Father is the Husbandman;" "Sequel to Communication Received from a Late Respected Francher of this City;" "The Spirit-World;" "Spirit, Control and Quotation from a Eminent Hoag;" "Thoughts on Organized No. 11;" "Path and Works;" "Reply to Rev. S. B. Surratt;" "Home Circle;" "The Clock Struck Three;" and "Spirits."

THE PHRENOLOGICAL JOURNAL for November - S. R. Wells & Co., publishers, 757 Broadway, New York City, has articles on Brigham Young, the Oregon Salmon Fishery, Louis Adolph Thiers, etc., etc., treated with pathos and special scenic illustrations, editorials and continued stories, all of marked attractiveness.

Oregon, with a population of but 135,000, this year produces a surplus of 8,000,000 bushels of grain and 4,000,000 pounds of wool. The wheat last for Portland for \$1.22 per bushel, loaded direct for Liverpool.

BRIEF PARAGRAPHS.

A writer in Fraser's Magazine says the India missionary business has hopelessly collapsed; that no good can be seen from the long continued efforts of the American Board teachers who are striving so zealously to substitute the Hebrew for the Vedie record in the minds of the people. "The missionaries may hope against hope. The future is a matter of speculation; we can speak with confidence only of the present. The present failure of the missionaries is indisputable."

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

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

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

No theology will stand that is in conflict with the primary laws of the mind. The mind is the very first law of interpretation - a law which has been despised and rejected. Probably the same girls who unhooked the copper-strap for man, and not man for the Bible. The revelation must be adapted to the mind to which it is given, and must be in accordance with the laws of the mind. The facts of the Bible are probable, the first truths of reason are certain. - Washington Observer.

The dark condition of Salem in 1692, when so-called witches were burned and found guilty, may be seen in the same light if reversed, which makes the Greek word, "metas."

The office of Camerlango, when bestowed upon one of the Cardinals, entitles him to exercise the whole power of the Pope in the interregnum between the death of the actual Pope and the election of a successor. This office has just been conferred upon the Italian Cardinal Giovaacchino Pecci, who was born in 1801, and is now looked upon as the Pope-maker.

Cherish him! It is a bad plan to deliver a sermon into the hands of the people, for this reason, that there may be considered the same thing as the congregation in finding cars for all of them. - Judge.

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

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

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

No one does the wily bank director find a deficit of \$10,000 and exclaim, "This comes of supporting me in idleness." Ordered, that there be a reduction of 10 per cent. on the salary of the night watchman.

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

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

Never quarrel, while blasting the other day, came upon a wisp of nest intended in the rock and perfectly perishable. The texture of the paper was plainly to be seen, and the wisp of nest was found to be made of feathers. There was no seam or cavity in the rock by which the wisp could have entered, and the nest was forty feet below the surface. The nest has been sent to the Smithsonian Institution.

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

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

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

The Hartford Times says: "Last week a blizzard by the name of Richman, or an American blizzard, who it appears has been holding spiritual circles in the city, made this announcement: 'In a few days there will be in New England and Canada an earthquake. It will be hardest in the direction of Canada.' This prediction, which was related by the hearers to other people last week, was verified by the fact on Sunday morning of this week. A recent fatal accident, it is stated, is not to be correctly predicted, as to time and locality, by this week."

A German, at the funeral of a quoniam friend, was heard to say: "I am sorry to observe, 'He is still on his tier!'"

"Now, Johnnie, give me a sentence containing a noun, and a pronoun relating to it." Johnnie looked up at the teacher, and said: "I am sorry to observe, 'He is still on his tier, and pointing to some fellow in the street that could be seen through the window, and said, 'There is he, and they 're all shies.'" - Troy Times.

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

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

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

GRANT'S CONTINENTAL CAMPAIGN - At last accounts George Grant was in Africa. An American ship is to meet him at Genoa and take him on board, with a view to a voyage which shall take in various parts of Spain, Turkey and Italy, and will terminate at Malta and other places. In February, 1878, he expects to visit Naples; in March, he will be in Rome, after which he will return to Paris, traveling thence through Italy, France, Germany, Switzerland, Denmark, Sweden, Norway, Russia and Austria. He will then return to Genoa, and will have a magnificent collection of beautiful specimens of Europe before his traveling is over. The cases in which the freedom of cities in the present, which has been made to him, will have a splendid and interesting exhibition in themselves.

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

WIDE AWAKE for 1878. - That this magazine will continue to be the most popular and useful of the following are the inducements for the coming year are good guarantees: "True Blue," by Mrs. Lucia Chase Bell, a serial story for the girls of life in the great Northwest. "A General Misunderstanding," by Charles R. Talbot, a splendid and humorous serial story for the boys. "The Story of English Literature for Young People," by Lucy Cull White (Mrs. Linn), eighteen illustrated papers. "And Dolly's School-Books," for little folks, by Mrs. Wm. E. Bryant. "The Child-Teachers of Boston Streets," twelve illustrated papers, by Emma E. Brown. "Little Miss Mustlin of Quilted Square," Her Fortunes and Misfortunes, by John Brownjohn, drawings by Hopkins. Original music by T. Cranpton. "Illustrated Short Stories," Full-page illustrated papers. "Papers of Foreign Travel and Natural History." All by the brightest authors and artists. Only \$2.00 a year, free of postage. Send subscriptions to D. Lothrop & Co., publishers, Boston, Mass.

THE MOSQUITO "STILL LIVES." (After William Cullen Bryant.) "All that tread the earth are but a handful to the hordes of swarms that creep and crawl. The trails of morning, and the Newark meadows pierce, or lose itself in the continuous folds. Where rolls the Hackensack, and bears no sound Save his own dashings - yet the pests are there. By millions in those solitudes." - New York Commercial Advertiser.

The latest war map out is war mappie drawn. Hic-Hawkeye.

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

It was well enough for the Episcopal Congress to criticize the press. But for the press the people would not know that there are 3631 norigaged churches in this country. - Boston Herald.

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